

The World of Lesbian Magazines: From *Vice Versa*, *The Ladder*, and *Focus: A Journal for Lesbians* to Cincinnati's Own *Dinah*

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The National Context: *Vice Versa*, *The Ladder*, and *Focus: A Journal for Lesbians*

Although plagued by financial burden, dwindling subscriptions, and the increasing cost of printing, lesbian magazines of the late twentieth century were the blazing phoenixes of print -- they died fast while providing a voice for lesbians across the country.¹ Some of the most prominent lesbian magazines were especially influential in binding lesbian communities together, three of these being *Vice Versa*, *The Ladder*, and *Focus: A Journal for Lesbians*. These magazines provided the model for smaller, local publications such as Cincinnati's *Dinah*, the topic which I will be investigating in this essay.

Vice Versa was the first lesbian magazine in print and published only nine issues from June 1947 to Feb 1948.² Despite its short lifespan, *Vice Versa* set the precedent for lesbian magazines in the following decades. It was written by "Lisa Ben" (an anagram of "lesbian"), the pseudonym of a Los Angeles secretary, though no author name appeared on any *Vice Versa* issue.³ In its first issue, the author writes, "the appearance of VICE VERSA, a magazine dedicated, in all seriousness, to those of us who will never quite be able to adapt ourselves to the iron-bound rules of Convention."⁴ This affirmation of the unorthodox nature of lesbian relationships in the late 1940's speaks to Ben's purpose in creating *Vice Versa* as a means of connecting with other lesbians. The fact that issues were passed along only by hand, free of charge, speaks even more to this point.⁵ And thus, the lesbian magazine was born, even if by such humble beginnings. It came to a close less than a year after its first issue after Ben, the only contributor to the magazine, was offered a new job and could not dedicate the time to create

¹ Whitt, "A 'Labor from the Heart,'" *Journal of Lesbian Studies* (2008), 229.

² Whitt, 233.

³ Roger, "Vice Versa: America's First Lesbian Magazine," *American Periodicals* (1998), 78.

⁴ Doyle, J, "Volume 1, #1 - June 1947," *Vice Versa* by Lisa Ben, Accessed Ap 4, 2022.

⁵ Roger, 80.

more pieces.⁶ Nonetheless, as the first lesbian magazine in print, *Vice Versa* holds a place as the founding publication that preceded all others.

The Ladder is considered alongside *Vice Versa* to be among the first lesbian magazines, and its influence was far more vast than that of *Vice Versa*. The San Francisco-based lesbian social club Daughters of Bilitis (DOB) created *The Ladder* which would produce issues for sixteen years from 1956 to 1972. As a social club, leaders Del Martin and Phyllis Lyon prioritized providing outreach and community for lesbians.⁷ Their first issues feature Q&A's, "Readers Respond" sections with reader letters, stories, and poems, and notes from the editors encouraging readers to submit their writing.⁸ At its height, *The Ladder* reached an impressive 3,800 subscribers.⁹

As successful as *The Ladder* was, it suffered an audience divided between two political ideologies: conformity or reform. Written on the inside cover of issues from 1957 to 1967, boldly headed by the affirmation "A WOMEN'S ORGANIZATION FOR THE PURPOSE OF PROMOTING THE INTEGRATION OF THE HOMOSEXUAL INTO SOCIETY," they state their organizational goal of "advocating [to lesbians] a mode of behavior and dress acceptable to society."¹⁰ Conformity was the priority over reformation, and this goal alienated young lesbian feminists who were becoming increasingly active in politics.¹¹ Finances, faltering subscriptions, and a divided audience spelled the end of *The Ladder* in 1972, as described by founders Martin and Lyon in their autobiographical article "Daughters of Bilitis and the Ladder that Teetered."¹² However, this unfortunate end came only after sixteen years of public outreach, Whitt writing in

⁶ Whitt, 234.

⁷ Cutler, "Educating the 'Variant,' Educating the Public: Gender and the Rhetoric of Legitimation in *The Ladder* Magazine for Lesbians," *Qualitative Sociology* (2003), 235.

⁸ Mathys and Gittings, *The Ladder* 10, no. 2, November 1965.

⁹ Martin and Lyon, "Daughters of Bilitis and the Ladder that Teetered," *Journal of Lesbian Studies* (2008), 118.

¹⁰ Mathys and Gittings, 2.

¹¹ Faderman, *Odd Girls and Twilight Lovers* (New York, NY: Columbia University Press, 2012), 251.

¹² Martin and Lyon, 118.

her article “A ‘Labor of the Heart’” that “*The Ladder* served as an information source for a growing lesbian audience... united by conviction and committed both to individual development and to collective social change.”¹³

Following *The Ladder* was *Focus: A Journal for Lesbians* by the Boston chapter of DOB which produced an impressive 112 issues over its lifetime. It was adapted from the magazine *Maiden Vogue*, which was in print only from 1969 to February 1970. Publication resumed the next year in March 1971 until the Nov/Dec 1983 issue under its new name *Focus: A Journal for Gay Women* and DOB editorial team, “gain[ing] a reputation as an innovative collection of poetry, short stories, and essays by and about lesbians.”¹⁴ *Focus: A Journal for Gay Women* arrived at a time in which there was little to no gay political action in Boston, editors resorting to posting ads through *The Ladder*, the DOB magazine, underground papers, and the Boston radio.¹⁵ The nature of the magazine remained understated, distanced from divisive conflicts in the lesbian community, epitomized by the identifiable-albeit-nondivisive cover illustrations, like a pride flag and an inoffensive *Peanuts* cartoon parody. However, in the mid-late 1970’s, these illustrations were unapologetically mature, once depicting a nude woman and a line drawing of women kissing. Pieces became more radical and urged public recourse. The publication was renamed *Focus: A Journal for Lesbians* in December 1977.¹⁶ Readers and editors alike were becoming outspoken advocates.

As with its predecessors, the magazine struggled constantly with financial stability. It reached a tipping point when *Focus: A Journal for Lesbians* broke apart from its founder organization DOB in February 1980, now reliant only on subscribers and monetary donations for

¹³ Whitt, 239.

¹⁴ Whitt, 241.

¹⁵ Whitt, 241.

¹⁶ Whitt, 242.

support amidst the rising costs of printing.¹⁷ Three years later in its November/December 1983 issue, a note to readers was left on the inside of the front cover:

To Our Readers: Some-what to our surprise, we have finally come to grips with our financial situation and, perhaps even more important, with our own fatigue. After 12 years in continuous publication, FOCUS is ceasing with this issue. Thank you AND GOOD-BYE.¹⁸

And so, with cheer and bravado, *Focus: A Journal for Lesbians* ceased publication, leaving behind a legacy of lesbian advocacy where, just 12 years prior, there was none.

As evident by such influential magazines as *Vice Versa*, *The Ladder*, and *Focus: A Journal for Lesbians*, lesbian publications are endangered. Each of these magazines were discontinued because of a lack of resources, whether it be short staffing, increased printing cost, falling subscriber counts, or a disinterested audience (or a combination of all these). It seems fated that all lesbian magazines are destined to die eventually. However, these works were never intended to rake in profit. These were passion projects, created by lesbians for lesbians in a country where discrimination was commonplace. All these works reference the local community and incorporate readers' letters and works. They were intended to bridge the gap across people who wanted to identify with others like themselves, making the impact of these works impossible to measure. As Ben writes in her first issue, the first lesbian magazine to ever exist,

Such a publication has never appeared on the stands... and if VICE VERSA should be subjected to the glance of unsympathetic eyes, let us at least show that our magazine can be just as interesting and entertaining on as high a level as the average magazines available to the general public.¹⁹

¹⁷ Whitt, 243.

¹⁸ Whitt, 243.

¹⁹ Doyle.

1970's-90's Queer History of Cincinnati, as Told by *Dinah*

My investigation of the national context of lesbian magazines reveals an intricate, interpersonal history within each publication across decades and geography. I investigated *Vice Versa*, *The Ladder*, and *Focus: A Journal for Lesbians* as a means to give context for Cincinnati's own *Dinah* -- to discover what characteristics were shared among each publication and where they differed.

The united purpose of these publications are in outreach, as each states plainly that the editors' intentions are that their magazines reach their lesbian readers and provide a sense of community for them. They also share common struggles: the time and effort required for each issue, the cost of printing, and loss of subscriptions. They differ in character and identity -- *Vice Versa* and *The Ladder* spoke of closeted communities and conformity while *Focus: A Journal for Lesbians* emphasized liberation and reform, for example. Both advocated for lesbians well-being, but they differed in how to best achieve it. This portion of the paper will investigate the goals and struggles that *Dinah* shared with other lesbian magazines and the ways in which *Dinah* distinguished itself from others, all within queer Cincinnati.

The first issue of *Dinah* was published on June 4, 1974 by members of an Ohioan organization called the Lesbian Activist Bureau (LAB), and would eventually span twenty-two years and over 100 issues. *Dinah* began as *TheDinahSoar News*, or *Fosal*, a modest publication based in Toledo that, for its first eight issues, hardly spanned over twenty pages and was generally inoffensive, epitomized by its charming mascot: a winged dinosaur wearing the female gender sign. On the front cover of the first edition, editor Sandie Wings writes,

You can go out with Dinah by contributing your articles, poems, thoughts, cartoons, a lot of praise, criticisms, drawings and suggestions which can be printed and shared with others.

This is Dinah's coming out. Hopefully she'll be able to appear monthly if feedback from you says that you'd like to see her that often. Hoping you think she's Dinah-mite...²⁰

From this issue to the eighth, *Fosal* published advertisements, fiction, poems, reviews, and other articles about events in the community. *Fosal* occasionally discussed political topics, such as in the first issue which featured details from a legal hearing about lesbian child custody in Newark, Ohio. Wings wrote on the subject, "You are not being slandered or liabled if the FBI goes to family, friends, employers saying you are gay, if indeed you are gay. You have two choices - co-operate or fight."²¹ *Fosal*, while rather friendly and not outwardly political, would not shy away from politics. Its tone would evolve as the years went on, of course, but it is worth considering, seeing as this is *Fosal*'s introduction to the reader base.

Issue nine on October 14, 1975 introduced a new interface, dropping the dinosaur mascot for a regal masthead and continuous triangle symbol. It was no longer *Fosal*, but *Dinah*. With the format change also came updates with publication. They write sarcastically, "Three months ago DINAH made a big move from the conservative city of Toledo to the conservative city of Cincinnati,"²² where they would remain until the publication's end in 1997.

This is also the first issue that brought up finances, stating, "Last year DINAH came out bimonthly for free... the only way we can put DINAH out at this time is by resorting to subscriptions."²³ It was far from the last, though, issue eleven just months later dramatically complaining about financial difficulty under the header "DINAH'S DEAD Unless You Subscribe".²⁴ Already, parallels can be drawn from *Dinah*'s financial situation to those of other lesbian magazines.

²⁰ *The DinahSoar News* no. 1, June 4, 1975, 1.

²¹ *The DinahSoar News* no. 1, June 4, 1975, 6.

²² *Dinah* no. 9, Oct. 14, 1975, 2.

²³ *Dinah* no. 9, Oct. 14, 1975, 3.

²⁴ *Dinah*, Dec 1975, 3.

Dinah would experience a spike in activism in its June 1978 issue as LAB members collaborated with other queer and gay organizations to protest the arrest of 78 men in Burnet Woods Park across April and May 1978 for alleged soliciting.²⁵ A transcript is provided of LAB's testimony to the Cincinnati City Council on April 26, 1978 which directly addresses homophobia and urges the legal protection of gay citizens. In this testimony, LAB claims to represent both the lesbian and gay communities, a first in *Dinah*, which limited itself to topics concerning lesbians.

In this same issue, an article titled "Lesbianism is Feminist" by reader Janet Fay discusses lesbianism and feminism's shared enemy in men.²⁶ Another titled "What Do You Know? (Bible and Homosexuality)" by reader LaBerne B. argues the common accusation that homosexuality is a sin, refencing the Bible as proof.²⁷ It is apparent that *Dinah*'s editors and readers alike were becoming more involved in activism, having produced an impressive twenty-seven pages of content in this issue alone.

Over the next several years, *Dinah* would develop a fixed layout and fairly-consistent editorial staff. As always, letters from readers were featured, as well as local articles, advertisements, and various features. Illustrations from the public domain were included as well as *Dinah*'s financial reports, and while the magazine would be financially stable for some time, the income and cost of publication were always visible to readers. From 1988 to 1993, issues were typically sixteen pages long and featured a variety of their usual articles. In *Dinah*'s January/February 1990 issue, editor Jane Van Coney writes, "Over the years, DINAH has experienced (and survived) crisis and change. At this time we are fortunate to feel a level of

²⁵ Freeman, "From the Lesbian Nation to the Cincinnati Lesbian Community: Moving Toward a Politics of Location," *Journal of the History of Sexuality* 9, no. 1-2 (January 2000): 147.

²⁶ *Dinah*, June 1978, 14.

²⁷ *Dinah*, June 1978, 26.

stability we haven't known in recent years."²⁸ A year later in the January/February 1991 issue, Coney writes, "Our subscription list is growing and we are in the best financial shape we've experienced in a couple years."²⁹ To say these years were safe is an understatement -- *Dinah* was frequently interacting with local Cincinnati lesbians and increasing awareness for other lesbian organizations (which they collaborated with frequently), such as NOW, LAB, the Ohio Lesbian Archives.

Dinah was strong of character in these years because of the stability of resources. *Dinah* could afford to set lofty goals and extend its sight to the future. In that same issue, Coney writes enthusiastically,

[A] goal is to build more diversity in our staff and in our articles. At the present time, we have no Black women on our staff, no Asian women, no Hispanic women, no women over 30, no women under 24. What we want for DINAH is a variety of perspectives. We want to reflect the diversity of The Lesbian Community - not just the segment of the community that attends all the coffeehouses, sings with MUSE, etc. There are thousands of lesbians in Cincinnati. Let's find them!³⁰

Clearly, the editors of *Dinah* were confident in the magazine's ability to reach Cincinnatians and thrived from reader engagement. It certainly could be that the friendliness and gratitude *Dinah* expressed to readers was a cause for its success in these years, as it was with *Focus: A Journal for Lesbians* and *The Ladder* (at least among like-minded, conformist lesbians).

Dinah continued to include political features, which had sown distrust among some readers. Perhaps the most controversial subject that *Dinah* discussed was on lesbian separatism. Coney was the most outspoken on this topic and would continue to write on this for several issues, beginning in the January/February 1990 issue. She writes,

²⁸ *Dinah*, Jan/Feb 1990, 2.

²⁹ *Dinah*, Jan/Feb 1991, 2.

³⁰ *Dinah*, Jan/Feb 1991, 2.

The political activism of the 70's gradually gave way to separatism... Let's build our own culture, let's do it ourselves! And we did. Did we ever... But where is their energy going? It's going mostly to AIDS work and reproductive (abortion) rights. These are worthwhile, urgent issues that demand our attention. We SHOULD be working on these issues. The problem is, we're not working on LESBIAN issues... How can we expect other groups to support lesbian issues when we're not doing it ourselves?³¹

Coney fails to mention transgender or intersex individuals who were victims of this lesbian separatist ideology, and depicts queer communities as individual spheres whose overlap in universal issues such as AIDS and abortion rights does more harm than good to lesbians. In the September/October issue months later, the editor's note written by Coney begins: "IS DINAH SEPARATIST?" She pegs it as an insult that jealous men make about *Dinah*; the result of lesbians convening in conservative Cincinnati.³² Furthermore, an ad for the Young Lesbian Separatists organization was framed on the front cover a year later.³³

In the November/December 1991 issue, Coney wrote a feature titled "Transsexuals in the Lesbian Community" in which she argued trans people cannot be lesbians, writing,

How can an amputation, plastic surgery, hormones, wigs, silicone implants and make-up magically bestow upon someone the experiences and perspectives gained from having lived one's entire life, from girl to woman, as a female in this society?... We have several transsexuals in the Cincinnati lesbian community, and I wonder why they're here. Is it truly out of love for women, or because they can't go anywhere else?³⁴

This attack on transgender people as lesbians -- and further, women at all -- was unreciprocated by one reader who wrote a letter in response. This reader named K. Rose responded to Coney in the following January/February 1992 issue, explaining,

³¹ *Dinah*, Jan/Feb 1990, 7.

³² *Dinah*, Sept/Oct 1990, 2.

³³ *Dinah*, Jan/Feb 1991, 1.

³⁴ *Dinah*, Nov/Dec 1991, 3.

I am androgynous - having both male and female characteristics. To deny one would be to deny the other... I embraced my androgyny like a lover and discovered the joy of having the freedom to just 'Be.' What a liberation!

It is a travesty to me that the lesbian community, which purports openmindedness and acceptance, is doing just the contrary when it comes to transsexuals... It is only our preconceived notions, fears, and lack of knowledge that keep us separated from ourselves and each other."³⁵

Coney responded and agreed that diversity was important to the community. However, she did not rescind her thoughts about trans people.

Of course you are right -- transsexuals should be respected as the individual human beings they are... [but] I would just not feel quite right, for instance, joining a group specifically for Native American women just because I wanted to be one when I was little. For this reason, I feel O.K. saying I value womyn-space, because women have a particular frame of reference, as women, that those who have lived 90% of their lives in men's bodies cannot possibly share.³⁶

After this, no correspondence was published between Coney and K. Rose. It would seem that, with this, the separatist debate dissolved and the topic was not brought up again. A year later in the May/June 1993 issue, Coney writes,

We wonder whether we are appealing to a variety of women in the lesbian community. If our focus is too narrow, we want to know that and you are the best people to tell us! ... DINAH was created so that lesbians could have a vehicle to communicate with one another... It was meant to be a space where any of our readers could send letters, articles, poetry, or anything they wanted to share with other lesbians.³⁷

It seems hypocritical that Coney would urge lesbian topics of all kinds to be sent, yet ridicule transgender lesbians' place in the community. Regardless, separatism was not mentioned again in *Dinah*.

³⁵ *Dinah*, Jan/Feb 1992, 3.

³⁶ *Dinah*, Jan/Feb 1992, 3.

³⁷ *Dinah*, May/June 1992, 3.

The downfall of *Dinah* began in the first issue of 1994 on the topic of finances. “We lost money, overall, for the first time since 1988,” the editors write, followed by a plea to support *Dinah*’s fundraising efforts. Three months later, the headline reads “DINAH GETS THIN (And We Don’t Like It)” and complains that “DINAH only has 12 pages this time instead of the 16 pages we’ve had since the end of 1988. The reason is, we’re simply not getting the amount of writing we once did.”³⁸ One may speculate as to why -- the separatist debate, the lack of staff diversity, and so on -- but the reality was that reader engagement and subscriptions were lacking. Coney ends the article, begging, “Please help DINAH through this current difficult space in her life... Help us. Please. Please. Please.”³⁹

The following issue similarly wallows in *Dinah*’s financial and social struggles. The editors cite waning interest as the primary reason, both among readers and staff who were leaving to pursue other opportunities. They advertised an open forum about *Dinah* to be held at a coffeehouse to identify solutions, though in the July/August 1994 issue, this depressive tone continued. This time, editor Debby sorrowfully reflects on the state of the lesbian community, perhaps feeling isolated from the reader base (and therefore the community as a whole). She writes,

What has happened to the real sense of community? What has happened to supportiveness? ... I am constantly amazed at how unfriendly and unaccepting we can be to each other. We do not have to worry about the conservative forces doing away with what little freedom we have. All they have to do is sit back and let us destroy ourselves. We are our own worst enemy.⁴⁰

For the next three years, *Dinah* issues would waver in length, ranging between twelve and sixteen pages. Donations became a common request by the editors and the tone of finance reports became dire. Though, more than ever before, editors complained of staff size. A poetry

³⁸ *Dinah*, Jan/Feb 1994, 2.

³⁹ *Dinah*, Mar/Apr 1994, 1.

⁴⁰ *Dinah*, July/Aug 1994, 1.

anthology published by *Dinah*'s staff consumed a large portion of the available finances, a decision that would be cited for several issues. In January/February 1996, the editor's note simply read, "Welcome to the (belated) January/February issue of DINAH! We need more writers!"⁴¹ It would seem the staff too were becoming exhausted of keeping the publication alive.

Dinah's final issue arrived in July/August 1997 and departed with little fanfare. There was no note that publication would cease.⁴² And so, *Dinah*, after having built a legacy lasting twenty-two years and over 100 issues, was finished. Certainly, *Dinah* did an exceptional job of engaging local Cincinnatians, having featured reader's pieces in almost every issue. Social events were advertised in each issue, both for activism and as opportunities for lesbians to meet. It is undeniable that because of *Dinah*, Cincinnati lesbians were provided an outlet through which to interact and engage with other women.

Much like *The Ladder*, however, *Dinah* suffered recoil from some of its more radical assertions, notably Coney's defense and advocacy of separatism. Later issues complained of a lack of communal support, perhaps because of this public argument. While it seems there was no one factor that resulted in *Dinah*'s downfall, lack of interest, decreasing subscriptions, and the cost of printing seemed to all contribute (much like *Vice Versa*, *The Ladder*, and *Focus: A Journal for Lesbians*).

What is truly remarkable about *Dinah* is its longevity. None of the aforementioned, notable magazines lasted as long as *Dinah* did -- *Dinah* lived twenty-two years while *The Ladder* lived for sixteen. For a lesbian magazine to exist successfully for as long as it did in a conservative, midwestern city is remarkable in and of itself. Its impact is immeasurable, and over its lifespan, *Dinah* reached thousands of readers and bridged lesbians together despite the city's

⁴¹ *Dinah*, Jan/Feb 1996, 2.

⁴² *Dinah*, July/Aug 1997.

closeted culture. These women who participated in *Dinah*, whether they be readers or editors, were proud and vocal about it. They did the exact thing they sought out to do since the very first issue: create a community for lesbians to have their voices heard.

Recreating *Dinah*: Broadening the Queer Demographic

If I have learned anything from this class, it is that queerness is far from the modern invention that my generation understands it to be. Queerness has existed in the United States since its very inception, from the native people who inhabited this land to the separate spheres between sexes and even in some of the most renown American writers. Through charting the history of LGBTQ+ figures in America, I have learned that queerness is far from simply defining one's gender or sexual identity: it comes with an entire history rife with victory and prejudice, and I am proud to be a part of it.

I was even more astonished to find the rich queer history native to Cincinnati. When this project was first proposed in class, I had no idea what I would write about. I thought, *Surely, there can't be enough tangible evidence for an entire class to find here in conservative Cincinnati*. Then, we visited the Ohio Lesbian Archives (OLA). I was absolutely astonished by the extent of raw literature there -- the room was *exploding* with material from decades past. And so much of it *just* about lesbians! As a lesbian myself -- and one brought up in California, nonetheless -- I could not believe my eyes. I had never seen so much queer history in one place before. During that trip, I read an issue of *Dinah* and knew that was what I would write about for this project.

Dinah was a charming, witty newsletter for lesbian women in Cincinnati. They were published bi-monthly and did incredibly well for a lesbian magazine, surviving for twenty-two years on donations and reader engagement. Everything about it enthralled me -- perusing through

a whole filing cabinet worth of lesbian history was amazing. I read from *Dinah's* very first issue to the very last, and in doing so became acquainted with her voice and mannerisms. I knew I wanted to make a follow-up issue for this project in *Dinah's* style -- I had the graphic design background and writing experience to do it. So, I scanned dozens of issues from the OLA and Langsam Library stacks and began drafting.

I used Piktochart to design everything and downloaded feminine royalty-free images in the same style as the original *Dinah*. I wrote the cover article, the editor's note, the poem (which is also being published in UC's literary magazine Short Vine spring 2022 issue), and the QR code section on the back. I wanted to pay careful attention to making *Dinah's Revival* more inclusive than the original, which only appealed to lesbian readers. I designed everything myself and asked my classmates Grace, Morganne, Karen, and Sarah (who wished to remain anonymous and goes by S in the zine) to submit pieces about their own topics to be featured, diversifying the zine. I edited their tone to better fit the zine's style, created a QR code, website, and Google form for feedback, and printed and bound everything together. Then, I passed them out to the Women's Center, LGBTQ+ Center, and a number of my friends. I will pass some out in class Friday, too. I have not got much feedback from strangers, but from friends (all of whom are queer), the zine is a hit. Like me, they had no idea that Cincinnati had such a rich lesbian history. On that front, I am very proud of what I have created with the help of my classmates.

My purpose in making this follow-up to *Dinah* was not to reach as many people as possible, but more to home in on a few select people to whom this information would be important -- namely queer (specifically lesbian) people. The formal text, purple theme, and floral style is feminine like the original *Dinah*, therefore appealing to mostly women. It does not look out of place in the Women's Center or the LGBTQ+ Center, either, being friendly-looking and

feminine. I believe I did the best I could in creating a spiritual successor to *Dinah's* legacy and am proud of all the legwork I did to put this zine together. So, while I would have liked to receive more feedback on the issue, I am satisfied with what I have done for my final in this class. I believe I did all that I could given the time constraints and preservation of the zine's quality. I hope that *Dinah's Revival* is found by even just one person who needs it!

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