

CALENDAR

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

weekly events

sun

Boston, MA — CLOSET SPACE (WCAS AM-740). Join co-hosts Muffy Wheeler and Joe Martin and their guests at 10am.

Boston, MA — Gay Recreational Activities Committee (GRAC) will be sponsoring roller skating every Sunday. Call 282-9161 for details.

Boston, MA — Italian Lesbians Potluck & discussion on the 3rd Sun. of every month. 4-6pm. Call 776-4185.

Newburyport, MA — Newspace women's coffeehouse, 8-11pm, YWCA, 13 Market St.

Boston, MA — Chiltern Men's Basketball. Lindemann Ctr. (Gov't Ctr.) Beginners 3-4:30pm; experienced 4:30-6pm. Info 227-6167.

Boston, MA — Gay AIA non meets at Old West Church, 131 Cambridge St. Gay men and women. 1pm.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men & women. 2:30pm.

mon

Boston, MA — Gay Light Support Group for high school and college age women who are or are considering being lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

Morristown, NJ — Gay Activists Alliance in Morris County meeting at the Unitarian Fellowship, Normandy Heights Rd. 8:30pm (201) 691-0388.

Quincy, MA — Gay AIA non meets at 8:30pm. Gay women & men. Call 773-2025 after 6pm for info.

tues

Cambridge, MA — Daughters of Bilitis, organization for women, has discussion group every Tuesday at the Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for information on DOB activities.

Boston, MA — GAY WAY (WBUR 90.9FM). Join co-hosts Ann Maguire and David Socia and their guests at 8:30pm.

White Plains, NY — Westchester Gay Men's Association weekly rap session and social at 255 Grove St. 8-11pm.

wed

Boston, MA — OUT HERE! Evening rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us for an alternative to the bars to meet and talk about our lives.

New York, NY — Chelsea Gay Association (last Wednesday only) meeting and coffeehouse at St. Peter's Church, 346 W. 20th St. 924-9434.

thurs

New York, NY — West Side Discussion Group. Men's and women's discussions. 26 Ninth Ave. 8:30pm. Social hour with refreshments follows. \$2 donation.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 8:30pm. All are welcome. Free!

Cambridge, MA — Support group for lesbians with children at Cambridge Women's Center, 46 Pleasant, 8-10pm.

Boston, MA — GCN proofreading and layout. No experience necessary. Come by for a few hours between 4 & 10pm. 22 Bromfield.

fri

Boston, MA — GCN needs volunteers to send out the paper to subscribers. Refreshments & merriment, from 6pm on, 22 Bromfield.

New Bedford, MA — Support Group for Gay Women, meets at Women's Center, 15 Chestnut St. 7pm, 996-3341.

sat

Boston, MA — OUT HERE! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps, and projects.

★★★★★★★★

oct 22 mon

Cambridge, MA — Lesbian Task Force of the Boston chapter of N.O.W. (Nat. Org. of Women) will meet at 99 Bishop Allen Dr., Central Square, 8:30pm. All women welcome. 661-6015.

Boston, MA — Open Forum on Abortion and the law, with Nancy Gertner and Kathy Galvin. B.U. College of Lib. Arts, 725 Comm Ave. 8pm. 542-5415.

23 tues

New York, NY — West Side Discussion Group. Aftermath of the March on Washington with Betty Santoro of LFL. 26 9th Ave. 8:30pm. All women welcome. \$2 contribution. Social hour and refreshments.

Cambridge, MA — Red Bookstore Forum Series on Women. Guardian Women's Tour slide show on Cuba. 136 River St. (Central Sq.), 7pm. 50¢.

Cambridge, MA — Women's Community Health Center self-help group on menopause. Open to women of all ages. Registration required. Call 547-2302 for further information.

Salem, MA — North Shore Gay Alliance (NSGA) is sponsoring the film *Word is Out*. Salem Five Community Auditorium, 211 Essex St. 7:30pm.

24 wed

Boston, MA — Project Place Wednesday evening orientation meeting. Learn about our counseling services and trainings. 6pm. Info: 262-3740.

25 thurs

New York, NY — Chelsea Gay Association film series: 'Victim' with Dirk Bogarde. 164 W. 21st St. 8:30pm.

New York, NY — Gay Women's Alternative. Rosetta Reitz, author of *Menopause: A Positive Approach*, will talk about blues women Bessie Smith, Billie Holiday and others. Universalist Church, 76th and Central Park West, 8pm. All women welcome.

26 fri

Cambridge, MA — Card and game night for men at ClearSpace, 485 Mass Ave (4th floor) 8pm. All men are welcome.

Bellows Falls, VT — Eat, Drink and be Mary at Andrews Inn (On The Square), Tonight Southern Vermont Lesbian/Gay Men's Coalition offers a free coffeehouse.

New York, NY — DONT (Dykes Opposed to Nuclear Technology) Conference, weekend of Oct 26-28. Call (212) 873-4121 for info. Womanbooks, 201 W. 92nd St. Workshops, demonstrations on Wall St. concert.

Cambridge, MA — Angry Arts film series at the Red Bookstore, 136 River St. Tonight thru Sunday: 'Wilmington 10.' documentary on black experience in USA and Africa. 7:30pm. \$1.50 donation.

Boston, MA — Chiltern Men's Swimming. EVERY Friday: 6-7pm for over 40 only, 7-9pm for all ages. Lindemann Center (Gov't Ctr.) Info: 227-6167.

Chicago, IL — National Conference on Gay and Lesbian Issues, Oct 26-28, at the Conrad Hilton, sponsored by the Oasis Center for Human Potential and by Dignity/Chicago.

Hartford, CT — Fourth Men's Conference. Films and workshops on changing roles of men and women, the expression of sexuality, masculinity etc. Nov 2-4. Register by today, Oct 26. Call (203) 249-7691.

Cambridge, MA — AmTikva slides and talk about the 1979 International Conference on Lesbian and Gay Jews in Israel. For info call 524-1890.

Boston, MA — Fabulous Halloween Dance will be given by the Committee for Gay Youth. 7-11pm. Old West Church, 131 Cambridge St. Faggots and fairies and dykes (oh my!) 21 and under only.

Cambridge, MA — Gay and Lesbian Dance at Phillips Brooks House in Harvard Yard 9-11. \$2 donation.

Boston, MA — Mass. Gay Political Caucus will be meeting at Glad Day Book Shop, 22 Bromfield (2nd floor) to talk about the Boston elections & about 1980 gay rights bills. All are welcome. 7:30pm. Info: 242-3544 (late evenings best).

Cambridge, MA — Cambridge Gay Political Caucus is having a coffee hour for City Councilor Sandra Graham at 7 Exeter Park. 7:30pm. Info: 868-5649.

New York, NY — 'Lesbian Masquerade,' some lesbians in early San Francisco who passed as men, a talk with slides to benefit the Lesbian Herstory Archives and the S.F. Lesbian and Gay History Project. St. Peter's Church, 346 W. 20th St. 8pm. \$2 donation, more if/ less if.

Boston, MA — Important meeting for lesbians and gay men concerned about media coverage of the March on Washington. GCN office, 22 Bromfield (2nd floor). 7:30pm.

27 sat

Boston, MA — Gay men and lesbians of GayAA invite all lesbians and gay men to a Halloween Dance at Old West Church, 131 Cambridge St. 9:30pm-2am. \$3 donation. Costumes encouraged.

Cambridge, MA — YWCA Women's Conference: women making choices and taking control. Workshops on feminism and third world women, women's alcoholism, lesbian mothers and other non-traditional parenting, women's health etc. Info: 536-7940, ext. 21. Register early.

Ipswich, MA — Women's Old Fashioned Halloween Party. Apple dunking, decorations, prize for best costume, potluck party foods. BYOB. \$1 donation. Call 356-2497 or ClearSpace 876-0215 for directions or to get a ride.

Boston, MA — Chiltern Mt. Club walking tour of Beacon Hill. Call Sturgis Haskins 227-6167 for info.

New York, NY — Medusa's Revenge Autumn Flea Market with food, drink, non-stop music and surprises! FREE! Open to ALL! 10 Bleecker St. 11am-8pm.

28 sun

Cambridge, MA — ClearSpace Community Center, 485 Mass Ave, will hold elections for male and female co-coordinators at 3pm. All members are welcome.

Boston, MA — Chiltern Mountain Club. Two separate events: a woodland walk in central Mass (call Robert at (617) 492-6333 for info) and a hike on Schoodic Mt. in Franklin, Maine (call David Cadigan at (207) 422-3000 for info).

Boston, MA — Boston Unitarian Universalist Lesbians and Gays. 'What do you do when you're lonely?' Arlington St. Church, 355 Boylston, 7pm.

29 mon

Boston, MA — 'At noon' (Channel 7, WNAC) will air a segment entitled 'Parents of Gay Children' at noon. Members of the lesbian and gay community are invited to attend the show as part of the studio audience. There will be a question and answer period. Info: 725-2985, ask for Leah.

Pawtucket, RI — Gayrollerway Night at Bobby's Rollerway, 1593 Newport Ave. 7:30pm. Sponsored by Gay Community Services of RI. Info: (401) 728-6023.

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October 27, 1979



100,000 March in Washington

By Rick Hillegas

WASHINGTON, DC — More than 100,000 people marched and rallied in Washington on Sun., Oct. 14, demanding "an end to all social, economic, judicial, and legal oppression of Lesbian and Gay people." More than a year's planning culminated in this first national gay rights demonstration.

At noon, starting at the Mall opposite the Smithsonian, the marchers proceeded down Pennsylvania Avenue and 17th Street to the rally grounds in front of the Washington Monument. The larger contingents came from New York state, Massachusetts, California, and Texas. Contingents, each numbering from a couple score to several hundred, represented Birmingham, Boston, Chicago, Cleveland, Detroit, Houston, Indianapolis, Los Angeles, Madison, Milwaukee, New York, St. Louis, San Fran-

cisco, and Washington. Smaller contingents and people with handsigns represented smaller cities such as Clarksville, KY, Lansing, MI, Pawtucket, RI, and Watertown, NY.

Groups that marched included the Illinois Gay Task Force, Gay Farm Workers, Abortion Rights Movement of Women's Liberation, Gertrude Stein Democratic Club, Gays and Lesbians of AFL-CIO, Lesbian Herstory Archives, Gay Dads, Lambda (NH) Gay Youth, Broome County (NY) Gay Alliance, National Lawyers Guild, and Gay Caucus of Members of the American Psychiatric Association. Campus groups marched representing, among others, the University of Iowa, State University of New York, Sarah Lawrence College, Stanford, and Harvard-Radcliffe. Several religious groups marched, including Gay Mormons United, Affirmation United

Methodists, Dignity, Integrity, Metropolitan Community Church, and Jewish Gays. Individuals carried handsigns such as Gay Environmental Chemists, Country Faggot, and I Know You Know.

Two predominantly straight organizations, the New York Revolutionary Socialist League (RSL) and the Workers World Party, brought large contingents. Each carried several megaphones and scores of printed banners. While assembling before the march, RSL members chanted "Gay Rights are Gay Riots" until march organizers warned them that the Houston Conference which had planned the march had overwhelmingly voted for a non-violent demonstration and proscribed violent chants. March marshalls reported that during the march RSL members tried to provoke the police with homophobic taunts such as, "I bet you want to suck on this, don't you?" The Workers World Party distributed literature featuring homophobic pictures and cartoons.

Spectators along the march route were mostly friendly, though three tear gas canisters landed among the rearmost marchers and two men carrying "Repent or Perish" and "Jesus Saves From Hell" signs confronted marchers opposite the White House. Outside the Rayburn House Office Building some 100 Christians prayed that gay people would repent.

The rally started at 2:00, even though half the marchers had not yet entered the rally grounds. Standing closely packed in the muddy grass for four hours, the crowd stretched from 17th Street back to the Washington Monument.

Comic Robin Tyler and march Transportation Office coordinator Ray Hill emceed the rally. Speakers included National Gay Task Force co-director Lucia Valeska, National Organization of Women (NOW) president Eleanor Smeal, NOW vice-president Arlie Scott, San Francisco City Supervisor Harry Britt, co-sponsors of the national gay rights bill Representatives Ted Weiss (D-NY) and Phillip Burton (D-CA), and poets Allen Ginsberg and Audre Lord. Entertainers included Meg Christian, Holly Near, Tom Robinson, Blackberri, and Gotham.

Three themes dominated the

Continued on Page 9

Organizers Meet with White House Aides

By Leslie Morris

WASHINGTON, DC — Representatives of the March on Washington organizing committee and representatives from other gay organizations met on Oct. 15 with Jane Wales, an assistant to President Carter's special advisor on special interest groups; Robert Malson, Associate Director of Domestic Policy; Nat Scurry, Assistant to the Director for Civil Rights in the Office of Management and Budget; and Jim Dyke, an Assistant to Vice President Walter Mondale.

Beverly Jackson, a black lesbian mother from Jacksonville, Florida, and Eric Rofes, a gay schoolteacher from Boston, were the delegation's spokespersons. In her opening statement to the White House aides, Jackson stated, "We reaffirm our commitment to human rights. Gay pride can turn into gay politics." Jackson presented the demands of the March on Washington and demanded that the President issue an Executive Order barring discrimination against lesbians and gay men in the Federal Government, the military, and federally-contracted private employment.

Jane Wales questioned Jackson on what specific anti-lesbian and gay laws the President could oppose and Jackson formally requested that the President oppose

the anti-gay McDonald Resolution (House Concurrent Resolution 166) recently introduced in Congress. Wales then told the delegation that the McDonald Bill "is not going to go anywhere. Congressmen would rather not deal with these kinds of issues. McDonald really doesn't have much support for the bill."

Rofes focused his remarks on the recent changes in immigration policy for lesbians and gay men. He cited the recent refusal of the Public Health Service to give psychiatric examinations if they will result in the exclusion of an alien from this country solely due to his/her sexuality, and the Immigration and Naturalization Service's (INS) recent directive to no longer hold exclusionary hearings for gay aliens. Rofes stated, "Despite these recent concessions on immigration matters, INS policy falls seriously short of guaranteeing our lesbian sisters and gay brothers from outside this country entry into the U.S." Rofes demanded that the INS Commissioner issue implementation information on current policy to border officials throughout the nation and insist that they "not inquire into a person's sexuality, or encourage lesbians and gay men to withdraw their application to enter the U.S." He also demanded that the INS

Continued on Page 9

Third World Conference Meets

By Jil Clark

WASHINGTON, DC — "Welcome to your historic first National Third World Lesbian/Gay Conference — not a conference, not the conference, but your conference. . . . It will be as Latin, as Asian, as American Indian, as black, as third world as we each make it. If your needs are not being reflected — speak up. . . ."

"Divided we can only gripe about our oppression. United we can overcome our oppression."

These were the greetings given to approximately 600 participants in the workshops and ethnic caucuses of the first National Conference for Third World Lesbians and Gays on October 12 to 15. The purposes of the conference, as stated by its planners in the National Caucus of Black Gays (NCBG), were to establish a national political service organization that would reflect the concerns and needs of lesbians and gays who are part of a racial or ethnic minority in this country; to pass resolutions which reflected the goals or stated the demands of different ethnic or racial caucuses which convened during the

weekend; to build a communications network of third world lesbian/gay organizations and individuals, closing "the gaps which currently separate the east from the west, the Asians from the American Indians, the women from the men." Conference planners also envisioned a weekend of "confronting the issues of racism, sexism, classism among, by and against racial/ethnic minorities."

How closely did the conference resemble the vision of NCBG? "I was totally impressed," was the enthusiastic response of Barbara Smith. "There were so many black and third world lesbian and gay people there. It was one of the few times I've been to an event where I didn't feel I was in the minority. That was really gratifying. . . . They [heterosexual third world people] can't tell the lie that we don't exist."

Smith, herself a black feminist, recalled being particularly moved by black feminist poet Audre Lorde, Saturday night's keynote speaker. "She said that it's really important that we don't use differ-

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News Notes

quote of the week

"Most partisans looking for a champion in Trenton [NJ] would have the good sense to steer clear of [State Sen.] Joseph Maressa [D-Waterford Twp.]. He has no clout and swings no votes. Indeed, this floundering and ineffectual man — who styles himself a populist country lawyer — is so disdained in Trenton that his endorsement is more likely to sink a cause than to save it . . . Maressa's problem is not so much that he is evil as that he is sneaky, self-interested, and basically unprincipled."

—Excerpted from a review of New Jersey legislators, in which the people's representatives in the State Capitol at Trenton were separated into "the Best" and "The Worst." Maressa, who led assaults against pornography, abortion, and homosexuality in the legislature, was labeled one of "The Worst" in October issue of *New Jersey Monthly* magazine.

rape victim gets probation

KISSIMMEE, FL — Laura McIntyre, 15, has been sentenced to probation after being convicted of manslaughter for shooting her stepfather to death after he raped her. David Lee McIntyre was alleged to have fondled the young woman since she was 13 years old, and she testified that he raped her on five occasions. Last March 21, she closed her eyes and shot her stepfather when he attempted to rape her a sixth time.

Osceola County Judge Russell Thacker said of Laura, "She hasn't shown much remorse and I don't know why." When the judge announced his decision to place her on probation until she is 19 years old, he told her, "I think you did wrong and I don't mind telling you so, Laura."

women cadets harassed

NEW LONDON, CT — The 14 women seniors at the Coast Guard Academy here claim that, in addition to having endured the rigorous studies of the Academy over the past three years, they have also suffered harassment at the hands of the male cadets. They said that the most blatant harassment came at the hands of the all-male class that graduated this year. That harassment, the women said, included "offensive remarks" and vandalism of the rooms in which the women live.

abortion action week looms

BOSTON, MA — Abortion Action Week has been scheduled for Oct. 22-29, and local abortion rights and women's groups across the country will hold rallies, demonstrations, teach-ins, dances, and other events "to visibly affirm women's reproductive rights."

The Massachusetts Abortion Rights Action League has scheduled political skills workshops in Springfield, Boston, Danvers, and Falmouth. They are also sponsoring a post-card campaign to legislators at the national level. To participate, call (617) 742-8667.

The Religious Coalition for Abortion Rights will hold a commemorative service at 4 p.m. on Oct. 21 at Faneuil Hall Plaza. For information, contact Helen Goldstein at (617) 964-5888.

The Abortion Action Coalition is working on several events, including a fair and rally on Oct. 27. For additional details, call Leslie Cagan at (617) 661-4815.

'we shall not be nude'

BOSTON, MA — The art models at the Museum of Fine Arts are out on strike. On Monday, Oct. 15, Boston's Guild of Art Models set up picket lines after unsuccessful negotiations with the school; strikers are demanding a cost of living wage increase and "healthier working conditions."

The models, who have not received a raise in three years, earn \$4 per hour, even though the national average in major cities is over \$6 per hour. Conditions at the Museum School cited as unhealthy by Guild members include "filth, coldness, and drafts."

The Museum plans a \$28 million addition to its school, but has claimed that there is not enough money in the budget to grant a pay increase to models.

Guild member Clover Ceres said, "Art modeling is a skilled and draining profession. Like other workers where the body and nudity are central issues, models are frequently objectified and treated as expendable. Laborers in the fields of art and erotica face continual humiliation and degradation while these institutions profit in the multi-billion dollar bracket. A great percentage of models, as well as others employed in the art and erotica professions, are lesbians and gay men."

For information about the strike, contact the Guild of Art Models at (617) 247-2693.

lesbian gets visitation rights

PORTLAND, OR — The Oregon Court of Appeals has upheld a lower court ruling which removes custody of Karin Jean Ashling's children from her. However, the court overturned a lower court ruling allowing her only limited visitation rights.

Cooperating attorney Dominick Vetri of the American Civil Liberties Union told the Oregon *Gay Rights Report* that "the case is immensely helpful to gay parents" in that it "establishes that the courts may not restrict visitation merely because a parent is gay or because gay friends may be present." The lower court had denied Ashling custody of her children "for reasons other than [her] homosexuality."

The Court of Appeals stated that "the mother has had sexual relations in the privacy of her bedroom when the children were in her home, but not in their presence . . . So long as the mother's sexual practices remain discreet — a requirement whatever the sexual preferences of the parties might be — and the presence of lesbians in the home from time to time does not of itself create difficulties for the children . . . the [visitation] restriction [ordered by the lower court] is inappropriate."

Vetri said it was significant that the appeals court equated the sexual practices of homosexual and heterosexual people.

gay media alliance forms

NEW YORK, NY — Fred Goldhaber, Art Gursch, Wally Hoffman, R. Paul Martin, Billy Schoell, and Wayne Sunday, who previously worked with the Media Committee of Gay Activists Alliance, have formed the Gay Media Alliance.

All the founding members are volunteers. In a press release announcing the formation of the group, a spokesperson said, "In short, we see our duties as being these: to address issues relating to gay liberation in the media, and to promote greater communication among gay people."

For information, contact Gay Media Alliance, P.O. Box 27 Vanderveer Station, Brooklyn, NY 11210.

bantam to publish cruising

NEW YORK, NY — Just six weeks before the scheduled release of the film *Cruising*, Bantam Books plans to release Gerald Walker's novel of the same name, first published in 1970 by Stein and Day. Bantam acquired the paperback rights to the book at an auction conducted by Walker's agent two weeks before Lorimar Productions and William Friedkin began filming in Greenwich Village.

Bantam Books' Associate Editor Marilyn Abraham said, "We believe *Cruising* has been a book ahead of its time in its haunting, no-holds-barred look at a particularly violent and bizarre expression of homophobia. The novel's view of homophobia is certainly controversial and frequently misunderstood. But now that we're bringing the book back into print everyone can read it and form his or her own opinion."

In its press release announcing the January publication date, Bantam Books cited the "national publicity" generated by the filming of *Cruising* and the ensuing protests by lesbians and gay men because of their feeling that the film would likely produce a violent anti-gay backlash.

men's issues/men's lives

HARTFORD, CT — The fourth annual men's conference sponsored by Hill Center will take place Nov. 2 and 3 in Hartford. The theme of the conference is "Men's Issues/Men's Lives" and its stated purpose is "to provide a forum to examine and explore growing up MALE [sic] and the meaning of being men in the everyday world." Opportunities will be offered to examine and share the "variety of experiences and situations in which men are involved and how they interpret their roles as friends, fathers, sons, brothers, lovers, and husbands."

The cost for both days is \$14, which includes dinner on Saturday evening. To register, or to obtain additional information, contact Hill Center, Inc., 350 Farmington Ave., Hartford, CT 06105, or call (203) 249-7691. Deadline for registration is Oct. 26.

emptying the ocean with a spoon

NEW YORK, NY — In what the New York *Post* has described as "a growing scandal," young boys — some as young as eight years old — "are openly selling their bodies on the streets of New York."

One police officer said, "The problem is the laws and the courts are too lenient and the police are too few." He described the situation as being similar to "trying to empty the ocean with a spoon."

Sgt. Phillip Tambasco of the Midtown South Public Morals Squad told the *Post* that his squad aims at getting these boys off the streets and into the official system of courts and homes or institutions which seek to rehabilitate the young.

working wives become lesbians?

DUBLIN, IRELAND — A recent statement by a leading Irish political economist, Prof. Louis Smith of University College, Dublin, has provoked the ire of lesbians and feminists. Smith said that married women who takes on jobs outside the home could develop "lesbian tendencies" and at the same time risk neglecting their children and risk becoming anti-male.

Smith's views of married working women made the front page of the *Irish Independent*, prompting women's rights campaigner Nuala Fennell to term Smith "a very ignorant Irishman."

"I think he wants women to be not only subservient to men — but also to be barefooted, poverty-stricken, and possibly hungry."

Joni Sheerin of Liberation for Irish Lesbians told London's *Gay News* her initial reaction was one of outright laughter. "If the man wants to be so stupid, who am I to argue with him? And if he's right, maybe we ought to put the fear of God into him and encourage lots more women to go out to work."

seminarians' plans finalize

CAMBRIDGE, MA — Final plans have been announced for the second Lesbian and Gay Seminars Conference sponsored by the Harvard Divinity School Lesbian and Gay Caucus, to take place Nov. 8-11. Keynote speakers include Brian McNaught, prominent Catholic journalist; Fr. Paul Shanley, former minister to gays in Boston removed by Cardinal Medeiros; Karen Zeigler, pastor of Brooklyn's Metropolitan Community Church; and Laud Humphries, sociologist, priest, and author.

Several workshops have been scheduled throughout the weekend. Conference organizer Tony Russo said, "It will be the largest conference of its kind to date. We are excited to see Harvard University, site of the first college in this country, take the lead in challenging conventional attitudes towards homosexuals."

Registration is \$25 and may be arranged through Joy Christi Przeworski or Rev. Gordon Duggins, c/o Harvard Divinity School Lesbian and Gay Caucus, 45 Francis Ave., Cambridge, MA 02138.

gau slates meet for ucla

LOS ANGELES, CA — The sixth annual national conference of the Gay Academic Union (GAU), GAU-6, will be held at the University of California at Los Angeles (UCLA) Nov. 23-24. The theme of the conference is "The Challenge of the '80s: Our Changing Lesbian and Gay Culture."

The keynote speakers for GAU-6 are Charlotte Bunch, feminist theorist and writer, and Malcolm Boyd, priest and author. Several hundred participants are expected to attend more than 40 workshops and seminars on various topics. In addition, the second annual GAU Awards Banquet will take place on Nov. 24. At the banquet, the recipients of this year's GAU Scholarship will be announced.

All events are open to the public. For registration or other information, write GAU-6, 856 Westmount #7, Los Angeles, CA 90069, or call (213) 656-0258. Deadline for registration is Nov. 15.

boonies comes out

PARADISE, NS — *Boonies*, a "voice for rural gays," has begun publication in this Nova Scotia town. The publication has just printed its second issue and announced the occurrence of an Atlantic Gay Community Conference in Halifax Nov. 9-12, an idea which was suggested in its first issue. *Boonies* has articles of interest to gays in country living situations and prints a list of other publications which are of some appeal to rural gays. For information, contact *Boonies*, R.R.#1, Paradise, NS.

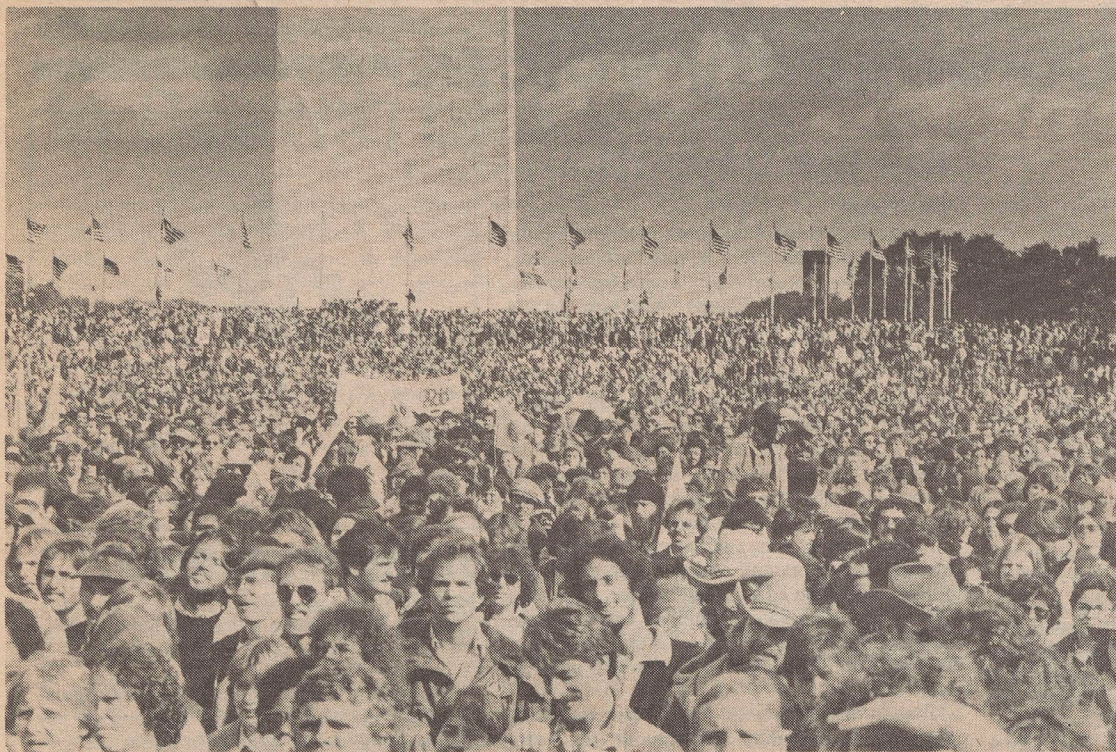
ptc appoints coordinator

PORTLAND, OR — Portland Town Council, Oregon's largest and oldest gay civil rights organization, has announced the appointment of Mary Forst as its new coordinator.

Forst intends to "make a personal commitment to changing laws and attitudes so that lesbians and gay men will have some legal remedy when they're discriminated against." Her goal is the passage of a comprehensive Oregon statute forbidding discrimination against gay people in the 1981 legislative session.

mexico offers magazine

MEXICO CITY, DF — A new magazine specifically for a lesbian audience has made its debut here. Articles cover matters of interest in Latin American countries, and the magazine, *Circulo Once*, lists correspondents in Holland, Spain, Los Angeles, and Chihuahua and Hidalgo, Mexico. It is available by subscription only. For information, write *Circulo Once*, Apdo. Postal M-2928, Mexico 1, DF.



Mass. Lobbyists Meet the Legislators

Compiled by David Brill

WASHINGTON, DC — The nation's second-ranking political leader and the sponsor of the Senate's gay rights legislation were among those officials who met personally with their Massachusetts gay constituents on Oct. 15. Speaker of the House Thomas P. (Tip) O'Neill, whose district includes Back Bay, Beacon Hill, and Cambridge, and U.S. Sen. Paul E. Tsongas each spent time with a delegation from the Massachusetts Gay Political Caucus (MGPC).

Meeting with O'Neill

The meeting with O'Neill was arranged and attended by Rep. Barney Frank, who went to Washington especially to help with the congressional lobbying. Kirk O'Donnell, O'Neill's legal counsel, who also attended, is a former aide to Boston Mayor Kevin White, as is Frank, and he talked with the MGPC members for about 45 minutes before O'Neill entered.

Among the issues discussed were HR 2074, the federal gay

rights bill filed by Reps. Ted Weiss (D-NY) and Henry Waxman (D-CA), and the employment protection bill filed by Sen. Tsongas. O'Neill said that gays should come out of the closet, especially those gays in sensitive positions, to prove that they are not susceptible to blackmail. Although he said he wasn't sure of the need for anti-discrimination legislation, he stated outright his opposition to discrimination based on sexual preference.

The subject of discrimination against gay aliens was brought up, and it was explained that the Justice Department has cited the "congressional intent" of the 1946 Immigration and Naturalization Act as barring gays at the American border. O'Neill said it certainly wasn't his intent and promised to look into the matter by contacting the appropriate agency heads. He also asked for a list of specific incidents of discrimination against gays in the military so he could further work on that issue as well, adding that

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How Many People Were There?

By Jil Clark

BOSTON, MA — Just how large was the Lesbian and Gay March on Washington? — 25,000? 75,000? Over 100,000? 250,000? And where did that quarter of a million estimate announced at the rally come from?

According to a National March organizer who preferred to remain anonymous, another march organizer overheard a police officer along the march route exclaim facetiously, "There must be a quarter million of these damn queers!" The organizer, mistaking the sarcastic remark for a legitimate observation, passed it on to M.C. Robin Tyler on the rally stage. Tyler, in turn, fed the misinformation to the crowd, who ate it up, elated. "It's great to know that we have outdone the

Pope," quipped Tyler. (She was referring to the fact that Pope John Paul II drew less than a quarter million people on his visit to DC the previous week.)

Eric Rofes, a member of the National March Media Committee, told GCN that if this report is true, the organizer who conveyed the message to Tyler did so in violation of rules established by the committee which required that such information be given to the media committee first — the only body authorized to supply information to the stage and the press.

The Media Committee's final estimate of the number of people at the march and rally was 120,000. "At quarter to twelve," Rofes said, "there were only about 60,000 at the mall. But that was before forty buses from Balti-

more had arrived — and thirty more from New York. At that point we told the media, 'There are more than 50,000 people here and more coming.' By the time the march got to the end of the route, we had counted more than 90,000."

The media committee's crowd estimate was conducted by two persons stationed at 17th and Constitution, counting marchers as they neared the rally site, and by one person atop the Washington Monument.

GCN spoke with Officer Gentile of the District of Columbia Police Department, which estimated Sunday's crowd at 75,000. Gentile said that the DC police, stationed "at various intersections just before the [Washington] Monument," were estimating

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News Commentary

From 'Gay Pride to Gay Politics'

By Dan Daniel

WASHINGTON, DC — Lesbians and gay men have made history again. On Oct. 14, more than 100,000 lesbians, gay men, friends and supporters gathered on the Mall before the nation's Capitol and marched down Pennsylvania Avenue in a celebratory demonstration of lesbian and gay pride. It was the first such national march ever, and people came to participate from cities, towns, and villages from Hawaii to Maine and from countries around the world.

Estimates of attendance figures are greatly disparate. Different methods were employed by the two agencies which reported crowd figures: the Metropolitan D.C. Police and the U.S. Park Police, and the disparity in the estimates and subsequent coverage of the event in the "straight" media has resulted in lesbian and gay anger at what many people feel to be a downplaying of a very significant event in our history. Figures reported by the "straight"

media ranged from 25,000 to 75,000. March organizer Eric Rofes, quoted in the *New York Times*, said there were "more than 100,000" people at the march and rally; Ray Hill and Robin Tyler, who jointly performed the duties of MC's, announced from the stage that there were 250,000 in attendance. "How does it feel to be part of the biggest national lesbian and gay demonstration in history?" Hill asked the crowd. The response was a cheer almost deafening.

Anita Bryant and Jerry Falwell were both in Washington that weekend, presumably as part of the "National Day of Prayer on Homosexuality" which had been called for by a coalition of homophobic religious groups. Jesus People and other assorted Christians were observed on the sidewalks lining the march route, holding placards urging repentance for lesbians and gay men. "We'll take your literature if

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Third NAMBLA Conference Held in Baltimore

BALTIMORE, MD — The North American Man/Boy Love Association (NAMBLA) held its third conference in two years on October 13 in Baltimore. The conference was held in the luxurious 21st floor conference room of the Baltimore World Trading Center, where the Baltimore Gay Alliance (BGA) held a dance afterwards. NAMBLA members were given hospitality by the gay men and lesbians of the BGA. The conference was not publicized and was by invitation only. About 75 persons from 20 states and Canada attended, including a

number of boys. The national membership of NAMBLA is now about 150.

Tom Reeves of Boston, a founder of NAMBLA, opened the conference with the topic, "Ethics of Man/Boy Relationships." He stressed the need for men who love boys to develop an identity themselves rather than accept those advanced by psychiatrists, ministers, legislators, or judges. "There are many styles of man/boy love," he said, "but the core of our identity must be the unashamed love of boys as boys. The authentic boy-

love identity is not apologetic, does not view sex as a temptation, and does not see the need for therapy or 'help' of any kind to reform or modify its sexuality. Love of boys as they are rules out any attempt to mold boys into what society expects of 'adults,' and certainly not into 'normal' heterosexual men." Reeves identified trustworthiness, frankness or openness, caring, imagination and lightheartedness as key values for the man/boy love identity. He applied these values to the issues of consent, power, prostitution, cruising, and to the roles often played by boy lovers such as surrogate father, teacher, and social worker.

The discussion included both comments in the whole group and in groups of seven or eight persons seated around tables. Several men proposed an alternate identity for boy lovers: that of pedagogue or teacher — in the ancient Greek tradition — with the purpose of guiding and socializing the boy and initiating him into manhood. Others said they were married and did not identify at all as gay men. Many of those present countered that man/boy love is necessarily homosexual. An urgent priority for NAMBLA is acceptance within the gay movement and solidarity with all gay men and lesbians. Several boys discussed the natural suspicion of most boys for groups dominated by men, as is the case with NAMBLA. The boys present also spoke of their demands for total sexual freedom for youth and for the recognition of the ability of boys to consent to sex.

In the afternoon, four men discussed local man/boy love situations in Maine, Connecticut, New

Continued on Page 6



After an invitational conference in Baltimore, members and friends of the North American Man/Boy Love Association (NAMBLA) came to Washington to participate in the National March for Lesbian and Gay Rights.

correction

In covering the withdrawal of Gay Activist Alliance/New York (GAA/NY) from the Coalition for Lesbian and Gay Rights (see GCN Vol. 7, No. 12), it was reported that the withdrawal announcement was issued as a GAA/NY press release. That point was addressed in a statement issued by GAA/NY and reported in GCN one week later (see GCN Vol. 7,

No. 13). It was not, in fact, a GAA/NY press release, but a statement issued by members who had resigned from GAA/NY; it expressed only the views of the members who had resigned, and was not intended to reflect an official statement of GAA/NY. GCN regrets the inaccuracy and hopes that any confusion as a result of this has been clarified.



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Community Voices

as far as my eyes could see

Dear Friends,

Last night I came back from our first national march on Washington. It was one of the most incredible experiences of my life; gay people as far as my eyes could see. I have never felt that sense of solidarity and refuge among gay and lesbian people before. I was extremely moved by the emotional power of the speeches and the crowd's reception to them.

I am concerned, however, about the balance of anger and love in the speeches at the rally. I feel that anger can be helpful to empower a group such as ours and yet it is pointless and destructive if the purpose of that anger is anything but healing. Sometimes people get so lost in their rage that it becomes hatred and the results of that hatred are destructive to the gay community. I was upset that the Asian lesbian speaker vented her anger at the white people in the crowd. I do my best to understand where that rage is coming from, but when it comes out in the form of a dare it is inappropriate on an occasion which should be a healing celebration for lesbian and gay people.

I also felt annoyed by the demands placed on me by Holly Near. There are so many pressures placed on me as a gay man by society daily that to come to a rally and hear a woman place equally strong opposing demands makes me feel cramped between those two sets of external pressures. I'd much rather receive encouragement and appreciation for my own struggle. Very little attention was paid to the struggle that white gay men experience which is no less valid although perhaps less overwhelming than that which lesbian, third world lesbian and gay men go through. I am in a very different position in that as a gay man I can not receive the same sense of support that lesbians can receive from their community.

Getting back to love, the subject of love was almost magically sent to us when we most needed it by Allen Ginsberg, and in a telegram from Joan Baez. Let us not forget that love is what brings us together as a people and when we go out and relate to non-gay people regardless of our anger we can keep the spirit of love, humor, and joy alive within ourselves. Without them we are lost!

Jonny Golden
Somerville, MA

naturally unnatural

Dear G.C.N.,

In these days of political rhetoric and fanciful bullshit, it is with a great hesitancy that I attempt to submit anything as simple as a genuine, heartfelt thank-you note to those persons directly responsible in making the March On Washington a possibility.

First, I must thank Lee Stone because he is the only coordinator I know personally and who, by now, must certainly have the tightest buns in the Boston area because he worked them off helping to make October 14 a reality.

Second, my thanks goes to all those whom I don't know who worked just as hard and also helped to bring me one of the most memorable days, yet, in my life.

Third, I would like to thank all of those wonderful people with whom I shared the bus ride to and from Washington. It brought home the realization that we all in our own way, to our own degree are working in the struggle to be naturally "unnatural" and pathologically sick — sick of accepting second class citizenry.

Thank-you, thank-you,
All of you . . .

with as much love as I can pack
into print.

Ralph Kunkel
Roxbury, MA

dictionary

Dear G.C.N.,

The other night, as I was looking up a word in the dictionary, leafing through, I saw the word "love." "Love," that elusive, undefinable thing. I was curious. Here is what I read: "love (luv), n., v. loved, lov-ing. -n.i. a profoundly tender, passionate affection for a person of the opposite sex."

This dictionary was given to me by my sister when she dropped out of her second year of college. I should have seen this as an omen. The moral: either convince your sister to stay in school, or don't buy *The Random House Dictionary of the English Language: College Edition, 1968*.

Yours,
Robin Lippincott
Sussex, MA

G.C.N. welcomes letters to "Community Voices". If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, G.C.N., 22 Bromfield St., Boston, MA 02108.

the era boycott

Dear People:

I recently received an announcement for the National Conference on Gay and Lesbian Issues, scheduled for October 26-28 at the Conrad Hilton Hotel in Chicago, Illinois. I am surprised and disturbed by the location and timing of this conference.

The Sixth National Conference on Men and Masculinity will be held October 24-28. Hosted this year by the Chicago Men's Gathering, this latter conference is located in Milwaukee, Wisconsin rather than Chicago, Illinois because of the failure of the Illinois state legislature to ratify the Equal Rights Amendment.

Many organizations and individuals concerned with human rights and sexual equality are supporting a boycott of non-ERA states.

Was your decision to hold an expensive national conference at a major hotel in Illinois at this time an "oversight" or a conscious political decision?

I write this open letter with hope that we all may benefit by public discussion of the issues raised. I invite your response.

Sincerely,
Eugene London
Santa Monica, CA

towards a community

Dear G.C.N.,

I'm writing as one of the people who helped plan the recent lesbian/gay town meeting in Boston. (I'm also writing as someone who still has last week's dishes and laundry to put away.) First, I want to thank the paper for covering the meeting. The article in Vol. 7, No. 12 gave readers a good idea of what was discussed. I would like to add to the well-painted journalistic picture of the event a patch of brighter pigment. I felt that there was a positive, community-like feeling at the meeting, especially in the last part, left open for socializing.

I'd also like to thank people at the meeting for filling out the questionnaires. Over half of those there filled them out and the response was gratifying. People generally thought the risky authoritarian time limit system worked out ok; it gave most people a chance to talk and kept things moving.

A more mixed blessing we got was the overwhelming vote for having town meetings ONCE A MONTH. I'd love to have a fun-filled community event that often, but it took an incredible amount of time and energy to produce "Is There Community After Sex?" I wonder how the vote would have gone if the question had been phrased "How often would you like to have town meetings if you had to help organize them?" Perhaps in the near future a regular time, place and format can be agreed upon; thus each meeting will not take so much planning to get off the ground. For now we're aiming our next controversial extravaganza for three months from now in January of 1980.

One aspect of organizing the town meeting that we realized was less than perfect was outreach. Just as it's hard for a man to get women to come to a mixed event, it's hard for white people to ask third worlders to an open meeting. Perhaps next time round we can break the cycle at the beginning. How about hearing-impaired, third world, physically handicapped, older, blind, younger people all on the planning committee to do outreach? Nothing works like a member of a subgroup to get friends and associates out to a public event. We can do better outreach and hopefully we will.

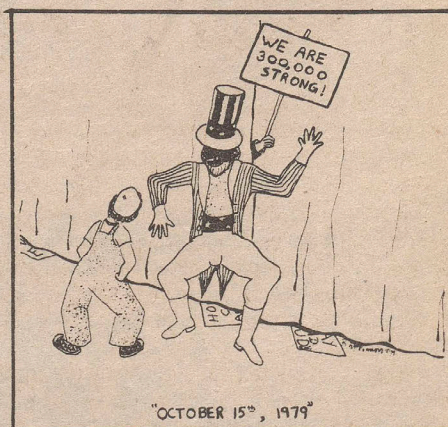
The first time to get together and plan the next town meeting will be November 14 at 7:30 p.m. in the Glad Day Book Shop at 22 Bromfield St. in Boston. I hope people who like what happened in Old West Church on September 27th will come to help make the next town meeting happen, and more importantly, people who didn't like the last one will come and help make the next one better. That is exactly how I got hooked from being at June's meeting to planning September's: I wanted the chairs to be in a circle instead of in rows.

Towards a community,

Dee Michel
Cambridge, MA

Distribution Manager

G.C.N. needs someone to join our distribution team (for our local distribution route). This is a part-time position. Contact Richard Burns at 426-4469. You'll need transportation.



straight media

Dear G.C.N.:

I would like to share with you a letter which I sent today to the Director of News of NBC-TV. To the News Director:

I am writing to you regarding the coverage of the March on Washington for Gay Rights. My original letter would have been about the grotesque three-sentence dismissal of the event by Jessica Savitch on last night's prime-time news. However, the superb coverage on this morning's *Today* show makes the situation more complex. Let me take the two segments in order.

If Ms. Savitch insists on using the word "homosexual" — which conveys only whom people sleep with rather than their proudly avowed life-style, and which, today, is rather like calling people Negroes or colored — she should learn to pronounce the word as though she has said it before, and not as if each of the five syllables burnt her tongue. As a newscaster, if not a writer, she ought to at least give the impression that she knows something about what she is saying; her pronunciation of the word "homophobia" made it sound more new and foreign than any of the arcane Southeast Asian, Chinese, or African words which newscasters have somehow managed to help the American people feel to be familiar. The word homophobia is at least seven years old, and is a major term in both gay political writings and in social science research on gays and attitudes towards gay people. The placement of the story at least a third through the newscast, its excessive brevity (it isn't as if the March wasn't planned months in advance, giving newspeople plenty of time to find out what it was about), and the obvious tone of distaste and lack of understanding conveyed in Ms. Savitch's voice and posture, were not only highly insulting to gay people but constituted a serious distortion of the significance of the event. This all the more so because football and baseball games eliminated the evening news altogether on the other major networks. The March on Washington is the latest outcome of many years of struggle and dedication, under trying and sometimes dangerous conditions, of what may be the largest single minority group (besides Roman Catholics) in this country to obtain recognition of its existence, let alone its civil rights. The treatment of the story on Sunday's news was absolutely inexcusable. Given the extraordinary power of the media — a fact not unknown to media reporters and executives — news coverage of the March is essential to its effectiveness; the coverage on last night's news was the media equivalent of burying a legislative bill in committee. If ever an example of "homophobia" be required, this is it.

The coverage this morning (and I regret I have forgotten the name of the excellent correspondent) was what should have appeared last night. It was succinct, to the point, factual, fair-minded. It included an interesting datum — one which should have been brought to the American people's attention during prime-time — namely that the March had nearly as many attendants as the recent Papal Mass. Numbers are the point. We are everywhere; and it is the homophobia (the gay equivalent of racism) of this country which creates a kind of conspiracy of silence to deny us the recognition of this fact, a denial which precludes our obtaining even the minimal civil rights which other minority groups are belatedly gaining.

While I am pleased with this morning's coverage, it is not lost on me or on other gay people that the number of people who watch *Today* is much smaller than the number who watch the prime-time news. The result is that this morning's coverage — as excellent as it was — constitutes the equivalent of tokenism. This is simply not acceptable. I have no doubt that if the March had involved violence it would have commanded more coverage. This is a serious indictment of the philosophy of the news media. The gay movement is in principle a peace movement, a kind of confrontation without warfare. We insist that the news media consider this news-worthy. It may very well be one of the few historically and socially significant events which can be freely reported as a piece of "good" news.

We are no longer willing to be treated as invisible. We are not going away. We are tired of being apologetic. And we are everywhere, including, no doubt, your News Department.

Sincerely yours,

Joel D. Hencken
Boston, MA

Speaking Out

In Search of a Voice

By Francesca Jenkins

I am an editor working for an industrial publication that is distributed throughout Latin America. I was born in Bogota, Colombia, to an American father and a Latin-American mother. I am gay and twenty-five years old.

My recent job has renewed my interest in my first language, Spanish. Now, as a lesbian from a rich cultural background, I search for identification. I decided to attend the gay march and rally commemorating Stonewall in New York City June 24th — to stand up and be counted, to find out more about myself.

My feelings ran the gamut; and the facts, what solid evidence I might find of the movement, were not there for me. Mostly, I left New York City Sunday night, confused and disappointed.

So much occurred, yet very little substance remains with me. Still swirling are: the disco beat from Sheridan Square to the park to Christopher Street; the banners flashing so many facets of the gay and lesbian movements — Are not lesbians gay?; the scattered chants; pamphlets promoting every imaginable group — the Spartacist League, Radical Women, the Lesbian and Gay Caucus of Youth Against War and Fascism, to name a few; speakers who spoke dispassionately and sketchily about individual rights, Stonewall, gay and lesbian, black and white rights, Washington; interruptions by unknown, not impressive performers, set up, it seemed, in a patronizing way for the less politically concerned, or the more music and party-oriented gays — I heard frequently, "Where's the politics?"; later — the drug and sex and disco-soaked insanity in the Village. A party? A commemoration? A gay cultural festival? Who was who? Who stood for what? What were we there to do? What am I fighting for?

One leader, a few minutes, stands out solid and strong, hinting at a direction — perhaps, for me? All but lost, drowned, in the superficial mayhem and often meaningless collage of June 24th, she is the reason I now try to make sense of it all.

She represented COHLA, the Committee for Homosexual Latin-Americans. I did not hear her name at the rally, and afterward, none of the many people I spoke to knew it.

She addressed the crowd in Spanish, with a passion and eloquence that either the other speakers lacked or were hesitant to share. Eagerness for identification alone did not draw me. I was struck by both the fire and substance of her speech; its power and meaning were soon after butchered by an American translator.

She communicated, perhaps because Latin-Americans have suffered much in their own countries the pangs of selfish governments and ignorant reaction — their history is littered with cause after lost cause; perhaps because Latin-American women are only beginning to

surface from a macho society, to take a stand culturally and politically; because last on the totem pole must be the Latin-American lesbian knowing fear and hate and futility more closely even than her own people. This woman's face, her fire, her words, remain. And I am left writing this letter, thinking that in the midst of so many questions there might be a direction, an answer for me.

I have never suffered — enough to take a stand — the pangs of political, or sexual, or cultural oppression. I have lived most of my life in this country. I know that most of my adult and thinking years I have spent looking for a cause, something to fight for with a sense of conviction.

It occurs to me that this may be a universal problem among those, especially of my generation, and in this country: that we do not know enough of suffering, that we have, most of us, spent lives too comfortable, not wanting to look outside of ourselves even, where we might find others' suffering and help to alleviate it.

I was not looking for hope June 24th. I know little of hope because I have rarely needed it. But I wanted to find rage, fire, to know it means to be in or near battle. I do not know how to fight. I do not know what to fight.

I am left again, after so many searches, with the harder choice, my own individual quest, after which I may find my place among the rest of the human race; I think the best soldiers are those that first find and conquer, or attempt to conquer conflict in themselves. The truth is also that as I move outside of myself I must discover solid ground, facts, which my comfortable life, my comfortable society and government distort; I must see reality, which can be so subjective these days that life as it truly is, was meant to be, is hardly visible — before I take a stand.

As I take my first step, I feel a yearning, close to hope, that out there among the many battles and causes, especially in those that reflect my own private struggles — in the gay movement, for example — there will be a stronger, more solid voice to guide my own.

"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

Community Voices

christianity

Dear GCN,

I am moved to comment on Mr. Harris' letter which appeared in the October 13th issue of GCN. The letter espouses tolerance for and acceptance of the Pope's visit to the United States. Mr. Harris says that the Pope ought to be extended "hospitality" as "representing Vatican City which is a state in its own right."

Leaving aside the issue of whether or not the Imperial Palace of the Holy Roman Empire should be considered to be just another country like Canada, Mexico or Zimbabwe, I take issue over the notion that the Pope's visit was just like that of any other head of state.

I suspect that I will be a very old queer before I see Prime Minister Thatcher stumping for candidates in Kansas or President Marcos holding political rallies in Yankee Stadium. Such behavior would rightly be resented as interference with the internal politics of this country. This is precisely the sort of thing the Pope did.

I don't know about Baltimore or Boston, but out here in California we had front page headlines for days about one reactionary thing after another that that man said. The message was very clear. The Pope was in this country to wage the "good" fight against women and sexuality and in favor of his anti-love, anti-human doctrines. I hold that these "Masses" which were held were nothing more than political rallies put on by the right as part of a campaign to deprive the masses of the right to live as they choose. To tolerate this would be a mortal sin.

Mr. Harris goes on to excuse Christianity, saying that since Christians are only human they naturally have "failings" and "prejudices" which cause them to wander from the "injunctions set down by its (Christianity's) founders." I assume that the injunctions Mr. Harris is referring to is that collection of fables written by straight rich white men known as the Bible.

The Bible is what Christians say, and what is and ought to be important to non-Christians is what Christians do. As a non-Christian I couldn't care less whether or not Mr. Harris or Mrs. Anita Bryant or Pope Paul has a correct interpretation of Christian doctrine and I would shun the temptation to lecture them on what, say, Catholicism is all about. But I do feel qualified to judge what Christians do, because what they do is a matter of public record for anyone to see who cares to look. What I see in Christianity is ugly.

Mr. Harris would probably say that I am being negative and he would be right. There are times and places when it is appropriate to be negative and this is one of them. It is time to despise what is despicable. It is a time to throw out both the baby and the bath water. The bath water is cold and slimy and it smells bad and any baby which is 2,000 years old ought to be able to prove its own worth without excuses from Mr. Harris or special allowances from me.

Mark Nilson
Berkeley, CA

our faith

GCN,

There is, in truth, no place for homosexuals in the Catholic church as announced by the pope.

It matters not one whit how many chapters of "Dignity" they half-heartedly establish only to insure that they lose no more members. If money was not involved how different this would be.

It has been a week I hated to see come to pass; the Pope with ancient superstitions belongs more with the backward nations such as Mexico and Poland, but not the U.S.A.

I've absolutely no sympathy for the nuns who want to become priests for when they joined their convents, this was not in their minds and neither ought it be today. It is simply a part of madness.

My nephew became a priest and before he was ordained, he told me that it was his belief that by the time he was ordained, priests would be allowed to marry and I told him that if he was not in control of his sexual life now, that it was high time that he leave his order gracefully. But he did not and he married a nun shortly after his ordination, much to the great embarrassment of his parents, especially his father (my brother).

Religion can never be the ally or friend of the gay man. We must repeat it daily so as not to forget this message. The only way to show churches our faith in our own lives is by the total repudiation of every faith in the world; we must be faithful to ourselves alone.

Cordially,

Jim Lawbaugh
Malmo, NE

poetry

Dear GCN:

Despite the limiting populist view of poetry expressed by Walta Borawski in his review of my *The Drowned Man to the Fish*, in the Sept. Book Review, I am delighted that you were able to give the space you did to the book. I felt that Borawski was fair, again, given his limitations: he did allow some of the poems to speak for themselves. The problem was mainly that he did not see that the book deals with the painful process of coming out: many of the first poems — half the book or so — deal with the breakup of a marriage and leaving the family. Only in the later half do they qualify as "gay." I'm indeed sorry that he didn't see that, since it seems to me that is what makes this book important — I don't know any other treatment of the theme in such depth. Of course the poems may not all succeed — but I resist the idea that poems must be of the people . . . whatever that lazy term means. I would love to be able to sit down with Walta and show him what I was trying to do. But then, I don't really complain. Your stressing poetry at all is so rare these days — even if a review is misguided, it still announces the presence of the book. And I am happy for that. All the best to you, and your efforts there. And my best to Borawski.

Sincerely,

Robert Peters
Huntington Beach, CA

gay activists alliance/ny

Dear Brothers and Sisters:

In the article "GAA Withdraws from CLGR," (GCN 10/13/79) there is an error of fact. In the second paragraph, there is the statement "... according to a GAA press release." In fact, the press release from which you quoted was *not* a GAA press release. If you examine it, you will find that it is not written on GAA letterhead, nor does it claim to speak for anyone other than the four resignees. I would consider the putting out of a press release in the name of GAA the day after resigning as spokesperson for that organization to be unethical. I'm certain everyone else would too. I would like to state that the press release on which the 10/13/79 story was based was not a GAA press release and did not purport to be so.

Yours truly,

R. Paul Martin
Brooklyn, NY

israeli journal

Dear GCN:

I was very impressed with the inclusion of Andrea Loewenstein's Israeli Journal (GCN, Oct. 20, 1979). Having been raised in a very conservative, Catholic family, I still harbor a great deal of prejudice (fear of the unknown) and misinformation concerning peoples and cultures that vary from my own. Usually I find journals to be too self-indulgent and I quickly become bored. However, Andrea Loewenstein has written in a style that although is very personal, it is also very readable. I am grateful to her for sharing her journal with us.

Sincerely,

Pat M. Kuras
Boston, MA

back bay assn.

Dear Editor:

I wish to apologize for the serious error which was published in the Back Bay Association's Intelligence Report of September 20, 1979. At no time has the Back Bay Association under my stewardship taken a position of opposition or support towards a business based on its sexual predilection.

David Brill's article concerning the matter was extremely fair. We wish to point out that the recent bar approval in the Park Plaza Hotel pointed to by Licensing Board Commissioner Straight was for Legal Sea Foods restaurant, which is not a bar, but a restaurant.

Those members of the gay community who do know me should know that the error was unintended. I hope the rest of the gay community will also understand.

Yours truly,

Stuart Robbins
Executive Director
Back Bay Association
Boston, MA

robin tyler

Dear GCN,

After reading your review of Robin Tyler's record, we went back to our copy of the record trying to see if we had heard the same one that you heard. There were so many positive aspects of Robin Tyler's album, and yet you failed to even mention these. We are not sure of what particular ax you have to grind. In any case, we feel that Robin Tyler is a talented comic and a courageous woman who has been able to be an open lesbian and at the same time to not water down her politics as many other performers who have tried to go commercial have been forced to do. Robin has a great rapport with her audiences and her material, we feel, is original. As a matter of fact, how could it not be when she is one of the very few comics in this community and when most of her jokes concern this community? We, and many other lesbians, respect Robin Tyler for her work and her talent *and* her politics. It is so easy to be self-righteously critical and yet we question the politics of someone who can so blithely trash a sister. Perhaps you would prefer to spend your time with George Carlin or Woody Allen. We'll take Robin Tyler.

Robyn Zeiger
Pat Webbink
Brookmont, MD

correction

Dear GCN:

My article, "Israeli Journal," should have ended with the line "for this new vision." The column which was printed last, belongs on the previous page, in the August 11 entry. I hope this clarifies things for any reader who may have found the ending, as it is printed, confusing, inappropriate, or both! Thank you.

Andrea Loewenstein
Cambridge, MA

blown away

Brothers,

I finally decided to write. Are the "New Venereal Disease Program for Everyone" ads which have been appearing in each issue for real? They say several gross-sounding things that seem fairly anti-sex in attitude and they promote the sale of a preparation which I believe I remember reading was of questionable value (*The Merck Manual*, eleventh edition, says, on p. 1455, re Gonorrhea prophylaxis: "Protective devices are available. However, they are not generally recommended by public health authorities because this form of prophylaxis can prove inadequate, yet give the user a false sense of security.")

Who are these people? What do they want from us? Are their facts true?

As usual, my mind is fairly blown by the wonder of good gay news coverage.

In Struggle,

Bill Fishman
Los Angeles, CA

NAMBLA Conference

Continued from Page 3

York, and New Jersey, and one man discussed the isolation of rural and suburban man/boy lovers. This brought up a discussion of the many boy-lovers who become Boy Scout leaders, Big Brothers, youth leaders and teachers in order to make contact with boys. Bob Rhodes — co-treasurer and an organizer of the conference — pointed out that the closet inevitably makes the boy lover a hostage, to some extent, but that the extreme penalties for sex with boys makes it impossible for many men to come out of that closet. One former Boy Scout leader said he was forced to leave the Boy Scouts when he recognized that the purpose of scouting was to make boys "morally straight."

David Thorstad of New York and Jim Becker of Baltimore — the co-spokespersons for NAMBLA — chaired the business session. Eddie Caquia of Brooklyn, a 16-year old, was named to the steering committee. Sydney Smith announced that the third newsletter will be out shortly. NAMBLA is also publishing a broadside called "Questions & Answers About

Man/Boy Love." Information is available from NAMBLA, Box 2, GAA, Village Station, NY, NY 10014.

The group also established the NAMBLA Defense Fund and some money was raised immediately for the defense of men and boys arrested for non-coercive sex. NAMBLA voted to select the case of Richard Peluso of Revere as its first effort. Mr. Peluso is serving a one day to life sentence plus a 10-15 year sentence for alleged non-coercive sex while the 24 men tried later in cases connected in the media are currently free. NAMBLA will assist Mr. Peluso in attempting to revise his sentence.

On Sunday, Oct. 14, for the first time in U.S. history, a group of man/boy lovers marched for complete sexual freedom regardless of age or orientation. About 50 men and boys (and one woman) marched in the lesbian and gay march in Washington behind NAMBLA banners.

The response from other marchers and from onlookers ranged from surprise to strong support, but there was no open hostility.

Western Electric Guilty of Sex Discrimination

WASHINGTON, DC — The United States Supreme Court has refused to become involved in one of the largest sex discrimination lawsuits ever filed. On Monday, Oct. 15, the high court justices let stand an order which forces the Western Electric Co. to pay virtually all costs which might arise in what may turn out to be more than 2,000 separate trials aimed at the determination of damages sought by women who have claimed that the company has discriminated

against them on the basis of their sex.

The suit was filed in 1973 by Cleo Kyriazi, 47, who was employed at Western Electric's Kearny (NJ) plant as an industrial engineer from 1965 to 1971. In 1978, a federal judge, as a result of that suit, ruled that Western Electric has systematically discriminated against women at that plant.

Kyriazi's suit was later certified as a class action against the company, and more than 2,000 women



John Tobin

How Many?

Continued from Page 3

crowd size by timing the duration of the march and noting the number of people that passed by in a certain number of minutes. They double-checked this estimate by taking a "grid section" of the rally from a helicopter after 2:20 p.m. when the march was over.

"They [the march organizers] said they expected 100,000, but every group inflates their figures, anticipating more," said Gentile. "That [75,000] was a good showing because it was close to their estimate."

Puzzlingly, the U.S. Park Service Police estimated the crowd at 25,000 using the same methods at approximately the same hours of the day as the DC police. Major Lindsey of the Park Police told

GCN that their preliminary estimate of 21,000 at the Mall matched their 3 p.m. estimate made from a helicopter. (They rounded the figure up to 25,000 as a matter of routine, Lindsay said.) However, numerous marchers have said that it is not possible that the two figures — one taken during the march and the other at the rally — could match and still be accurate since "thousands arrived too late for the march and attended only the rally."

Many lesbians and gay men who were in Washington for the march are angrily accusing the "straight" press of down-playing the significance of the event by underestimating the size of the crowd.

"This was a significant event,"

said Barbara Smith of Boston. "Now what we have to figure out is how we are going to get this significance across in history. . . . By not having the correct [crowd-size estimate], the march doesn't have the effect on the consciousness of the readers that it should. I hope people have started writing letters saying that, clearly, homophobia determines the numbers."

Media Committee member Rofes, however, is not among the angry and disappointed. "I was generally surprised at the quality of the coverage," he told GCN on Tuesday after the march weekend. "I've seen them [the 'straight' press] fuck up over a lot in the past. [But this time] we made the front page of the *Washington Post*. We didn't expect to make the front page of the *New York Times*; the best we could hope for was the first section — and we made it!"

Many lesbians are pleased that the "straight" media paid attention to the presence of lesbians in the march. The *Washington Post*, which placed a photo of lesbian marchers on the cover, went so far as to assert that the "largely jubilant" crowd "appeared to include more women than men."

Ed. Note: There will be a meeting on Wednesday, Oct. 24, of people who are upset at the "straight" media's coverage of the march and rally. The meeting will be in Boston, at the GCN office, 22 Bromfield St., at 6 p.m.

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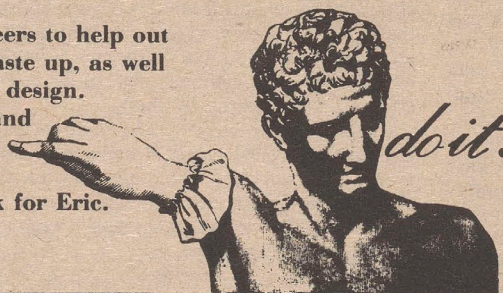
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Appeal is Planned Judge Refuses to Disqualify Freitas

Compiled by Dan Daniel

SAN FRANCISCO, CA — Judge Charles Egan Goff ruled on Oct. 10 against the removal of District Atty. Joseph Freitas from his role as prosecutor of 19 defendants charged with felonies as a result of the May 21 "Dan White Night" riots in San Francisco. In his ruling Goff said that defense attorneys did not sufficiently prove that the riot was directed against Freitas and his staff, nor did it appear publicly that such was the case.

"He, in a sense, narrowed the issue in the hearing, [which] was narrowed to our having to show an 'appearance of impropriety' on the part of the District Attorney's office in prosecuting the cases," said Marilyn Waller, one of the defense attorneys. The defense team has been attempting to have Freitas removed from the prosecution of the defendants, claiming a conflict of interest in that the riot was directed against Freitas and his staff because of the prosecution of Dan White when he was tried for the murders of George Moscone and Harvey Milk. One contention of the defense was that "Freitas suffered a great deal publicly through the media because of the mishandling of the Dan White case," Waller said, and consequently he should be disqualified now.

Goff's decision came one week after a two-day hearing in which the defense presented an extensive media exhibit and two witnesses to show that the May 21 riot was, in large part, directed against Freitas. The material presented into evidence included over 100 documents which appeared in various media following the rioting and included a section of articles which criticized the way in which the D.A.'s office prosecuted White, whom many in the gay community feel "got away with murder."

In addition, the defense team put on the stand two witnesses, Cleve Jones a member of the Mission Community Mental Health Advisory Board and of the Delinquency Prevention Commission, and Jim Denman, a Senior Deputy

Sheriff in San Francisco, both of whom were present when lesbians and gay men rioted in the wake of the White verdict. "Their testimony," Waller told GCN, "told the court that they were there, that they saw and heard that the demonstration, in large part, was against Freitas."

Jones, an aide to Milk at the time of his assassination and a person who has long been active in San Francisco's gay community, spoke to the crowd on Castro Street on the night of May 21, and he testified in court as to the nature of his speech, as well as to the mood of the crowd and the legends on the placards which many demonstrators carried: all, said Waller, concerned Freitas and his prosecution of White.

Waller explained that Denman testified on the same subject, "that there were chants [about Freitas], that there was an all-straight jury, and Dan White's getting off with murder and so forth."

The defense attorneys attempted to introduce into evidence a declaration by Municipal Court Judge Dorothy von Beroldingen, who had originally been assigned to hear the cases of the 19 defendants. Waller said, "The District Attorney's office was not pleased with her, and they challenged her and got her out of the case. She submitted a declaration to Judge Goff . . . [wherein] she said that she thought the District Attorney's office handled these cases very differently from other cases in her experience."

The declaration was introduced not only to show "the 'appearance of impropriety,' but that in fact, the 'appearance' was beginning to go into reality," Waller explained. Defense attorneys felt that von Beroldingen's declaration would bolster their contention that there exists a conflict of interest in Freitas' prosecution of the defendants. Goff refused to allow the declaration into evidence, stating that it was "irrelevant." "That," said Waller, "is one of the grounds of [the] appeal" which the defense plans to introduce as a result of Goff's decision in the hearing just

concluded.

Waller expressed the feeling that Goff, in ruling against the defense, had ignored the testimony of the witnesses and the presentation made by the defense. Goff admitted that the media had criticized the D.A.'s handling of White's trial, but said that it had not been sufficiently demonstrated that the May 21 protests were directed specifically against Freitas, "which is pretty ludicrous," Waller added. "He wanted a way out, and he found one."

A second ground for appeal is the fact that Goff virtually ignored the testimony of two witnesses in the court. No evidence was presented by the District Attorney's office. Freitas was unavailable for comment to GCN.

The next step for the defense is to take the case to Superior Court, where Waller feels that defense motions to have Freitas disqualified will "probably be denied." If that is the case, the next step is the Court of Appeals.

"It's always very difficult to win on appeal," Waller said. "The odds are not good. However, it's an unusual case. There just have not been this kind of situations before — in California, at least — and I think we have a good issue in the fact that the judge ignored the witnesses' live testimony and chose instead to focus on essentially what the newspapers left out. It isn't that they said the demonstrations were not against Freitas; it's just that they didn't come out and say it in that language. That's what [the judge] is relying on, and we think that we have a pretty strong argument, just on that issue."

In California, "conflict of interest" in this instance and "appearance of impropriety" are dependent not only on what happened at the time of the actual incident, but on what has happened since and on what is happening at the time the case comes to trial as well. Waller told GCN that she feels most people in San Francisco are aware by this point that the riots were, in fact, directed against Freitas "and that he's trying to use our clients as scapegoats."



John Tobin

Pride to Politics

Continued from Page 3

you'll take ours," one marcher said to a group of Jesus People, but the invitation was declined.

In the crowd at the rally, march staffers and marshalls moved through the crowd with large clear plastic bags collecting money, and there were people there who evidently were collecting money in those plastic bags, not to defray the tremendous expense incurred by such an event, but to line their own pockets. "If you see anyone collecting money who is not a march official," Robin Tyler told the crowd, "please help them around back here to the donations table."

As a group of people was standing on the Mall waiting for the last of the marchers to move out onto Pennsylvania Avenue, two men threw something toward them. At first it was thought that it was a smoke bomb, but as the breeze wafted the "smoke" toward the waiting marchers, it turned out to be not smoke at all, but tear gas.

The rally, while long at somewhere just over four hours, was an inspiration. Prominent lesbians and gay men, parents and friends of lesbians and gay men, and supporters of lesbian and gay rights addressed the crowd. Some offered comments celebratory in nature; others, more overtly political, addressed issues of lesbian and gay oppression, reminding everyone that in this country and in most of the world, lesbians and gay men are still considered somewhat less than second-class citizens.

An emphasis was placed, however, on the fact that lesbian and gay people together are a force to be reckoned with in this society. We are consumers, we are voters, we are family members, and our very presence in Washington that weekend told the world that "we are everywhere" and that we will be ignored no longer.

Arlie Scott, vice-president of the National Organization for Women, said, "Look at us — 250,000 in the daylight, in Washington, DC. No pestilence, no famine, no flood — eat your heart out, Anita Bryant!"

Adele Starr of Los Angeles Parents and Friends of Gays explained that "in the United States, one out of every four families has a gay family member. . . . Together we challenge the attitudes that have caused suicides, bloodshed, and even murder — and we say 'no more.'" On the same note, Dick Ashworth, representing New York City's Parents and Friends of Lesbians and Gay Men, told the assembly, "We call upon the silent millions of parents and friends of lesbians and gay men to come out of the closet" in support of the rights of lesbian daughters and gay sons. The way to our parents, and to their support and encouragement, Ashworth said, is through ourselves, and that we must also "come out of the closet."

The lesbian and gay youth of America was represented as well.

Sky Rose, one of the founders of Gay Youth, said that "young gay people need to organize and older gay people need to start integrating us into their community." There are many, many young lesbians and gay men in the world, and the libraries of high schools shed no light on the subject of growing up lesbian or gay.

Many speakers echoed the sentiments of Arlie Scott when she said that as we move toward the 1980s, "we are moving from gay pride to gay politics."

One unpleasant incident was reported as a Massachusetts women's bus was leaving the rally. It seems that the driver who drove the bus to Washington had driven his legal maximum of time, and a new driver was found to take the bus to a relay station in Maryland. There, four relay drivers all allegedly refused to drive a bus full of lesbians, and the son of one driver got on the bus instead. He began to harass the women verbally about "why are you lesbians?" and "what were you doing in Washington?" and how lesbians and gay men did not respect his right to be straight, so why should he respect their right to be lesbian or gay? Finally, the father of that man drove the bus.

"Basically," said Gail Scho, one of the passengers, "the relief drivers did not want to drive a bus full of lesbians. They would have been content to let us sit there until hell froze over." GCN contacted Brush Hill in Dorchester (MA), through which agency the bus had been chartered, and was told by a man who declined to identify himself, "That is absolutely incorrect. It's just false." He offered no further clarification. Scho said that the bus was detained for 30 to 45 minutes at the relay station, and when the bus got back on the road, there was no heat for approximately half the distance between the relay station and Boston.

The isolated unpleasant incidents which occurred during the course of the weekend are reminders to all lesbians and gay men that, even though we may gather as "250,000 in the daylight, in Washington, DC," there is still work to be done. On the whole, however, most people who attended the march and rally expressed a feeling of pride, of exuberance, at being a part of such an event. The rally was broadcast live to member stations of the National Public Radio and Pacifica networks, and one speaker urged that all those present at the rally remember that, although there were many of us in Washington, there were many more of us at home in cities, towns, and villages across America, isolated, lonely, and perhaps afraid. It was driven home again and again that lesbians and gay men have become a powerful force in the fabric of American life, and that politicians, businesspeople and "just plain folks" are going to have to deal with us as our numbers grow.

Lobbyists Meet Legislators

Continued from Page 3

he saw no need to exclude gays from military service.

MGPC co-coordinator Ann Maguire said she was "very pleased" with the meeting with O'Neill. She noted that in the past, O'Neill had proved to be one of the most elusive and least supportive members of the Massachusetts congressional delegation, and expressed thanks to Rep. Barney Frank for arranging Monday's meeting.

Tsongas: Need Sponsors

U.S. Sen. Paul Tsongas, Massachusetts' junior senator elected last fall, is the sponsor of the Senate version of the federal gay rights bill, legislation which prohibits discrimination on the basis of sexual preference under the Civil Rights Acts in the area of employment only. He told the group that he needs additional co-sponsors for the Senate bill, and said it would be helpful if they organized a letter-writing campaign to get other members of the Senate to add their names to it.

The meeting with Tsongas was filmed in its entirety by the Public Broadcasting Service. Tsongas also allowed the Massachusetts gay delegation the use of his office

for lobbying coordinating and, in the words of Maguire, "He couldn't have been more cooperative." Kennedy's Staff

Scheduling snafus caught Sen. Edward M. Kennedy out of Washington on Oct. 15, and had the Massachusetts delegation meeting with two Kennedy aides, Patricia Sarris and Irene Efferman, at the same time as a New York delegation. The New York group, which was primarily interested in Kennedy's alleged presidential ambitions, presented a problem for the Bay State representatives.

Maguire called the New Yorkers "disruptive and arrogant," as they threatened to withhold support for Kennedy next year unless he produced a stronger statement on gay rights. The staff aides then distributed a personal letter from Kennedy to GCN more than two years ago expressing support for anti-discrimination legislation.

Among the issues discussed at the meeting in Kennedy's office were the Tsongas bill, discrimination against gays in the military, and harassment by Immigration officials. Kennedy, who chairs the Senate Judiciary Committee as well as a subcommittee on immi-

gration affairs, will be kept informed of incidents of anti-gay discrimination by Immigration agents, Maguire told GCN.

All other members of the Massachusetts delegation, except for Rep. Robert Drinan, had scheduled meetings in their offices with groups of gay constituents. Two of the Massachusetts sponsors of the Waxman-Weiss bill, Reps. Gerry Studds and Edward Markey, were singled out by Maguire as being "especially helpful." Markey also gave lobbyists the use of his office to help organize their Capitol Hill activities.

The MGPC delegation included Maguire, Steven Tierney, David Gearhart, Linda Carford, George Bistansin, and Robin MacCormack.

Maguire said she is asking the community to help out with three follow-up letters: one to every one's U.S. representative, some of whom have never heard from a gay constituent before; one to Sen. Edward Kennedy asking him to co-sponsor the Senate version of the federal gay rights bill, and one to Sen. Paul Tsongas thanking him for his strong support of gay issues in the Senate.

HALLOWEEN DANCE

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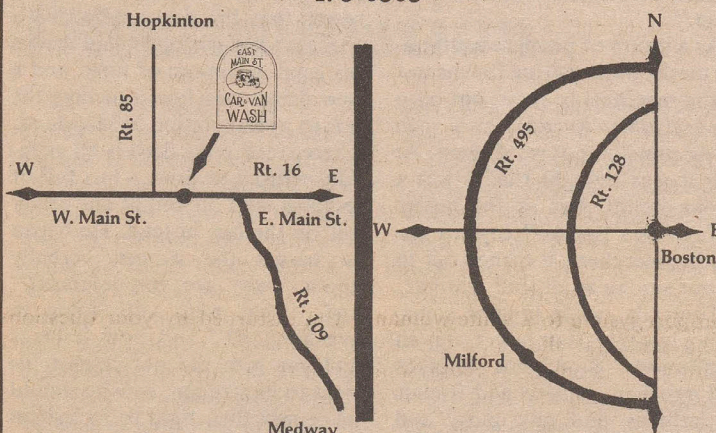
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News Analysis Lesbian Defeated NOW in Re-Election Bid

By Cindy Stein

BOSTON, MA — Arlie Scott, the first out-of-the-closet lesbian to rise to the number two position in the National Organization for Women (NOW), was overwhelmingly defeated Oct. 6 in her bid for a second two-year term as Vice President in Charge of Action. Scott lost by a two-to-one margin to Jane Wells-Schooley, a non-lesbian candidate from Pittsburgh, PA.

The election was part of the agenda of NOW's national conference held that weekend in Los Angeles, CA. On that same agenda was the strongest lesbian rights resolution ever acted upon by NOW, which calls for a commitment of \$25,000 from the national budget to be earmarked for the hiring of a staff person who will work with the organization's Lesbian Rights Committee and with the national officers. The resolution was passed overwhelmingly.

Stories and explanations as to why two seemingly contradictory actions occurred in the space of two days abound. The campaigns run by NOW national officers are strangely similar to those run by national political parties, complete with slick campaign literature, endorsements, party slates, promises of favors to local constituencies, and caucuses. And it was possibly one key endorsement that cost Scott her job — that of NOW President Ellie Smeal.

Smeal ran on a slate with four other candidates, which excluded the only lesbian (Scott), and the only third world candidate, Sharon Parker (who lost for the office of secretary). This was the first time that Smeal (who ran unopposed) agreed to join a slate of candidates, apparently abandoning the practices of the Majority Caucus, a progressive, pro-lesbian group to which she belonged, that was created at a convention a few years back, which publicly denounced such joint efforts by candidates.

Both candidates circulated literature which listed their supporters, both within and outside of NOW. Scott's list read like a *Who's Who* of lesbian feminists and radical feminists. Among her supporters were Charlotte Bunch, Rita Mae Brown, Kate Millett, Robin Morgan, Gloria Steinem, Betty Powell, and Bella Abzug. In addition, from within NOW, Scott was supported by the Great Lakes Regional Director, the Midwest Regional Director, the New York State Coordinator, the Boston Chapter President, the Chair of the Reproductive Rights Committee, and the Chair of the Minority Women's Committee.

Wells-Schooley garnered strong support as well. In addition to the endorsement of Smeal, she was favored by the Illinois State Coordinator, the Connecticut State Coordinator, the Massachusetts State Coordinator, the Chair of the Violence Against Women Committee, the National Board Member from California, and the California State Coordinator, among others. Her celebrity endorsements came from the wife of Norman Lear and from Maureen Reagan, Ronald's daughter.

The most striking aspect of this race was that the lesbian support was split between the two candidates. Wells-Schooley was endorsed by Beth Broderon, the Co-chair of Boston's Lesbian Task Force of NOW, and Johnnie Phelps, California's Lesbian Rights Chair. In addition, Barbara Chase, the Chair of the Na-

tional Lesbian Rights Committee, was a Wells-Schooley supporter.

There are almost as many explanations of the result of this election as there are NOW members. One non-lesbian national committee chair who supported Wells-Schooley cited instances of alleged "incompetency" on the part of Scott, the incumbent. This source claimed that Scott, as NOW Vice President for Action, did not work with the committees that were set up under her. Scott flatly denies this.

"Under my office, the Action budget doubled," she stated. In addition, she cites the work she has accomplished with the Reproductive Rights Committee, the Minority Women's Committee, the Older Women's Committee, and the Women in Poverty Committee. "In the face of NOW's national priority of ERA, I kept those committees alive," says Scott.

The issue of Scott's lesbianism loomed like a dark cloud over that convention and took many unexpected forms. In hushed tones, sexuality, historically a difficult issue in NOW, was discussed. It is reported that the word was out that "this was really a race for the Presidency," since the by-laws presently bar Smeal from seeking a third term in 1981. Therefore, whoever occupied slot number two would have an edge over other presidential candidates. Should the President of NOW be an open lesbian? After ten years of struggle, some still felt queasy about the prospect.

Other opponents of Scott brought up the lesbian issue in a more "acceptable" way, which some term an "inverse use of the lesbian issue." Their slogan: "You don't want to vote for Arlie just because she's a lesbian."

A third group, some lesbians among them, claimed that Scott had not done enough for lesbian rights in NOW. But under Arlie Scott, the budget for the National Lesbian Rights Committee was raised from \$3,500 to \$17,000. Scott has been instrumental in the initiation and passage of every lesbian rights resolution that has ever hit a NOW convention floor. In addition, she worked closely with the organizers of the March on Washington for Lesbian and Gay Rights where she, as well as Smeal, spoke at the rally.

Meanwhile, Jane Wells-Schooley included a strong lesbian rights program as part of her campaign platform. Wells-Schooley, who listed only legislative lobbying in favor of gay and lesbian rights in her home state as her accomplishment in the area, declared that it was time that "NOW's commitment to lesbian rights must come out of the closet."

From all indications, it seems that the real battle was between Scott and Smeal.

Lucia Valeska, Co-Executive Director of the National Gay Task Force (NGTF) who attended the convention and lobbied in favor of Scott, stated that, "From the information I have, the accusations of incompetency concerning Arlie were never validated. It was not just a lesbian rights thing. Many of the straight women who were fighting for Arlie were trying to buck Ellie's machine."

The words "political machine" leapt out of many mouths. And there were allegations that the campaign by Smeal, on behalf of Jane Wells-Schooley, was a "dirty and vicious" one.

On the other side, Beth Broder-

son, of the Boston NOW Lesbian Task Force, who worked with Smeal for six months in Washington, DC, stated that Smeal simply "felt that she would have a better working relationship with Jane Wells-Schooley." Scott, however, maintains that she was never told by Smeal that she was not doing a good job at NOW.

"The real issue," according to Scott, "was whether NOW is going to stay on the cutting edge of the movement — leading the fight in such issues as abortion and lesbian rights. Or will NOW, as Ellie Smeal described it, be a 'mainstream civil rights organization'? We must be multi-issue-oriented. Right now, we're a white and middle class organization and we should move forward."

In what some called a "vote of confidence" for her own presidency, Smeal took to the podium to speak in favor of Wells-Schooley. It was reported that she spoke against Scott's work on the ERA extension, stating that Scott's responsibilities in leading that fight were taken away from her by Smeal.

Scott denies ever having been put in charge of the extension campaign in the first place, although she did work hard on the issue. She terms Smeal's comments "untrue and absurd."

The morning after Arlie Scott's defeat, as she entered the convention floor, she was given a standing ovation by the NOW delegates.

The Lesbian Rights Resolution mentioned above was, according to Broderon, a combination of two resolutions. One was brought by the Boston NOW Lesbian Task Force and the other was authored by Smeal and others.

The purpose of the resolution was to "strengthen the entire organizational effort in behalf of lesbian women." It calls for a full time staff person to coordinate a National Lesbian Rights Campaign, which will undertake legislative lobbying on all governmental levels, the development and distribution of educational materials, a national fundraising campaign, and the "eradication of discriminatory hiring practices in private industry."

Many Scott supporters, who favored the resolution and voted for it, still questioned its role at the convention.

Valeska claims that its purpose fit "the politics of the moment. It took the wind out of the pro-Arlie Scott campaign." But she stated that, in her capacity at NGTF, she will continue to work with NOW to make sure that the resolution gets put into effect.

Boston's Ann McGuire, Chair of the Massachusetts Gay Political Caucus who supported Scott, felt hopeful about the passage of the resolution.

"I want to give NOW a year to see what they will do," she said. "If the resolution is implemented, they will have done what needs to be done. After a year, I'll re-evaluate things. I think that that's what a lot of people are doing."

While most of Scott's supporters were encouraged by the resolution and are sticking with the organization, a few, such as Del Martin and Phyllis Lyon, co-authors of the classic *Lesbian/Woman* and founders of the Daughters of Bilitis, were so shaken by Scott's defeat that, according to a story in *The Blade*, they will "let their memberships in NOW expire."

To some, it will never be clear just why Arlie Scott was defeated. Whether it was her sexual preference or her politics or her status in opposition to a "political machine" or simply because Ellie Smeal could not work with her — one thing remains certain. On October 6, in Los Angeles, it was politics as usual at NOW.

Third World Conference

Continued from page 1

ences as a reason to put each other down. She said that we sometimes have a jugular vein psychology which [compels us] to kill and to annihilate the differences. . . . that can actually be enriching and enlivening."

Asked by GCN whether she felt that the men at the conference had a better understanding of feminism than most third world men, she replied, "I think black men have a lot to learn. . . . But I was not blown away by their sexism. I feel that if there are possibilities of lesbians and gay men working together, the possibilities are even better among black lesbians and black gay men because we do have quite a bit in common — particularly our being black."

Smith commented on the conference planners' emphasis on having resolutions drafted by the various caucuses (black, Latino, Asian, American Indian, Jewish, non-third world). "Having been in Houston [for the U.S. International Women's Year Convention in 1977] where a lot of resolutions got passed, [I've come to understand] that . . . writing something down on a piece of paper doesn't get us very far. All the resolutions we passed in Houston made us feel good, but the President and Congress could just throw them out the window. . . . I think that developing strategies for organizing around third world lesbian and gay issues might be more productive than passing resolutions that may or may not meet those needs. . . . For example, we could create something — like a newsletter for parents of third world lesbian and gay people — instead of making a resolution. Resolutions usually contain a 'should.'"

Armondo Gaitan praised the organizers of the conference as "a small group of people who pulled it [the conference] off beautifully." Gaitan, a Boston area facilitator for the conference, told GCN that "overall, I got a very positive feeling from every ethnic group there. At first they were a little irate that there weren't more Asians and American Indians there."

Gaitan was a panelist in a workshop called, "Examining Racism/Sexism/Ageism Among, By and Against Third World Lesbians and Gays," and a participant in the Latino Caucuses. GCN asked him what the participants in those workshops had said about sexism. "Men realized that men are

the instigators of sexism," said Gaitan. "When men had their separate caucuses [sexism] is the first thing that came up. It's often avoided in the broader gay movement. I think that it was very significant that, in a third world conference, sexism was brought up because [third world gay men] are notorious for our sexism."

Gaitan said that over one-third of the people from the conference — about 200 — marched down to the main march on Sunday and that he and four other conference participants took part in the national lobbying effort on Monday.

"We ended up having a long session with an aide to Senator [Edward] Kennedy. It was interesting that [non-third world lesbians and gays who were lobbying Kennedy's office] forgot all about us. I learned from this experience to be more vocal and not to be absorbed. If we don't provide the space for ourselves, there is a tendency for the larger movement to forget about us," he said.

The Combahee River Collective offered a workshop for women only entitled, "Lesbian Feminism and Third World Women." "Capitalism," a member of the black feminist collective told the sixty women present, "never did anything for black people — except divide us." A lot of the discussion centered on economics — the pressing need for black women to develop an economic analysis and realize that economics is not remote and abstract but rather is as concrete as what is — or isn't — available on the supermarket shelves. The women talked about the need for income sharing among black women and among white and black women in a culture whose creed, as one woman present expressed it, isn't "give and take," but rather "take and take."

Tia Cross, a non-third world participant in the conference, described its effect on her as "profound." She said, "It was exciting and moving to me to be with so many third world lesbians and gay men because most of my experience has been sharing with a small group of black lesbians. I, too, have been effected by the myth that there are not that many third world gay people."

"I found myself returning again and again to what it felt like to be in a small minority — white people — at this conference. I kept thinking about the fact that my black lesbian friends are usually in a minor-



Michael Thompson

More than 100,000 March

Continued from Page 1

rally: the 1980s as a new era for gay rights, gay people being everywhere, and Harvey Milk's assassination.

Ray Hill set the rally's tone when he announced, "We [the gay community] are no longer a Mickey-Mouse organization. We are no longer second class citizens. . . . We are declaring our freedom this day and celebrating it." Betty Santoro of Lesbian Feminist Liberation amplified: "This historic event [the march] has laid the foundation for a national mass movement for lesbian and gay rights. . . . As we move into the next decade, we move with the force and energy of a united people." And Arlie Scott concurred: "We are moving from gay pride to

gay politics. . . . Listen, America, we're going to force you to live up to your rhetoric. . . . You are going to have to deal with us in the 80s, America." Added feminist writer Charlotte Bunch, "Indeed, the 1980s is our decade."

Speakers for gay youth, parents of gays, deaf gays, Latin American gays, Native American gays, and black gays underscored the gay community's diversity.

Hill repeatedly mentioned last November's assassination of gay San Francisco City Supervisor Harvey Milk. Hill urged the crowd, "Let's tell Harvey that we're here." Eleanor Smeal reflected that the last time she had addressed a gay rights rally she had shared the platform with Milk. Holly Near sang about Milk's assassination.

ity and how different my experience of being in the minority is from theirs. For one thing, even though I was in a minority at the conference, as a white person I still have a lot of power in society. Secondly, the openness that white people extend to black people at predominantly white events is most often well-meaning but ignorant, whereas I was very aware that the black people at this conference who were open to me not only know what it's like to be in a minority at an event, but they also were not at all ignorant about my experience as a white person. Black people in this country have to know what white people are up to, how we act, and who we are, in order to survive. That's the difference."

The Salsa Soul Sisters from New York City conducted several workshops. At one, they talked about their evolution into a radical group for third world lesbians only. "We [in Salsa Soul] kick and scream at each other about our political differences, but the bottom line is unity for black and third world

lesbians. It's good for us to have a place where we can fight our differences out. You can have different expectations and that's all right as long as you don't have the expectation that yours will always prevail."

Shortly after the workshop began, one of the sixty-or-so participants posed the question: "Would we deny the same type of support system to a white woman who said that she can't identify with white people?" A Salsa Soul sister explained that white women can come to meetings but can't belong because Salsa Soul is a third world organization. The woman then asked a second question: "Isn't that the same as what white people do to us?" (She later explained that she felt that the two situations were not the same, but she wanted to hear the differences clearly articulated.)

This question was met with a flurry of responses from around the room.

"She said she can't identify with being white? Well, what if I say I

Houston activist Charles Law compared Milk to Martin Luther King, and warned the crowd not to let the next ten years net as little progress for gays as the ten years since King's murder netted for blacks.

Several personalities saluted the march *in absentia*. District of Columbia Mayor Marion Barry sent an administrative aide to read his proclamation of October 10-17 as Gay Rights Awareness Week. Singer Joan Baez sent a telegram, as did former anti-war and now anti-nuclear activists Tom Hayden and Jane Fonda. Of the latter, Lucia Valeska quipped, "Imagine a rally without Jane and Tom! Can it be we are too radical for the radicals?"

Plans for the march dated back more than a year. Organizational haggling plagued planners from the start. Enthusiasm for a march, which smoldered under factional disputes last fall, resparked after Harvey Milk's assassination. In February a Philadelphia conference voted a framework for the march, but alienated many gay groups by what the groups considered a suppression of minority viewpoints. The Houston Conference mentioned earlier allayed those groups' fears, and by late summer the march had garnered endorsements from a broad spectrum of gay and progressive groups. Thereafter, march logistics firmed up.

can't identify with being black? What good will that do me when I want to go somewhere?"

"New York is white organization city — take a look in our phone book! But there's only one organization, for us [black lesbians]."

"I left Salsa Souls because of a white woman."

"As a black lesbian feminist, I'm disturbed by your questions. The reality is that I'm a nigger, you're a nigger and she [the hypothetical white woman] is not. If I choose to be color blind, I'm being suicidal."

"They [white women] have the power to choose to identify with us."

"Do you realize what you are asking me? — to leave my burning house and come take care of you. My first priority is black lesbians, because if they survive, I survive. If they don't survive, I don't survive. And I'm going to survive!"

Organizers Meet Aides

Continued from Page 1

Commissioner make the current policy, which is temporary, into a permanent mandate until the next Act of Congress. Rofes also asked for the President's and the INS's assistance in facilitating the entrance of Zenaída Rebutan, a Filipina lesbian denied entry into the country even though the rest of her family was permitted entrance.

Jane Levin, March delegate from St. Louis, expressed concern for the Housing & Urban Development Dept.'s recent change in its definition of family, which excludes lesbians and gay men from possible federal housing assistance. Paula Gunallen, of New Mexico, spoke of the sterilization of Native American women, and about the effect of Western culture on Native American's treatment of homosexuals.

Sheila Shenowitz, a blind lesbian from Georgia, discussed the problem that blind lesbians have in gaining access to information and the Library of Congress' censorship of reading material in the braille book library. She demanded that lesbians and gay men meet with Library of Congress officials and work to remedy this situation, which leaves most books

about gay liberation and feminism inaccessible to the blind.

Other March representatives spoke of the upcoming presidential election and President Carter's lack of concern for the gay community. Ron Alheim of the New Democratic Coalition told Carter's aides that the President has done little to ease the oppression of lesbians and gay men and targeted Carter appointee Stuart Eisenstadt as the major person responsible for blocking the introduction of a gay rights plank at the last Democratic Convention. Ray Hill of Houston spoke of the political strength of the Texas gay community, and warned the President's staff that Carter would have to earn the gay vote.

The White House aides had no answers for the delegation, but they were left with five specific demands which the delegation wants a response to: a statement by the President in support of the Waxman-Weiss Bill; an Executive Order barring discrimination against lesbians and gay men; government departmental liaisons with the gay community in all major departments including Health, Education and Welfare, Housing and Urban Development,



John Tobin

and the Justice Dept.; presidential action on the Rebutan immigration case; and the hiring of only individuals who are sensitive to the needs of lesbians and gay men.

Delegation co-spokesperson Eric Rofes told GCN, "The meeting lasted two hours and we had the opportunity to formally present our demands. Time will tell if

Carter's administration will adequately respond to them. We will certainly do a great deal of follow-up and keep people informed of any progress. The biggest effect I believe we had on the aides was letting them know that we were not pleased with Carter's performance. They seemed surprised to hear that we think Carter hasn't

come across for oppressed people and that he didn't have the gay vote sewn up in the upcoming election. It seems clear that the administration is out of touch with the concerns of the lesbian and gay community."

The following is an interview with Allan Berube of the San Francisco Lesbian and Gay History Project.

By Michael Bronski

MB: What is the San Francisco Lesbian and Gay History Project?

AB: We are a group of lesbians and gay men working collectively to recover our historical roots in San Francisco. We're committed to involving our communities in the process of reclaiming our history, and finding ways to return this history to the community. Right now we are about 15-20 women and men, some of us professional historians, some of us with no academic training but a deep commitment to lesbian and gay history.

MB: How did the Project get started?

AB: Last year I began meeting with two other gay men, Eric Garber and Jeffrey Escoffier, who were also interested in gay history. We had all been inspired by the kind of documentation that Jonathan Katz was able to collect in *Gay American History*, which had just been published. We began talking about the possibility of doing local history, working together to reconstruct the history of lesbians and gay men in a single city or region.

Those meetings were the very beginning. Last January a gay historian from here in Boston visited San Francisco and set up a meeting of the lesbian and gay historians he knew in the Bay Area. There were eight of us, and we spent the entire afternoon, an inspiring and exciting time, sharing ideas and discoveries, what we called "show and tell." A monthly study group grew out of this first meeting. The first showing of our slide show in June increased our numbers to the present size. We have a few more women than men. The women have now formed an autonomous Lesbian Herstory Group in addition to our monthly study groups meetings, which are mixed. In the last month we have begun talking with third world lesbians and gay men about the possibility of their setting up a third world history group in San Francisco. Since last winter the women and men in the History Project have been sharing research skills and knowledge of history with each other, as well as exploring the relationships between lesbian history, gay male history and women's history. Some of us have also begun research on our own, and have benefitted from the discussions, criticism and support from the History Project.

MB: What historical research have you yourself been doing?

AB: Well, for over a year now, I've been trying to begin a social history, a book, about lesbians and gay men in San Francisco from the Gold Rush in 1848 to the 1930s, the period we know least about in terms of lesbian and gay history. This kind of social history would tell how "everyday" lesbians and gay men lived, how they found their own ways to survive and sometimes fight back, how they thought of their own sexuality. A social history would also reveal how lesbians and gay men during this period met each other, how their friendship networks worked and how they began thinking of themselves as a separate group in America.

MB: So much in our history has been censored and destroyed, or just left out by historians. How are you finding historical evidence to begin a social history of lesbians and gay men?

AB: I'm not a trained historian so I started from scratch, with the help of the History Project. I told a lot of people about what I was trying to do and slowly people told me about a passage or photo they had seen in a local history book, a rumor they had heard, all kinds of leads. For example, Eric Garber found a sentence in *The Barbary Coast* by Herbert Asbury, written in 1933, which mentioned a woman in 1876 who dressed in men's clothes, visited brothels as a male customer, and started an all-woman gang. So we began reading the local papers from 1876 and found lots of detailed articles



about this woman, Jeanne Bonnet.

These newspaper stories were so detailed and frank about Jeanne Bonnet's relationships that I began searching scrapbooks of 19th century clippings for more evidence. So far, and I've just begun, I've come across nearly a dozen accounts of San Francisco women who passed as men and had women lovers, as well as articles about a female impersonation dance hall in 1908 called the Dash, where things happened which "may only be imagined but which may not be described." I also found some vicious editorials condemning Oscar Wilde during his London trials in 1895; stories about a "sissy" who committed suicide during the Oscar Wilde trials, and an effeminate youth who was mistaken for a woman passing as a man,

... a woman who owns an antique shop in Sonoma County found a lesbian photo album at a flea market ... "No Man's Land" is embossed on the cover, and inside are snapshots of women dressed in overalls and sailor suits, and women hugging in bed, with clippings from poems about "old maids" and the "joys of women's kisses."

whom kids on the street called "Oscar Wilde."

Another rich source of local historical documents has been antique shops. Many antique dealers are gay men and lesbians who have an eye out for gay-related materials and save them. For example, a woman who owns an antique shop in Sonoma County found a lesbian photo album at a flea market that may be from Oakland in 1918. "No Man's Land" is embossed on the cover, and inside are snapshots of women dressed in overalls and sailor suits, and women hugging in bed, with clippings from poems about "old maids" and the "joys of women's kisses." A San Francisco bartender loaned us a scrapbook from 1939 that belonged to a local female impersonator who was gay, with his press photos, snapshots of friends and

The San

newspaper clippings. The bartender rescued it from it was being sold page by page. A San Francisco "impersonator" sheet music from the 1860s and magazine articles from the 1930s, and postcards. It's important to understand that these items in and photos in our attics, and our own diaries are valuable historical documents that we need to preserve. **MB: So what you're doing is using the technique to attempt a history of lesbians and gay men.**

AB: Yes, but it's actually a community beginning history. Lesbians and gay men are incredible savers of books, articles, pictures and ephemera that are gay out that we needed these materials to reconstruct telling us about newspaper clippings or lesbian since the '40s, or an aunt who "passed" as a man or a gay manuscript that was never published, or women in a library, or a cafeteria where gay men trying to collect this information, make sure the damaged or lost, verify the rumors and stories. **MB: So little has been written about "everyday" Have you begun interviewing older lesbians and remember?**

AB: Yes, oral histories, interviews on tape with their 60s, 70s and 80s, are sometimes the only way was like to be gay in the 'teens, '20s and '30s. The past that was never included in history books, a scrapbooks, albums, and other materials. Recording is a rich opportunity for gay people of different talk about their lives. For example, one afternoon for the Lesbian and Gay History Project. The noticed what I was doing, tapped me on the shoulder. "History — well, you should talk to me." We set spent a whole afternoon hearing about gay life during the Depression. Last month I spent an afternoon with a gay man who had been a sheetmetal worker in San told me about his experiences in a Salvation Army War I, about cruising Powell Street in his Mod roommates, who were "the same way," for over the Lesbian Herstory group in San Francisco have older lesbians about their lives in San Francisco. **MB: What do you hope to do with all this collecting?**

AB: We in the History Project are trying to come to preserve our history and make it available communities. The oral history tapes, after strict confidentiality when needed, will be preserved in archives accessible to all lesbians and gay men. Some of the information we collect is being published. Also helped put together radio shows about local and sponsored a public forum on "Two Decades of Gay Resistance in San Francisco."

Last June the History Project sponsored a slide show the Project — that grew out of my research into early "Lesbian Masquerade," it's about local women "passed" as men and "married" or lived with women at the Women's Building and were unprepared

Lesbians Research Our History

By The San Francisco Lesbian History Group

A lesbian group formed within the San Francisco Lesbian and Gay History Project in the Spring of 1979 when women affiliated with the Project decided to meet separately, both for mutual support and to initiate collective research on local lesbian history.* The process of organizing ourselves has, in itself, been an historical experience

— one we want to share with other lesbians who may also want to further the search for our past.

Our group includes nine women, at present all white, from diverse class and ethnic backgrounds, with a range of skills and motivations for studying lesbian history. A few have had academic training in history and teach women's studies classes. Others have interviewed lesbians through political work and as filmmakers. Some have experience in doing research, writing, editing or organizing.

We discovered our mutual interest in lesbian history through the San Francisco Lesbian and Gay History Project. Last winter, at the instigation of some visiting Easterners, some of us joined a study group of gay male and lesbian historians. Last spring, a number of events brought more lesbians into the group and inspired women to begin independent community

lesbian history. One woman had visited the Lesbian Herstory Archives in New York and determined to set up a regional archive in the Bay Area. Another attended the Lesbian Research Panel at the National Women's Studies Association and reported on the exciting work being done by lesbians in Boston, Buffalo and New York City where lesbian oral history projects are well underway.

Meantime, Allan Berube showed his slide lecture, *LESBIAN MASQUERADE*, for the first time in June and the lesbian historian within us leapt out of the closet in search of more of our local heritage.

The fact that California has been the scene of intense gay political struggle in the past year — the campaign which defeated the Briggs Initiative, the murder of Harvey Milk, and the riots in response to the Dan White verdict — made us

all acutely aware of the historical importance of the California gay community. Those who worked against Proposition 6 (the Briggs Initiative) for instance, encountered lesbians and gay men around the state whose stories had never been told. Witnessing the emergence of a vocal gay community in San Francisco, as well as the homophobic reactions to it, compels us to ask questions about our lives here: why we are here, why we are vocal, and how we have survived and grown strong. The study of local lesbian history enriches both our personal and political consciousness, while sharing this history with our community strengthens and affirms our collective identity.

From our diverse, but compatible perspectives we began to set common goals for community lesbian history, influenced by our own politics and aided by the les-

sons of lesbian history projects in other cities. A basic task is affirming the importance of recovering our lesbian history. The group offers support to individual researchers both in academic settings, which usually deny the legitimacy of lesbian research, and in the women's community, which traditionally had little access to the tools of historical work.

Within the context of the group, individuals can share skills and provide critical feedback on research and writing. We believe that working together on collective projects can break down the hierarchy and competition of traditional historical research.

Our commitment to sharing our discoveries with the lesbian community is as important as the goals of recovering our past and employing feminist methods. Sponsoring panels, forums and slide talks like *Lesbian Masquerade*

ade return cover to us comm ideas. Personal project alike. A historical Lesbian sponsor violence tions, re that cam some of this history our ideas and lesbian brought ideas to th Shortly formed, group we to meet establish a working

San Francisco Oral History Project

bartender rescued it from an antique shop where it had been for years. A San Francisco antique dealer showed me a collection of music from the 1860s and 1920s, photographs from the 1930s, and postcards with lesbian messages. I found that these items in antique shops, the letters and our own diaries, letters and photos, are the only things that we need to preserve for the future. I am using the techniques of local history to collect the stories of women and gay men.

By a community beginning to discover its own history, we are incredible savers of newspaper clippings, photographs and ephemera that are gay-related. When word got out that we were reconstructing our history, people began to bring in clippings or lesbian novels they had collected. I have "passed" as a man and lived with a "wife," but I was never published, or love letters between two women in a cafeteria where gay men went in the 1930s. We are making a collection, make sure these documents don't get lost. Rumors and stories about people and places. I have written about "everyday" gay people in the past. I am interviewing older lesbians and gay men about what they

interviews on tape with lesbians and gay men in San Francisco. Sometimes the only way to learn about what it was like to be a lesbian, '20s and '30s. These people remember a lot of things in history books, and they often have saved their materials. Recording an oral history together with a gay people of different generations to meet and hear from each other, one afternoon I was xeroxing a notice for the History Project. The man in line behind me tapped me on the shoulder and said, "Gay history? Well, you should talk to me." We set up an appointment and I heard about gay life in San Jose, California. Last month I spent an afternoon with a 76 year old sheetmetal worker in San Francisco all his life. He was in a Salvation Army orphanage before World War II, lived on Well Street in his Model A, and living with two women the same way," for over 50 years. The women in San Francisco have also begun interviewing older lesbians and gay men about what they

to do with all this information that you're

ject are trying to come up with imaginative ways to make it available to the lesbian and gay community. History tapes, after steps are taken to insure they will be preserved with other documents in an archive, lesbians and gay men interested in our history. We collect is being published as articles. We have a radio shows about local lesbian and gay history, a forum on "Two Decades of Police Violence and Homophobia in San Francisco."

Project sponsored a slide show — a benefit for the collection of my research into early San Francisco. Called "Women's History: A Collection of Women's History," it's about local women in the 19th century who were "passed" or lived with women lovers. We showed it to a group of people and were unprepared for the sell-out crowd —

more than 300 people — who came to see it. During the discussion afterwards, women talked about the issues it raised, their own experiences passing, and spinster aunts or bachelor uncles they suddenly realized had been gay. It was a very exciting evening. The Lesbian Herstory group formed after this showing, and community support for the History Project quickly grew.

MB: It's unusual for a man to give a presentation on Lesbian history. How do you feel about being a man and doing this slide show?

AB: Well, I have mixed feelings. When I began my research into 19th century San Francisco, I knew I was going to follow every lead I found, and make a special effort to discover the early lesbian and third world experience in San Francisco, a history that's been least visible. As it turned out, the most exciting and moving documents I've found so far, including lots of pictures, were the very detailed newspaper stories about lesbians who passed as men. These articles, which have to be read in the light of their male bias, were, it seems, very common. I began telling these stories to my friends and people in the History Project, and they encouraged me to find ways to make them available to more people. Out of these discussions came the idea to do a slide show. So I collected all the pictures I could find and wrote up a talk about three of the women whose stories were the most complete — Jeanne Bonnet, who organized women into a self-sufficient gang in 1876; "Babe" Bean, who lived as a "bachelor" and wrote

Last April, San Franciscans opened a time capsule that had been sealed in 1879. Among the booklets and papers was a non-descript pamphlet, an official guide to the geysers of California, and inside its cover the author of the pamphlet, Laura De Force Gordon, had written the following inscription:

"If this little book should see the light after its 100 years entombment, I would like the readers to know that the author was a lover of her own sex, and devoted the best years of her life in striving for the political equality and social and moral elevation of women."

newspaper articles in 1897 about her experiences passing as a man; and Luisa Matson, who was engaged to marry Helen Fairweather, a San Francisco schoolteacher, before her discovery in 1895. Some of the women in the History Project and I spent a lot of time reworking and revising the script, so although the primary research is my own, the slide show had been a collective effort.

My reservations come from my belief that lesbians can best do lesbian history — I know that when I do gay male history research and analysis, I bring to it a whole set of experiences as a gay man that help me know where to look and understand what I find. So in "Lesbian Masquerade" I am

sensitive to this — I've tried not to speak for women, but to present, as clearly as I can, the stories of these women's lives in historical context. It's important to me that people know about how these women struggled to survive and sometimes fought back. These women all used to be well-known in San Francisco, but because of homophobia and the low value

One afternoon I was xeroxing a notice for the Lesbian and Gay History Project. The man in line behind me noticed what I was doing, tapped me on the shoulder and said, "Gay history? Well, you should talk to me."

placed on women's experience by most historians they've been forgotten until now.

Since we first presented "Lesbian Masquerade" it has gone through many changes, mostly because of suggestions made by women who have seen it. The Lesbian Herstory Archives in New York has added slides from their collection, and a woman in San Francisco, Jill Rose, has added a song she wrote about Jeanne Bonnet. When I get back to San Francisco, the Lesbian Herstory group plans to make the slide show into a slide tape. It's very exciting to see this process happening — a community reclaiming its own lost history and beginning to create a new culture based on it.

MB: You've brought "Lesbian Masquerade" with you from San Francisco to show on the East Coast. Where is it going to be shown?

AB: We brought "Lesbian Masquerade" here as an example of one kind of local history that is possible for other communities to do. So far we've shown it at the Lesbian Herstory Archives in New York, and also in Salem, Massachusetts; Philadelphia, Pennsylvania; and Washington, D.C. Other showings will be in *New York*: October 24, 8:00 p.m. at St. Peter's Church, 346 West 20th St., a benefit for the Lesbian Herstory Archives and the S. F. History Project; *Cambridge*: November 2, 7:30 p.m. at the Old Cambridge Baptist Church, a benefit for the S. F. History Project and a newly forming Boston Area history project; and in *New Haven* on November 4.

MB: Do you have anything more to add?

AB: Well, I'd like to say that in reclaiming our lost history we're not only enriching our own lives and empowering our political struggle, we're also fulfilling a legacy left to us from the past. Perhaps the most moving example of this "legacy" was made public last April when San Franciscans opened a time capsule that had been sealed in 1879. Among the booklets and papers was a non-descript pamphlet, an official guide to the geysers of California, and inside its cover the author of the pamphlet, Laura De Force Gordon, had written the following inscription:

If this little book should see the light after its 100 years entombment, I should like the readers to know that the author was a lover of her own sex, and devoted the best years of her life in striving for the political equality and social and moral elevation of women.

The San Francisco Lesbian and Gay History Project's mailing address is P.O. Box 1653, San Francisco, CA 94103. Lesbians may contact the Lesbian Herstory Archives by writing to P.O. Box 1258, New York, NY, 10001.

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ade returns the information we uncover to the community and gives us community reactions to our ideas. Public presentations offer both political education and personal consciousness raising for project members and audience alike. A good example was the historical forum the San Francisco Lesbian and Gay History Project sponsored last summer on police violence against gays. The questions, reactions, and corrections that came from the audience — some of whom had lived through this history — forced us to rethink our ideas about San Francisco gay and lesbian history and, we believe, brought new information and ideas to the community.

Shortly after the lesbian group formed, we realized what a diverse group we were and that we needed to meet informally, at first, to establish a personal foundation for working together. We held several

pot-luck dinner/meetings where the topic of conversation soon turned to our own histories — our coming out stories, our reasons for joining the project, our skills in relation to the project. These evenings proved invaluable. Through them we established new friendships, broadened our interests in potential research topics, and shared the different methods we will be using (archives, oral history, film).

By the end of the summer, several projects had emerged. One is the establishment of a regional Lesbian Herstory Archives which will house materials gathered from community oral histories, personal memorabilia, and printed sources. This repository will help achieve our goals of sharing our history with other lesbians and creating cooperative networks with other lesbian history researchers who visit the archives.

We hope that a slide-tape based on Lesbian Masquerade will extend to others our enthusiasm for local lesbian history. Such a slide-tape can be sent to groups for use in classrooms or political organizing. Eventually, several project members would like to produce films based on the stories of nineteenth century passing women and community oral histories with lesbians.

The current focus of our meetings is designing an oral history interview for Northern California lesbians, many of whom are willing to share their stories with us. We were surprised, at first, that it was so easy to find lesbians to interview. We handed out a flyer at the Gay Freedom Day parade and at the repeated showings of Lesbian Masquerade. This outreach combined with direct requests to older lesbians has brought us in contact with women

who can recall San Francisco lesbian life since the mid-1930s. Soon we will be interviewing lesbians from small town or rural northern California areas — a task facilitated by contacts made during the statewide campaign against the Briggs Initiative.

Finally, our project wants to co-operate in the networks of lesbian history research which have been forming through the efforts of women in Boston, New York City, Buffalo and Washington, D.C. Through comparing our work we can discover both our shared lesbian history and the unique patterns we uncover in each locality. Further, the political, personal and academic exchanges within the network can support us in our struggles within a homophobic culture. The San Francisco Lesbian History Group wants to join with other lesbians to prepare workshops, panels, and

caucuses at the next National Women's Studies Conference (May 1980) and the next Berkshire Conference on Women's History (June, 1981).

The San Francisco Lesbian History Group has just begun the small steps towards uncovering our regional lesbian heritage. Our first interviews have been scheduled for this fall; we take Lesbian Masquerade to the Los Angeles women's community on November 24th at the Church in Ocean Park; we hope to produce a slide tape by 1980. We urge lesbians who are interested in our work to send us your comments on our goals, process and projects. And keep us informed about your histories.

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Lesbian History Group
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*History, La Historia, L'Histoire: Inquiry, to Know

The Real Paper



Card Shop

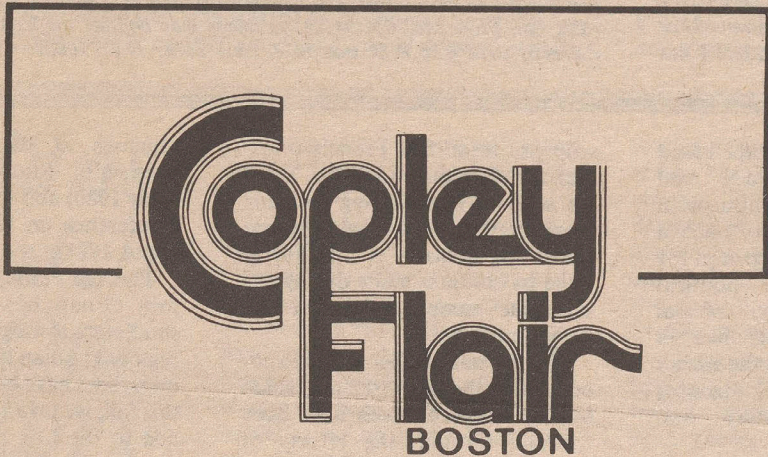
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Greeting carditis is like the common cold — we've all had it. The symptoms are always the same: A sharp pain paralyzes your decision-making apparatus and you become delirious. Should the card ooze sensuality or sentimentality? Should it carry a greeting or be blank? Should it be high art or high kitsch? *Greeting carditis* is, alas, incurable, but the best place to let the symptoms run their course is Copley Flair in Boston.

Owner Larry Kessler says the store carries 14,000 greeting cards from about 100 specialty lines, and if that doesn't make you feel just a little bit better, your case is terminal. Kessler believes that people generally want a card that says they took time to find it, so he offers everything from the mushy to the downright lascivious. He and his partners, Mary Lou Furlong and Lorraine Buchan, hand-select all merchandise, rarely opting for package deals. The lines ranged from hand painted one-of-a-kind items (\$1 to \$2.50) to voluptuous Vargas pin ups (75 cents). And the ubiquitous museum reprints are here in abundance. The store carries a large assortment of gay-oriented greetings for 75 cents.

Copley Flair is also big on gift items, ranging from the practical (mugs, calendars, etc.) to the totally capricious (X-rated fortune cookies, \$3), or a stuffed doll named Copeless (the Person of the '80s). Never has a greeting card store been more of a challenge to the hopelessly indecisive.

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Loss of Innocence

By Andrea Loewenstein

Last weekend, when I was in New York, I stopped by a conference at NYU called "The Second Sex, Thirty Years Later." By Friday evening, when I showed up, most of it was already over, but there was a poetry reading just getting under way with Robin Morgan, Audre Lorde, Kathleen Fraser, and several other poets. I hadn't registered for the conference, since apparently the only place it had been publicized was in universities, and I'm not around any universities now. However, the big auditorium was less than half full, and the women at the door were glad to let me in.

The women at the reading were scattered around in little clumps of two or three or four. There were a few alone ones, who were all either engrossed in reading the program or writing busily in their journals. I looked around, but none of them, even the alone ones, were in the mood to smile at a stranger, or even to engage in a little sisterly eye contact. I thought that either the conference must have been unusually bad, or that the New York community was regrettably cold, and went back to my own journal.

Then a frightened-looking willowy blond woman came to the mike and tried to announce something which no one could hear because the sound system wasn't functioning. The logical thing would have been for all of us to move up to the front of the room, but no one suggested it; it wasn't that kind of gathering; and I didn't want to stick my neck out. A lot of women were shouting things like "Oh come on already!" and "Can we get on with it!"

Which is how it happened that by the time the first poet began her first poem, about some men hunting a bear which was also the poet's mother, I had decided that I didn't really want to be there, and so had removed myself mentally. This is why this is *not* a review of the conference or of the poetry reading at all, but rather some musings on such gatherings in general. My apologies to the poets, but the reading serves only as a backdrop. I did stay *physically* till the end, not liking to add myself to the number of women who kept leaving with much snapping of chairs and rustling of papers right in the middle of poems.

"Why" my musings began rhetorically, "do I, a self-proclaimed Lesbian Feminist, often hate women's gatherings so much that I resolve never to go to any more, and sometimes even hold to that resolution for as long as a month?"

At least," I continued, "no one knows me here. If they're unfriendly, it's nothing personal." Resisting the temptation to go to the ladies room, look in the mirror and find out *why* they were unfriendly, I followed my generalization to the specific. I theorized a women's concert: Meg Christian at Sanders Theatre. An archetypal example.

Those of us who were brought up on those standardized speed reading tests with initials for names (GED, GRE, SAT) have mastered a certain kind of scanning of the eyes. This technique is especially useful upon entering the concert hall. It can answer such crucial questions as:

I. Who do I know here?

- a. Who are they with?
- b. How are they dressed?

II. Have they seen me, and if so, will they acknowledge me with:

- a. A blank stare.
- b. A smile and wave.
- c. A burst through the row of chairs to reach me and hug.
- d. A seat saved.

These questions answered, and a seat of some kind found, other problems immediately arise. What do you do when your former lover, who, three months ago, abandoned you for someone else with whom she is now necking in the row directly in front of you, turns and sees you? To speak or not to speak? To pretend, perhaps, that this stranger on your right is *your* new lover and begin to neck with her immediately, counting on her not to scream? Or to crawl under your seat?

For those among us who have ventured onto the dangerous territory of non-monogamy, there is the question of how to deal with the lover you are *not* with when you see her (she sees you). This problem may not, on the other hand, arise, since, as every mature woman knows, each gain in life entails some loss. Your loss in this case may mean giving up concerts for the season, thus leaving the floor free for the two of them to meet, compare notes and complaints about you, and fall in love.

A less problematic experience (it may even be enjoyably spicy if your taste runs this way) is to sit in a row of five random women and figure out the interconnections between all of you. If the announcements last longer than the regulation two hours allotted to them, you can always draw a sociological diagram or family tree of these connections on the back of the three-foot long program, in which all costs of everything are explained to your satisfaction.

Continued on Page 17

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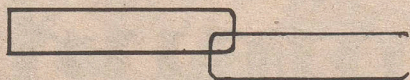
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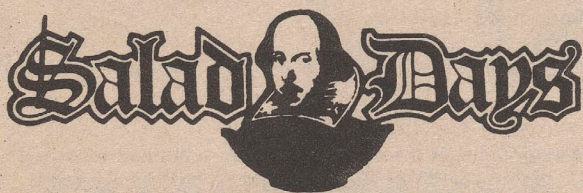
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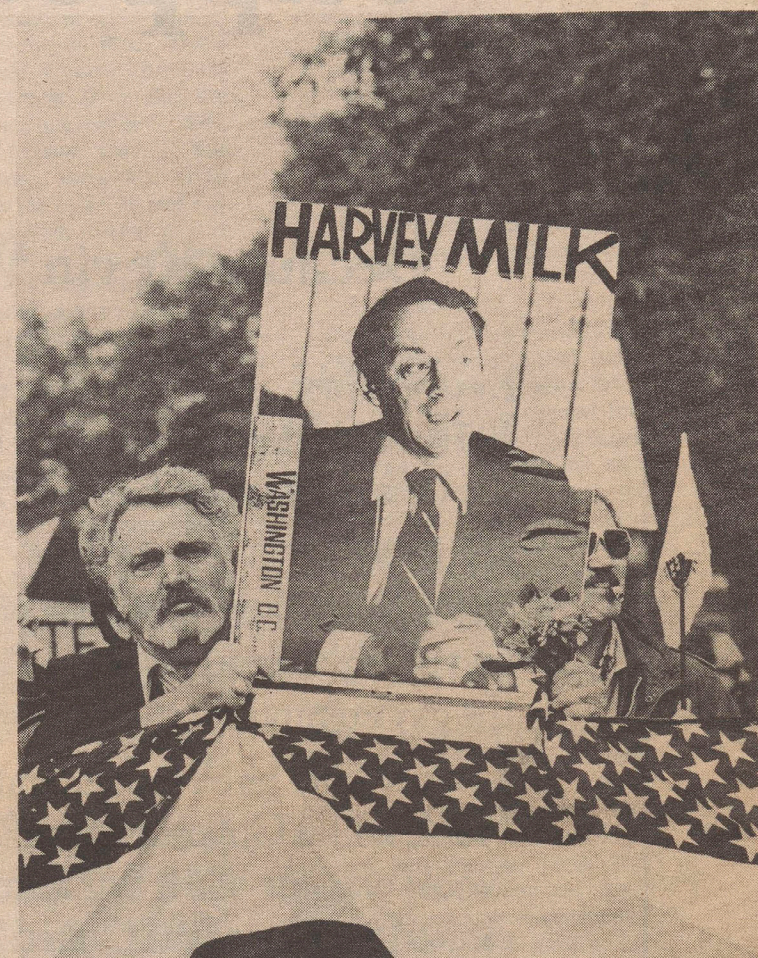
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John Tobin



John Tobin

Impressions of the Va

By Allen Young

I traveled to Washington with four friends from Butterworth Farm, all of us cramped into my 1970 Mercury Comet. We made a stopover Friday night to pick up an old friend, Tom Wirth, at his apartment on New York's Lower East Side. Though he has never been a gay activist, Tom has marched in every gay pride march in New York, starting with the very first one in 1970. And he joined us on the trip to Washington, making us six. We may have been crowded, but we were energy efficient. We passed the time as best we could, camping it up.

Tom's favorite sign in the march was a simple one saying "Gay Dentist." My own sign said "Country Faggot" on one side, and on the other, "Homophobia and Nuclear Power — Two Things We Can Do Without." My "Country Faggot" sign won me many smiles. A guy came over to me to shake my hand and confide that he was a "city faggot." A few country dykes waved. I wasn't the only one at the march concerned about nuclear power. The issue was mentioned several times by speakers, and one of the largest and prettiest banners was New York's "Dykes Opposed to Nuclear Technology" or DONT. It was fun running into my Vermont friends, Vicki, Lynn and Jeremiah. I had just seen them at the big demonstration two weeks before in south-

ern Vermont where we protested the Vermont Yankee nuclear power plant.

My neighbor Denis had a sign saying "Sex is Fun" and he won many smiles with that one. The prize-winning tee shirt (which appeared in a UPI photo) said "I don't molest children and I don't do windows."

I loved Robin Tyler. She was funny, radical, friendly, intelligent, pro-sex. Everyone (especially the dykes) laughed at Robin's comments about the irony of gathering at the foot of the Washington Monument. Another favorite line from Robin Tyler's rap was: "Anita Bryant is to Christianity what painting by numbers is to art."

Culture Shock, the gay men's theater duo from Lancaster, Pennsylvania, offered a list of questions that one can ask heterosexuals. "Is it true that heterosexuals reproduce because they can't recruit?" Also, "Why do heterosexual men have such stiff wrists?"

Despite myself, I loved the Los Angeles Great American Yankee (GAY) Freedom Band as well as the Los Angeles Gay Men's Chorus (both of whom performed at the Saturday night outdoor concert). I say "despite myself" because both institutions reflect what some gay writers would call "hetero-imitation." However, we need to keep in touch with our senses of humor.

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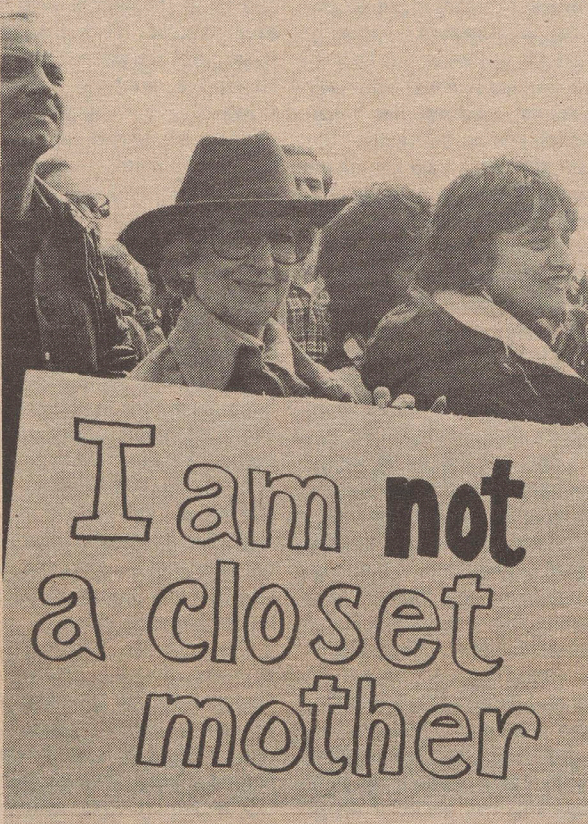
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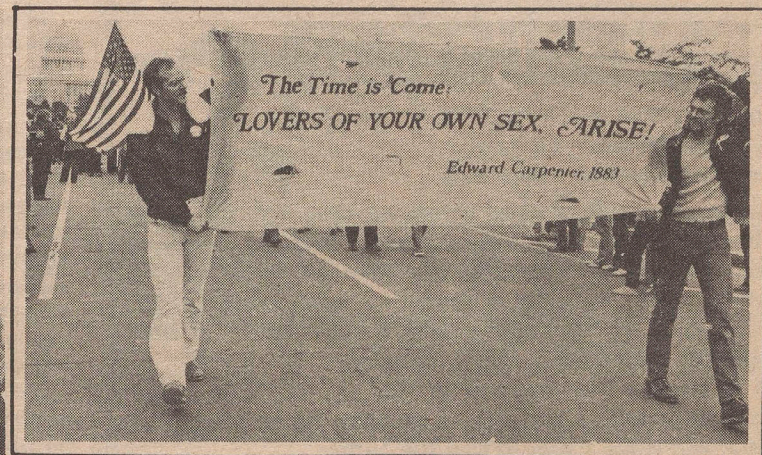
Susan Fleischmann



John Tobin



Susan Fleischmann



Susan Fleischmann



Michael Thompson

he National March

The male baton twirlers not only made me smile, but were very talented. The fact that they were breaking a sex role stereotype was, for me, enough to overcome any hint of militarism in the music. The chorus made one unfortunate choice of songs, a hymn about how the rulers of "men" should use justice. The song was unfortunate not only because of the sexist language (which caused some women to shout out protests) but also because I don't see being ruled as an ideal. One could only smirk at the implications of the other songs they sang: a turn-of-the-century ballad entitled "My Buddy," "Stout-Hearted Men," and "Blow the Man Down."

The music at the rally was a source of great unity. The spirit behind women's music was inspiring to me during Meg Christian's set. Holly Near sang "Somewhere Over the Rainbow," a treat which drew lesbians and gay men together.

Joan Baez's telegram of support reminded us to keep alive the spirit of love. I agree with her that we should be wary of those who promote, for their own ends, anger and violence. Betty Santoro, with her thick New York accent, was the day's outstanding orator — such eloquence! She should be on the circuit.

Lots of gay people watched us all go by, and I could understand why.

It must have been a moving sight to see. I felt a twinge of regret that I had chosen to march rather than observe. If I had chosen to observe, however, I think I would have regretted that more.

There were very few straights watching us, which made the media's failure to cover the march adequately all the more galling. I have lived for some time without the *Boston Globe*, which effectively ignored the march. I would recommend that gay Bostonians boycott the paper. If you have to read it, use the public library.

By Pat M. Kuras

For every person who had been there, there would be a different version, a different story, hundreds of thousands of individual memories. It was a magical day. After the march, we would find ourselves trudging, sitting, squatting in mud and on damp grass — it wouldn't matter. Our own good spirits continually pushed back the rain clouds that had threatened half the day. Even the bone-white phallus, the Washington Monument, which loomed behind us would be ignored.

I had feared violence would strike us so, at first, I was in a tense mood. I also anticipated protesting "Christians" — I only

saw two and one of them seemed to me to be quite a faggot, a bearded fellow holding a banner urging us to "Repent or Perish." Cheery.

My lover and I were at the march site by ten-thirty. We were early, but so were thousands of others. The vendors were plentiful. One woman in particular caught my attention. Selling buttons, she insisted that everyone had to wear a lambda. Her spiel went on to mention that the buttons she was hawked were classics made ten years ago. On inspection of their slogans ("Gay is groovy."), I was inclined to believe her. Later, I would circle by that same woman vendor only to then hear her shout that her buttons were fifteen years old. By the end of the day, I mused, she would probably be claiming that they were manufactured in the time of Sappho.

As we lined up for the march, a woman organizer (via the sound system) was continually warning particular faggots that they should hide their handcuffs. (Handcuffs are considered a weapon in Washington D.C. and anyone with visible cuffs could be subjected to arrest.) Having lived in a neighborhood with a gay men's leather/denim bar, I had once bought myself a pin that's in the shape of tiny handcuffs which I sometimes wore as a sign of solidarity, acceptance and outrageousness — nothing kinky. I had planned on wearing my pin to Washington, so it really tickled me to hear this exasperated woman, after warning faggots four times, finally scold them with a shouted,

"Don't let me tell you no more!"

Other memories flash by like jeweled shapes in a kaleidoscope: choking back tears as a beautiful deaf gay man speaks at the rally verbally and in sign. A woman from Cleveland is swapping the names of her favorite local bars with a woman from Boston. At the mike, someone is announcing random items such as: "John Carr meet your lover at the stage, right now!" which gets quite a hoot from the throng. Maxine Feldman belts out "Give Me That Old Lesbianism." What else for a Sunday? There's a chanting duel I had with a mustachioed gay man on the sidewalk. He was chanting, "Gay sex! Gay sex! Gay sex!" while marchers seemed oblivious to him. Whether it was prudence or simple apathy, I don't know. Being a bit of a ham, I squared off and began to chant, "Lesbian sex!" equally proud and loud. The queen met my stare and grinned. Not for a moment did our voices falter — we were a verbal symphony, praising our preferences. As I turned to rejoin my lover, the gay man had switched from his chant to echo mine.

The show of solidarity was reciprocated most poignantly when Holly Near sang "Somewhere Over the Rainbow" during the rally. I remember the tear-stained face of a faggot who waveringly sang with her (as did many others) as he continued to mill through the crowd hawking souvenirs.

Some speakers mentioned Harvey Milk and I had to tune them out. I still feel the shock and disbelief as when I first heard of his

death. On another level, I think of a faggot friend's conversation with me theorizing the necrophilia in the gay community concerning our most well-known martyr. Harvey remains a hard topic for me to discuss.

Of all the images and emotions, I'll carry with me from that day, one remains the strongest. Highly personal, it began at the beginning of the march. As I walked along with the GCN contingent, a woman called my name from the sidewalk. Our conversation may have lasted all of ten seconds. She had gone to high school with me. In the few seconds we spoke, with the cliché phrases we used, I felt all of the following: she was gay and proud, but to an extent still closeted and afraid. I felt her fear and pain. She liked my writing in GCN (or so it seemed, from our terse talk). I can't remember anything else that was said. The march hadn't stopped for me and I had to regain my place. I hoped that for her to see me or (as she seemed to indicate) for her to read my articles it was somewhat of a comfort to her. I knew her fear and pain. By being gay, we have so much to lose in this society. I have felt both fearful and hopeless at times. These emotions continue, as does the struggle for liberation.

The March on Washington was a good day for me. It had a fun, playful, trusting innocence to it, like Halloween, or romping at a carnival. It was a good day and it takes remembrances such as these, plus the support of others, to ease the struggle.

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Page 2: THE SEXUALLY ACTIVE MALE

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If lubricants are involved in the sex act, use water-soluble preparations that will wash away. do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

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Odyssey of a Unicorn



Michael Thompson

Stonewall to Washington

By Nancy Walker

In my usual, careful, precise, well-planned fashion, I got to the March on Washington — barely in time to get in line and take off. Why? You may well ask. My sother, whom I adore, has a job from which she is being forcibly separated after this year. In order to make possible contacts for another position, she had to attend a conference on Saturday. We, therefore, couldn't go to Washington until after her conference was over.

She arrived back at the old homestead after 6 p.m. We had initially thought it was not a good idea to go to the march. But several weeks ago I suddenly woke up (I have a habit of suddenly waking up) and became passionate about going (between bouts of doubts and fits of depression). Then just when I made up my elusive mind about going, my precious laid the conference on me. We realized that we would have to forego all the fun and festivities that took place on Saturday, but we assumed that if we arrived in time for the March, we would qualify as having done our patriotic duty. So, on Tuesday we called a friend who has a healthy car, and asked if she would like to go with us to Washington some time on Saturday afternoon. She said yes. I heaved a sigh of relief. We would have three drivers in a car that should make it. On Thursday our ex-friend finked out on us.

I had real doubts about our car. It had, after-all, gone through the ordeal of our California-and-back grand tour (the story of which I will eventually continue), and passed out finally from sheer exhaustion after a short jaunt to New York. Also there was the damned conference. I threw in the towel. Told my sother we were going to be sensible elderly folks and stay home for the weekend, look at the slides from our trip (which had just come back) and take it easy. She therefore took her time about the conference and got back much later than we had originally anticipated. She walked in the door saying "March on Washington." I said, "No," the edge of anger rising in my voice. We had dinner. It was 8:30. I looked up at her and said, "If we leave now, we can get to Washington in time for the March." And that was that. She had, in her wily way, filled up Doodle Bug's gas tank en route to the conference — just in case.

I think that car really is a dyke. She got us to Washington. We were much the worse for wear, because we couldn't get any sleep, but she got us there. We parked right across the street from the Hirshhorn Museum where we were supposed to meet the rest of the people from GCN. It was 8:30 a.m. We were to meet at 10. We were starving. Did you ever try to find a restaurant in Washington on a Sunday morning??? Everything must be hidden under-

ground. However, the people in charge of the March even had that area covered. They told us where to go, and we walked about a mile to find a cafeteria. On the way things began to happen. We saw clusters of people here and there on street corners — and they were us. We say hello and smile. Where are you from? Massachusetts. God, isn't anybody coming to this thing from anywhere else??? I'm getting nervous. What if it all turns out to be a fantasy of our own making???

We needn't have worried. I had been dreaming in the car of thousands of closet doors opening all across the land, and people converging on Washington from all directions. We didn't see anyone else coming to the march as we drove along — because everyone else had the brains to start off at an appropriate time.

Ah, but we finally started to perceive what was really going on, when we got to the cafeteria. The place was literally filled to bursting with US. Everywhere we turned we saw US (we knew it was US because buttons were blatantly displayed, T-shirts shouted the message and there were too many smiles for the people to be anything less than gay). We began to tingle with an inexpressible thrill. We spoke to everyone. There were two men at our table during breakfast, and one of them told us how his mother, a very religious woman, had rejected him, saying that even if Jesus himself came down from heaven and told her to accept her son, she would not. What pain, and yet, he was there, and he had persuaded his friend to go, his friend who was not at all "political." I wanted to adopt both of them on the spot and take them home with me. They were not from New England. While we were waiting on line for our food, we met two people from California who assured us that there were others from their state and that there were a thousand people from Texas. I was getting more and more excited. The knowledge that something extraordinary was about to occur permeated the air. It was hard for me to concentrate on the food. (That had to be a national first!)

We finished our food, and ran back to the museum — too late, of course, to meet the GCN people. I panic and threaten to do something unmentionable to my poor sother, who insisted on breakfast when I wanted to hang around waiting for everybody. We found some March officials, went to the mall and found our contingent. Everywhere, as far as the eye could see were faggots and dykes — from all over, from all walks of life, gay human beings in numbers unanticipated, in a mood of exultant expectation like nothing ever before. This was our day, this was our Declaration of Independence. We were in the capital of our country. We were suddenly, as a

mass of humanity, not as isolated individuals, free and dignified.

Everyone stood up tall and proud. Were these the same people who, so very few years ago, could neither communicate with each other — because they didn't know about each other's existence — nor get in touch with their own innermost essences without fear or revulsion? Were these the "homosexuals" who were condemned as "sick" or "evil" by the outside world to such an extent that they had internalized all the hatred they saw around them??? Not by a long shot. And what happened in Washington over this past weekend was not the miracle of a moment, but the culmination of one phase of our liberation process and the instantaneous beginning of another, possibly more difficult one. We are now out of the era of Stonewall and into the era of Washington. We are no longer a movement of isolated individuals or small groups of individuals dealing solely with local problems. We are a national movement. We are the wave of the future. We are strong and healthy and, by God, HAPPY as well as GAY. We have finally fused all the disparate elements of ourselves. We are whole and healed.

The March did not heal us; it showed us that we have healed ourselves, that the years both before and after Stonewall have indeed meant something, have indeed caused a genuine change within us. That is the change that matters, not the fact that some external attitudes have improved, that a few small concessions have been won from the great big world out there. What matters, what matters majestically and abundantly is that we are not a population of snivelers, or cravens hiding in fear and self-loathing. We are a people, if not totally united, at least united in our fight for justice and in our hard-won self-respect. We have become a force to be reckoned with. The very fact that the media have rushed to lie about our numbers at the March indicates how frightened they are of us. They have to lie or cover us in a media blackout to fight what they surely know is our inevitable victory.

And, let me tell you, our victory is inevitable. Through all the years of silence, loneliness, and the pain of seeing gays suffering through all that our homophobic society can dish out, I have known that someday our true personhood would be recognized by everyone, and that sexual orientation would cease to be an issue.

The day of final victory is far off still, but after this past weekend, no one can seriously doubt that gays will overcome. If we could come from everywhere to show our solidarity, to demand our rights from the center of our government, we can and will make

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Unicorn

Continued from page 16
our voices heard, we can and will fight until we achieve what is rightfully ours.

The March on Washington gave us each a gift, the gift of ourselves and each other. There was no way to escape the all-encompassing warmth and affection that went out from each to all and from all to each. It was quite possible, on Sunday, to say in absolute honesty that we were members of one, loving family, that we looked on each other as brothers and sisters with the care and concern that family members should, but seldom do, have for each other.

I can't recall a harsh word being spoken. I can't recall anyone even bumping into anyone else. I have been in many huge crowds but never without some feeling of apprehension about a possible violent eruption. I did not have that feeling on Sunday, though the crowd was a veritable ocean of gays, nor do I think anyone else had. We all seemed mellow, soft and gentle. And the mood of festive kindness continued even on our journey home. As we drove (insane to drive to Washington and back so quickly) home Sunday night we had to make the necessary stops along the road for drinks and the emission of drinks, and everywhere we stopped we saw people from the March, still proudly wearing their buttons and t-shirts, and still glowing from an unforgettable experience, the kind of shared experience that will give us good cheer for years to come. We were there. We were counted (if inaccurately by the outside world). We were together. And we will never again be quite the same as we were before.

You may be either delighted or horrified (depending on how you view my rantings and ravings) to learn that I have no negative criticism of the march or the rally or the speakers or anything else. I do not necessarily agree with everything that was said, but I must confess that I was moved to tears repeatedly by the speakers, particularly Betty Santoro, the keynote speaker, and the mother who spoke for the Parents of Gays. What love, what courage and what a magic trick it was to pull the March together despite all the in-fighting that always takes place when gays attempt a joint venture. I was not privy to the actual planning of the March. I did not get involved in the battles. I would never have known, from the March itself, that there had been any strife at all. It is a testimony to the human spirit that the March went as well as it did. I want so much to thank those who made that event possible. It provided the proof we needed that the time is right, that the gay movement has come of age, and that the next decade will be one of decisive action, the kind of action that can only come from a people who have finally come to know, accept and love themselves and each other.

Innocence

Continued from Page 12

"New York is really different!" I thought, as I tuned in to the third poet, who was making the first announcement of the evening. It was about a collection she was taking for another poet who could not attend that night, having been shot. "Immaterial" shouted one voice. "Maybe she deserved to be shot. We need more facts," murmured someone else. In Boston such a reaction to any announcement at all would be inconceivable.

In fact, another problem I have experienced, not only at concerts, but also at other group events such as lectures or poetry readings, is that moment when the entire audience rises to its feet, presenting a solid wall of enthusi-

astic sisterhood, and *you* didn't admire the song/poem/play/dance/talk at all. In fact, you found it inane. You feel conspicuous remaining seated while everyone around you stands, and this is, anyway, much more of a statement than you have in mind. How alienating it is to stand in bad faith! Can they all really like it so much? If so, they must have terrible taste! If not, are they just following the crowd? If so, then WHAT KIND OF A WOMAN'S COMMUNITY IS THIS, ANYWAY?

It is true that I have often had problems with what sometimes feels like the Boston woman's community's indiscriminate support in certain areas. In New York I had no such problems. In an atmosphere sharp with dislike, a woman ended her poem with the sentence, "I mourn the loss of our innocence." Pondering this line, I spotted a woman called Rachel whom I used to know when I lived in Madison, Wisconsin, dressed in purple, looking not in the least motherly, and ten years younger than when I knew her, walking up the aisle arm in arm with another woman. "Remember the Feminist Criticism Collective" she had time to whisper before she disappeared, and I did, very happily, for the rest of the reading.

The name bothers me now. It strikes me as elitist and pretentious, but it didn't then. Madison was my coming out city, and The Feminist Criticism Collective (about 30 professors and graduate students in English and Comp. Lit, by invitation only) was my coming-out group. We sat in a semi-circle and discussed a piece of literature which we'd all read the previous week. We were women, talking about books, and flirting — not with men, but with each other. I was in no position to be critical. I loved it. Rachel was a roundish Jewish woman from New York whose daughter was gay and who attended all the lesbian functions (we assumed) to offer her daughter support. She used to laugh at my jokes during the meetings, and sometimes take my arm as we left the room. My mother wasn't speaking to me much at the time, and I used to look at Rachel a lot during the meetings, and pretend I had traded places with her daughter. Mostly, though, I looked at Ellen.

It was Ellen who invited me to join the Feminist Criticism Collective, and I met her at my very first lesbian party. My mother was still speaking to me, then. I was seeing a woman (basically a friend who'd had the kindness to consent to initiate me) and hanging on for dear life to the man I'd been involved with. In the University-based community of Madison, everyone met at least twice a day, in the fourth floor study lounge where the lesbians had their own table, and at the student union, similarly stratified. It was not the best city in which to try to lead a double life. I was not included in anything that went on in the lesbian community, and, except for my friend, none of the dykes would speak to me when we passed. Very very short hair was in at that time and in that place, and overalls and leather jackets. And, as far as I could see, there were certain requirements for being a lesbian. You had to break with your family, get stared at and called "Mr." and "Sir" all the time, drop out of school, not get a job and go on welfare, spend at least half a year in a mental hospital, and freak out in every possible way. I had been a good, femmy, studious girl up to this point. Too good, if anything. I knew I was into women (I always had been) but I held onto that man. And then someone asked my friend to go to a party, and I was right there so she included me too, and then my friend decided not to

go. I figured I was doomed anyway. I went alone.

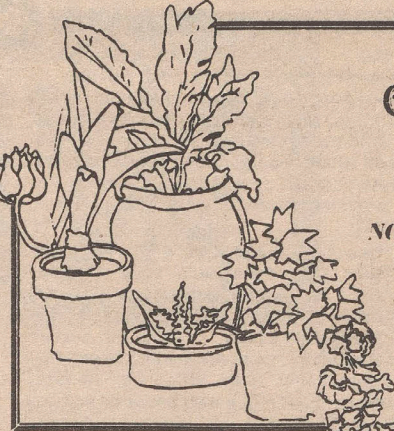
You had to go through the bedroom to get to the party, and I remember just standing there looking at the bed. "Two women slept here," I thought, "two women make love here." I could have gone home right then; it would have been enough. Instead, I sat in a corner of the living room looking at the tough dykes who didn't talk to me, until one who didn't look tough came over. She was very small, with long brown hair down to her shoulders, green cat eyes, a trace of a Southern accent, and a soft turtleneck. She said her name was Ellen and that she was finishing a dissertation in the English department on the medieval English poet, Thomas Wyatt, and teaching Shakespeare to undergraduates. She said why didn't I come up to her office on top of University Hill to talk poetry, and would I like to join this group, The Feminist Criticism Collective, she was a member of, although she didn't really go in for that sort of thing generally, being a strictly non-political, academic type. By the time she had recited a very sexy poem by Thomas Wyatt in perfect Middle English, I had fallen in love.

Then Ellen's lover came along and they went home, and I spent much of the next semester walking up and down University Hill, or around and around the lake path weeping, while she said Jean had put her foot down and we must never again . . . a resolve we kept until the next Feminist Criticism Collective meeting, where I sat across from her, looking into her green eyes and being as witty as I could about *The Well of Loneliness*. . . . And afterwards it seemed crazy not to go out for a drink, at least. . . .

The role of Other Woman was absorbing. Slowly, I said goodbye to my man friend. I gave a lesbian poetry reading. Rachel came and laughed and cried and hugged me afterwards, and Ellen came and disapproved of my use of explicit sexual terms. She preferred her writers subtle, she said, and what if someone had figured out I was talking about her? The community had forgiven me and opened its collective arms. I fell in love with one of the tough women in leather jackets, who wasn't, of course, so tough after all. I wrote more poems and fiction, using not only explicitly sexual language but also language about rebirth and reclaiming my body — and circles. . . . Not subtle at all. One thing leads to another, as they, and soon I had dropped out of graduate school, so that I never saw the announcement of the conference on the Second Sex until it was too late to register for it.

Probably they knew what they were doing, confining their announcements to universities. You never know what type you might get, otherwise. Take me. The reading was over, and I looked at the announcement for the next morning's conference and my watch, at the same time. The announcement said the conference would be on "Problems of Heterosexuality." My watch said eleven o'clock, which was bar time, and here I was in the Village, where if you are from out of town you can go to the bars, be as indiscreet as you want, and not have to meet her next week at the concert/food co-op/subway or your therapist's office . . . not to mention the fourth floor study lounge, lesbian table. All of a sudden it all began to make sense to me.

"New York, once a month," I scribbled in my journal. "The perfect solution for the problems implicit in community. The perfect refuge for those whose innocence was lost a long time ago, at the Feminist Criticism Collective."



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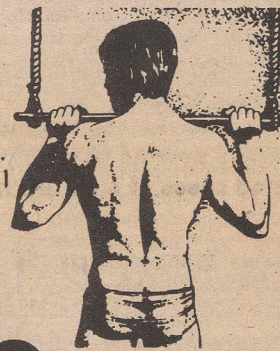
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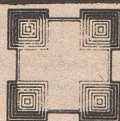
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ATTENTION PRISONERS

If you want us to print your ads, please write very neatly and plainly. Print or use typewriter if possible. Fancy, small or closely-packed writing is unreadable and letters so written will be discarded from now on.

23, BM, It complexion, 5'5", 160, very lonely and wishing to write someone who feels same way. Anthony White 068-506, P.O. Box 747, Starke, FL 32091. (14)

32, Bi, WM, 6'2", 175, blondish red hair. Interested in astrology, music, reading. Joe Sahr 155-034, P.O. Box 69, London, OH 43140. (14)

Seek sincere corres. 5'10", 158. Ints: chess, scuba diving, dancing. Ans all. Sampson Hodge 052242-20-2107, P.O. Box 747, Starke, FL 32091. (14)

26, BM, attend college, enjoy reading, writing, chess, sex, sports. Earl Johnson C-72283, P.O. Box 87, Menard, IL 62259. (14)

18, 5'11", blk h, brn e, like fishing, camping, traveling; very sincere, gd lkg, slim. Earl Sampson 059667, PO Box 1500, Cross City, FL 32628 (14)

20, 6', 150, brn e, h. Into religion, reading, writing, camping, meeting serious minded people. Edward Engle, P.O. Box 1500, Cross City, FL 32628. (14)

Would care to hear from anyone who cares for someone who has nothing and no one. Bobby Wortham 147740, P.O. Box 45699, Lucasville, OH 45699. (14)

Daniel Tetting 055509, U-3 S-8, P.O. Box 747, Starke, FL 32091. (10)

Arthur Johnson 025867, U-3 S-12, P.O. Box 747, Starke, FL 32091. (10)

Lonely, BM, 25 well bnt. Seek friendship, companionship, love & happiness. Am poet, philosopher, romantic. Most of all I'm freak for some good gay loving. Race, religion no problem. Anyone write, will ans all. Dewayne Key, P.O. Box 747, Starke, FL 32091. (10)

27, 6'1", slender, light brown complexion. Like sports, conversation, photography. Ralph Patmon 148-858, P.O. Box 45699, Lucasville, OH 45699. (11)

26, 5'8", 140 blk h, bl e, Tony Lee Logsdon 136-620, P.O. Box 45699, Lucasville, OH 45699. (11)

GBM, 30, 6'1" want W or B correspondent. Age not imp. Wm Boatwright 78-A-3364, Box 367, Merel Cooper, Dannemora, NY 12929. (11)

Will be released June '80, seek correspondence. Michael K. Harper 153-152, P.O. Box 45699, Lucasville, OH 45699. (11)

WM, 22, 160, 6', gd complexion, would like to correspond w/people into music, reading, etc. Allan L. Palmer 065459, P.O. Box 158, M.C.I., G-Dorm-522-T, Lowell, FL 32663. (11)

Sk sincere corres w/public. want to establish constructive ties, determined to become productive mem of soc. Will ans all w/respect. St. James Lattimore, 143103, P.O. Box 45699, Lucasville, OH 45699. (11)

33, wants correspondents. Jerry Lee Jones 134642, P.O. Box 45699, Lucasville, OH 45699. (11)

GWM wants hear frm other gays for friendship, possible visits. 24, 5'9", 160, brn h, bl e. Will ans. all. Richard Shelby F-7805, Box 244, Graterford, PA 19426. (10)

Inmate seeks meaningful & sincere relationship. Pls write Wardell Smith 149-239, Box 5500, 1582 State Rt 104, Chillicothe, OH 45601. (10)

Ohio prisoner needs correspondence, will reply to all letters. Italian born. 6', 200, likes sports, reading, people, astrology. Wants friend, needs to be friend. Joseph P. Sarli 129-669, P.O. Box 45699, Lucasville, OH 45699. (10)

GM, 23, Robert Nix A-039704, P.O. Box 500, Olustee, FL 32072. (10)

Lonely. Donald Scott 039787, P.O. Box 747, Starke, FL 32091. (12)

21, 5'9", 150, bl e, blk h. Like disco, swimming, movies. Larry Williams 042407, P.O. Box 747, Starke, FL 32091. (12)

Yng gay seeking correspondence & companionship w/other gays. Dennis Morrisett 041227, P.O. Box 747, Starke, FL 32091. (12)

Charles Burnside 147-935, P.O. Box 69, London, OH 43140. (12)

Yng attr Italiana Libra, 26, brn h, e. John Ansani 064205, P.O. Box 158 F-257-T, Lowell, FL 32663. (12)

25, 5'7", 160, brn h, e, from St. Pete, FL. Would like to correspond w/other gays & maybe receive a visit once in a while. James Callahan F-9677, P.O. Box 244, S.C.I.G., Gaterford, PA 19426. (14)

26, 5'8", 150. Like dancing, sports, making love to that special somebody. Who? Anybody who can enjoy making love. Archie Nelson 053915, B-25, P.O. Box 158, Lowell, FL 32663. (14)

22, blind h, bl e, 5'9", 155, very lonely gay with no one to write. Tim Cole 050286, P-2-S-11, P.O. Box 747, Starke, FL 32091. (14)

Please write. Paul J. Glock 152-073, P.O. Box 69, London, OH 43140. (14)

WM, 26, 150, blind h, bl e. Broad minded, sincere, no hang-ups, seeking lng lasting rel. Darrell Trout 059409, P.O. Box 747, Starke, FL 32091. (14)

Lonely prisoner, poet, impressionistic artist, lettering specialist, writer by avocation, majoring in business administration. Love to correspond w/gay people who are genuine and full of love & affection. 5'9", 163, 26 yrs old, Pisces, lovable, Marion Valery Jones 143125, P.O. Box 45699, Lucasville, OH 45699. (14)

19, into reading, writing, all types sports & meeting interesting people. Need someone to write. Steve E. Dole 846695, Box 1500, Cross City FL 32628. (14)

5'6", 132, 25, love a variety of sports, love to have fun with fun-loving person who is not bashful. Joseph Smith DIC 10 029307, P.O. Box 158, Lowell, FL 32663. (14)

19, blind h, 5'6", 145, grn e, gay, like writing, reading, dancing, travel. Born in Paris, getting out soon, need place to live, someone who loves sex and is very concerned. If this is you, pls write. Earline Jackson 040088, P-2-N-8, P.O. Box 747, Starke, FL 32091. (11)

25, 5'8", 135, brn h, bl e. Looking for that special person to build a relationship. Ronal Cook 051016, A-90-B, P.O. Box 667, Bushnell, FL 33513. (11)

Gay, 24 yrs old, blond hair, blue eyes, loves to be loved; in prison now but not for long. Jim Jacobs 058493, P.O. Box 747, Starke, FL 32091. (14)

GF, soon to be released seeks friends and correspondents. Please write to her. C. Green 27914, Box 900, Jefferson City, Missouri. (12)

25, 5'7", 160, brn h & e. Like guitar & fun. Terry A Lykins F-208, 034049, P.O. Box 158, Lowell, FL 32663. (10)

23, 5'7", brn h & e, 150. Thomas Dalton A 048073, P.O. Box 158, G-462-2, Lowell, FL 32663. (10)

5'8", 155, bl e, blind h. Kenny Hutchison 067081, K-41, P.O. Box 488, Polk City, FL 33868. (10)

Seeks corres. 27, many interests incl tennis, travel, movies, reading, etc. Must be sincere, will ans. all. Eugene Price 153-926, P.O. Box 69, London, OH 43140. (10)

5'7", 138, blk h & 3, Latin. Like sports, friends. Jorge Alonso 058150-64-207, P.O. Box 221, Raiford, FL 32083. (10)

Sincere, warmhearted gay seeks friend interested in solid, meaningful relationship. Harmonious, sensuous, sexy, caring & sincere write soon. George Jackson 041307, W-3-N-7, P.O. Box 747, Starke, FL 32091. (10)

Blind, bl e, 22 seek honest sincere correspondents. Raymond H. Goforth 061631, G-433, P.O. Box 158, Lowell, FL 32663. (11)

WM, 25, 5'11", 155, blind h, grn e. Earl McDonald A-056892, FSD 23-3108, P.O. Box 747, Starke, FL 32091. (11)

BM 5'8", 31, no prejudices, out in 6 mos. Need friendship upon release. Robt Speth 148-170, P.O. Box 511, Columbus, OH 43216. (11)

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Former model, 20s, educated & somewhat traveled, ac/dc male desire corres. Steve Sutherlin B-030162, P.O. Box 158-6, Lowell, FL 32663. (11)

Yng WM would love to correspond w/ sincere, intell man for lasting relationship. Only liberal minded reply pls. James Clanton 024323, 14-2216, P.O. Box 747, Starke, FL 32091. (11)

Lonely man likes men or women. 24, brn h, good lks. Paul M. Hines 151-932, P.O. Box 45699, Lucasville, OH 45699. (11)

I'm GWM who loves to be called Joni. 20, sexy hips & face to match, starving for love. Won't you drop me a line? Joni MC Queen 035117-A, P.O. Box 747, Starke, FL 32091. (5)

Interested in correspondence w/M or F. M, 23, 6'1", 195 Gemini, very experienced, very knowledgeable of myself. Donald E. Lee 151-026, P.O. Box 69, London, OH 43140. (5)

GBM, new to this country, no family. 17, wish to meet other gay people. Race does not matter. Earl Sutton, B-016142, P-1-N-8, P.O. Box 747, Starke, FL 32091. (5)

BM, 5'9", 126, blk h, brn e, honest, sincere, love reading, writing, meeting new people. Will ans all. Earl Dempsey 045087, P.O. Box 747, Starke, FL 32091. (5)

Declared gay, lonely, intelligent, witty, seeking any and all communication from gays who are willing to pass along a bit of their time to a deprived gay. Emerson Robert Clayton Jackson 036557, P.O. Box 747, Starke, FL 32091. (5)

29, like reading, writing poems, chess, weight lifting. Very sincere, will ans all. I love people. Carl Berry 147-284, P.O. Box 69, London, OH 43140. (5)

GWM, 19, brn h, bl e, 5'2", 123. Like music, reading, sports. Looking for pleasant relationship to continue after release. Will ans all. Thomas Hodges 035201, P-1-N-3, P.O. Box 747, Starke, FL 32091. (5)

22, need companionship. Will ans. all. David Graham 029547, N-1-N-2, P.O. Box 747, Starke, FL 32091. (5)

I would like to correspond with all who will write. Leslie Wardwell 059718, N-2-S-3, P.O. Box 747, Starke, FL 32091. (5)

I would very much like to write to someone regularly and form a great friendship. I am 21 and just beginning to come out. Joseph Sims, A-96048, Box 87, Menard, IL 62259. (5)

Yng, effeminate GM 25, Black, 5'7", 110 seeks understanding, friendship, love. Will ans all. Kenneth Ruff 152-753, P.O. Box 45699, Lucasville, OH 45699. (5)

Latin American, 5'10", 179, like to lift weights, will be turning pro boxer in 1980. Herman Pridden 065230, H-108, P.O. Box 158, Lowell, FL 32663. (5)

Ny name is Ricky Carcuro and I'm 19 yrs old, 144 lbs, light brown hair, and green eyes. I'd like to write to someone sincere. 063536, C-28-B, P.O. Box 1500, Cross City, FL 32628. (5)

Young, sincere and lonely man looking for correspondence as I'm very lonely and have no one to write to. I'm black, 5'10", 27 years old. White or black. I'll answer all. Shephard Meggett 058677, P.O. Box 747, Starke, FL 32091. (5)



Support gay prisoners.
Read and answer our
prisoner penpal ads
on the classified page.

I am a white male and gay, 30 yrs old, 6' tall and am interested in writing for friendship that might turn into a meaningful relationship. John Thomas 79-A-813, Clinton Correctional Facility, Box 367, Dannemora, NY 12929.

I am seeking an honest person who is fun-loving, respectable and intelligent in hopes of gaining one swell communication between that person and myself. My name is Mark D. Smith 152-778, P.O. Box 69, London, OH 43140.

Hoping to be released within the next 90 days and to relocate outside of Ohio, I am 48, black, an athlete all my life. Will answer all letters, race or religion unimportant. Sincerity is. Ralph Gholston, 145-096, Box 5500, 1582 State Rt 104, Chillicothe, OH 45601.

I am 24 yrs of age, and would like to correspond with someone gay for friendship. I am in search for a real, sincere man. Donald W. Tolbert, 142915, P.O. Box 45699, Lucasville, OH 45699.

ORGANIZATIONS

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3pm until midnight. (20)

IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counselling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

OCT CLEARSPEACE EVENTS

20 Gala Halloween Masquerade M & W 9
22 Steering Committee Mtg. 7:30pm
26 Men's Card & Game Nite 8pm
27 Women's Halloween Party.
Ipswich, Call Center
28 elections 3pm
29 Gay Men's Concerns
30 Gay Men & Lesbians
Discussion 8pm
31 Women's Concerns 8pm
poetry reading

CLEARSPEACE (617) 876-0215
485 Mass. Ave., Cambridge 02139

NH LAMBDA

Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

BOSTON GAY CATHOLICS

Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Houghton, pastor. Office 523-7664. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER
Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

AFFIRMATION

For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For more information and/or support reply to GCN Box 985.

CENT. FLA SOCIAL SERVICES

Gay Social Services has peer counseling, hotline, rap groups, bar alternatives. Join us. P.O. Box 43551, Winter Park 32793. (305) 843-2750. (14)

D.O.B.

Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (29)

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

PUBLICATIONS

Guardian, independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. Guardian, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10, sample \$1. You're Not Alone, P.O. Drawer 8398CH, Atlanta, GA 30306 (c)

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FOCUS

Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

THORAZINE KILLS!

Send for "Politics of Phenothiazines," booklet analyzing effects of psychiatric drugs and economics of drug industry. \$2.00 from Alliance for the Liberation of Mental Patients, 112 S. 16th St, Phila, PA 19102. (14)

NOTICE: For you who demand the best in gay books at the least expense, The Lambda Book Club is slashing its one-time Membership fee from ten dollars to only \$5.00 for a limited time only. For your five bucks you will regularly receive (via First Class mail) the bi-monthly Bookletters and the Lambda Booklist offering dozens of discounted selections and alternates from among the best titles available in contemporary gay lit: Novels, humor, art books, non-fiction, plus Special Selections. To help you satisfy your need for gay books without the frustrations and hassles of bookstore shopping, you also receive five \$1.00 discount coupons, redeemable toward each \$5.00 worth of books ordered. No time limits. No requisite number of books to buy. Books shipped only when ordered. Plain envelopes, of course. Our list is sacrosanct. Your satisfaction is guaranteed. Join today by sending your check or money order to: The Lambda Book Club, P.O. Box 248, Belvidere, NJ 07823. You will receive your membership information, discount coupons, and your first Bookletter and Booklist by return mail. (14)

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