

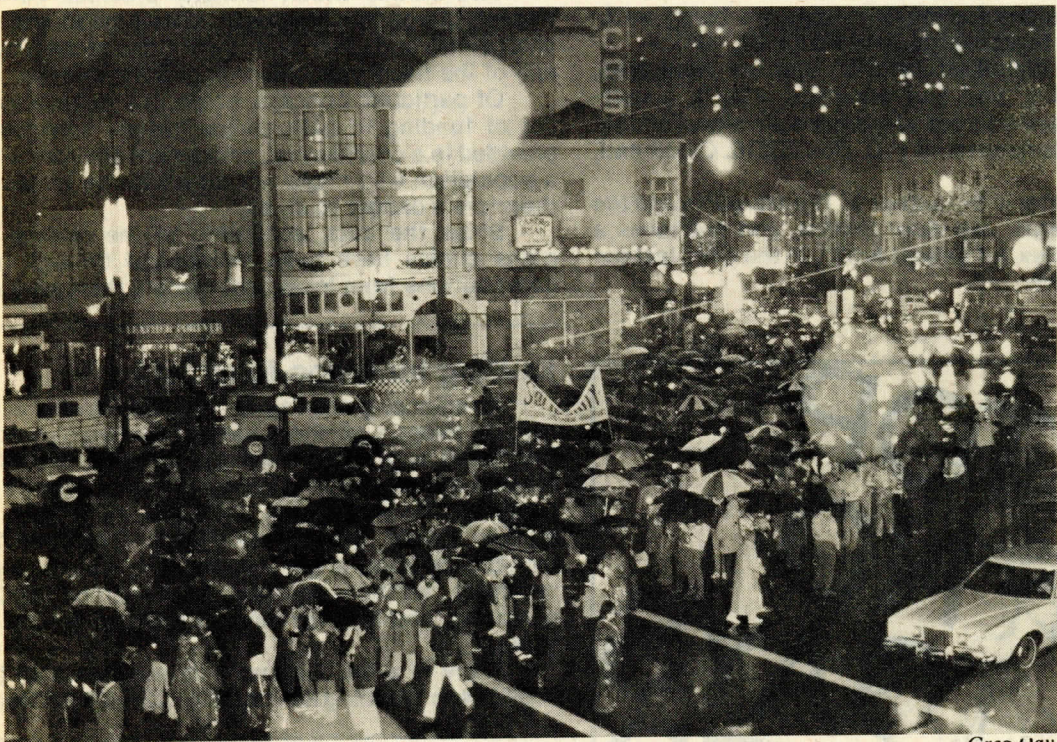
GayCommunityNews

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Harvey Milk, George Moscone remembered. 2,000 San Franciscans marched in the rain on Friday, Nov. 27 in memory of the murdered supervisor and mayor (see GCN, Vol. 9, No. 21).



Singer Holly Near sings to the participants in the Nov. 27 march.

Ohio Woman Files Suit Against 'Deprogrammers'

By Jil Clark
CINCINNATI, OH — Stephanie Riethmiller, whose parents allegedly arranged to have her raped and sexually assaulted in an effort to "deprogram" her from what they believed to be her lesbian lifestyle, is suing her mother and father and four others for \$2.75 million (See GCN, Vol. 9 No. 17).

The suit alleges that the accused "forced her to engage in sexual intercourse and sexual abuse against her will... for the purpose of attempting to indoctrinate her with certain thoughts and beliefs."

Named in the suit are Marita and William Riethmiller from the wealthy Cincinnati suburb of Indian Hill, Naomi Kelley Goss and her husband Barry of Cedar Bluff, Alabama, James Anthony Roe and Ted Patrick of San Diego, California, and "John Doe" — alias "Ray" — who is still at large.

According to the suit, "Roe forcibly raped the plaintiff and committed other sexual acts of abuse with the knowledge and assistance of the rest of the defendants, all of whom by force or threat of force restrained her freedom so as to prohibit her from avoiding the assault and battery, rape and sexual abuse which was committed upon her."

The suit states that 20-year-old Stephanie Riethmiller of Norwood "was either hand-cuffed, physically or forcibly restrained or threatened with physical or forcible restraint."

As a result of the "illegal, unlawful, oppressive and immoral

acts" forced upon her at the site of the so-called deprogramming in Leesburg, Alabama, she has, according to the suit, suffered "physical, mental and emotional injuries which have produced nervous shock, emotional trauma, extreme apprehension and fear, withdrawal, and other forms of injury to her mind and body."

Riethmiller has undergone medical treatment for these injuries, according to the suit, which describes them as "permanently disabling."

Riethmiller's attorney, Mitchell Goldberg, told GCN that his client's physical damages were "minimal."

Hamilton County Judge Ralph Winkler issued a temporary restraining order against all defendants, some or all of whom are still threatening and harassing her, according to the Cincinnati Post.

A Hamilton county grand jury leveled charges of kidnapping, assault and sexual battery against Patrick, Naomi Kelley Goss, Roe and "Ray" last month.

Riethmiller was snatched from the street near the apartment she shares with 20-year-old Patricia Thieman on October 8. Police located her with her mother and three other captors six days later in Leesburg, Alabama, 65 miles northeast of Birmingham.

Stephanie's mother paid nationally famous cult "deprogrammer" Patrick \$8,000 to change her daughter's "lifestyle," according to reports in the local news media. The reports said that Marita Riethmiller objects to her

daughter's relationship with her roommate.

Thieman, a student at American Technical College and part-time construction worker, has told reporters that Stephanie's parents have opposed Stephanie's living with Thieman since the two started living together in July, 1980.

"They wanted their little girl to stay at home the rest of her life. When she moved away they blamed it on me."

The Cincinnati Enquirer mentioned the word "lesbian" in a story about Riethmiller for the first time last week. Until that

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Hearing Held in Boston On District Representation

By Larry Goldsmith

BOSTON—The city of Boston began the long and arduous task of drawing up a plan for district representation with a December 8 public meeting punctuated by angry exchanges and shouting matches between city councillors and members of the community.

The meeting, held at UMass Auditorium in the Back Bay, was the first of a series of hearings by the city council Committee on

Electoral Districts to be held during the next two weeks in various Boston neighborhoods before the four-member committee makes its final recommendation.

Outgoing City Councillor Rosemarie Sansone, who chairs the committee, opened the hearing by recounting the provisions of the districting legislation passed last November 3 (see GCN, Vol. 9, No. 17). The legislation called for a division of the city into nine electoral districts, each of which, beginning in 1983, will elect its own city councillor and school committee member. In addition, the legislation calls for four members of each body to be elected from the city at large.

Sansone outlined a set of ground rules for the organization of the districts, including requirements that the districts be compact, that district populations be roughly equal, that districts be contiguous and that districts be constructed "with a view toward preserving the integrity of traditional neighborhoods."

Anne Phillips, a member of the Bay Village Neighborhood Association, expressed her view that "Bay Village would like to be included within a Back Bay/Beacon Hill District" because the area shares a common State Representative, a similar demographic profile and similar

history and architecture. Phillips' proposal included the downtown business districts, Beacon Hill, the South End east of Massachusetts avenue and the Back Bay.

When City Councillor Frederick Langone asked Phillips if she would assent to including Charlestown in her proposed district, Phillips replied that she would not, maintaining that Charlestown was not "related" to Bay Village in the same sense as the Back Bay or Beacon Hill.

Langone retorted that Phillips' proposal "reminds me of what they call the silk stocking district in New York City."

Tim McFeeley, another member of the Bay Village Neighborhood Association, later spoke of the need to stress similarities rather than differences between neighborhoods and told Langone that "the central cohesive element that defines these neighborhoods and makes us different than Charlestown is that we are downtown neighborhoods."

But Langone angrily repeated his characterization of the proposal as a "silk stocking" district. When McFeeley tried to break in to elaborate his view, Langone countered with "Don't interrupt me! When you get elected to the city council you can interrupt me." A shouting match ensued

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Mass. Senate Deletes Gay Rights Provision From Civil Service Bill

By Larry Goldsmith

BOSTON — The Massachusetts State Senate voted on December 7 to delete provisions banning discrimination on the basis of sexual preference from its proposed overhaul of the state's civil service laws.

On a motion from Senator David H. Locke (R-Wellesley), the Senate voted to delete three references to "sexual preference" contained in Senate Bill 2404. The deleted sections relate to the definition of "basic merit principles," to practices concerning

discrimination against public employees in general and to the assurance of fair treatment for municipal employees. The Senate passed the motion on a voice vote, rendering it impossible to determine exactly which senators voted for or against the language.

Deletion of the sexual preference provisions from the Senate version of the bill now quashes any hope that the language will be included in the final version of the bill, according to State Representative Thomas Vally (D-Back Bay). The provisions had been

similarly deleted last October 20 from the House version, H.B. 7258, but liberal legislators had hoped that if the language were retained in the Senate version, a compromise might have been worked out in conference committee retaining the protections based on sexual preference.

Two legislators representing the House on the conference committee, Representatives Nicholas Bulgione (D-Methuen) and Thomas Lussier (D-Pittsfield), supported inclusion of the provisions, according to Vally.

In Virginia

Court Ruling Favors Lesbian In Custody Case

By Jil Clark

RICHMOND, VA — In a landmark decision, the Virginia Supreme Court ruled on December 4 that a parent cannot be declared unfit and stripped of legal parent hood solely because she or he is a lesbian or a gay man (See GCN, Vol., 8 No. 4).

The five-to-two decision reversed a lower court ruling that had permanently deprived an Ohio woman of the right to see or communicate with her 11-year-old son. Her attorneys said she had been denied virtually all contact with the boy since the lower court ruling three years ago, at which time the father's new wife was allowed to legally adopt the child.

Although the Supreme Court

emphasized that it does not condone the mother's lesbian lifestyle, the decision, written by Justice Albertis Harrison, concluded, "We decline to hold that every lesbian mother or homosexual father is *per se* an unfit parent."

The court continued, "Jane's unnatural lifestyle was a proper factor to have been considered in determining her fitness as a mother... [But] standing alone as it does, [it] did not outweigh the clear and convincing evidence that she is a devoted mother and, in every other respect, a fit parent."

According to lawyers from the Children's Rights Project of the American Civil Liberties Union, which had represented the mother,

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New Gay Clout: The Elections in Houston

By Richard Burckhardt

HOUSTON — The election of Kathy Whitmire as mayor of Houston has signalled the establishment of a new era of politics for the nation's fourth largest city and a new role for the city's lesbian and gay community.

Whitmire, who weathered a storm of controversy surrounding her endorsement by the Houston Gay Political Caucus (GPC), beat conservative Harris County Sheriff Jack Heard by a 62-to-37 margin in the city's November 17 runoff elections.

But Whitmire, 35, was not the only runoff candidate to face heat over GPC's endorsement. Jim Greenwood, who took 44 percent of the vote in the November 3 general election, faced similar controversy in his bid for the at-large Position 3 city council seat. His runoff opponent, P. O'Brien Murphy, who polled only 17.8 percent in the 7-candidate general

election, attempted to use GPC's endorsement of Greenwood as a tool to gain votes.

Greenwood prevailed in the runoff, however, with 63 percent of the vote.

In fact, none of the attempts by conservatives to use the gay community as a tool appears to have

the campaign by bringing the subject up for discussion at appearance by Whitmire, including her appearances before the 7th Congressional District Conservative Caucus in October. Members of the Caucus grilled her with questions related to her support by "those perverts."

Over 100,000 Houstonians received mailgrams denouncing Whitmire for her support of gays and claiming that gays from San Francisco had come to Houston to spearhead her campaign.

had much impact. If anything, say some members of the gay community, the queer-baiting that took place in the campaigns seems to have strengthened support for the GPC-endorsed candidates.

Anti-Whitmire elements began the queer-baiting tactics early in

Members of the Houston Police Patrolman's Union later sent a letter to 500 area ministers condemning Whitmire for her GPC endorsement. The letter, dated October 12, said, "The homosexuals have organized a gay political caucus in order to be-

come politically involved and force their sexual abnormalities and deviant lifestyles on other members of our community."

The letter caused an uproar in the religious community of Houston. Although some fundamentalist ministers were supportive of the letter, others were not. Reverend Ronald Pogue, pastor of Bering Memorial Methodist Church in the heavily-gay Montrose area, said that he was "shocked" by the letter.

"This is an example of the misuse of power that is prevalent in the Houston Police Department," said Pogue. "This is just an inflammatory issue being used to stir up the religious issue against Ms. Whitmire's support by the gay community. It's an insult and an injustice to a segment of our community who are gay."

* * *

Whitmire seems to have anticipated the attempts by anti-gay forces to smear her campaign. In fact, early in the race she came close to losing some of her gay support because of her avoidance of the issue. A critical point with the city's gays was reached when she failed to appear in this year's gay pride parade.

Whitmire apparently recognized the danger, however, and began making appearances before gay audiences in late summer and, after receiving the GPC endorsement, stood firm on her convictions to serve all Houstonians, including the gay community. Further, Whitmire repeatedly told audiences that she was

have accepted GPC's endorsement if he had been offered it and that he did not want it in the future. He further stated that he was opposed to equal rights for gays.

Simultaneous to Heard's statement, over 100,000 Houstonians received mailgrams denouncing Whitmire for her support of gays and claiming that gays from San Francisco had come to Houston to spearhead her campaign. The mailgrams also accused Whitmire of agreeing to make it mandatory to teach homosexuality in the schools.

The mailgram was signed only "Houston Concerned Citizens."

Local newspapers and the Western Union Office were deluged with calls from irate citizens demanding to know who had sent the letter.

The next day a reporter and a photographer from the Houston Chronicle were held at the point of a shotgun when they attempted to interview Willie Morris, a wealthy River Oaks attorney they suspected of being the originator of the letter. Morris allegedly fired the shotgun over the heads of the two men as they fled to their car.

Only a week prior to the shooting incident, Morris had been asked to leave Heard's campaign headquarters after loudly complaining to reporters that homosexuals were taking over the city.

Heard campaign officials denied that Morris had any connection with their office.

Whitmire labeled the mailgram as "scurrilous and untrue."

After the initial controversy

It would appear that the days when political officials left the room when gays attempted to speak before the Council are over, along with the comments about "oddwads and queers."

"proud" to have endorsement of GPC.

From the beginning, Whitmire, a two-term city controller, was revealed as the frontrunner by all political polls. She took 36 percent of the vote in the general election to gain a runoff spot with Heard, who came in second with 24 percent.

Heard, who unwillingly received the endorsement of the Ku Klux Klan, kept silent on the gay issue until the day before of the runoff, when he told local television reporters that he would not

concerning the gay endorsements in the general election, Houston's gay political forces decided to keep a low profile, working only at the grassroots level and out of the public eye.

Despite the attempts to smear the 1981 city elections, gay-endorsed candidates won in all but one race and the city's gay community was labeled by the New York Times as a "major political force in Houston" whose "clout ranks with San Francisco's" gay community.

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Tennessee Court Rules Against Lesbian Mother

By Jil Clark

NASHVILLE, TN — A Court of Appeals has upheld a trial court decision to remove custody of a young boy from his mother, who is a lesbian.

Five-year-old Rusty Daily was taken from his mother, Sable Daily, last March and has since been in the care of his father, Ronnie Daily, and his two grandmothers, all of whom contested the mother's right to custody.

The appellate court also halved the amount of visitation granted to Sable Daily by the trial court, although the parties who brought the custody suit had not sought a change in the visitation agreement.

Sable Daily will file an appeal to the state's Supreme Court by December 24.

The appellate court ruled on November 25 that Rusty Daily should not live with his mother because she is living with her lesbian lover, Peggy Maynard.

Judge Clifford Sanders, writing the opinion which was read on November 25, concluded, "To permit this small child to be subject to the type of sexuality-related behavior that has been carried on in his presence in the past under the proof of this record could provide nothing but harmful effects on his life in the future."

In so ruling, the court contradicted the finding of Bradley County Circuit Court Judge Earle Murphy last March. Setting a state-wide precedent, Murphy held that lesbianism alone is not sufficient reason to remove children from their mother's care. Nevertheless, Murphy took custody of Rusty away from Sable Daily on the grounds that her recent move to her lover's home in Nashville removed her son from the love and affection of his extended family in Cleveland, Tennessee.

The appellate court judges also called for a modification of visitation guidelines "to prohibit those visits from being made in the home where the respondent is living with Peggy Maynard."

The court said that the visitation order "should prohibit the respondent from having the child in the presence of Peggy Maynard or any other homosexual with whom the respondent may have a lesbian relationship."

In an interview with GCN, Abby Rubinfeld, Sable Daily's attorney, assailed the court for having "gone beyond the bounds of precedent and decency." In essence, she said, "they've prohibited her from seeing her son in the presence of any woman."

Rubinfeld said that Ronnie Daily's "entire case was based on ap-

pealing to the purient interests of the judges."

Witnesses who testified against Sable Daily said that "they'd seen the two women embracing each other in bed in the nude with the boy with them. But then it would become apparent from other witnesses' testimony that they'd been clothed, it was day light, nothing [sexual] was going on."

Maynard's roommate and the roommate's brother also testified that they had heard loud lovemaking sounds at night. "But no one said the boy had heard them," Rubinfeld said.

Rubinfeld argued in court that her client's lesbianism was irrelevant in any discussion of her parental fitness and that her move to Nashville was actually in the child's best interest because he has cerebral palsy and could obtain better schooling in Nashville than in the small town of Cleveland. "The court ignored this fact," said Rubinfeld.

Rubinfeld also attempted to show the court that no change of circumstances had occurred since the time of the divorce in 1980 when Rusty was left in his mother's custody without a dispute. Rubinfeld told the court that Ronnie Daily knew that Sable Daily was a lesbian before their divorce was final, and that he began preparing to challenge custody before he knew his ex-wife was moving to Nashville last January 26. According to Tennessee law, the court can order a change of custody only if it determines that there has been a change of circumstances from those which existed when the initial custody arrangement was made.

According to Rubinfeld, Peggy Maynard called Ronnie Daily the day after the divorce papers were signed and told him, "Leave her alone now. She's mine."

Rubinfeld continued, "But the divorce [and custody agreement] did not become final for 30 days. He knew for sure that she was a lesbian before the agreement was final. So there's no change in circumstances. According to the law, when he waited until the 41st day to file for a custody change, he waited too long. He wasn't even properly before the court."

"The father doesn't care about the child," Rubinfeld asserted. "He isn't even the one taking care of him. The two grandmothers are. But his ego couldn't stand this woman calling him up and telling him to get out of the picture."

Eunice Couch and Geraldine Daily, Rusty's grandmothers, are the real instigators of the custody battle," said Rubinfeld. "They

are fundamentalist Christians; they don't look beyond their own moral beliefs. They keep saying, 'It's bad, it's bad, it's bad.' They don't understand what 'it' is."

Rubinfeld said she was "temporarily discouraged" by the appellate court's decision "because [the three judges] had seemed so receptive at first. . . . During oral argument [before the trial], they all agreed that it would be unconstitutional if the U.S. Supreme Court ruled that no homosexual parent could have custody of their children. But that's exactly what they've done."

Rubinfeld said she has "high hopes" that the state Supreme Court will accept the case "if only because the appeals court was so grossly unfair — especially in its decision to restrict visitation."

"Money is really tight with all these people and it is a real strain on my client to have to drive down to the home of one of the grandmothers to see her child every other weekend."

Contributions to defray the cost of Sable Daily's custody battle are welcome at the Justice for Parents Defense Fund, c/o Abby Rubinfeld, 43 Music Square West, Nashville, TN 37203.

— filed from Boston

Gay Workers Protected, Illinois Official Says

By David Morris

SPRINGFIELD, IL - A letter issued recently by a state official indicates that discrimination against lesbians and gay men in state employment is illegal in Illinois.

Dated November 12, the letter from state Director of Personnel Louis Giordano states that a department rule banning discrimination on grounds unrelated to job performance includes sexual orientation as one of those grounds. The letter says that "sexual preference is considered to be a non-merit factor of employment."

The letter was written in response to an inquiry made by Ilana Rovner, assistant deputy to Governor James Thompson, at the request of gay activists seeking Thompson's fulfillment of a 1978 campaign promise of an executive order banning such discrimination.

William Kelley, contributing

editor of Chicago GayLife and one of the activists involved in negotiations for the executive order, said the Illinois Gay and Lesbian Task Force will continue seeking the order. The policy stated in the letter, he told GCN, concerns only state employment as compared with the executive order, which would include state services to private citizens as well. Kelley said the effectiveness of the policy is yet to be determined. "Not only in Illinois but around the country," he told GCN, "when minor gains like this have been won, it's been very difficult to generate test cases to see just how real the protections are."

Kelley cited the example of an Illinois Department of Insurance ruling made five years ago which prohibits discrimination against gay people in life and health insurance policies. To date, no test case of the ruling has been brought. Kelley added that the lack of test cases "imperils the

permanence" of policies against discrimination since legislators and administrators can claim that the lack indicates there is no need for the policies.

According to Larry Gurel of the National Gay Task Force, three states currently have executive orders banning discrimination against gay people. Those in Michigan and California prohibit such discrimination only in public employment while the order in effect in Pennsylvania bans discrimination by private employers and others in contractual relations with the state.

Kelley told GCN there is an effort underway to form an organization of lesbian and gay state employees in Illinois. One possible task for the group, he said, will be to monitor state employment practices to detect and investigate instances of discrimination in order to test the policies in court.

filed from Boston

Community Voices

support for gay nurses

Dear Friends,

We in the National Gay Nurses' Alliance were disappointed, though not terribly surprised, to learn that Ms. Rita Halbur lost her job at the Good Counsel Health Center in Mankato, MN, because it was discovered that she is a lesbian. Health care professions and institutions seem stalwart in their victorian attitudes and we were very pleased to read in the article in the Nov. 21, 1981 issue of *GCN* that some of her co-workers voiced their support of her as an individual.

It is a poor state of affairs this great nation is in at present. The current political clime is pregnant with attempts and desires to make lawful such discriminatory acts based on factors within an individual's constitution which are beyond her/his control. A choice example is the currently advocated Family Protection Act, which thinly veneers its discriminatory attitudes about strict social conformity and the disallowance of individual choice with a stated concern for today's social fabric.

If Ms. Halbur is a member of a union, as are many auxiliary health care personnel, perhaps that union would be persuaded to include the concept of alternate lifestyle in its antidiscrimination clauses. Several such unions have accomplished this very thing in the not-too-distant past. Thank heavens that the Catholic Pastoral Committee on Sexual Minorities in St. Paul has seen fit to investigate. It means they understand the need for maintaining personal Dignity!

There is, unfortunately, no association for non-professional health care workers which resembles the American Nurses' Association, the professional association for registered professional nurses. The ANA has come out in favor of civil rights for all minority groups, and has endorsed the following definition of "minority": "Those persons who are unable to take advantage of existing social, cultural, and economic opportunities because of systematic discrimination and exclusion or abridgement of rights, whether covert or overt, on the basis of race, color, ethnicity, religion, age, sex, or lifestyle." ANA has further stated that affirmation action is for the benefit of those "persons who are subjected to segregation or separate treatment."

Although GNA, as a group of mainly nurses, probably has little or no official clout in this particular matter, a letter from the National Steering Committee expressing our concern was addressed to the Director of the institution. Rita, we are on your side, and for what it is worth, you have our moral support in all attempts to have this deplorable and all too common situation rectified. We would like very much, Ms. Halbur, to have you communicate directly with us in order that we might keep up to date on new developments; at the return address given.

Sincerely,
Andrew C. Irish, RN
Treasurer, Gay Nurses' Alliance
44 St. Mark's Place
New York, NY 10003

opera

Brothers and Sisters:

Michael Bronski's "Coming (Out) to Opera" in your November Music Supplement was simplistic. To give two examples:

1. The categorical assertion that women have the better roles is nonsense. What of Boris Godunov, the Duke of Mantua, Otello, Rigoletto, Philip II, Canio, Ivan Susanin?
2. The dichotomy set up between tragic and comic opera is distorted. Verdi has plenty of mind and Mozart has plenty of heart. Both composers — and others mentioned — can show a Shakespearean mix of the tragic and comic.

If the purpose of this article was to bring more people into opera appreciation, it needed a better factual grounding.

Sincerely,
Barry Frauman
Chicago, IL

the ravages of racism

Dear People:

I must take issue with Frank Abrizio's review of *The Boy Who Picked Up the Bullets* in *GCN*'s Nov. 14 book supplement.

Abrizio waits until the very end of his review to even mention the unrelenting, page-after-page, expressions of extreme racism directed against Black and Asian people in *Bullets*. Abrizio writes, "The only other major problem is Kurt's racial bigotry, which has its literary explanation in his southern origin, but which is, all the same, difficult to swallow in its frequent appearances. It will needlessly, and quite completely, turn off most black readers."

Why in the world should overt racism only turn off most Black readers? Does Abrizio think that anti-semitism should only be of concern to Jews? Or that woman-hatred should only be of concern to women? Or that heterosexism and homophobia should only be the concern of gay/lesbian people?

The conscious racism and extreme hatred of Black and Asian people in this book is a recurring theme which is expressed virtually page-after-page. The Gay community (which world-wide is mostly non-white) has a special responsibility in exposing the trash this book is and denouncing it as such.

Abrizio's dismissal of the racism in *Bullets* reminds me of the old Hitler-built-the-Autobahn-he's-not-all-bad routine or the Mussolini-made-the-trains-run-on-time one.

GCN has a long and proven history of working for a Gay/Lesbian community free of the ravages of racism which is one of the reasons *GCN* is the most respected national voice for our community. That is why it is especially hurtful to read reviews like Abrizio's.

Gay love,
Craig Rodwell (Sparrow)
Oscar Wilde Memorial Bookshop
New York City

the demands of love

Dear editor:

I know it must be hard to report on a different story from afar, since I lack the time and resources to investigate this one adequately — and I'm here.

But I must express my concern over the Page One article about the kidnapping of a Norwood woman for deprogramming because her parents objected to her "lifestyle" with another female (*GCN* Vol. 9, Issue 17).

I dare not even sign my name to a letter repeating verbatim two assertions the story made about the victim's sexuality and her mother's motives in (allegedly) having her abducted.

There is genuine concern here that the victim was kidnapped and sexually abused because of lesbianism, or what was seen as homosexuality. And, the hired guns have been charged with sexual battery.

But *GCN*'s assertions in the headline and opening paragraph were not attributed or documented. Are readers to look between the lines for even those old journalistic ploys "reliable sources report" or "*GCN* has learned"? As a correspondent, reader, and supporter, I expect you to continue upholding the profession's high standards. I love you too much to demand any less.

John Zeh
Cincinnati, OH

GCN responds:

We regret that the headline is misleading in that it implies that Stephanie Riethmiller is known to be a lesbian. However, all statements in the story — including those in the opening paragraph — are attributed to local sources. Nowhere in Jill Clark's story does she state that Riethmiller is a lesbian. Clark attributes the assertion that Riethmiller's mother believes that her daughter is a lesbian to all sources quoted in the story. The phrases "reliable sources report" and "GCN has learned" are not found in the story.

love yourself, hate the system

Dear Sisters and Brothers:

In your Dec. 5 article on the New York City gay rights bill you note the standing ovation given to a police sergeant who said at the bill hearings "I am very proud to be a police officer, but I am equally proud of being gay." The ovation was given to him by the supporters of the gay rights bill. Perhaps they thought it was wonderful that a man in a macho line of work that they respect so much, would also be gay. It might even help counteract the "negative" image the public might have of us being screaming queens and dykes throwing rocks at police cars in San Francisco or at the Stonewall Inn. To top it off, this particular police officer works for a task force to control street demonstrations. That's almost as good as being a vice cop — gays can do that, too!

Gay liberation isn't having gay cops uphold an anti-gay system. Black cops upholding a racist system — either here or in South Africa — are not the answer to racism. Having Jews work as kapos in Auschwitz didn't stop the ovens. Having a woman court officer remove a child from a lesbian mother or drag a prostitute into jail is not a strike for liberation.

Part of the problem is that so many of us just yesterday were saying "I'm not gay, gay is wrong" and now we want to fight for our rights without even thinking about what freedom is, without fully accepting ourselves. If we really love ourselves, how could we love a system that harms us so — or a bible that plainly calls for our death? I hope we never get what so many current gay rights advocates so dearly want: the acceptance of a system that is rotten to the core. I'll unite with the many other revolutionary faggots and dykes...without whom homosexuality would not even be mentioned in polite society.

Sincerely,
Robert D'Avanzo
New York, NY

the case for upper case

Dear Editor,

With regard to Freddie Greenfield's objection to Susan Saxe's capitalization of the word "Lesbian," (*Community Voices*, Nov. 21) Susan is right and Freddie is wrong. A noun is capitalized to indicate reference to a particular person, place, or thing. The particularity indicated by the capitalization of the word "Lesbian" is the island of Lesbos in the Mediterranean Sea, a part of the Greek archipelago upon which the homosexual women of the Greek era were confined. Possibly, woman's culture was established there earlier by dissidents who went there in defeat and self-exile upon the overthrow of the patriarchy and the establishment of patriarchy. Since it refers to that particular place, the word Lesbos and all its derivatives should be capitalized in the interests of good usage.

But also, the capitalization of the word "Lesbian" has political implications, as Freddie suggested in his letter. Whether he feels the need for the status of capitalization or not, referring to ourselves as Lesbians instead of lesbians identifies us with our history of oppression, beginning with confinement in Greece and Rome, continuing through murder in the Middle Ages, and winding up as social outcasts in the capitalist era. In claiming this particular identity for ourselves, we define ourselves as a special interest group, which we are, and which we had better not forget if we wish to survive on this planet as a people. In addition, as a people which has been socially and economically oppressed by class society, we are a nation, and capitalizing our name is one way of acknowledging this.

I personally am also in favor of capitalizing the words "Faggot," "Gays," "Gaymen," etc., as a symbol of solidarity with Queer men and as a way of linking our history with theirs, although there is no grammatical reason for doing so.

Yours for Freedom and Power to the Lesbian Nation,
Nancy Brumback
Houston, TX

meg and john

Dear *GCN*,

I appreciated Cindy Rizzo's honest struggle with Meg Christian's album, *Turning It Over*, but I think she missed the most important point — it was a prayer of surrender to "The One who can run it without any help from me."

Turning It Over is a spiritual statement similar to John Lennon's "Watching the Wheels" go round and round. He's on my mind today since it's been almost a year to the day he was murdered. He was just beginning to get free from the inside out, just like Meg is doing now with her new album. There is nothing more political than real freedom.

I think Meg is singing about the most important political issue there is — keeping a balance within ourselves as we continue to work towards our individual and community freedom from oppression. What good is it to win an argument if we lose the *person*? John and Meg sing about essentials, imagination, love, and balance within the self. With that kind of music to support us in our struggle for freedom as gays, maybe we can change the world peacefully.

(Keep on writing, Cindy!)

In friendship,
BC
Portsmouth, NH

beat 'em by joining 'em

Dear *GCN*,

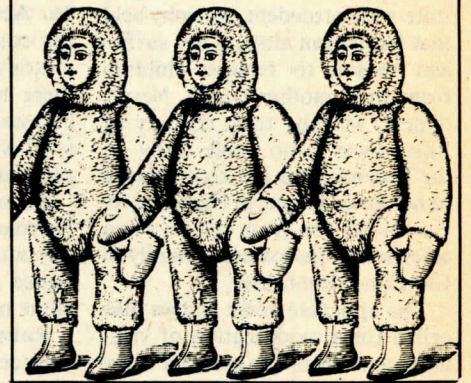
The best way to fight the moral majority is to join them. It costs money to add you to their mailing list, they invite you to free dinners where you may protest their actions and they will keep you informed of phone and letter campaigns to Congress. While donating money to gay organizations, let's also use up the right wing's resources. (800) 446-5000. Join before it's too late!

Robert Starkey
Washington, DC

This week's snowperson

There are those who work here who are opposed to the use of any graphics which bring to mind the Holiday Season. On the other hand, there are those who are glad to go for all the extra income we can get during these few weeks of heavy spending. We've compromised by using this strange picture of androgynous creatures, who may be out in the snow or out in space, to remind you that by giving *GCN* subscriptions as gifts, you can pride yourself on political correctness as well as helping all of us here have a more pleasant year.

So, order your gifts of *GCN* now by using the subscription blank in this issue. Just look for the snowpersons — or are they the latest fashion for cheerleaders from Toledo?



Gay Community News

THE WEEKLY FOR
LESBIANS AND GAY MALES

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by Paul Volpe

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Community Voices

nolag goes to washington

An Open Letter to Dee Michel
NOLAG is Coming!!!

Dear Dee,

I'm sorry that we did not meet in Los Angeles, nor in Boston. It would, perhaps, make it easier for me to understand your open letter. I know you only through the signed deposition you gave Marsha Levine to give to me in September of '81, indicating you were unhappy with Boston NOLAG leadership and were, therefore, resigning from NOLAG. Your deposition was, as a matter of fact, one of the reasons the decision was made to move the office from Boston.

I must admit I am sorry that you did not feel motivated to write this open letter while the office was situated in Boston for your questions would have been more valid. I am even more disappointed that you did not take the initiative (for your interest is indicated by your letter) to help reorganize, to change the things you did not like, to make things happen. That is what a grassroots organization is all about.

I do not understand what "proper channels" you refer to — in trying to find answers — before you decided to air all this. I can find no one on the coordinating committee with whom you spoke or contacted since your resignation. But perhaps this way is best after all. I will try to answer your questions to the best of my ability.

The Los Angeles minutes were in Boston and copies were in Boston and copies were mailed to CC members. They were massive and expensive and they were available to you in Boston. You need to refer to them, Dee. It was never a question of "would there be a UN March *OR* a DC March?"; it was rather a question of which would come first. When we met in Pittsburgh/San Francisco, IGA [the International Gay Assn.] had given me some pertinent information to present, explaining that Americans were not properly informed nor cognizant of the problems that confront our Third World and European brothers and sisters. They asked me to be allowed to take the initiative for organizing a UN March and that we support them. It did not seem an unreasonable request. It would be chauvinistic and presumptuous of us to do otherwise. A national group making decisions for an international demonstration is inappropriate. We voted and the decision was made to support them. With the added impetus of the FPA [the Family Protection Act] and the Falwell attacks the necessity of a DC March became quite clear. We have not opted to do one in lieu of the other. A poll was taken and the vote was clear.

Solidarity Day and our involvement in that was also polled. It was a decision that had to be made rapidly for we did not know what our reception would be from day one. It was a difficult several weeks and time was of the import. We were there and that really is all that matters.

The site of the office was moved because no one in Boston was willing to help make the changes necessary. No one was willing to assume

promises to keep

An Open Response to Dee Michel, NOLAG Coordinating Committee Members and *GCN* readers:

As volunteer staff members charged with setting up the National Office in Boston, we were not aware that we'd be held responsible for the failures and unkept promises of other persons within the coordinating committee.

In answer to the question regarding the results of the DC/UN March poll, the following explains the situation. Early on Sunday, April 26, 1981 (at the LA Conference), the newly-born NOLAG passed a motion to prioritize the UN March by a vote of 28-25.

Later in the day, Pam Bemis of Maine moved to substitute a motion to have a DC March in 1982 and push ahead the UN March to 1983. This motion was *passed* by 26 of the credentialed 77 delegates. Thirteen delegates voted against the motion. A quorum had been called and 49 delegates were present, qualifying a quorum. It is not recorded what the missing ten votes were. Steve Ault objected to this motion in that he felt it contravened the earlier motion passed. He then suggested a poll that *all* the delegates should receive to determine priority. This second motion passed also, and Dee Michel worded a statement to be mailed by the Host Committee in Los Angeles. The return address read: GALA, UCLA Gay and Lesbian Association, 500 Kerckhoff Hall, 308 Westwood Place, Los Angeles, CA 90024. In a phone conversation with Christi Kissel (responsible for tabulating the poll at GALA), she informed the National Office that the total stood at a tie of 26-26. The date was June 3, 1981, two days before the first coordinating committee meeting. On June 6, 1981 it was passed that the Coordinating Committee continue to review the possibility of a UN March in 1983, thus it was determined then by the Coordinating Committee that a DC March in 1982 was priority #1.

The site of the National Office has been chang-

ing the responsibility, to share the burden of making a national office function. And it is an awesome undertaking. A report from the finance committee has just been mailed to the members of the CC detailing some problems that are due to irresponsible management in the Boston office and not to embezzlement. That is a heavy charge. If you would like a copy of the report please send your dues check for \$15.00 to NOLAG, 1469 Church St. NW, Washington, DC 20005, and we will send you a copy. We have nothing to hide but only members receive internal information. You may feel free to do whatever you will with the information once you have paid your dues.

You keep referring to "we"...that no minutes, no lists, no info is forthcoming to "we." Who is "we"??? You are no longer a member of NOLAG. Why would you want to receive these items? In fact, Pittsburgh minutes were sent out. St. Paul minutes will be going out in a matter of days. The move from Boston to Washington, DC was a setback in that we lost time. There are still files and equipment to be moved.

In truth, Dee, you have done us a favor. We now have the forum to explain why NOLAG is running a bit behind schedule. The problems that existed in the Boston office, problems of which you are well aware, did not stop us, but did indeed still our motivation for a while. Making the decision to move the office, polling the CC to do so, was not an easy choice. We are a sensitive people. The problems in the Boston office had to do with personality problems and the inability of several people being unable to work together for a common goal. Their lack of trust in each other and their lack of experience in organizing on a national level hurt us only in that we lost time and momentum. But all is not so bleak. We now have a national office open and functioning in the Gay Community Center in Washington, DC, staffed by volunteers who are surely experienced and will be paid off as soon as our treasury grows. Our mail is heavy with requests for information from Austin, Texas, from Vermont, Missouri, Washington state, places where we had no local representation. We are in close contact with NGTF, GRNL, NCBG, NABC, IGA, groups with whom we want to form close working relationships, for therein is our strength, in solidarity.

NOLAG is barely seven months old. It takes nine months to give birth. We lost six months in Boston. We have had several actions in DC. Arizona is active. St. Paul, Florida, Pittsburgh, Long Island, New York, San Francisco are all functioning. Baltimore is organizing. Texas too. NOLAG IS COMING!!!

All of your questions are valid, Dee. Ask them again six months from now if you don't have proper answers. Better yet, come back to us and help make it all happen. We need you.

In Solidarity,
B. Bea Roman
Coordinating Committee, NOLAG
Washington, DC

ed, but other people on the CC are better suited to answer why. We personally maintain that it was politically expedient to have the National Office in DC with our march planned for 1982. *For the most part*, our personal conflicts did not disable setting up the National Office, nor interrupt us from carrying out our charged duties and keeping in touch with the other CC members.

Every expenditure and check is accounted for and were NOLAG related. There was not enough money coming into NOLAG from other regions to support an office and telephone system. For two months we operated out of our own personal funds — opening accounts, making phone calls — sending out membership cards and other mailings — for which we've been only partially reimbursed. There was no problem locating office space in Boston, it is available, but only to those able to pay for it. How could we even begin to hire a staff? It should be mentioned that at a fundraiser at the conference in April, \$1,200 was donated to NOLAG but not received until June 12, 1981, despite repeated requests.

Other Coordinating Committee members and the five standing committees have not fulfilled their responsibilities they were charged with completing. These included: Outreach; Membership Drive and Brochure; Fundraising; Distribution of LA Minutes; Distribution of LA Delegate Mailing List. When the people who had these duties did not come through with the goods, often the responsibility (and the blame) fell to us.

If anyone has any further questions regarding any particular points of information, please feel free to contact us at NOLAG/Boston, PO Box 65, Back Bay Annex, Boston, MA 02117.

In Struggle,
Marsha H. Levine
Armando Gaitan
Former National Office volunteers
NOLAG
Boston, MA

the rural caucus

Dear Friends,

In the last issues of *GCN*, a letter from Dee Michel and an article by Jil Clark questioned and discussed what's been happening (and what's NOT been happening) with NOLAG — the National Organization of Lesbians and Gays, which was organized last April in Los Angeles.

I was one of the delegates to Los Angeles, representing Maine and Northern New England, and I was a member of the Rural Caucus. I left the conference totally committed to supporting NOLAG's efforts at organizing a grass-roots movement in this country. But I'm sorry to say that my enthusiasm has waned. I'm not excited about NOLAG; and I think I can blame my loss of enthusiasm upon what appears to be the total lack of follow-through by those people who committed themselves at Los Angeles to work for NOLAG.

The points which were raised in *GCN* and which I want to address are the DC/UN vote, the minutes, and the newsletter.

At the time of the conference, confusion arose about the timetable for planned demonstrations in Washington, DC (sponsored by NOLAG), and at the United Nations (*co*-sponsored by NOLAG with other international organizations). This confusion led to the decision to send a ballot to each delegate to get a consensus as to the planning of these two demonstrations — whether they were to be in 1982, 1983, or when. I received this ballot and returned it the next day. But I never found out the results. As far as I know, there *were* no results.

The Los Angeles conference was a busy, hectic, full three days. Minutes were taken throughout and it was promised that they would be reproduced and sent to all delegates. I'm still waiting for mine.

And a newsletter. Well, that is probably with the minutes in Los Angeles.

When I was in Boston for Lesbian and Gay Pride Week in June, I asked about the minutes; I was told by Mondo Gaitan that still, two months after the LA conference, Boston had not received a mailing list from NOLAG people in Los Angeles and was therefore unable to even write to people to say that NOLAG was still alive and well, a bit of assurance that I would STILL like to hear.

The only correspondence I have *ever* received has been from NOLAG's Bakersfield, California chapter, plus an earlier mailing from NOLAG people in Alaska, and the rural caucus mailing list from Montana delegates.

The impression I have from reading *GCN* is that the Boston office had done nothing. It seems to me that a lot of NOLAG people have done nothing.

And now the office has been moved to Washington, DC. Well, if they'll release what seems to be a well-kept secret, the new address of NOLAG/USA in Washington, DC, maybe, just maybe I'll start saving my pennies and I'll give them one more chance and join NOLAG. Despite the poor showing so far, if it lives up to its promise of being a *grass-roots* organization, not an elite group in DC, then I have hope.

I will *not* support another hierarchical, big city, east coast (or west coast) based organization; (the consensus of the rural caucus was that we did not want to see the office in New York City, Washington, DC, San Francisco or Los Angeles); but I WILL support an organization which is GRASS-ROOTS as NOLAG/USA is supposed to be. I hope this talk that part of the Coordinating Committee "clique" is making decisions for the whole is not true. That kind of organization we don't need, and I will not support.

If NOLAG/USA will follow the structure and guidelines set down in Los Angeles, then I think it can be one of the most influential organizations in this country.

In Unity,
Dick Harrison
Caribou, ME

bringing it all back home

Dear *GCN*,

I feel compelled to respond to Cindy Rizzo's review of *Turning It Over*, Meg Christian's latest album.

As a recovering alcoholic, I found *Turning It Over* to be both an inspiration and a vital musical support for the daily struggles I experience. The songs speak to me not of a warrior at rest, but of a warrior with her priorities straight. Politics, like charity, start at home.

Battling self destruction in any form, from alcoholism to burn out and martyrdom, is a women's issue. Cindy Rizzo uses the last two lines of *I Wish You Well* to support her review title *Warrior At Rest*. Rest can be a political act. Furthermore, in the same song Meg sings,

Go and fight what's holding you down
But keep your armour sound

I never want to meet a martyr again.

To me this album is the product of a warrior in action. The battles Meg sings about are very real, very important to me. There can be no other battles if I do not take the time to survive myself.

In Health,
Liz H.
Portsmouth, NH

disturbed

The Editor:

The gay movement is dead, dying or never existed. However, there is a movement attempting to stir people's minds pretentiously claiming to represent the gay community. This group, led by emotionally disturbed lesbians and supposedly gay men (who have yet to realize their manhood) appear to advocate anything and everything with minimal token recognition being given to the purported subject of gay rights.

There is no question of the need to enact legislation to prevent unfair discrimination of gay individuals in such areas as employment, housing, the military, etc. Yet, this group appears to contradict itself with its discrimination and bigotry toward hets. And, further contradicts itself with the advocacy of issues unrelated to gay rights: for instance, pederasty, sado-masochism, and penal reform. Thus, under the guise of a "gay movement," there appears to be a real movement toward anarchy, not only to the law, but to everyone's sensibilities as well.

Regardless of sexual preference, pederasty is simply child molestation. However, these advocates would lead one to believe that an undeveloped immature child is capable of making rational decisions on a subject with which they have little or no knowledge, let alone experience.

Sado-masochism, as such, isn't against the law in most instances. After all, the law, with few exceptions, can do nothing concerning sadistic behavior unless a victim files a formal complaint. Thus, no complaints, no arrests.

Given the leniency of the judicial system, sympathy or empathy with the great majority of those incarcerated is misplaced. It is agreed that the penal system needs some sweeping changes in order to address the issue of rehabilitation. However, that doesn't alter the fact that those incarcerated have worked overtime to earn the privilege of enjoying the accommodations of the penal system. Nor, did previous knowledge of the conditions in the penal system appear to deter them from their endeavors.

When there is a legitimate gay rights movement, it should be supported. In the meantime, it has become quite boring listening to criminals and their disturbed and misguided followers lobbying for the right to impose their criminality and disturbances upon everyone else.

Yours truly,
John B. Fitzgerald, Jr.
Boston, MA

hepatitis vaccine

Dear *GCN*,

Tom Wilson shouldn't have to be scared of hepatitis B too much longer. A hepatitis B vaccine made by Merck, Sharp and Dohme got FDA approval not too long ago, and it should be commercially available early in 1982.

It will probably be expensive. At first it may be scarce (supplies may initially be channeled to health-care providers who are routinely exposed to blood and secretions carrying the virus). No one can tell you what the long-term complications, if any, might be. And as more and more people are vaccinated some short-term complications will probably emerge, just as they did with swine flu vaccine, and nobody knows what those might be either. Those are points against asking your doctor for a dose right away. It might be smart to sit back and wait for a while.

On the other hand, hepatitis is a nasty disease. If it becomes chronic (no one knows why this happens in some people and not in others) it can progress to death. It's a known quantity, and to me it's more frightening than a possible short-term complication, or something way off in the future, or being out the money. I'm going to try to get vaccinated soon.

It won't help against hepatitis A, or non-A, non-B, but I want to do what I can for myself.

I hope your readers will think about this as an option.

Sincerely,
Al Knisely
Ann Arbor, MI

Several lesbian publishers have kindly given the Lesbian and Gay Prisoners Project new books or journals to send to the lesbians on our project. We need about \$40 worth of stamps to send out these books, which these women are not able to get in their "prison libraries." It costs 69¢ to send out each package, a small price for building a bridge of communication. Organizations or individuals who are interested in helping us get these special "holiday" packages sent out can send stamps or checks to: LGPP, c/o *GCN*, 22 Bromfield St., Boston, MA 02108.

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

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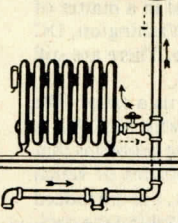
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Houston

Continued from page 3

The smear tactics that many conservatives believed would work failed. What has happened in Houston, a "bible-belt" city, that would prevent such obvious tactics from working? Aside from the growing sophistication of GPC, there appears to be another, perhaps more important reason.

Many of Houston's political elite are saying that the city's "boomtown" image is part of the reason. The great influx of job-seeking northerners has turned Houston into a young city with a young, growing population. The results of the election also point to this.

Whitmire, Lance Lalor and George Greanias all beat "old-line" opponents, including Heard, former comptroller Leonel Castillo and former city council member Dick Gottlieb, for the mayoral, comptroller's and District C city council seats respectively.

Nene Foxhall, political reporter for the *Houston Chronicle*, put it this way: "Another result of this year's elections may be that they mark the end of the days that serious candidates seek to capital-

ize on their opponent's support by the Gay Political Caucus.

"All the runoff winners were backed by the gay organization, and all of them, especially Mrs. Whitmire, suffered taunts and political mudslinging because of that backing. But the attacks obviously had little impact on Houston voters as a whole."

It would appear that the days when political officials left the room when gays attempted to speak before the Council are over, along with the comments about "oddwads and queers."

Houston's gay community has gained an opportunity to influence city government like few other communities anywhere in the world. It will be interesting to see what the long-term results of this election will be.

* * *

After being elected as the first woman mayor in Houston's 150-year history, Whitmire commented, "I am pleased to see that that type of campaign won't work in Houston."

So is Houston's gay community.

'Deprogrammers'

Continued from page 1

time, the local mainstream papers had said that Marita Riethmiller objects to her daughter's "lifestyle."

Some long-time friends of Stephanie Riethmiller told an *Enquirer* reporter that they had seen no evidence of her being homosexual, that she had dated men in high school and that she is not a lesbian.

Nevertheless, Victoria Ramstetter, a local lesbian activist, thinks that "most people who read the papers believe [Stephanie Riethmiller] is a lesbian."

Many local parents sympathize with Marita Riethmiller, Ramstetter asserted. "I've heard many parents say they can't blame her, that they would do the same if their daughter was a lesbian."

If indeed it is true that the public by and large believes that Riethmiller is a lesbian, will jurors be

less sympathetic to her, thus damaging her suit? Goldberg doesn't think so.

"It [the rumor that Riethmiller is a lesbian] isn't even going to be a factor. It isn't true, but even if it were it wouldn't matter. The issue won't get [into the trial] because there are a lot of different reasons for human conduct, none of which are justified by breaking the law."

— filed from Boston

Correction

In *GCN*, Vol. 9, No. 20, a report on the Lesbian Rights Hearing at the NOW conference reprinted from *off our backs* was incorrectly attributed to Linda J. Malin. The report was part of a longer article written by Toni White.

We regret the error.

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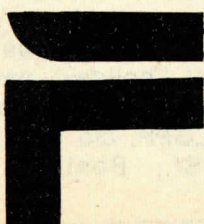


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Kendall Lovett

Lesbians and gay men counter the religious right in Sydney, Australia. Members of Gay Solidarity Group and others appeared at an anti-gay lunchtime rally held by Festival of Light, a Christian organization, at Sydney's Parliament House on Nov. 24. The Christian group opposed a measure to make private, consensual sex between males legally equal to straight and lesbian sex in the state of New South Wales by legalizing it (see GCN, Vol. 9, No. 20). Two versions of the measure, with different proposed ages of consent, were defeated by Parliament on Dec. 2.

Virginia

Continued from page 1

the ruling is the first in the nation to uphold the basic parental rights of lesbians and gay males.

In other recent rulings considered to be victories for lesbian mothers, the courts have said that a woman's lesbianism does not render her unfit to be a parent. In the case of this Ohio mother, the dispute was over whether a court could decide that her son is no longer her son in the eyes of the law.

"If it had gone the other way it would have been an extremely damaging precedent," said Marica Lowry, director of the Children's Rights Project. "We never saw this as a gay rights case; it's really about the right of a family to stay together."

Michael Mushlin, who also worked on the case, hailed the ruling as "a ringing endorsement of the concept that lesbianism *pe se* doesn't make a mother an unfit parent."

Mushlin continued, "The ruling is significant in that it is from a Southern state, — the Supreme Court of a Southern state."

Jane and John Doe, as they are identified in court documents, were divorced in 1975 in Yellow

Springs, Ohio. John Doe, a college professor, moved to Rocky Mount, Virginia and remarried shortly afterward. The boy, referred to as Jack Doe, stayed on in Yellow Springs with his mother. Jane Doe told GCN that the boy's father showed little interest in seeing his son at that time.

A year later, Doe and his new wife, under the guise of taking him for a visit, took him permanently back to Virginia against Jane Doe's will. There John Doe sought and obtained permanent custody of the child. The mother was granted visitation rights at the time.

Two years later, Doe and his second wife filed for adoption on the ground that Jane Doe's lesbianism had rendered her unfit to continue as Jack's legal mother. The couple's attorney argued in a Virginia court that the mother had flaunted her lesbianism by holding a "marriage ceremony" with her lover and by expressing affection for the lover in the presence of the boy.

Jane Doe told GCN that John Doe also mentioned in court the fact that her lover has a son who is black and that the children are allowed to say words like "shit" in their home.

Jane Doe, a college-educated interior decorator, brought a parade of witnesses from Yellow Springs to Virginia to testify that she is an intelligent and loving mother. The Virginia commissioner of welfare agreed, rejecting the adoption petition. But a Franklin County circuit court judge overruled the commissioner, saying that being exposed to the "open lesbian relationship ... would result in serious emotional and mental harm to this child."

Jane Doe was permitted to see her son twice in the past three years, briefly in the summer of 1980 and again for a few hours last summer. According to a report in the *Washington Post*, the mother was allowed to speak to her son over the phone twice during that time.

The court ruled that the father and stepmother will retain custody, but that the boy will be allowed to spend eight weeks during the summer with his natural mother along with alternate Christmas and Easter vacations.

Mushlin said that Jane Doe is seeking to secure a week's visitation this holiday season.

— filed from Boston

Had Written on Persian Bisexuality Iranian Government Jails Noted Writer

By Steve Forgione

NEW YORK — In response to an international appeal, the New York-based Lesbian/Gay Rights Monitoring Group has issued a press release in support of internationally known Iranian author Reza Baraheni.

Baraheni was arrested on October 12 as he was about to enter the University of Tehran, where he lectures, but it was not until November 23 that his wife heard from him. To date no official charges have been brought against him.

Baraheni was previously imprisoned under the Shah in 1973 for his literary opposition to the Shah's dictatorial regime. After 102 days of torture and beatings in prison, a successful international campaign obtained his release and he subsequently lived in exile in the United States.

Although an Azarbaijani Turk, Baraheni is one of the modern masters of the Persian language. Unlike most Iranian leftists, who prefer to forget the deeply rooted bisexuality of their society, Baraheni explores it in his writings. This is evident in such works as *The Crowned Cannibals* (Vantage, 1977) and, even more

explicitly, in the first chapter of his novel *The Infernal Mind of Agha-ye Ayyaz*, which was translated and included in the anthology *New Writing from the Middle East* (Mentor, 1978).

While living in the United States, Baraheni frequently discussed the rich tradition of homoerotic literature from the Middle East as well as aspects and manifestations of homosexuality in modern Iran.

Although no specific information is available on Baraheni's personal response to the reports of executions of Iranians for homosexual acts, his arrest is considered to be an indication that he is critical of many aspects of the Iranian revolution. An indication of his position, he made impassioned criticism in a public meeting during his exile, of the indifference toward individual human and civil rights shown by a leader of one wing of the then exiled Iranian left.

Telegrams urgently requesting Baraheni's release should be sent to President Hojatolislam Ali Khamenei, Tehran, Iran, with a copy to the daily newspaper *Jomhuri-e-Islami* in Tehran.

Hearing

Continued from page 1

between Langone and members of the audience while Chairperson Rosemarie Sansone banged her gavel in vain.

"We're here talking and I could care less how you feel," Langone shouted at a woman in the audience. "We're here to put districts together." Langone's comments prompted loud booing from the crowd.

A second districting proposal was presented by Russell Williams of the Campaign for District Representation. Williams stressed the need to consider the city as a whole in putting together individual districts, and proposed a

tentative citywide plan which included a district comprising Beacon Hill, the Back Bay, Chinatown, the South End, the Fenway and the Mission Hill area. Russell's proposal was enthusiastically supported by David Scodras, a Fenway area activist who made a close but unsuccessful bid for city council in the November election.

Russell's proposal includes portions of Roxbury and a broader area of the South End with the traditionally liberal neighborhoods in Wards 4 and 5, a tactic designed to increase representation for minorities and traditionally under-represented neighborhoods.

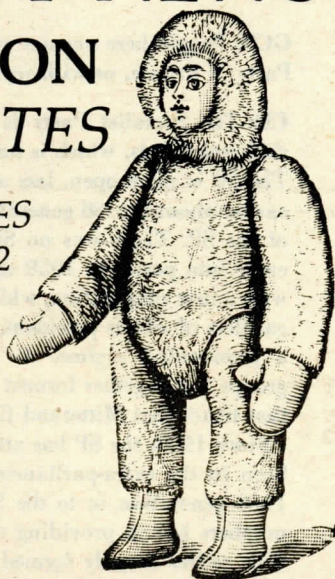
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Politics in France *An Inte*

Christine Delphy is a French sociologist working in Paris. She has been involved in radical feminist politics since the beginning of the French women's movement. Presently she works on the journal *Nouveau Questionne Feministe* (unavailable in English). Her earlier work appears in English in *Feminist Issues* Nos. 1 and 2.

Marla and I interviewed Delphy for GCN last July. We talked about the French women's movement, French politics and the recent election of Socialist Party presidential candidate Francois Mitterand, sexual politics, and being lesbian/gay in France.

Nancy Wechsler

GCN: Could you characterize what's happening with the French women's movement? Do you see a lesbian/straight split happening? Has there been a discussion of sexuality and sexual behavior?

CD: I have the feeling that, in France, sex is very much in the closet. And that is related to the lesbian/straight split or the threats of that split. When the subject of lesbianism came up in 1971, it was quite a shock to heterosexual women, and there were mixed reactions. Certainly there was a lot of latent homophobia among heterosexual women. But it got worked out in France in less a dramatic way than in the U.S. We were not up against anti-lesbian postions like that of N.O.W. or Betty Friedan. We had no "lavender menace."

But then, in some groups, lesbianism became the unspoken rule. Part of the way lesbians came into their own in the women's movement was to guilt trip heterosexual women, to make everyone on an equal footing, that is everyone becomes equally guilty. It was never said, but it was implicit that nobody had any problems any longer with guys, and the women who did, didn't have the space to talk about it.

This perhaps relates to the problem of the constituency of the movement. In France, we ask: where do all the feminists go — after the movement? There is such a high turnover. I don't think that heterosexual women have been pushed out of the movement or that lesbians have been pushed out. But in some groups we replaced a sort of implicit moral rule of conformity with another sort of conformity. And yet, this process has opened space for lesbianism and allows a lesbian consciousness to develop.

Lesbian separatists here call heterosexual women collaborators. They are using a vocabulary that in France is very heavily loaded, because in WWII it referred to people who aligned with the Nazis. It's a way to end all discussions, because if they say heterosexual women cannot be feminist, then there is no discussion to be had with them.

GCN: Could you discuss how the different tendencies within the women's movement are organized?

CD: Women within left parties who called themselves feminists wanted to create what they called an autonomous women's movement, which in fact would have been a satellite social movement gravitating around the revolutionary parties. Once recently, we radical feminists have been able to meet with them, have discussions and even have some common projects which do not necessitate a common vision. In France, these (left party) women have been doing the footwork of the movement, not the theorizing. They are grass-roots organizers who have been interested in the oppression of women in the workplace. It is not that radical feminists are not interested in the workplace but that women from the left parties tackle the issue in a traditional way — like demanding equal pay for equal work. We thought that was absolutely insufficient. We focussed more on the wholeness of women's oppression and that if you don't first look at the role of women in the family, then you can't even understand, not to mention act upon, their underpayment at the workplace.

Things change, depending on the historical moment. In the 1970s, the feminists in the left parties pushed the party line, but now they are less aligned with those parties. They have become genuinely feminist. And the political situation, given the last regime of Giscard, the recession, the coming up of the right which is felt in all Western countries, puts us in a more defensive situation. We need to focus on women's right to work — not on the workplace. It's the defensive position of just not losing more ground, and that's not reformist any more. It is like holding up the dam.

We've been losing ground on abortion. The old government (Giscard's) started test cases against doctors who performed abortions beyond the legal limit of ten weeks. A ten-week limit is absolutely ludicrous. There has been no support for the doctors and so they have been heavily sentenced. It is possible now with Mitterand's victory in the last election that these prosecutions will stop. This may be the one thing, the most encouraging thing, to come from that victory. Maybe political space will open up.

Mitterand's Election

GCN: How did people feel after the election? How did you feel?

GCN: Everyone was high for the next two or three days. Not just feminists. But even feminists, who had had the most

distance from it all. But I was dismayed to find out "the high" continued for a lot of feminists. Somehow a lot of us didn't seem able to draw the line and to remember that our vote had been mostly a negative one. We wanted Giscard out. Now it seems a lot of feminists are identifying with the positive side of the vote. There is a general feeling that we have forgotten all our reservations about the Socialist Party, about parties in general — as if we hadn't been denouncing male parties for years. And the socialist program has been watered down since they are in government. That is expectable.

People are reacting as if everything is new. This is absolutely ludicrous as far as I'm concerned. Rediscovering Mitterand the man, I mean the guy's been around for 25 years — he's an old hack. It's like there has never been a social democratic government in Europe. There have been — in Sweden, in England, in Germany. We all know about social democracy; there are no illusions we can have about it. I'm personally very disappointed, but maybe in the fall it will look better. You feel like some basics have been forgotten. The movement at this moment, has been put in the defensive position of having less and less political space and more straightening conditions from the outer world and the government, but also from what could be called internal conditions — like *Des Femmes*¹ claiming to represent the women's liberation movement and succeeding.

With that discouragement on the one hand and this success of the Socialist Party on the other hand a lot of women are questioning the very basics, the very foundations of the feminist movement — like being extra-parliamentary, and being based on a critique of traditional organizing. It's not that the kind of organization we have had has been a failure so much as maybe it was good for that period, for that decade. And now we've got to find something else.

Unfortunately, what we seem to come up with is not something more progressive but going back to old forms of organizing. It's a bit the same problem as if you want to move on from a critique of gender and you go around full circle and all you find is something that is not more progressive but which is for example the old nurturance . . . I can't hear the word nurturing without wanting to puke. So the main thing in France at this moment, to my dismay, after the election, is raising questions more around issues of organizing than around the issues of content. Reaching people without confronting what it is we want to convey.

GCN: Do you think some people feel they won't have to fight as defensive a battle now? Do you think that is true or not?

GCN: Yes I think that is true. That was the one good thing about the election — we had that feeling of urgency, like Giscard could not have seven more years. The French constitution is horrendous. It gives more power to the executive than even the American constitution. There is no telling where Giscard would have stopped if he had been re-elected. The space for social movements was narrowing. The feeling we have now is that maybe we are going to have some space to fight. It will be less defensive, because some things will be less attacked. I don't think the new government is going to grant anything, but it probably will stop the all-out attacks. We will have a freer hand in attacking the right.

GCN: People here are not very familiar with the Socialist Party of France, or with social democratic politics.

CD: The Socialist Party is a big party, it has a lot of different trends, which is not true of the Communist Party. The SP is more open, less authoritarian. You were asking earlier about the '68 generation,² that is part of the history of the SP. There was no SP after WWII. When DeGaulle came into power in 1958 the Fifth Republic was founded with a new constitution, which changed French politics. Regardless of who is president, of who holds the position, it is a presidential regime. At the time there were different groups that together formed a federation of the left. It is on that ticket that Mitterand first ran for president in '62.

Since 1968, the SP has attracted a lot of people who had been in the extra-parliamentary left. The infusion of the 1968 generation in to the SP is not so much in terms of numbers but in providing the party with an impetus and with cadres already formed. The SP got its numbers from grassroots organizing over the last five years. It managed to win elections and it then snowballed and won local elections. The result was militants became officials, they had mandates as mayors, city councilors, and representatives. They were then in a position to be more efficient organizers within the electoral arena.

GCN: Sounds like people have left the CP for the SP.

CD: It is difficult to say. As voters, yes. But you mustn't confuse voters and party members. The CP is not the same institution it was after WWII — when people would think for years whether to become members. Once they joined it would take years before they would decide to leave. And when they turned in their card, it was such a trauma that they would have to write one, maybe two books to vent their feelings about it. But more recently, I know people who

were twelve in 1968 and who at 18 had been in the CP and already left. This is something that was unthinkable in my generation. So even though the CP gives the impression of being something very monolithic, because it gives off that image, it has a huge turnover in membership. 25 per cent of its constituency changes within one year.

GCN: But isn't the French CP more tied to Moscow?

CD: Yes. They flirted with Eurocommunism, and then they didn't stay with it very long. Just recently around Afghanistan they showed that they were still allied with Moscow.

Gays in France

GCN: Can we talk about the SP and what people expect or don't expect in terms of gay and lesbian stuff? Is there a backlash against gays and lesbians?

CD: No, I think we are still in the progressive part of it. Last fall there was a law reconsidered that was incorporated into a new rape law, in which homosexuality between consenting persons was maintained as a crime. The age of legal consent for homosexual acts is still the age of legal majority, which has been lowered down to 18. But it is not the same as the age for legal consent for heterosexual acts, which is fifteen. That is the one discriminatory law that remains on the books. But we have all the rest. You don't need laws. . . .

GCN: Are gay men arrested for solicitation, or hustling?

CD: They could be and often are arrested for indecent exposure, things like that. I think there are more legal restraints on homosexuals in the U.S., especially in certain states. This business of cops passing as gays and making propositions to gay men, in order to take them to jail, is essentially unheard of in France.

GCN: Are the laws a focus for gay and lesbian activists?

CD: The law I mentioned is applied solely against male homosexuals. There were several gay groups that started out as mixed and then disappeared. Right now the one that has been recreated is a very legalistic group — a bit like your National Gay Task Force, mixed and geared solely to eliminating the discriminatory laws. That is a good thing in some sense, it gives a focus. They go in and lobby, collar their representatives and ask: are you for or against? It is important to make them take stands on these laws. Even Mitterand has taken a stand. The problem is women working within these groups. It is important that these laws should be removed, but at the same time it is an old type of militancy. The women are struggling against something that does not come down on them, or only remotely. The women in these legalistic groups didn't want to organize separately, didn't want to have women's caucuses. If they do, I think they will find that very soon there will be no way for the men and women to work together. But the women in that organization are already starting to meet separately and think that is the beginning of the end of that particular organization as a mixed group. Others will crop up.

GCN: How do they work together? Here there is controversy on boy-love, pornography, sado-masochism and other issues. These are raised primarily by gay men and often opposed by lesbians.

CD: Earlier, in the '70s there were more radical gay groups. They would bring up these issues. Boy love has been an issue — called pedophilia. This woman who is a feminist published a book called *The Mother and the Pedophile*.



Interview with Christine Delphy



tion. One that is not too aligned on the male groups. They are also trying to address independently the issues of being in opposition to their own home governments.

I would say, for example, the problems of living in France for a migrant woman — being doubly oppressed by the status of the migrant worker and their own culture, which in the case of moslem countries is usually much more oppressive than France — would take third rank. There are not so far as I know, grass roots organizations of actual migrant working women or non-working women who are wives of migrant workers. This population is very oppressed in France. It is like they live in a different country — absolutely unbelievable.

GCN: Isn't there legislation to try to curtail their entrance into France?

CD: Yes, there was in the past regime. I think the new government will change that. They were being thrown out of France one by one.

GCN: And there wasn't a movement around that?

CD: Yes, there was opposition to that, but it couldn't get the laws reverted — the whole left was against the laws. . . .

GCN: But the women's movement didn't take it up?

CD: No, not as a feminist movement. We cannot address specific issues, we don't even have the strength to address our own specific issues one by one. It was seen as a part of a general branding of the Giscard regime as over-all reactionary. It is like this bill that went through congress — the re-organization of justice — which was an overall threat to civil liberties in France. Since the law hadn't quite gone through congress it is still possible to go back on that one.

Feminist and Gay Visibility

GCN: Are there high schools where there are any kinds of women's studies?

CD: No, hardly even in Universities. It is very individual, very informal. We don't have any women's studies curriculums or courses. A few women here and there try to get classes that students can get credit for. Some of them try to create a network.

GCN: Can people be out as gays in the University?

CD: I don't think so.

GCN: Here in this country it's a big issue whether or not gay people should be allowed to teach — in high school or down in particular. Is this an issue in France?

CD: People are just not out. Some people can be out, if they are already in a very protected milieu. Some people can be out from 5 pm until the next morning, but people can't be out on their jobs, or they are taking heavy risks.

GCN: But if you want to publish, like Monique Wittig.

CD: Well, she took very heavy risks. In fact her book *The Lesbian Body* got fewer reviews than her previous books. Her last book didn't get reviews. It didn't get bad reviews, it just didn't get reviewed at all. It seems in the U.S. there is no difference between being out and being known. There is a tolerance. But only as long as you don't provoke people. I'm sure people know at my job and they aren't at least overtly taking any actions against me. But if I did come out, it would not just be me saying it, it would make the whole difference in the world — it would seem to them that I would be provoking them. As long as I don't talk about it, as if I myself were aware that it is some kind of crippling disadvantage, or something that I have to hide — they are secure in their feelings that indeed if I don't talk about it it means that I am ashamed of it. I think that is what heterosexual society cares about. There is no organized movement of gays or feminists that would support individuals and that would make coming out, at the workplace, anything less than a sheer act of suicide. If you want to lose your job then go and do it, 'cause that is the best way. But if you want to keep on eating, better to think about some alternative strategies or first steps before you come out individually.

GCN: The gay movement here developed around the idea of coming out. Do you understand why that hasn't happened in France?

CD: No, I don't understand. I remember being puzzled by that. First liking the idea and then asking myself questions about the emphasis on the early American slogans like "out of the closets and into the streets." Well, that we could understand: out of the closets and into the streets. Out of the closets and into the offices; now that is something different.

In the streets you still have the anonymity. You can go to demonstrations because your boss isn't there watching you. But coming out in the American sense is something that I think presupposes a different kind of general awareness in society at large, which we haven't reached.

GCN: One strategy here is at the workplace fighting for clauses in union contracts that say you cannot be discriminated against because of sexual orientation. Some parts of the left are into that too — focussing on workplace stuff. If they are liberal on feminism they might understand gay liberation as fighting for gay rights at the workplace.

CD: That might be the logical next step — to fight actual discrimination that is not based on laws. To start with the workplace or housing. But it requires a certain number of people already being out. And very few people can afford to be. The leaders of some older homophile organizations, some literary persons — are considered to be extremely brave.

Foreigners think that France has a liberal tradition regarding homosexuality because a lot of famous writers were known to be gay. They were known to be gay but they never came out and said so. Not even Cocteau — the writer and filmmaker.

When I was in England, I watched some of their TV programs. Not only did they have programs where some feminist or gay ideas would be aired but the general atmosphere was so much less repressive there than France. The first French TV show that really happened was last year. This guy, a writer who had come out as gay, wanted to have that discussion on TV. They set up a panel. There were two representatives — one from the majority party who had always been very liberal concerning that sort of thing. He said he supported the removal of discriminatory laws. Another was a socialist representative who also supported removal of such laws. But still the producers felt they had to invite someone against. They invited an archbishop. And this pontiff was allowed to vent all his bigoted feelings, and the representatives had to make it clear on TV that they themselves were not gay — that they were just liberals supporting gay rights. Yet such support would have been unthinkable, unbelievable five years ago.

GCN: There is not much space to be out publically in France but is there any space to be out within the political movements. Do people feel that at least within the women's movement or parts of the left it is possible to be out?

CD: Yes to the women's movement. I think it is more possible today within parts of the left. It has been a key issue for gays just as it has been for women. Could you be a feminist in the left organizations? You were always out as a woman, but you had to keep within the traditional priorities of those politics. Gays started their own organizing precisely on that basis, that traditional parties didn't give any recognition to the issue or had very reactionary positions, and they couldn't even be out in the parties. "Revolutionary morality" buries such issues.

Now Trotskyist groups are paying lip service to the issue. It would be difficult except for a few people who had managed to get into positions of power within the left organizations before they came out. There has been an influence from the revolutionary tradition and from the CP, to adhere to what they think/see as working class morality — to not shock the masses or to not raise any issues that they think the masses aren't concerned with. Not only implicitly but explicitly think that homosexuality is not a problem for the masses. Only bourgeois people can think of such perversions. So if the masses aren't concerned with it then we aren't going to address it. The fact that they think that nobody in the masses is homosexual is in itself very revealing.

I think the situation has changed but not to the extent that the small parties or the extra-parliamentary left would include anything on gay rights in their program. That is, more than just a line that said there will be no discrimination.

Feminism and Sex

GCN: A problem here in some of our debates, which are quite lively, is the inability of feminism to talk about sex. And this is what the gay boys contribute in part, but not in a way that necessarily opens up a lot of avenues for women. But their discussion of porn is linked to sexual expression, and sexual radicalism. The women, at times, deny the sexual content of pornography. The issue gets reduced to one of violence. The other dimensions then get lost.

There was a woman in the states who wrote an article that pornography for women is different. It is about the Harlequin Novels — romance novels. They articulate a kind of traditional women's view like soap operas. The stories create for the reader a lot of sexual tension but there is little sexual action. It is in the denial of sex that you are turned on. The question can be asked of the anti-porn movement,

Continued on page 10

strong connotations. You see a book with a title and you are instinctively in favor of the mother. It is all good. The pedophile is necessarily the bad

There has been a debate by well known gay men, and they support pedophilia, but it hasn't been taken up by the feminist movement as a whole or as a feminist issue. It is a very legalistic gay organization, which I think they don't want to suppress a discussion of that sort of thing. They don't want to have screaming queens at demonstrations — you know the sort of organization.

Are there other specific issues that lesbians and gay men are concerned with together?

That is the only issue at this moment. This is the only place that lesbians and gay men are concerned with. The gay movement has never been very radical.

There is a group of intellectuals, of men, right?

They are not in that organization. They think it is too radical. The radical gay men, well I don't think feminists are aligned with them. The polarities would appear. There are, for example, I remember getting together with people that was supposed to be mixed but was heavily dominated together on an anti-Anita Bryant action — on that issue — just to organize a demonstration. So, we had a group of guys for a short while.

Most part, discussions of male sexuality and male identity seem to contradict feminist concerns. Like at the time of the rape campaign the whole male left was on us saying we were being repressive wanting guys to jail, particularly migrant workers — and we have a right to sex. It was really disgusting the response that we got. It is not getting any better.

Race and the Women's Movement

Were you mentioning how the left can play third hand off against the feminist stuff — like around the feminist movement taken up any issues by men from the Third World living in France?

Is it a growing population, yes?

There is a growing population but so far migrant workers and migrant workers — are mostly men. There was a difference of migrant population than in other countries. There are fewer migrant women than men. There are feminist groups and we have sort of cordial relations with them. There are loose connections between the groups but there is little information about what goes on. Within the movement is not an issue yet, what that is I can't say. I would say that we haven't come to grips with that issue and that it will crop up at some time in the future.

Are the black feminists groups involved with difficulties? They form partly because there is racism, and cultural reasons . . .

Algerian women's groups are made up mostly of black groups are made up mostly of African students. They are more aligned on their own male left. They are in issues of what the political scene is like back home. They are usually opposed to their own very own governments. Algerian women are trying to come to grips with an independent analysis of women's situation.

Summer Camp—With a Difference!

by Julie Greenberg

Imagine an isolated mountain top in South Central Pennsylvania. A woman strums "I Have Dreamed on this Mountain" on her guitar while five pre-adolescent girls join in. Dusk settles over a spectacular view of the Allegheny mountains. Nearby another group of young women is cooking tofu and vegetables over an open fire. Two women are practicing knot-tying and a third is testing her strength with the axe. In one of the eight-person tents girls in a giggling cluster scrub each other's bodies to remove the designs they painted earlier with homemade berry paint.

This was a typical evening at Mountain Meadow Country Experience, a feminist summer camp for girls that had its first season last summer. Mountain Meadow is run by a collective of three feminist women (two of us are lesbians) called Mountain Moving Women.

We started the project because we wanted to provide girls with experiences of building community, living close to nature and learning survival skills in a pro-woman atmosphere. We wanted to create a space that was safe and supportive for girls to explore feelings about growing up female in this society. We wanted to model our joy and pride in being woman and loving women—women who are creative and competent and nurturant and independent.

The three of us, Liza, Felice and myself, have backgrounds in camp directing, teaching children from diverse backgrounds, country living and feminist activism. We knew each other from other projects and came together with the goal of starting a unique and much-needed summer program for girls from alternative homes. We wanted to work with girls from alternative homes, that is, daughters of lesbians and gay men, daughters of single working parents and daughters of collective households. These kids sometimes have a hard time reconciling the world of their parents with the mainstream world of peers, public schools and TV. We felt that a summer camp could be a perfect place to support girls in bridging the two worlds.

Mountain Meadow Country Experience was born out of this dream. The three of us have full-time jobs in three different cities. But in our "spare time" we managed to do the necessary fundraising, publicity and outreach so that by the spring of 1980 there were crews of volunteer women from all over the east coast working every weekend to prepare the land for camp. One hundred and two acres was donated to us rent-free, bordering on a 2300 acre state park. Thus we had a very secluded, beautiful setting ready to be transformed by womanpower into a living community.

The first summer, nineteen young women ranging in age from 8 - 16 (25% third world) came to Mountain Meadow. Because we didn't want a lot of cars on our land we picked up campers at a meeting place in the state park. We could often tell who our campers were before we were introduced: many of them arrived in cars displaying bumper stickers like "Fight Back!" driven by Amazon women in feminist t-shirts. Our bible-belt neighbors adjusted with remarkable ease to our presence, and of course we were as polite as possible to them.

At Mountain Meadow the girls had the opportunity to do many traditional camp activities: daily swimming, horseback riding, animal care, campfire singing, cooking and camping out. The three collective members supervised these activities. Volunteer resource people joined us to lead special workshops such as self-

fense, massage, witchcraft and sign language. The girls were expected to take on major responsibilities and also had major input into decision-making. Each girl helped cook one meal a day in addition to doing her share of camp chores.

At the daily community meetings, a camper and counsellor would co-facilitate while everyone suggested agenda items. The burning issues on our agenda usually

talk" time. Frequently the subject of lesbianism came up, although not all the girls were the daughters of lesbians. Those who had gay parents found others, often for the first time, who were in the same situation. It was OK to discuss taboo topics.

"I never tell anyone at my new school," says Myra. "Once I did and I got teased all year. Everyone was mean to

"tigers and spiders."

Eight year old Tanya whispers in her counsellor's ear, "Don't tell, but my mother is one."

"I think it's sick," says ten year old Dee Dee who is nestled in her counsellor's arms and whose mother is a militant dyke.

"Why Dee Dee?"

"Because you never

olds are pro-lesbian and even coming out themselves.

Sixteen year old Jenny tells the story of bringing home a straight friend from high school when Jenny's mother was playing the Alix Dobkin song, "Every Woman Can Be a Lesbian." The friend said, "I think I wanna go home." She never came back.

Mountain Meadow Country Experience was a real country experience. If you wanted to eat dinner you gathered wood in the forest, built a fire and tended that fire until the meal was prepared. The kids learned a lot about social responsibility and planning ahead. When Susie forgot to cover the dry wood one night and it rained and it took Karen two hours to start the breakfast fire, Karen was mad. When Noreen forgot she was on lunch duty and no picnic appeared at picnic time, Noreen had to be accountable to a hungry group of campers.

Living in a primitive natural setting gave us ample opportunity to teach country living skills. One by one each camper proudly achieved membership in the "one-match fire club." The kids planned and constructed a sweat lodge by felling trees, stripping them and lashing them together. They learned to care for rabbits, cows, goats, horses and kittens and to identify numerous plants and animals. They learned to draw water from the spring without collecting gravel and sand. On trips to the local dairy they were allowed to milk cows and view the milk production process. (Our guide was a charismatic Christian fundamentalist who began preaching gospel halfway through the tour. "What's

Continued on page 13



involved questions of who got to sleep next to whom in the tents and whether bedtime hour was equally fair to older and younger kids. The biggest conflict among kids was whether to name one of the new baby goats "Peaches" or "Baba." The Peaches and Baba factions finally agreed that anyone could call the goat anything she wanted because the goat wouldn't understand anyway.

Campfire circle was "heavy

me."

"When I'm feeling extra brave I tell a friend. All the kids think it's a bad thing. They say gayo and lezzie. It's insulting but they don't really know what it means," says courageous Abbe who told us on her registration form that the only things she is afraid of are

see pictures or nothin' on the buses or in books. It ain't what most people do." A discussion of the oppression of invisibility ensues, with each child's input fully valued and not judged. The 8 - 10 year olds seem bored, the 11 - 14 year olds are somewhat homophobic and the 15 and 16 year

Delphy

Continued from page 9

well why isn't this imagery being attacked? It's training women for their submissive role. That is a constraint; that is something that we have to move beyond, while talking about the level of violence. So people are then suspicious that the movement includes an anti-sexual politic because it is only the sexually explicit material that people act against. What do you think about that?

CD: I am aware of that debate in the U.S. but it hasn't reached France yet. I know that there is that criticism of the anti-pornography campaign, that it has anti-sexual aspects, on the other hand it is difficult to know what is sex.

What is sexual activity as opposed to sex as anatomy or sex as gender? We at the journal have tried to concentrate on that, precisely on issues like rape. I can understand how you feel. But, on the other hand, there has been so much traditional emphasis on sex and sexual liberation and so little on violence that I think it was necessary to put the emphasis on aggression and not sex. In France we had to criticize a discussion led by Foucault who was saying that since one cannot repress sex, and sex aggression is sex, therefore one cannot repress sex aggression. We had to answer, well, is sex aggression sex? Or is it mainly aggression? What is the sexual component of it? And why do people get turned on by violence? Why is there a sexual component of it? It says something about that kind of sex, it doesn't say it is O.K. because all sex must be free. I think the anti-pornography movement has raised the question

of what sexual permissiveness means, yet I think you can go too far in the feminist movement.

GCN: Yet the attacks are only on the masculine forms of sexuality and not of the male-defined feminine forms. So that in fact it implicitly hawks the traditional feminine sexuality, because it is so uncritical of it.

CD: Well it's true. I don't like the idea that women are all right and if they led society there would be no wars, because we don't have it in us genetically. I think that is a lot of hogwash.

I don't think there is an innate female sexuality. I don't think for that matter that there is an innate male sexuality. I think we are losing sight of this. I don't think it is as bad in France, because part of the anti-rape campaign was precisely based on that idea. It pushed forward the argument that males do not have this intrinsic urge — that they have sexual needs that they cannot control. That was questioning the idea of innate male sexuality. I'm not sure all feminists have taken on from there and accepted the consequences of it, so that men could eventually be reformed; they are not forever violent. But I think that is at least a starting point.

I think it could evolve into everything that women do is O.K. because sexuality in general is natural or determined by your sex, or that women's sexuality is more natural. I don't think it is either natural or flowing. That is not a positive — in a sense — it is not a progressive aspect of feminist thinking — as regards sexuality. But that isn't to say that wanting

to analyse what in sexual aggression is sheer violence is not a good step. I think that the two can be quite separate. For example, at least in our group we agree with one idea that there is a lot in traditional sex that is in fact aggression and has to be analyzed and shown for what it is without agreeing with the idea that there is a female sexuality or a female nature for that matter.

GCN: I think it is important for the women's movement and the gay movement to take up what is our vision of sexual liberation, not the oppressive vision of sexual liberation that came out of the '60s, but we must begin a discussion of what sexual liberation would mean for us. For example, I don't define sado-masochism as violence, I define it as playing with differential power relations.

CD: It is not true only of sexuality and sexual practice, and sado-masochism, it is true of all sexuality that it has been not discussed in the movement. Even heterosexuality has ceased to be discussed, if it ever was. It was broached only from the point of view of abortion, contraception, things like that. But in the French movement very little about actual heterosexual practice. That happened more in the British, Spanish and Italian movements.

GCN: One of the things which dominates the feminist movement is a kind of moralism which says how you should be and how you should act. With the Heresies "Sex Issue" the approach is let's tell the truth about who we are, like I'm into butch and femme."

Is roles a discussion in France?

CD: No. It's like heterosexuality. It isn't discussed. The issues are covered up by not acknowledging that problems exist.

GCN: But fashion must be an issue? What kind of image you create? Which is connected to identity, right?

CD: Yes, of course, absolutely. It's not talked about but in a sense it is talked about — not publicly at meetings, but certainly there is a conformity.

You are supposed to dress a certain way and project a certain image. I understand that as part of a defensive stand. The first lesbian meetings were all about how we were not into roles. We were still in a position where we had to gain acceptance from heterosexual women and from a homophobic position they would say "But you're just like men and women" which if we had been slightly more liberated we'd have said, "So you are men and women, and we cannot be worse than that. Fuck you. You know. What if we're like you, if you were that bad, we can be just slightly less bad." But instead of answering like that we sort of took the argument and said "no we're not at all like them" and I think we are still at that stage. From that example of the defensiveness of lesbian women within the movement vis-a-vis heterosexual women, I can understand the defensiveness of all feminists regarding s-m. Because we are too close at this historical moment.

In France only a few years ago,

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Delphy

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men actually said, "but women like to be raped." You need a little bit of time between when you say "no, women don't like to be raped," and when you can come up with the reality that we also have rape fantasies.

There is a more general question here, and that is what does the personal is political mean? There is a problem that as soon as you have an idea of what is more liberated then you must be that. It imposes a conformity. In

terms of s-m, which hasn't come up in France as an issue, it is complicated. If people come out as gays and now as sado-masochists, it means they were repressed and I don't think there is any good in things not being out in the open if they are there. At the same time I feel like, setting aside the issue of whether sm is O.K. or not, there still remains the question of why someone is turned on by this. We are not so free of traditional imagery, especially about sex, that

we don't get turned on by things we may find politically reactionary. But the feminist attitude of denying this is there is wrong and won't get us anywhere.

1. *Des Femmes*: French publishing house which has taken out a patent on the term "Women's Liberation Movement" so they now legally control the use of the term. See recent issue of *oob* for more information.

2. '68 Generation: refers to the people involved in massive strikes, protests and demonstrations in May of 1968 in France when thousands of students and workers took over universities and factories in what was a near-revolutionary situation.

3. Foucault: gay male author of *History of Sexuality*.

Do You Really Want to Dance?

By Dot Turner

Imagine yourself in a bar with no dance floor. How would you meet people? Our dependence on dancing as a social stimulant has become as widespread as gypsy moths.

Unfortunately, I am not a dancer. I mean, I can dance, I just don't. I still haven't learned the language. When someone comes up to you and says "Do you want to dance?" do they really mean that? When some say it, it means "I want to go to bed with you," or "I'm shy and this is the only way I can get the nerve to come up to you," or "I noticed you were a good dancer and I want to impress my friends," or "This conversation we're having is boring, why don't we dance so we don't have to talk." There are also various ambiguous responses to that question so often posed, such as, and probably the worst to hear from the propositioning party's point of view, "No." Make no mistake about that. If your ego has a hard time dealing with that sort of answer, just remember you asked her if she wanted to dance, not if she wanted to dance with you, therefore, she just doesn't want to dance.

Another famous response is "Not right now." Now that really tells you nothing. Should you go back and ask her again? How many "not right nows" should you take before you realize she's really saying "I don't want to dance with anyone right now. I never want to dance with you."

To avoid this confusion in their response if they have a positive feeling towards the propositioning party, some people have learned to qualify their "not right nows" with "I'd love to but..." The final response, the one that leaves almost no options open to the propositioning party is "I don't dance." Now it is the propositioning party's move. If she is using the dance question as a come on, or as an opening to get to know someone, her next step is to find out why the other woman doesn't dance.

Some people don't dance because they say they are lousy dancers. If the propositioning party likes this woman enough so she doesn't think she'd mind being seen with this clod on the floor, she'll politely convince her that it doesn't matter how she dances. It's an expression of feeling, it's personal, just to have a good time, beat of a different drummer and all that. If she says she doesn't dance because she hurt her leg or something, now sympathetically. You'll get the hint when you see her dancing later with someone else. I, personally, have two bad knees and therefore dancing is a painful proposition. But if Ms. Right came and asked me to dance...

You might think the best response one could hear would be "Yes." This might not always be the case. This means you have to dance. Not only are you taking the chance of being totally outdanced by this woman, but you have to decide where to look when you are dancing, where to put your hands if it is a slow dance, and what to

say to hear when the music stops. This last problem no longer occurs in discos. The music is non-stop. You can just dance until you collapse. This non-stop disco can be very confusing if you are looking for a breaking point at which to stop dancing and are not familiar with the music. You would be very embarrassed if you asked to stop only to be told this was her favorite part of the song. And it's demeaning to ask to stop to have the other woman look at you quizzically and say "Are you tired?" Course not.

If the breaking points in the songs are obvious, you come to another point where conversation is up for interpretation and misinterpretation. If you ask this woman to continue dancing and she says "no", you might think, "She saw me dance, she thinks I'm a goon." or "She only danced with me to make that woman across the room jealous," or "she just said 'yes' the first time to be polite." Of course, the most awkward situation is the "Thank you" ploy. The music ends. You have your mouth half open to ask her if she wants to dance again, if

she'd like a drink, if she'd join you at your table. She looks at you with those piercing eyes and says "Thank you" and turns and walks away.

The bars have done all they can do to add excitement to the disco floors. They add a sense of the unreal and spotlighting. The strobe light has been very popular. That's the one that makes it seem like you are looking at each other through venetian blinds. Then there's the glass twirling ball hanging from the ceiling. That's the one that throws the dots on the floor that look like merging traffic on Storrow Drive. This is often kept going all night. Don't be surprised when you get this woman home and she doesn't have polka dotted skin.

Where would we be without dancing? To some people dancing, even disco dancing, is an art form. To me it's simply tapping your feet standing up. Where would we be without dancing? It gives us an opening line. It's something we have in common that we know about immediately. Where would we be without dancing? We might have to talk...

ARE YOU A DANCE-AHOLIC QUIZ

- A song comes on you absolutely love. No one that you like to dance with is around. Do you
 - get up on the dance floor and dance alone.
 - ask someone to dance and hope they won't spend the entire song asking you what you do for a living.
 - sit in your chair, tap your foot and sing into your beer bottle.
- You've been dancing with this woman for ten minutes now and you realize she hasn't looked at you once, as a matter of fact, she's spent the whole time looking over your head. Do you
 - Keep dancing displaying your excellent footwork so that someone else will ask you to dance later.
 - Sneak off the floor thinking she won't notice and leave her there dancing alone.
 - Ask her if you have dandruff.
- You've met this woman you like very much. You have a lot in common. But she does not dance. Do you
 - Give her up and wait for the Ginger Rodgers reincarnation.
 - Ask her out for dinner and movies thinking you can always find someone else to dance with.
 - Buy her a dance instruction sheet with the feet on it and a Sisters Sledge album.
- You hurt your leg playing softball, and this woman you've had the eye on for months asks you to dance. Do you
 - Dance anyway thinking the pleasure will outweigh the pain.
 - Use an exaggerated limp while walking to the dance floor, hoping to impress her with martyrdom.
 - Tell her you'd love to but you hurt your leg, does she want a drink, does she want to hear how you hurt your leg sliding into home for the winning run, and what is she doing the rest of her life.
- You see someone you would like to dance with very much. Do you
 - Give the old "come on and dance with me" nod.
 - Go up to her and say "I was wondering if you'd like to dance."
 - Fantasize about her all night.
- You have been watching this woman go up to three different women and ask them to dance and she's been turned down each time. She comes up to you and asks you to dance. Do you
 - Dance with her.
 - Say "No" since you don't want to be seen dancing with someone everyone else turned down.
 - Say "No, thank you. Why don't you try that woman over there, now?"
- You've been dancing and dancing and are about to drop. Do you
 - Keep dancing away to prove your stamina.
 - Tell your partner you'd like to take a break and will dance more later.
 - Sit on the floor.
- You've been fast dancing and a slow song comes on. Do you
 - Grab your partner and continue dancing.
 - Ask your partner if she'd like to continue.
 - Try to continue to fast dance to the slow song and hope she doesn't notice.
- You've just asked this woman to dance when her truck driving friend comes up behind her and asks her if she knows you. Do you
 - Say "No, she doesn't, but I just asked her to dance."
 - Say "Oh, I just came over because I was looking for a match."
 - Run like hell.
- You're dancing to a punk rock song you're unfamiliar with and suddenly everyone lies on the floor. Do you
 - Lie on the floor also, so it looks like you know what you're doing.
 - Keep dancing regularly, oblivious to the others.
 - Call the paramedics.

Scoring — If you answered "A" to six or more questions you are a dance-aholic. When you drive, your car jerks because you're tapping the gas pedal to the music, whether or not you have a radio in the car. You have a strobe light in your bedroom and an underlit living room floor.

If you answered "B" to six or more questions you are not a dance-aholic. You do like to dance, but you're not going to wear out your Nikes doing it. You dance only to music you absolutely like, and are choosy about who you dance with.

If you answered "C" to six or more questions, you not only are not a dance-aholic, but when you go to the bars you hang around the pool table or the bar. See you there.

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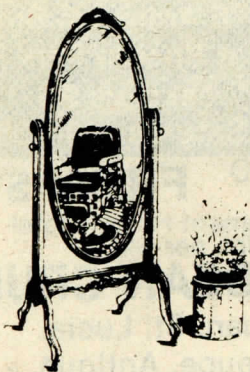
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Taxi, Shmaxi! — Odyssey of a Unicorn

By Nancy Walker

As I said in a column some time ago when Lily Tomlin was in town, occasionally I succumb to the vibrations in the atmosphere and follow, sheeplike, the movements of the crowd. I was pleasantly surprised by my experience with Ms. Tomlin; not so

in the present case, however.

I probably would have been spared a two hours' loss of my precious life if it had not been for the insistence of my boss (who is one of our "fraternity"). He babbled away at such length and with such enthusiasm about the film *Taxi Zum Klo* (*Taxi to the*

Toilet) that he fairly ordered me to see it.

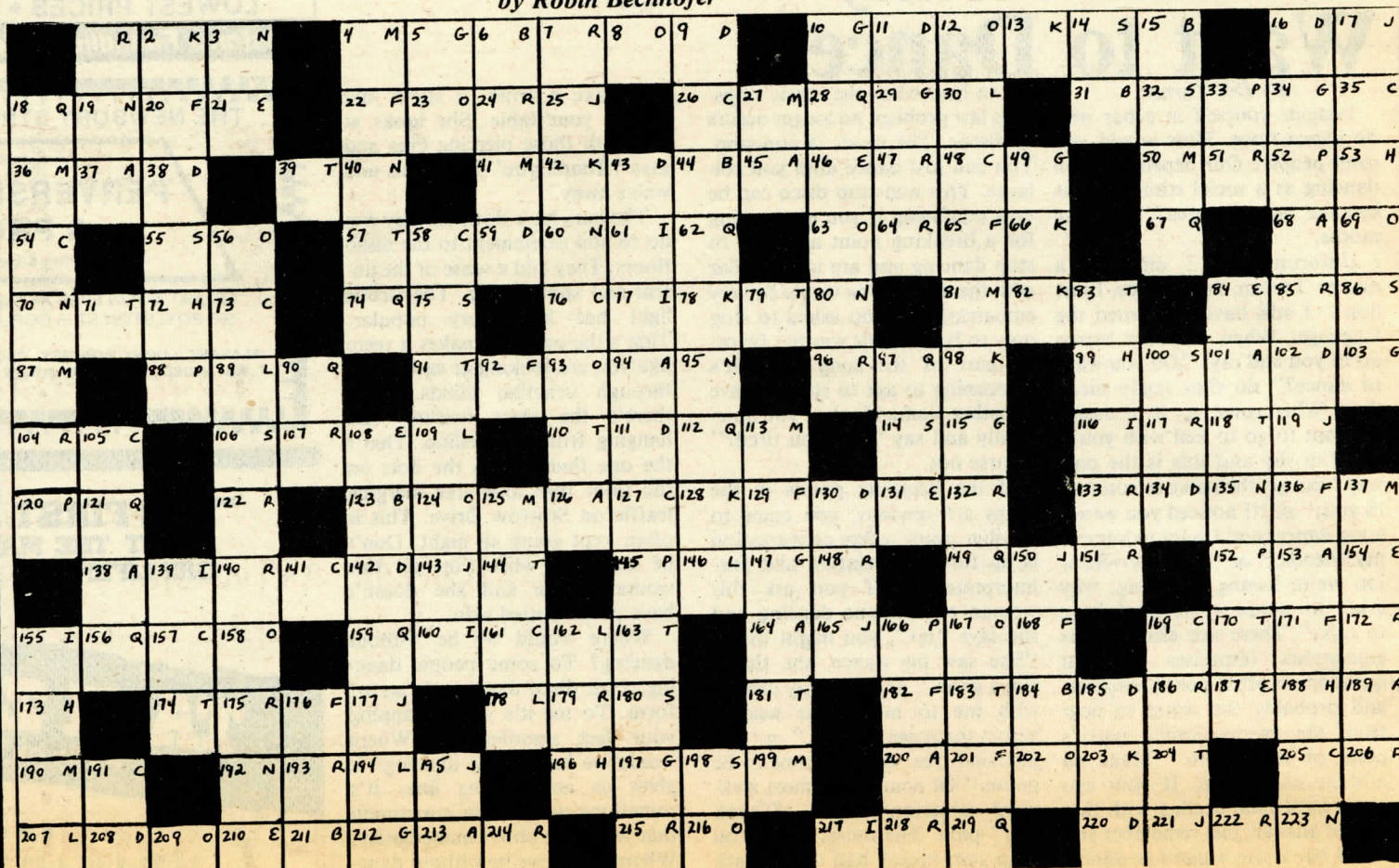
For those of you who do not live in or near a reasonably large city, this may seem rather meaningless, since the movie will not be available, there still being, I assume, some places where certain kinds of material are *verboten*. To

you whose lives are thus censored, I apologize. To the dwellers in smog amidst granite towers that blot out the sun, the hardy souls who daily risk death and transfiguration by mugging, arson, rape, just for the exquisite pleasure of living in a great metro-

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The Pain and Pleasure of Puzzling

by Robin Bechhofer



INSTRUCTIONS

This diagram, fully filled in, presents a quoted passage, reading from left to right, with the black squares representing spaces between words. To fill it in, begin by guessing the words defined below and writing them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the diagram. As you proceed, you will also be able to work the other way around. Certain combinations of letters in the diagrams will suggest words. Fill in the missing letters and then transfer them back to the appropriate dashes (using the identifying number and letter in the upper corners of the square). This will help you figure out words which are not obvious from their definitions.

The first letters of the guessed words, read in sequence, spell out the name of the author and the title of the source of the quotation.

- A. Lesbian and gay vacation area: 138 94 189 68 37 213 200 101 45 153 164 126
- B. One who denies the existence of God: 184 123 211 31 44 6 15
- C. Lesbian fantasy by Sally Gearhart (2 wds.): 76 161 205 26 48 73 191 58 141 105 54 35 169 157 127
- D. Musician featured on "Strange Paradise" (full name): 38 208 134 16 220 130 102 43 142 111 9 185 11 59
- E. _____ group, unit of organization during Seabrook occupation: 108 187 84 46 131 154 210 21
- F. Gay and lesbian socialist group (2 wds.): 92 201 206 176 168 22 136 129 20 65 182 171
- G. Non-monogamy; adultery: 197 34 115 103 10 29 49 212 147 5
- H. A man or boy; mate: 99 53 173 188 72 196
- I. March chant: "Out of the closet and _____ streets!" (2 wds.): 217 155 116 139 160 77 61
- J. The state of being unknown: 221 143 165 150 177 119 17 195 25
- K. Boston women's bar: 13 42 66 78 82 2 128 203 98
- L. Feelers: 178 30 109 162 89 146 194 207
- M. With N., Freudian term describing the state of being sexually responsive to a wide range of stimuli: 41 81 199 87 36 190 137 50 113 27 125 4
- N. See M.: 19 223 40 135 3 80 70 60 192 95
- O. Nonuniformity: 124 167 56 23 202 93 158 12 216 8 69 63 209
- P. Pacific island captured by the U.S. in WWII (2 wds.): 145 52 33 152 120 166 88
- Q. Current hot topic in the lesbian community: 62 67 90 159 28 149 219 74 112 97 156 121 18
- R. Commitment to a long-term lover: "I'll stay with you _____" (5 wds.): 1 107 179 51 85 132 64 218 175 172 47 222 122 104 151
96 117 133 148 140 214 193 7 186 215 24
- S. Item of interest to a narcissist: 86 180 75 198 100 32 106 55 114 14
- T. Giving in to rage (3 wds.): 204 71 110 183 57 79 170 144 174 39 181 83 91 118 163

Taxi

Continued from page 12

polis and overpaying for everything, to you I address myself.

Taxi is BORING. To be bored is the risk we take when we plunk down our money to see any play or film that is totally uncensored, totally unimpeded by any notion of what it takes to make something that is either emotionally engaging or intellectually stimulating.

Nothing can be worse than transporting a "slice of life" just as it was hacked off the body, still dripping vital juices, onto the stage or screen. In the process everything of value is lost. The whole point in theater is to make the material *seem* real, not *be* real. If that were not the case, we would actually have to kill someone in order to present a murder mystery. Art is supposed to imitate life, not to be life itself. And anyone who has written fiction, let alone dialogue for a play, knows perfectly well that to tape record actual conversations between people and then transcribe them word for word is to court disaster.

We do not go to the theater or the movies to hear each other speak as we do indeed speak. We go to the theatre to be entertained, to indulge in the "willing suspension of disbelief," to partake of the magic of make believe, and by so doing we enhance our understanding of the real.

I do not go to movies to be harangued or directly instructed. I can attend a political rally for one and a class for the other. If I want to find out how some segment of the population spends its time, I can read a non-fiction book or speak to people.

Some critics say that *Taxi* shows us real, "unsentimental" gay life. What we see is something like "a day in the life of..." and we are dragged every step of the way, through toilet functions, and sexual seeking and sexual peaking and sexual leaking and, had we smell-a-vision, probably also sexual reeking. We see what *some* gay males do.

James Joyce in his novel *Ulysses* chose to give us a day in the life of Leopold Bloom and that was incredibly entertaining as a book, as a play and as a movie. *Ulysses* dealt with bodily functions, but it dealt, in addition, with a whole host of emotional, poetic and intellectual configurations that added the dimensions necessary both to art and entertainment.

An artist could have taken the material of *Taxi* (there is nothing wrong with the material) and made it into something worthy of almost two hours of an intelligent human being's life and four dollars of somebody's hard (or easy) earned money.

Any male homosexual by his very existence alone is not necessarily, in an unembellished state, interesting, charming or in any way memorable. The same is true, of course, for a lesbian. To be interesting, a film should have some kind of plot, some kind of character study or revelation. Just following a not particularly attractive man from his toilet to his job to the porno flicks to bed to sex in the bathrhub, etc. etc. is not entertaining. Because of this cinematic technique, the film is a bad mix of documentary and porn.

I, for one, almost fell asleep during this tedious little effort. It was slow moving. The dialogue was dull. Nothing in particular happened by way of action. But we were given a kind of potpourri of gay male sexual practices, a rather vanilla version, of them, I might add.

I have been to male skin flicks which don't pretend to anything but pornography and there is very little I have not seen. Some of those films are genuinely funny and mean to be. They have wit

and urbanity as well as explicitness.

For three minutes and 22 seconds of "sex" on the screen in *Taxi* no one should have to sit for two hours. If women were going for the education, maybe it was worthwhile, that is, if they have never seen full-blown male genitals. The film did have that much to offer.

I will say that the film was good natured, low-keyed, not polemical. The single best feature of it was that it managed to separate sex and violence. So many films that do show strong sex encounters also show rape or cruelty (as opposed to the very mild s & m in the film) and plant in the mind of the viewer the idea that sex and violence belong together. I prefer the sex without the violence.

What bothers me most about the film is that it deals with people doing dull things in a dull way. The pacing is off. It is entirely possible to deal with the trivia of ordinary life and ordinary people in such a way as to make it interesting. The *subject* can be anything. It is the *treatment* of the subject that matters.

I can't imagine how anyone could find "validation" for his or her life in a film like *Taxi*. What people do in bed is no validation of anything. We have to make our own validation through the way we live our lives. We have to believe in ourselves. All *Taxi* does is give a cheap thrill to people who are not gay and want to laugh at us or use the content of the film as evidence that we are sex-driven and do not deserve full civil rights.

Taxi might show women something they don't know about men, but if women have any imagination, they can figure it out without having to see it. Gay men know already what they do. So just why anyone who reads this column would want to see the film, is totally beyond me. I hope you will save your time and money for better things. But if you do go, don't say I didn't warn you.

CAMP

Continued from page 10

a gospel tract?" one of our heathens asked. I didn't explain to the nice young man that he was speaking to Jewish counsellors and to daughters of lesbian feminist witches, goddess worshippers and a buddhist.)

Mountain Meadow Country Experience was made possible by the generous support of women and men all across the U.S. Our sliding scale fee system meant that no girl was turned away for lack of money and our campers reflected an amazing class and race diversity. To cover costs we rely on the many many people who care about quality experiences for the daughters of our movement. We especially look for financial support from gay men who are not already responsible for supporting children. By contributing to our Send a Sister to Camp Fund, gay men and lesbians can play a significant role in shaping a new generation of activists. The Send a Sister to Camp Fund is a way to complement the work we often do in fighting *against* an abusive old culture by building *for* a new future. All donations are tax deductible.

We can also use donations of camping equipment and volunteer time and we are looking for a fourth collective member. To find out how you can get involved with Mountain Meadow please contact us at: 3736 Kanawha Rd., Washington, D.C. 20015. Information about our next season will be ready in January.

CORRECTION!!!

The captions for the pictures in the women's weightlifting article in GCN Vol. 9, No. 21 were reversed.

JANUS COUNSELING

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Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	
c/o GCN, Box 1, 22 Bromfield St. Boston 02108	
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02108	542-0144
Boston Institute for Gay Studies	
Box 2750, Boston 02208	491-8245 or 720-0693
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chandler St., No. 5, Boston 02116	
Caldrion Exp. Theater, 22 Randolph St.	524-8575
Chilren Mountain Club	275-1336
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Community Center, 104 Charles #169, Boston 02114	
GAY HOTLINE (6pm-Mid.) Mon-Fri	426-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gay Professional Men's Group	944-4818
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Folkdancing	661-7223
c/o GCN Box 5, 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (6-12pm.) Mon-Fri	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents and Friends of Gays	
76 Brook Hill Rd. Milton, 02167	846-7527
Project Place	
32 Rutland St. 02118	267-9150

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	
c/o GCN, Box 4, 22 Bromfield St., Boston 02108	
B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave. Cambridge Gay Political Caucus,	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 22 Bromfield, Boston 02108	
Mass Gay Political Caucus	
Box 179, 118 Mass. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St. Boston 02116	542-5415

STUDENT

Gay People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	
Gay/Lesbian Concern Group of Boston College	
Boston College, Chestnut Hill MA 02167	262-2473
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info. (M-F, 6-12)	495-5476
Gays at MIT, Rm. 50-306, Cambridge 02139	253-5440
Northeastern U. Lambda	
255 Eli Ctr., N.U., Boston 02115	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Counterpoint Publ., Box CY 442, 400 Comm. Ave., Boston 02215	
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physicians, Med Students Health Profs)	354-5910
Gay Professional Women's Assn., Box 308, Boston U. Sta., Boston 02215	
Janus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center	354-8807
Massachusetts Feminist Federal Credit Union	
186½ Hampshire St., Camb.	661-0450
Miriam Rosenberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	661-1316

RELIGIOUS

Am Tikva	524-1617
P.O. Box 11, Cambridge, 02138	628-9886
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	497-1254
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Alyson Publ., 75 Kneeland, Boston	542-5679
Boston's Other Voice, WROR, 98.5FM	
Common Ground, WMBR, 88.1FM	
Fag Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	542-5679
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Melanie	494-8810
Persephone Press	
Box 7222, Watertown 02172	924-0336
Women's Educ. Media, 47 Cherry St. Somerville 02144	666-0350
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Belville & Assoc.	266-1450
Fenway Community Health Center	267-7573
Gay AIAon (families of alcoholics)	843-5300
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Tapestry Counseling Inc., 20 Sacramento St., Cambridge.	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Volz/Taylor, MD, Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459
M. Zucker, acupuncture	
173 Mt. Auburn, Cambridge	924-3332

BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies, 733 Boylston St.	262-2480
Chaps, 27 Huntington Ave.	783-5701
Elbow Room, 100 Chandler (at Clarendon)	338-8447
Harry's Place, 45 Essex St.	482-9040
Boston Ramrod, 1254 Boylston St.	266-2986
Jacques, 79 Broadway	338-9066
Napoleon Club, 52 Piedmont St.	338-7547
Paradise, 180 Mass. Ave. (Cambridge)	864-4130
Pipeline, 9 Lansdowne St.	536-0206
Playland, 21 Essex St.	338-7254
Skippers, 252 Boylston St.	262-5735
Somewhere, 295 Franklin St.	423-7730
Sporter's Cafe, 228 Cambridge St.	
Together, 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LaGrange St.	426-1451
South Station Cinema, 23 South St.	423-4340

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club, Box 470, Maynard 01754	263-9607
Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Marblehead, 01915	745-3848
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Dignity Merrimack Valley	
P.O. Box 321, Methuen 01844	851-6711
MCC Worcester, 2 Wellington St.	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	771-6739
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601	999-1570
New Bedford Women's Clinic	
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01603	791-5127
Women's Meeting House, 89 Downing St. 01610	752-5905

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield	
01201, Berkshire County Info	447-7818
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
Help Line	664-6391; 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Together, Gay 427, Forest Park Sta., Springfield 01108	

WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United	
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082, 774-5464
Women's Media Project (WMUA, 91.1FM)	545-2876
Womofyre Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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STUDENT

Hampshire College Gay Men's Alliance	
Box 1355, Amherst 01002	
Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	
M-F 8-11 pm	624-6869
Gay Spirit (WMUH, 91.3FM) Thurs 8:30pm	
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763
Shorelinewoman	747-5451
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	481-3575
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	525-2382
Women's Center, UConn, Box U-118, Storrs 06268	646-4900
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	486-4738
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	347-9411
	436-2488

STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale	
P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 386 Sherman Ave., New Haven 06511	865-2802
Lesbian and Gay Community at Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr. Yale	
Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesbians, P.O. Box 2031, Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County, P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNH, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

Rhode Island (401)

Families of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I., Box 6563, Providence 02940	728-9269
	728-6023

Providence Gay Group of AA	331-2047
Counseling & Consulting	
161 Prospect Hill, Newport 02840	847-7229
Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368
Women's Growth Ctr., 97 Knowles St., Pawtucket 02860	728-6023
Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
Providence Gay Youth Group	272-9247
Dignity/Providence, Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. George McDermott	272-8482

New Hampshire (603)

Dignity/Integrity 52 Pleasant St., Concord 03301	485-3144
Nashua Area Gays, P.O. Box 3472, Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-3144
NH Lambda, Box 1043, Concord 03301; 224-3785, 889-1416, 746-3339; (crisis) 483-2592	
Speakers Bureau, Box 521, Concord 03301	
Central N.H. Men's Support Group	
67 Thorndike St., Concord 03301	Joe 224-6931
Seacoast Gay Men, P.O. Box 1394	Portsmouth 03801
Full Circle, monthly calendar of women's events, Box 235, Contoocook, NH 03229	
Iris, a women's club, 40 Pleasant St., Portsmouth 03801	
Lesbian Feminist Collective, Box 47, Penacook	
Campus Gay Awareness, Mem. U, UNH Durham 03824	
Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755	

Vermont (802)

Andrews Inn, Bellows Falls	463-3966
Gay and Lesbian Hotline of VT	862-4296
Gay Student Union, U of Vt, Burlington 05401	
Gay People at Middlebury	
Box D56, Middlebury College, 05753	
League of Gays (LOGS)	
Box 703, St. Johnsbury, VT 05819	633-4047
	or 626-3618
Southern Vermont Gay Men	387-GAYS
	or (603) 756-4226

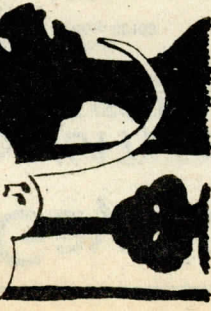
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, P.O. Box 11 Winooski, 05404	862-4296

Maine (207)

AWA (Male), Box 746 Old Orchard Beach 04064	
Bates Gay/Straight Alliance, Health Ctr. Bates College, Lewiston 04240	
Bowdoin College Gay/Straight Alliance, Brunswick 04011	
Center for Being, Box 45-A So. Harswell 04079	833-6195
Dignity/Maine, Box 7021, Lewiston 04240	
Down East Gay Alliance, Box O, Ellsworth 04605	
Gay Peoples Alliance 92 Bedford St., Portland 04103	780-4085
MCC Portland, Box 583 Westbrook 04092	
Nat. Org. of Lesbians & Gay Men Box 1117, Caribou 04736	
Northern Lambda Nord, P.O. Box 990, Caribou 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast 04915	
Portland Women's Community c/o D. Elze, 15 Deering Ave., Portland 04101	
Unitarian-Universalist Lesbian and Gay Caucus 561D Brighton Ave, Portland 04102	773-2121
Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04473	
Parents & Friends of Gays	563-5855

Calendar

Whatcha gonna do when you get out of jail?



Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181
Boston, MA — Chiltern M. Club. Regularly scheduled sports events and general info for outdoors events: general info: John 275-1336 and 864-0823; volleyball: Dee 266-2147; swimming: 227-5363; basketball: 236-1914.

weekly events

sunday

Boston, MA — Oasis, a coffeehouse with entertainment. Open from 1st Sun. of the month. Bring talents and instruments. 355 Boylston St. (Chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.
Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5465.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.
Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM.

Oleons, MA — Shoreline, a gay social group alternative to the bars on Cape Cod. Second Sundays. Info: Box 1014, Orleans, MA 02653.

Orono, ME — Wilde-Stein Club. Social/sport group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.
Framingham/Milford/Franklin, MA — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

coming events

dec 12 sat

Boston, MA — Demonstration to protest the first indictment of a resister to draft registration. Sponsored by Mobilization for Survival and the Draft. Noon. JFK Gov't Ctr. Info about this and 'future resistance work: 354-0931 (BAARD).

Boston, MA — Caudron Experimental Theater presents "Re-member De cember." 8:30pm. 22 Randolph St. (near Dover T stop, near Harrison). \$3.

13 sun

Cambridge, MA — Premier screening of a new documentary film: "Pink Triangle: A study of prejudice against lesbians and gay men. To benefit the Gay Community News and the Gay Speakers Bureau. The film was made by local activists and filmmakers. Harvard Science Center, Aud. B, 7pm and 9pm. \$3. Info: 354-3677.

Cambridge, MA — "Maedchen in Uniform." Considered the most important lesbian film in the closet. The relationship between a student and her teacher. The theme of sexual liberation is woven with the larger anti-authoritarian and anti-militaristic struggles. Tonight thru Sun. 7:30pm. Red book, 136 River St. (Central Sq.). \$2. Info: 491-6930.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

Northern VT/NH — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

monday

Watertown, MA — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PEOG, 40 Cogswell Ave., Cambridge, MA 02140.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

Providence, RI — Lesbian/Gay Raps (MCO). 5th Junction St. 7:30pm. Info: 272-9247 or 751-3322.

tuesday
Boston, MA — The Caudron Experimental Theater Collective meets every Tuesday at 7:20 for scheduling, grant-writing and support. For more info, call 542-6575 (and leave message if no one is there).

Boston, MA — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.
Bridgewater, MA — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Cambridge, MA — Friends Meeting at Cambridge. Dratt counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.). Info: 876-6883.

Battleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

14 mon

Cambridge, MA — Women's Alcoholism Program is sponsoring a film series for those interested in learning more about alcoholism. 69 Putnam Ave. 7:30pm. FREE. Info: 864-1634.

15 tues

Boston, MA — GCN monthly membership meeting. 22 Bromfield St. 6:30pm. Another barnburner. Come light your fire (as it were).
Marblehead, MA — A Gay Holiday Party. Sponsored by the North Shore Lesbian and Gay Alliance at Ropes Restaurant, 18 Sewall St. 7pm. Info: 745-3848.

Cambridge, MA — Aid to Incarcerated Mothers will show "Help Me to Fight," a videotape about mothers in prison. New Words Bookstore, 1308 Hampshire St. Two showings. 7:30 and 8:30pm. \$2 donation. Info: Molly of Evelyn at 482-6895.

16 wed

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Debbie Lempe, formerly of BWMC in her first NE solo concert. 355 Boylston St. (at Arlington). \$5. Wednesdays and Thursdays. Doors open at 7:30 and close at 8pm.

Boston, MA — Good Gay Poets. Open lesbian and gay poetry reading. Rag Rag office (GCN), 22 Bromfield St. 8pm. Free.

Cambridge, MA — Women's Center Introductory Discussions. Tonight's topic: Intidility. Women's Center, 46 Pleasant St. 8pm. All women welcome. Info: 354-8807.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr. 350 Farmington Ave. 7pm (First Tues.). Info: 249-7681.

wednesday
Boston, MA — Walk-in VD screening and treatment for gay men. 6:30-9pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.
Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.
Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

Hampden County, MA — Social/Support Group. Info: 532-5878 or Julie 532-4959.

thursday
Boston, MA — GAY COMMUNITY NEWS. COME HELP PROOFREAD AND LAYOUT NEXT WEEK'S PAPER! NO EXPERIENCE NECESSARY (SO, TO SPEAK). PHOTOS, READING, BEGINNERS AND GOOD ABOUT 8:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.). INFO: 226-4469

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St. Info: 424-1176.

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 566-5979.

19 sat
Boston, MA — Mariame Connolly and Kore Salter present a multi-ethnic, multi-class, multi-dimensional poetry reading on Work. To night at 8pm and tomorrow eve at 7pm. \$2 (more if less if). Caudron Experimental Theatre, 22 Randolph (near Dover T stop; off Harrison). Info: 542-8575.

Cambridge, MA — Mobilization for Survival celebration. Boogie the night away! 13 Sellers St. 9pm on. \$3.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: a caudron, original music, sensual sounds. 355 Boylston St. (at Arlington). Doors open at 7:30pm and close at 8. Every body well come.

20 sun
Boston, MA — Caudron Experimental Theater. See 19 sat above.

Boston, MA — Am Tikva Chanukah Party. Dairy-vegetarian potluck. Bring Menorahs. All donations gratefully accepted. Info: 628-3986.

Boston, MA — "The men with the pink triangles," an excellent documentary/dramatization dealing with Nazi treatment of gays. Boston's Other Voice. WROR, 98.5FM. 10:30pm.

Cambridge, MA — Merrymount Musical Society. Music for flute, piano, cello and voice. Phillips Brooks House, Harvard Yard. FREE! 3pm. Donations of food and drink are invited.

Boston, MA — Gay Professionals Men's Group. Christmas Party. Hill House, 74 Joy St. (Beacon Hill) 4-8pm. \$2 donation.

17 thurs
Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Susie Schoonmater, original winnims music. 355 Boylston St. (at Arlington). Doors open at 7:30pm and close at 8. Every body well come. \$3.

Boston, MA — GCN PROOFREADING AND LAYOUT. NO EXPERIENCE NEEDED. SEE THURSDAYS ABOVE FOR DETAILS.

thursdays
Boston, MA — Chiltern M. Club. Christmas Party at Josephine's (upstairs at Napoleons, 52 Piedmont). Info: Josh (617) 728-8653 (weekdays 4-5pm only).

18 fri
Boston, MA — GCN FRIDAY NIGHT VOLUNTEERS NEEDED (NO EXPERIENCE NECESSARY, THO' IT WOULDN'T HURT) TO HELP STUFF, ZIP AND MAIL OUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS.

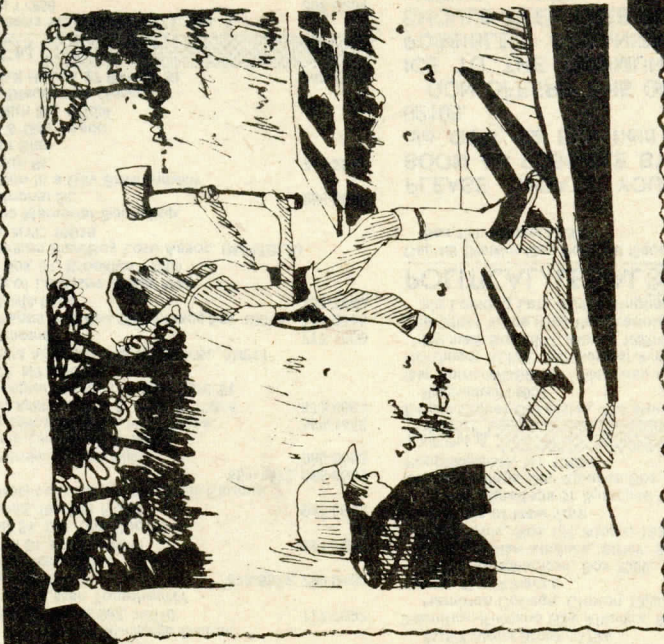
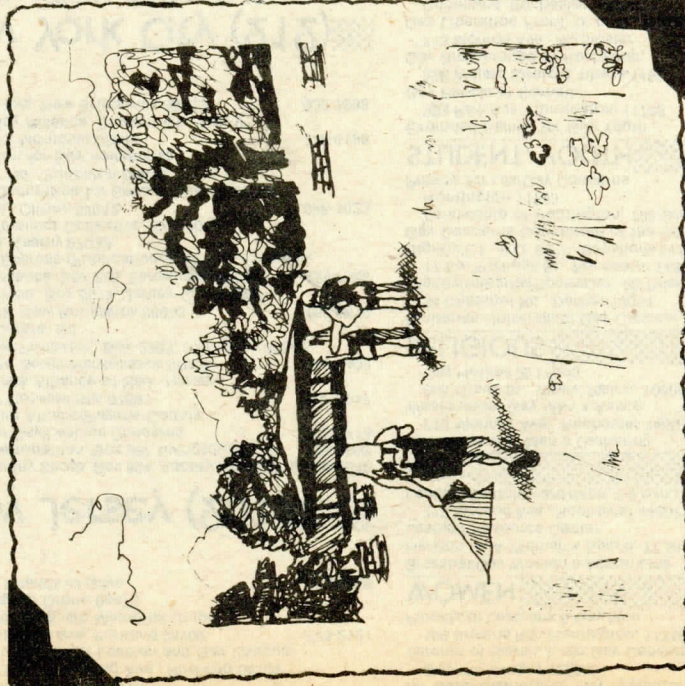
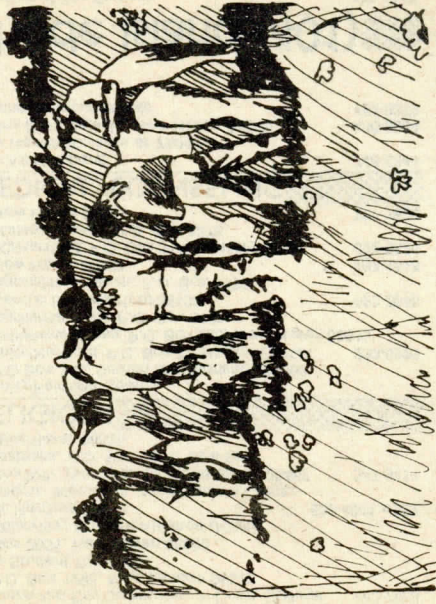
Cambridge, MA — A contradance for lesbians and gay men will be held at the Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Square), 8-11pm. \$3. Live music. Beginners are very welcome. No partner needed. Info: 492-1339.

Boston, MA — Richard Howard, poet, editor and critic will read at Glad Day Book Shop, 22 Bromfield St. 8pm. \$2.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Sherill Sherwood, healing music for all. 355 Boylston St. (at Arlington). Doors open at 7:30 and close at 8. Every body well come. \$3.

Virginia Lesbian Wins Custody Ruling

Alternative Summer Camp



Gay Power and the Houston Election

Mass. Senate Drops Gay Provision

The deadline for Calendar items is Tuesday at noon for the following issue.