

Calendar

weekly events sundays

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St./Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.

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

Boston, MA — Closet Space (WCAS, AM 740). Join Joe Martin and guests for fascinating raps, music etc. 10am.

Boston, MA — Gay AIAnon 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 and women. 2:30pm.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Women's Center, 243 W. 20th St. 691-5460. 3pm.

New York, NY — Men's rap. For gay and bisexual men. Identity House, 544 6th Ave. 243-8181. 2:30pm.

mondays

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.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609)921-2565.

New York, NY — Lesbian Feminist Liberation. Meeting. Women's Center, 243 W 20th St. 691-5460. 7:30pm.

New York, NY — Comite Homosexual Latinoamericano. Meeting for men and women. 8pm. 339 Lafayette St. 677-0237.

tuesdays

Boston, MA — ClearSpace rap groups: Living as a lesbian woman, Gay Male experience, Bisexual groups, Women's issues. Second Tuesdays. Arlington St. Church, 355 Boylston, 8pm.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Gay Way radio program. (WBUR, 90.9FM) Join co-hosts Ann Maguire and David Socia and their guests. 8:30pm.

New York, NY — Coalition for Lesbian and Gay Rights. Meetings on alternate Tuesdays. 156 5th Ave Room 505. 924-2970.

wednesdays

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 to meet and talk about our lives.

Boston, MA — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St./Gov't Ctr.). Men and women. 8-10pm.

Cambridge, MA — Open meetings to organize a women's political party. Cambridge Women's Center, 46 Pleasant St. 7pm. All women invited. For info call 876-0704.

Bellows Falls, VT — The Coffee House. Southern Vermont Lesbian's/Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info call Kevin 387-GAYS.

New York, NY — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse, Call 691-0057 for info.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Liberation. 7:30-9pm munchies; 8-10pm discussion. Cambridge Women's Center, 46 Pleasant St. 354-8807.

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

Somerville, MA — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 623-9340.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — 'Musically Speaking' with Melanie Berzon. Women's radio program. Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1 FM) Call 494-8810 for input.

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

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

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

saturdays

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.

New York, NY — Gay Youth rap group. 26 9th Ave. 1pm. 242-1212.

coming events

13 sun

Cambridge, MA — Lesbian and Gay Folkdancing at the Phillips Brooks House in the northwest corner of Harvard Yard. 12:30-3:30pm. Newcomers are very welcome! For more info call Dee (661-7223) or Judy (661-1436).

Boston, MA — Chiltern Mountain Club. Bird-watching on Plum Island. Call Barbara at 367-0394 or Ted at 661-0996 for details.

Boston, MA — New England Assoc. of Gay Psychiatrists monthly meeting. For info call David Sell at 536-2665.

Cambridge, MA — Closet Space (WCAS AM 740). Jonny Golden talks about a coming men's conference, and psychotherapists/holistic health counselors Pamela Bullock and Russell Viau discuss coping with the winter blues. 10 am.

Boston, MA — Unitarian Universalist Gays and Lesbians open discussion: Grips about the gay lifestyle. Clarke Rm, Arlington St. Church, 355 Boylston. 7:15pm.

Cambridge, MA — Gay Academic Union meeting at Phillips Brooks House in Harvard Yard. 4-6pm.

14 mon

Cambridge, MA — Women's Community Health Center. Self-help slide show. Health workers will also demonstrate cervical and breast self-exam. 5:30pm. A black women's self-help group is planned for Jan. or Feb. Call 547-2302 for more information on these and other activities at the center.

Boston, MA — ClearSpace Community Center is forming a general gay, bisexual discussion and friendship group. Orientation meeting information, call Jim at 731-6619 after 6. Keep trying.

15 tues

Boston, MA — Boston Area Gay and Lesbian Schoolworkers (BAGALS). Women's night to discuss the possibility of forming a lesbian caucus/support group. For more info call 776-5924. Interpreted for the hearing impaired.

Boston, MA — Mass Gay Political Caucus Education Committee will meet at 7:15pm at Somewhere, 295 Franklin St. Focus on the lobbying booklet. Call 242-3544 for more info.

16 wed

Boston, MA — All women/men invited to attend the Chiltern Mt. Club annual meeting at the Arlington St. Church, 355 Boylston. 8pm. Plans for a running club will also be discussed. Call 227-6167 or 367-2667 for more info.

Boston, MA — "Lesbians in fiction," a slide-tape show on the history of lesbian novels, featuring the 1950's pulps. Glad Day Bookshop, 22 Bromfield, 2nd floor, 8:30pm. FREE!

New York, NY — Gay Rap (WBAI 99.5 FM) Homoerophobia in the black community. 8:30pm.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) will meet with Jeff McLaughlin, the *Globe's* appointed liaison to the gay community, at 8pm. Arlington St. Church offices, 355 Boylston. Newcomers are very welcome. Call 367-9000 for more info.

17 thurs

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and crackers on the side). No experience necessary! We'll teach you all you need to know. Proofreading begins 5-ish and layout at about 7. 22 Bromfield St. (near Park St. subway stop). For more info about this and other GCN volunteer work call 426-4469.

Boston, MA — "At Noon," Channel 7 television talk show featuring Eric Rofes discussing being a gay person and a school teacher.

Boston, MA — Nonviolent direct action and the anti-nuclear movement. What are the issues? A discussion with Dave Dellinger, Howard Zinn and Nanette Veilleux. 7:15pm. B.U. Morse Aud. 602 Comm. Ave.

New York, NY — West Side Discussion Group. Charles Brydon of NGTF on the '80s. 26 Ninth Ave. 8:30pm. \$2 donation. All are welcome.

18 fri

Boston, MA — GCN needs people to help put the paper into envelopes and send it out to subscribers. Come anytime after 5 for a few hours. (We'll probably be here at least until 11!) Refreshments and good times! 22 Bromfield, 2nd floor. (Near the Park St. subway station). For more info about this and other GCN volunteer work call 426-4469. Also non-volunteer work: news editor, ad manager, and design director.

Boston, MA — Chiltern Mt. Club. Skiing weekend in Bellows Falls, VT. Call Josh at 726-8650 for details.

Boston, MA — Boston Asian Gay Men and Lesbians. Rap group meeting and dinner. 7pm. Call Carolyn 723-2592 or Siong Huat 542-0144 for info.

Lynn, MA — Benefit dance for the Gay Community Center in Lynn, at Mt. Dominic's 8pm-2am. \$2 donation. Call 599-5928 if you can help out.

New York, NY — WBAI (99.5FM) Power in the darkness. 3am.

19 sat

Cambridge, MA — Lesbian and Gay Folkdancing. Phillips Brooks House in Harvard Yard. 2:30-5:30pm. Newcomers are very welcome!

Augusta, ME — Planning meetings for the Maine Gay Symposium No. 7 at U.o.F.M., Jewett Hall. Open to all interested in contributing. 11am-5pm. Bring lunch, your friends and your ideas. Call Leigh at 942-2021 for more info.

New York, NY — Hikin' Dykes. Moderate hike in Hartman or the Wyanokies. Call Gail at 674-5975 for more info.

20 sun

Newton, MA — NOW Lesbian Task Force open house/brunch. 1-4pm. New members welcome. 5 Carthay Circle. For more info call 547-3048.

Greenville, NH — This is the last day to register for 'Nurturing Men: A weekend gathering' which will take place on Feb. 1-3, at Another Place, Rt. 123. Participants will look at patterns of competition and new ways of becoming closer through physical activities and discussions. Sliding scale (scholarships avail-

able for racial minorities in financial need). For details call (617) 776-2217. ASAP!

Cambridge, MA — Closet Space (WCAS AM-740) Preview of the upcoming town meeting on 'Violence against gays', and a look at the Lesbian and Gay Media Action (LAGMA) group. 10am.

Boston, MA — Three Clowns will spark, soar, sail, prowl, spin, blaze and rage thru the fire and ice of your everyday life in "Take Another Look." Boston's Lesbian Theatre Company juggles comedy, movement, and drama to confront the issues of captivity, sexuality, gynocide and liberation. At the Boston YWCA, 140 Clarendon St. Admission \$3.50. Men and women welcome.

New York, NY — Gay Atheists League of America. Jim Beane, formerly of the Salvation Army, will speak. Spicy revelations included. \$1 donation. CLGR, 29 W. 21st, 2nd floor. Call 982-7411 for more info.

21 mon

Cambridge, MA — Lesbian Task Force of NOW general meeting. 99 Bishop Allen Drive, at 6:30pm. Call 661-6015 for more info.

Boston, MA — BU Gay and Lesbian Legal Assoc. presents Attorney John Ward speaking on 'Defending Gays in Criminal Proceedings.' BU Law School, Room 532. 7:30pm. All are welcome.

22 tues

Boston, MA — FIRST GCN MEMBERSHIP MEETING OF THE DECADE! (We'll do just about anything to get attention!) At the office, 22 Bromfield St. (2nd floor), near Park St. station. Open to all interested.

Salem, MA — North Shore Gay Alliance (NSGA). "Passing gay rights legislation: a victory we can't afford to win," a talk by David Newton on the politics of Gay Liberation. Salem St. Col. Library function room. 7:30pm. Call 927-2605 for further info.

Cambridge, MA — Women's Community Health Center open house. 5:30pm. 639 Mass. Ave. Call 547-2302 for more info about this and other activities of the center.

New York, NY — West Side Discussion Group. 'Racism in the gay community,' speakers plus an open discussion. 26 Ninth Ave., 8:30pm. \$2 donation. All women are welcome.

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GayCommunityNews



Ted Kennedy on Gay Rights:
" . . . the Democratic Party through its platform should commit itself to equal opportunity and equal rights for all persons without regard to . . . sexual orientation . . . Our party's platform should also commit itself to the issuance of an executive order prohibiting discrimination based on sexual orientation . . . "

**Ted Kennedy in a
letter to NGTF**

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

VOL. 7, NO. 25

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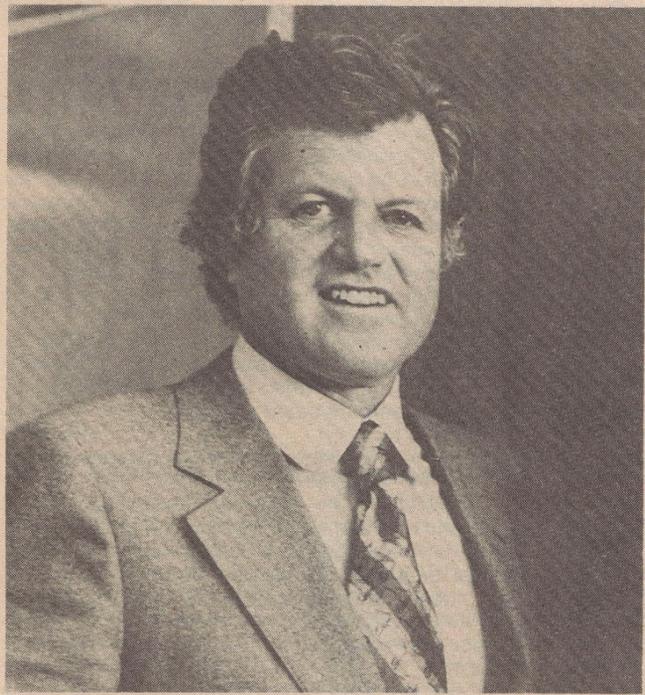
Gay Community News

Vol. 7, No. 25

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January 19, 1980



Michael Thompson photo

Sen. Edward M. Kennedy (D-MA) has come out in support of the inclusion of a gay rights plank in the campaign platform of the Democratic Party. He said that, if elected to the presidency, he would sign an executive order banning discrimination against lesbians and gay men in the federal government.

Anti-Trust Suit Filed by Women

Compiled by Chris Guilfooy
TALLAHASSEE, FL — After four years of litigation, the Feminist Women's Health Center (FWHC) of Tallahassee has won the right to bring an anti-trust suit against six physicians. A trial date has been set for March 4. The feminists are charging the physicians with attempting to restrain trade and monopolize health care in the Tallahassee area. To bring the suit this far, the FWHC had to first establish the doctors' liability under the Sherman Anti-Trust Act. The defendants in the case include five obstetrician/gynecologists and also the Executive Director of the Florida Board of Medical Examiners.

The FWHC, in operation since 1974, is part of a network of

similar centers nationwide. It provides a range of health care for women such as pregnancy screening, abortions, self help and a well woman's health clinic. According to Frosty Grey, a staffer at the clinic, "[The fee schedule] is consistent with the [commitment of] the women's health movement to make health care available to women at reasonable cost."

In June 1975, when the center had been open just over a year, Linda Curtis, a founder of the center, gave an interview to a local newspaper reporter in which she detailed the philosophy of the center. She emphasized the self-help nature of the facility, wherein information is freely shared so

Continued on Page 7

Identical to Akron bill Philadelphia City Council Kills Anti-Abortion Bill

By Marc Killinger

PHILADELPHIA, PA — After quick mobilization by pro-abortion forces and a negative opinion by the City Solicitor, a City Council committee here killed a controversial abortion regulation bill on Dec. 17.

Members of the Public Health and Welfare Committee tied 3-3 on a vote to bring the bill out of committee, effectively killing the bill for this council session. The voting came after six and a half hours of testimony, almost all of it by opponents of the bill who packed the Council chambers, taping a banner to the wall declaring "Abortion . . . It's Our Right" and humming "We shall not be moved" during testimony in support of the bill that included slides and a human embryo in a jar.

The bill, #2342, was drafted by an attorney for the Pro-Life Coalition and had many features identical to the Akron [OH]

Abortion Regulation Ordinance. It would have required that all women wanting abortions be told by physicians that the "human life of the unborn child begins at the moment of conception"; be given "anatomical and physiological" information about the "unborn child at the gestational point of development at which the abortion is to be performed"; warned that abortion was a "major surgical procedure which can result in serious complications"; and required a 48-hour waiting period after signing an "informed consent" form indicating she understood all of the above conditions before the abortion could be performed. It also called for the presence of a second physician to "provide immediate medical care for a child born alive in the course of the abortion."

The bill was introduced by Councillor Fran Rafferty and apparently got seven other endorsers because it was referred to as a bill

Would sign executive order Kennedy Announces Support of Gay Plank in Platform

Compiled by Bennett Klein
WASHINGTON, DC — Declaring that "I believe our party's platform should also commit itself to the issuance of an executive order prohibiting discrimination based on sexual orientation in government programs and the enactment of legislation protecting the civil rights of those who have historically been stigmatized on the basis of sexual orientation," Democratic presidential candidate Sen. Edward M. Kennedy (D-MA) expressed his support for gay

rights in response to a questionnaire sent by the National Gay Task Force (NGTF) to all presidential candidates.

Kennedy pledged to issue an executive order banning discrimination in all federal employment, to support congressional legislation ending employment discrimination on the basis of sexual preference, and to endorse a Democratic Party platform plank calling for the rights of gay men and lesbians to full participation in the social, economic, and political life of the

nation.

Charles F. Brydon, Co-Executive Director of NGTF, told GCN that Kennedy's statement was "a major move on his part to establish his credibility with the gay voter nationally . . . I think it's significant that the candidates feel compelled to take a position on our issue."

Brydon, however, warned that the gay community must "look carefully at the rhetoric and look for some specific actions . . . Ken-

Continued on Page 6

'Very bizarre' Death Threats Alleged on National Tour of Debates

By Bennett Klein

BOSTON, MA — An anonymous press release dated Dec. 6, 1979, with the heading "Homosexuality Debate Tours Stir Controversy" has been sent to the office of GCN. The release alleges death threats aimed at Dr. Bruce Voeller, President of the Mariposa Education and Research Foundation, and California State Senator John Briggs, sponsor of the anti-gay Proposition 6 defeated in November, 1978, during a debate tour on homosexuality promoted by Royce Carleton, Inc., of New York. The debates feature Dr. Voeller taking on one of several gay rights adversaries, including Senator Briggs.

The press release states in part: "Both Dr. Bruce Voeller and California State Senator John Briggs received death threats during the tours. Briggs, sponsor of the controversial, unsuccessful state-wide referendum which would have barred gays from teaching in California, was threatened with death at Tempe [AZ] and San Luis Obis-

po [CA]. At each location he was surrounded by security guards. Dr. Voeller's life was threatened at several sights, most recently at Tuscaloosa, Alabama."

Briggs, contacted by GCN, said that he had not received any overt death threats. He did, however, tell GCN that "debating homosexuals is a very dangerous business . . . because they're basically women trapped inside men's bodies . . . they're vindictive and unpredictable." Briggs also told GCN to "talk to Voeller — he's more your type."

Mike Thompson, Anita Bryant's campaign manager during the 1977 Dade County gay rights referendum and another of Voeller's opponents during the debate tour, said when informed of the release, "The first thing that came into my mind was that Briggs must have done it. He's such a showboat, he really is." However, Thompson retracted his speculation when he learned that the release noted that the "debates have taken place chiefly at campuses in

conservative and religious areas of the country." Such wording, suggested Thompson, would have come from a more liberal perspective than Briggs'.

Voeller noted that at one debate Briggs told the audience that he had received a death threat. "I was skeptical . . . I just thought it was part of his hype," commented Voeller. Voeller thought that Briggs was trying to put the stigma of violence on gays; he told the audience that "our movement has taken its philosophical roots from Martin Luther King and Gandhi."

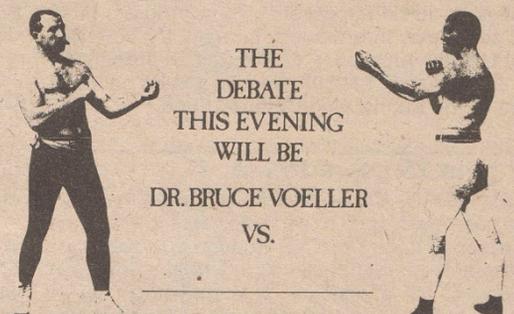
Voeller, former Co-Executive Director of the National Gay Task Force, did confirm that tour officials had received a death threat aimed at him during the Tuscaloosa debate. Like all other debate participants, however, Voeller remained baffled by the press release, calling it "very bizarre."

According to Carleton Sedgely, president of Royce Carleton, Inc., the tour was initiated over a year ago, but thus far only about

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HOMOSEXUALITY: THE LAST DEBATE

★ WHY GAY RIGHTS? ★ CRIME WITHOUT A NAME ★
★ ARE HOMOSEXUALS A THREAT TO THE FAMILY? ★
★ TEACHERS, HOMOSEXUALITY AND EDUCATION ★
★ CIVIL LIBERTIES AND HOMOSEXUALITY ★
★ IS IT NATURAL TO BE GAY? ★



THE DEBATE THIS EVENING WILL BE
DR. BRUCE VOELLER VS. MIKE THOMPSON

DR. BRUCE VOELLER
Co-Executive Director of the National Gay Task Force (NGTF) • Former President, Gay Activists Alliance of New York • Member, Board of Directors, Gay Rights National Lobby • Former Professor of Biology, Rockefeller University.

MIKE THOMPSON
Debate/Speechman for Anita Bryant • "Save Our Children" Tour • Co-Manager of Evangelical Joint 1977 on "Save Children" • Writer/producer of new American Conservative, Las Vegas TV, Homefront • Active Republican leader in Florida.

BARRY FARBER
Conservative Candidate for Mayor of New York City running on Anti-Gay Activities Platform • Radio and Television personality.

HAROLD M. VOTH, M.D.
Senior Psychiatrist and Psychologist, St. Vincent's Hospital • Author of the book, "The Estranged Family" • Lecturer on Homosexuality as a form of psychiatric illness.

SEN. JOHN V. BRIGGS
Only California Legislator to go to Miami and campaign with Anita Bryant • Placed initiative on ballot repealing 1978 law removing authority of school boards to remove homosexual advocates from California elementary and high schools • Recent Republican candidate for Governor.

ROYCE CARLTON, INC.

Date _____ Time _____ Place _____

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News Notes

quote of the week

"Debating homosexuals is a very dangerous business ... because they are basically women trapped inside men's bodies ... they are vindictive and unpredictable."

—California State Sen. John Briggs responding to questions from a GCN reporter concerning allegations of death threats against Briggs and Dr. Bruce Voeller, both of whom have participated in debates on the topic of homosexuality. Briggs made this statement on Jan. 7, 1980.

ministry of the church considered

ATLANTA, GA — An all-day seminar will be sponsored by Evangelical Outreach Ministries on Saturday, March 8, to discuss the Church's ministry to the lesbian and gay community. The featured speaker will be biblical feminist and social critic Letha Scanzoni, a writer and guest lecturer at the Kinsey Institute and elsewhere. Scanzoni recently received an award from the organization of gay Episcopalians, Integrity, for one of her seven books, *Is the Homosexual My Neighbor? Another Christian View* (co-authored with Dr. Virginia Mollenkott), and for her efforts in the area of civil rights for all people.

For information about the seminar, contact Evangelical Outreach Ministries, P.O. Box 7882, Atlanta, GA 30357, or call (404) 351-1943.

fenway director resigns

BOSTON, MA — The Fenway Community Health Center has announced the resignation of its Executive Director. Kevin Cunningham, director since early 1977, is leaving to become Assistant Director of the Rhode Island Group Health Association, a Providence-based health maintenance organization.

In the past five years, the Center has been among the fastest-growing community health centers in Boston. It has become known throughout the region for its high quality, sympathetic medical care to members of the gay community.

cutsinger pleads not guilty

SEATTLE, WA — Roger Cutsinger, 21, lodged a plea of not guilty of charges that he murdered his roommate, Larry Duane Duerksen, 29, as he walked across the campus of the University of Washington on the night of Dec. 14 (see GCN Vol. 7, No. 24). Cutsinger's attorney, Carl Hultman, entered the plea on his client's behalf before Superior Court Judge Lloyd Bever. A pre-trial hearing was set for Jan. 22 and the trial is due to begin on Feb. 13.

The King County prosecutor's office alleged in an affidavit that Cutsinger took out a \$500,000 insurance policy on Duerksen seven days before the murder, naming himself as beneficiary.

lesbian mother needs money

DEERFIELD, MA — The Franklin County Lesbian Alliance has until Feb. 6 to raise the \$6,500 it considers necessary to appeal a Dec. 7 ruling by a Probate Court judge that a lesbian mother, Bunny King, should not be permitted to have custody of her two daughters. In his ruling, the judge said, "The environment in which she [King] proposes to raise the children, namely a lesbian household, creates an element of instability that would adversely affect the welfare of the children [see GCN Vol. 7, No. 23]."

The Alliance, which hopes to appeal the decision to the Massachusetts Supreme Judicial Court, said of the ruling, "Clearly, [the judge's] aim is to uphold the status quo. Bunny, her lawyers, family, friends, and supporters are not willing to give up and give in to this blatant form of oppression and discrimination."

Donations and low-interest loans are needed if the appeal is to be successful. To contribute, or to obtain additional information, contact the Franklin County Lesbian Alliance, P.O. Box 235, Deerfield, MA 01342, or call (413) 772-0807. Checks should be made payable to the Bunny King Defense Fund.

killer gets 25 years to life

SAN DIEGO, CA — Charles Woodrow Hudson, 22, has been sentenced to serve 25 years to life in the state prison at Vacaville (CA). Hudson pleaded guilty to first degree murder in last April's fatal stabbing of John Mears, 53, a resident of a downtown hotel. Hudson told the court that he stabbed Mears in the neck while engaged in a homosexual act.

A co-defendant, William Ralph Beeman, 22, pleaded guilty to second degree murder and is currently serving a sentence of 15 years to life in a state prison. Beeman said he attempted to strangle Mears at the same time that Hudson stabbed him. Hudson told the court that he and Beeman dumped Mears' body in a ravine and left town in the dead man's automobile.

methodists differ on sex films

NASHVILLE, TN — The United Methodist Church, comprising 10 million members in 38,000 churches, is experiencing quite an uproar over explicit sex films which have been produced and filmed by ministers as an aid to counselors. The denomination's Board of Discipleship, based in Nashville, contends that screening of the 10 films is proper if the viewers are carefully selected. Dr. Melvin Talbert, general secretary of the Board, said the films are intended for counselors only and added that "the forum is not open to the general public."

Robert Sullins, a member of a national study group established to review the films and their attendant sex forums who voted in the minority to discontinue their use, said he felt the films were contradictory to the principles of Methodism, saying, "The films showed men and women through the act of masturbation, and they also showed male and female homosexuality. Each one of these movies was from beginning to end — from the point of undressing to the point of climax."

The films and sex forums have been in use in some areas of the country for as long as seven years.

police release one, arrest another

LOS ANGELES, CA — The Los Angeles Sheriff's Department said recently that an "uncanny set of circumstances" led to the release of one man and the arrest of another in connection with a series of "brutal" sex crimes against young men in Southern California. Sgt. Merlyn Poppleton said detectives released James Barclay and arrested Brent Boyer in connection with at least five such crimes.

Barclay had been held in jail, in lieu of \$110,000 bail, since last October on charges involving sex crimes against five young men. Poppleton explained that Barclay looks like Boyer, drives a car similar to Boyer's, and frequents the areas where most of the crimes occurred.

Authorities later said that Boyer was being questioned in connection with 25 crimes dating from June 1979, to last December. The crimes involved sexual attacks against males ranging in age from 13 to the mid-20s.

schoolworkers hold meeting

BOSTON, MA — Boston Area Gay and Lesbian Schoolworkers will hold its first meeting of the new year on Tues., Jan. 15, at 355 Boylston Street, Boston (Arlington Street Church), at 7:30 p.m. BAGALS is a group of child-care workers, school secretaries and administrators, teachers, aides and school counselors who are working to provide each other with mutual support and to gain recognition of the legitimate place of lesbian and gay people in schools.

This meeting will focus specifically on the legal, economic and social concerns of lesbian schoolworkers. The possibility of forming a women's caucus and/or support group within BAGALS will be discussed. This meeting will be interpreted for the hearing impaired. For more informational call (617) 776-5924.

health center in search of director

BOSTON, MA — The Fenway Community Health Center is a small but expanding neighborhood health center serving a variety of populations including gay men and lesbians. The Center is presently in search of an executive director to administer health care provisions to the Fenway neighborhood as well as specialty health programs for women and gays. Candidates should be prepared to assume fiscal responsibility and fundraising activities. Experience in health care management and/or a graduate degree in a relevant field is preferred. Salary range is in the mid-teens. Resumes should be sent immediately to the Board of Directors, Fenway Community Health Center, 16 Haviland St., Boston, MA 02115.

dancer changes plea in murder case

BALTIMORE, MD — Joseph L. Defalco, a dancer who claims that he pleaded guilty to two murders because prosecutors promised to help him get a sex-change operation, has changed his plea to innocent.

A city judge, Marshal Levin, threw out the 1973 guilty plea when defense attorney Stuart Robinson argued that Defalco entered the guilty plea on the false promise that prosecutors would assist him in obtaining the operation. Robinson said that, when the deal was offered, prosecutors were aware that the gender identity clinic at Johns Hopkins Hospital would not perform transsexual surgery on convicted criminals.

Levin ruled that Defalco pleaded guilty under the false impression that he would be able to undergo the surgery.

air force fires transperson

BILOXI, MS — A civilian employee at Keesler Air Force base has been fired because, as a preoperative transsexual in the process of psychological preparation for the surgery, he wore women's clothing to work. James Gootee, a father of seven children who now prefers to be known as Lorraine Gibson, was informed in a hand-delivered notice from Col. Edwin W. Johnson that he was being fired because of his "refusal to comply with instructions concerning reasonable dress and appearance standards for male civilian employees."

Johnson said further that Gootee's "disregard of instructions would result in a disruptive and non-productive work environment" at the base.

A St. Louis attorney, Otto Wusnack, said he would pursue an administrative appeal on Gootee's behalf through the civilian Merit System Protection Board and a military board examiner.

byrne explains abortion bill veto

TRENTON, NJ — Gov. Brendan Byrne has vetoed and returned to the state legislature a recently passed bill regulating abortions. In spite of his expressed personal reservations about abortions, he said, "I do not feel it is appropriate for me to approve a bill which will substantially impair a woman's constitutionally recognized right to privacy in the matter of abortion."

Byrne was also concerned about a requirement in the bill that a woman sign a consent form and wait 24 hours before undergoing an abortion, and by the requirement that a physician notify the parents of a minor seeking an abortion.

State Assemblyperson Thomas J. Deverin (D-Carteret), the bill's chief sponsor, said he was at least eight votes short of the 54 votes necessary to override the veto in the Assembly.

aclu sues on behalf of transsexuals

LOS ANGELES, CA — Challenging an alleged policy of the Los Angeles County Sheriff's Department of placing female transsexuals in solitary confinement in male prisons and male transsexuals in solitary confinement in women's prisons, the American Civil Liberties Union (ACLU) has filed suit in Los Angeles Superior Court. A spokesperson for the Sheriff's Department declined comment, stating that the department had not seen the suit.

One of the plaintiffs named in the ACLU suit is Lorie Kell, a male-to-female transperson, who claimed that she began serving a sentence last September at the Sybil Brand Institute, a women's jail, but was later transferred to Wayside Honor Rancho Maximum, a jail for men.

is it to be a man's world?

SAN FRANCISCO, CA — Dr. Roberta Steinbacher, a psychologist, has warned that scientific research aimed at helping people to pre-select the gender of their children will almost inevitably lead to even more male domination of society. Steinbacher said research is progressing "at a rapid pace and will increasingly provide the means for sex predetermination with a remarkable degree of accuracy."

Speaking before the American Association for the Advancement of Science, Steinbacher warned that an increase of males and a decrease of females in the population might include a "surplus of males, increased crime and wars, increased male homosexuality, polyandry [multiple husbands], and women as a rare commodity."

"Now," Steinbacher said, "even as a statistical majority, women have little or no control over the development of this technology and are virtually powerless to prevent it from being used against them. What will happen when women become a dwindling minority?" As this technology is developed, she said, "a scientific subculture is developing and implementing technology in which women are the absolutely essential final guinea pigs, with no power to affect the course of events."

Currently the most accurate approach to gender selection is through a process known as amniocentesis, which involves the taking of a small sample of the amniotic fluids surrounding a fetus and analysing it for the presence of male or female chromosomes. If the child is not of the sex desired, the fetus may be aborted.

clothing to be distributed

BOSTON, MA — Clothing that was collected in a drive last month will be distributed free to those who need it on Tues., Jan. 15, from 1-4 p.m. at Somewhere, 295 Franklin St. People are needed to sort out the clothing also. If you have time to spare and can help sort, or if you are in need of clothing, said Mayor White's gay liaison, Robin MacCormack, please be there.

Greenwich Village is the Scene of a Gang Rampage

By Philip Shehadi

NEW YORK, NY — A gang of seven youths rampaged through New York's Greenwich Village Sunday night, Dec. 30, shouting out their hatred of "queers" and assaulting at least ten men.

It was the latest incident in what some consider an escalation of violence against gay or gay-appearing men in the heart of the heavily gay neighborhood. Another assault had taken place Thursday, Dec. 27, in which two gay men were pelted with eggs and punched in the mouth to cries of "I hate queers."

According to private investigator Steve Fredericksen, the Dec. 30 queer-bashing spree began at around 4:30 p.m. when a man was robbed on a train platform with a razor held to his throat. "They just hit and ran and hit and ran," said Fredericksen, noting that although robbery was a factor in at least some of the assaults, all of the victims were white males appearing or thought by the attackers to be gay. Cries of "Faggot! Faggot!" accompanied several of the beatings.

Fredericksen himself encountered the gang around 8 p.m. as he was driving up Bleecker St. near Perry. He told *GCN*, "I saw one of them take an old mop out of a trash can. He tried to break it over his knee, to use as a weapon. When it didn't break, I saw him lift it up and break it over someone's head." He also reported a man being beaten in the face with chains.

"I got out of my car, pulled out my gun, grabbed one of them by the throat and shoved him down. I told him to get the hell out of the Village." All seven youths were

later arrested by police. Ranging in age from 16 to 21, all from New Jersey, they were charged with robbery, possession of stolen property and assault. Five were later released on \$5000 bail, the other two, charged only with misdemeanors, on \$1500 bail.

Arthur Bell reported in the *Village Voice* that the gang was responsible for eight separate beatings in their four-hour trek through the streets of the Village.

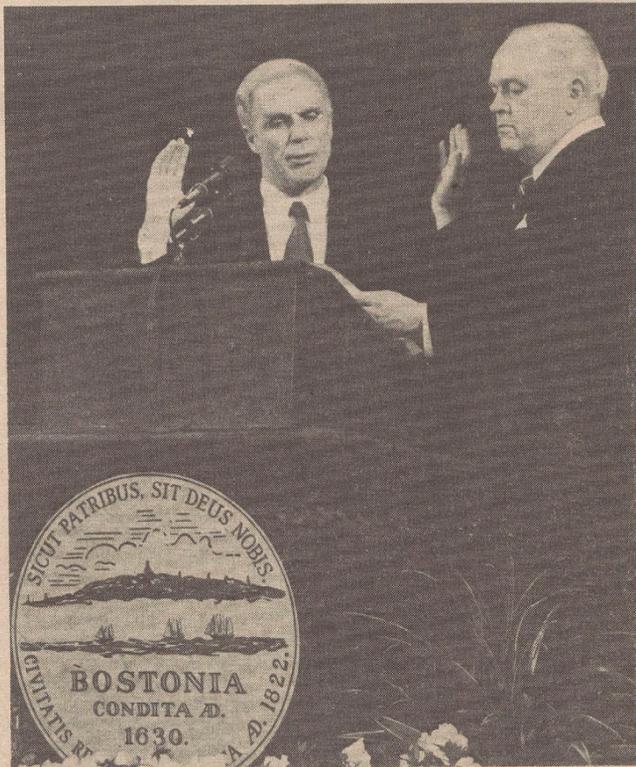
In another similar incident on Dec. 27, two gay men were assaulted on Christopher Street between Sixth and Seventh Avenues around 9:30 at night. "We were looking in a store window when an egg hit the grating next to us," one of the victims told *GCN*. "At first we didn't see anybody, but as we walked further down the street near the Oscar Wilde bookstore another egg landed near us on the sidewalk. I turned and looked down the street and saw a man staring in our direction and moving towards us. I said, 'What's wrong with you, why are you bothering us?' 'Cause you're queer . . . I hate queers,' the man screamed back. His face was contorted and full of hatred. He approached us and said he had a gun in his pocket and told us to run. When we refused, we were both punched in the mouth."

Anti-gay violence has plagued the West Village for years, and whether the latest incidents represent a new rash of homophobic attacks or simply better-publicized examples of what has been going on all along is subject to debate. The Dec. 30 incident was covered by all three major networks in their local news programming as well as by the *New York Post*.

Fredericksen speaks of an "escalation" of antigay attacks; Craig Rodwell, owner of the Oscar Wilde bookstore, comments, "I've lived here for twenty-two years, and these things happen every night. If you're queer and live in a gay ghetto, the threat of violence is something you live with every day. I don't think there's a particular resurgence at the moment."

Rodwell, along with four or five other Christopher Street merchants, hired a private guard to patrol the area in front of the bookstore for the holiday season: regular police protection in the Village is generally held to be inadequate. "The sixth precinct doesn't have the manpower to handle the problems on Christopher Street. Preventative police protection simply isn't there," comments Fredericksen.

Like the July 1978 beatings in Central Park's Rambles, the recent Village incidents are an example of a homophobic attack in which the perpetrators were caught and the story picked up by the press. In both cases, the attackers were white youths from economically troubled lower middle class families in small suburban cities.



Michael Thompson photo

The oath of office is administered to Boston Mayor Kevin H. White (1) by Mass. Chief Justice Edward F. Hennessey in a ceremony at Dorchester's Strand Theater on Monday, Jan. 7. White, who begins serving an unprecedented fourth term of office, cited in his inaugural address greater racial tolerance, increased economic opportunity, and broader neighborhood political representation as the primary goals of his administration. On the topic of racism, White said, "Racism in any and all of its ugly manifestations not only won't be condoned; it will be confronted directly and aggressively by this government."

Bail forfeited Border Arrest Confusion Complicates Appleby Case

Compiled by Mitzel

BELLINGHAM, WA — Kenneth A. Appleby was due to go to trial in Springfield, MA, on Monday, Jan. 7 on 14 counts including kidnapping, rape, and assault by means of a dangerous weapon. He didn't make it. On Sunday, Jan. 6, at 8:30 p.m., Appleby was taken into custody by U.S. Customs officials in Blaine, Washington, near the Canadian border. He was held overnight in the jail at Bellingham (WA).

Appleby had been returning on a Greyhound bus from Vancouver, B.C., to Seattle. During a customs check of passengers and their baggage at the border, a routine check on Appleby's name through the National Criminal Information Center computer identified him as wanted on a 1978 New York state warrant for kidnapping.

According to U.S. Customs Regional Public Information Officer Mike Fleming (in San Francisco), Customs personnel contacted New York state officials and were assured the warrant was outstanding. Appleby was then removed to the Bellingham jail. Appleby had been visiting two monasteries in Canada (he is a devout Roman Catholic with many contacts in the Church). He was on his way to Seattle to catch a late plane back to Boston in order to make his 9 a.m. Springfield court appearance.

On a subsequent check, it turned out that the New York state warrant for Appleby's arrest was invalid. New York state police had long since halted their 1978 investigation into allegations of kidnapping. Yet no one had informed the National Criminal Information Center's computer for over a year and a half. The computer still listed Appleby as wanted.

As a result of Appleby's arrest on the invalid warrant, he was un-

able to appear in court in Springfield. At the request of Hampden County Asst. D.A. Diane Dillon, Superior Court Justice Kent Smith forfeited Appleby's \$1500 bail posted on the Springfield charges. Dillon has told *GCN* that she will ask that the Supreme Judicial Court (which is deciding on Appleby's prior conviction) similarly forfeit Appleby's \$2500 bail posted there.

Washington state officials, having determined that Appleby is being held unfairly, have decided that if Massachusetts authorities don't actively seek Appleby's return by Jan. 11, they will let him go. Appleby is eager to return to Massachusetts.

This latest development is just one more in a long line of legal mishaps which have entangled Kenneth Appleby since he was first arrested on June 13, 1978 (see *GCN*, Vol. 6, No. 37). At that time, Hampden County D.A. Matthew Ryan arrested Appleby and dug up his back yard on a tip from New York state police that Appleby had been mentioned as involved in mass murders. After three days of digging, the D.A. found no bodies. The D.A., however, kept Appleby in jail and finally indicted him on three counts of assault and battery on the testimony of Appleby's former S&M lover, Steven Cromer. In November 1978, Appleby was convicted in a Hampden County Superior Court trial on one count of assault and battery. This assault occurred when he hit Cromer once lightly, on the back, with a riding crop after they had argued over a dish of melted ice cream while watching television. For this assault, Appleby was sentenced to eight to ten years in Walpole prison.

Appleby served time in Norfolk and Walpole prisons. Finally, through his own efforts, he was transferred to Hampshire County Jail in Northampton.

Boston gay activist attorney

John Ward accepted a court appointment to represent Appleby on the appeal of his assault conviction. The Massachusetts Supreme Judicial Court (SJC) granted a direct review of the case in August 1979, and the oral arguments were heard on Dec. 3 (see *GCN* Vol. 7, No. 21).

Following this, Appleby held a news conference in jail and offered to sell the rights to his book (about the history of his legal troubles and the officials involved in it and the scandals involving them) for bail money. Within a matter of days, the rights to the book were purchased by Robert Saex, a Holyoke (MA) insurance broker. Mr. Saex paid \$5000 for these rights. \$4000 went for Appleby's bail. \$1000 was left for pocket money and for legal preparation for his Jan. 7 trial. Appleby is also the author of a privately-printed book about his extensive experience in the S&M scene. Individuals from many parts of the country have visited him, from all walks of life, to explore a sado-masochistic experience, and he has written about these.

Last fall, Appleby got a court-appointed public defender to represent him on the outstanding Springfield indictments. But in a December court appearance, this attorney made homophobic references about Appleby and his case in open court and asked to be removed. Appleby, having no attorney at that point, was appointed by the Superior Court Judge to represent himself.

Newton (MA) Attorney Lois Lewis filed, for Appleby, two motions before SJC Justice Braucher: that Appleby be granted a change in venue and that his forthcoming trial date be postponed. Appleby maintains he cannot get an unprejudiced hearing in Springfield. He is willing to go to trial in any other county of

Continued on Page 7

'Rights are indivisible' S.F. Gays Mobilize In Support of Black Civil Rights Leader

By John Kyper

SAN FRANCISCO, CA — Rev. Benjamin Chavis was paroled from a North Carolina prison on Dec. 14, two weeks ahead of schedule, as a Christmas gesture by Governor James E. Hunt, Jr. Chavis was the last of the Wilmington 10, a group of nine black men and one white woman convicted of arson and conspiracy after the burning of a black church by the Ku Klux Klan during a civil rights rally in 1971, to remain in jail. The ten, convicted on perjured testimony, were sentenced to a total of 282 years. Chavis, their leader, received a sentence of 25-29 years.

The case received international notoriety after all three of the witnesses against the ten recanted, stating that they had lied at the trial because of coercion and bribery by the prosecution. Numerous groups in America and abroad petitioned for their release, charging that the state of North Carolina was punishing the 10 for their political activities. Amnesty International adopted the Wilmington 10 as "prisoners of conscience," and 66 members of Congress petitioned President Carter to intervene on their behalf. The Civil Rights Division of the U.S. Department of Justice argued unsuccessfully in a brief that the defendants had been denied a fair trial.

The National Alliance Against Racist and Political Repression

coordinated the long campaign for their freedom. Refusing to grant them a pardon, Gov. Hunt, early in 1978, reduced their sentences, enabling all but Chavis to be paroled. Organizers continued to bring pressure for his release before his January, 1980, parole date. Significantly, Hunt had Chavis paroled just before the United Nations Commission on Human Rights was to hear his case.

Longtime gay activist Robert Basker organized support for Rev. Chavis in San Francisco. In November, the city's Board of Supervisors unanimously passed a resolution introduced by Harry Britt and addressed to Hunt and Carter requesting that the black civil rights leader be paroled. This was the direct result of resolutions introduced by Basker and passed by San Francisco's three gay Democratic clubs — Stonewall, Alice B. Toklas and Harvey Milk — at their October meetings. In a press release, supervisory candidate Kevin Wadsworth called Chavis' imprisonment "a national disgrace."

In a recent interview, Basker explained the reasons for his activity: "I'm trying to get the left-wing and civil rights movements to accept gay rights as part of the fan of human rights. People on the Left often accuse gays of being interested only in their own rights. Too often it has been true. Rights

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Gay Community News

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Community Voices

abc news closeup in defense

Dear G.C.N.:

I couldn't stand the ABC News Closeup: "Homosexuals" aired locally on December 18. After my married sister, mother of six, had watched it she called from Florida and said that she was so angry she was hyperventilating. She didn't feel the show was representative of me, or my gay cousin or any of the gay men she knew. I agreed but I wasn't angry about it; I've come to expect as much.

Thinking about the show, thinking about the numerous reviews (trashings) that I've read in this paper and other gay publications concerning any number and manner of books, plays, movies, etc., I could envision the outrage about this show. It presented gay men as either hedonists or Truman Capote impersonators. Lesbians were under-represented. The hushed voice of the narrator made it all seem wicked and dirty. The show didn't do or say what any one of us would have done or said.

The show's producers anticipated criticism, and prefaced the show with a statement that it wasn't supposed to be representative of all homosexuals. The views represented were those of the participants. (How many of us watched the show saying to ourselves that they should have asked us, that we'd present a better "image.") Heterosexual viewers were supposed to say to themselves, "this show isn't about all faggots and dykes, only some." Get serious. We all know that many, if not most, straight viewers don't know anybody who is openly gay or lesbian. If they do, the person has probably never talked with them about what it's like to be homosexual. They will continue thinking of homosexuals as being like those on the show, or some other show they've seen or book they've read.

The problem isn't with this particular show, however, or any other particular show or book. The problem isn't with *Faggots*, or *Rubyfruit Jungle* or *Nighthawks*. The problem is that we count on others to represent us, to tell the rest of the world what we're like, to let them define the lesbian/gay experience.

We each have our own stories. We each have our own lives, our own reactions, feelings, relationships, hurts and joys. No book or play or movie ever will or ever could do justice to these. Only we can tell our own stories. Each of us must tell the people we care about that they already know someone homosexual, let them know that they already love someone homosexual. Then there will be no need for shows like "Homosexuals." Then there will be no reason for our complaints that we were represented poorly.

The first step in control of our own lives is self definition. Doctors have defined homosexuals as sick, priests have defined us as sinners, the police as criminals, the schools as child molesters. No book or play or movie will offer an alternative definition that we're all happy about. If we want others to understand our experiences, to understand what it is for each of us to be homosexual, we must be the ones to tell them. We must come out. If we rely on any other way, people will know all about "homosexuals" but probably nothing about you or me.

Bill Beneville
Boston, MA

positively

Dear G.C.N. and community,

It is not often that the national news media tries earnestly to be fair to the gay community. Therefore, when such an event occurs I would think that everyone concerned would be overjoyed and full of gratitude. Why then does the NGTF protest ABC's program about homosexuals?

I would agree that the show could be improved, but then, who is perfect? ABC should be thanked for their effort. I am sure that they received enough complaints from the homophobic straight community and they don't need any more from us. Instead I believe that we have a responsibility to recognize and show appreciation for their attempt at a positive and honest portrayal of gays. If all they receive is complaints what will be their future interest in similar programming?

It seems that there is always someone who is ready to protest or complain. What ever happened to "Thank You." I think that the NGTF would be well advised to reconsider their position. Most people get tired of listening to others who constantly complain. Furthermore, I hope others have done or will do as I have and send a thank you to ABCurging them to do more.

Let's face facts. We have a long way to go and we need all the help we can get. I think we are most likely to get it if we are pleasant to deal with. It seems that those who complain most are most easily ignored.

Very Positively Yours,

Gary L. Chefetz
Boston, MA

Dear G.C.N.:

I agree with much of what Cindy Stein has to say in her article, "Queers in America's Living Rooms" (G.C.N., Jan. 5), which expresses her views on the ABC television documentary, "Homosexuals." Being a professional cinematographer/producer myself, I do, however, take issue with Ms. Stein's criticism of the cameraman. She says, "The cameraman, John Guy, is responsible for most of the horrors contained within this program." I don't know John Guy, or anything about him, but I can say that a cameraman's role in a production of this sort is decidedly limited. The director instructs him on what aspects of the subject are to be emphasized. The editor (usually supervised by the director and/or the producer) selects the material that best depicts whatever statement is desired. The cameraman can only interject his feelings toward the subject through the use of lighting techniques, camera angles, and a limited range of photographic effects. That's all.

Ms. Stein's description of Guy's efforts as "some of the worst, most confusing and biased photography ever to have danced across their living room screens" is unjustified and inaccurate. Except for the devices mentioned above, documentary photography, in and of itself, cannot be "biased." Mr. Guy appeared to do a straightforward (neither sympathetic, nor unsympathetic) reportage of the subject matter put before him. In fact, his work demonstrates considerable cinematic expertise. How Ms. Whitney with her cohort, the editor, constructed these elements creates the bias and confusion that is so upsetting to Ms. Stein and to me.

Although I concede that something like "Word Is Out" would have been far preferable for ABC to have thrust into our nation's living rooms, I don't share Ms. Stein's opinion that it is an "accurate and balanced documentary." A more honest, balanced depiction has yet to be achieved, but, for the moment, blame Whitney, not Guy, for the failure of this one.

Bruce Johnson
Boston, MA

inside news closeup

To the Gay Community —

Because of my involvement with the ABC News Closeup called "Homosexuals," I feel a responsibility to share with our community some perceptions that may put Cindy Stein's valuable criticisms in perspective (see G.C.N., Jan. 5, 1980).

"Homosexuals" was written, edited, and produced by Helen Whitney. To my knowledge, Helen is one of the very few women in American television who writes, edits, and produces documentaries. Cindy Stein's criticism would have been more rightly directed to Helen rather than her photographer, Don (not John) Guy. Don shot what Helen told him to. I saw it happen.

I don't want to discredit Cindy Stein's criticisms. It is true that a certain stereotypical image of gay people came across. We seemed to be predominantly white and middle-class — "artists, classical musicians, museum curators, and psychotherapists." Cindy Stein asks where were the "teachers, truck drivers (male and female), mothers, fathers, nurses, and engineers"? That's a very good question. I asked Helen that same question myself. We criticized her heavily for coming to a town with a 51% black population and filming only white people. She heard us. I saw Helen and Laurie Frank, her assistant producer, go into the black gay bars here and out into the bayou country. I saw the support and encouragement those people gave them. I also very queerly heard those brave gay people tell Helen they couldn't be filmed because they'd lose their jobs or be kicked out of their families. (I know for a fact that two of the women who did appear on the show have already been driven out: one was slapped by her father and the other disowned by her mother.)

I am not trying to defend Helen's judgments or her choices. Lesbians and gay men need to let Helen hear our criticisms so that she can learn from them. My principal criticism is that there was no reflection of our politics in the film. That was a personal choice Helen made. I argued with her about it. Helen's reply was that as a straight woman she felt it would be arrogant of her — given 48 minutes of air time — to attempt a balanced view of gay politics. I heard her honesty. In the nine hours of film ABC shot of our collective, Helen chose to show us talking about what it feels like to be sissies in a patriarchy. In her own way, Helen allowed us to make the most personally political statement we could have made. I respect her choice for us. I can't speak for anyone else.

Like Cindy Stein, I screamed when I learned the title: "Homosexuals." (We wanted to call it "We the People.") The final title was a corporate decision. Our criticism here should rightfully be directed to Richard Richter (ABC News Closeup, 1330 Ave. of the Americas, NY, NY 10019). When the final cut was shown to the original sponsors, they all backed out. (If I knew their names I'd tell you. Perhaps some gay people in the bowels of ABC can get this info and pass it on to us — "Name Withheld" if need be

taxes and education

Dear G.C.N.:

It is important that gay and lesbian people in Massachusetts become aware of the danger of the so-called "Proposition 2½", an initiative petition that will be on the 1980 State ballot. Proposition 2½ if enacted will reduce revenues from the local property tax by 40-50% by setting a 2½% of market value limit on property taxes. Property in Massachusetts is now taxed at about 5% of market value.

Proposition 2½ is an attack on free public education by the Citizens for Limited Taxation and is supported by the Massachusetts High Technology Council and the Associated Industries of Massachusetts. They want to bring cheap exploitable labor back to Massachusetts by producing a generation of undereducated persons. Since educational costs are the major portion of local budgets, it is the education budget that will be slashed.

In a society where negative attitudes toward gay and lesbian people prevail, education is an important source of liberation from these attitudes since they have no scientific basis. Thus there is a logical relationship between increased education and more accepting attitudes toward gay and lesbian people.

The public schools do need to substantially improve their performance with regard to the treatment of gay and lesbian teachers and students and in the treatment of homosexuality in the curriculum. However, some progress is being made. The Massachusetts Teachers Association (MTA) has passed a resolution supporting non-discrimination on the basis of sexual preference and the MTA has endorsed the 1980 Gay Civil Rights Legislation package.

Yours truly,

Thomas E. Hutchinson
Spokesperson, Massachusetts Teachers Assn.
Gay Rights Caucus
Amherst, MA

in order to protect their jobs.) Interestingly enough, however, the higher brass of ABC stood by Helen and decided to air the show at network expense. I pass along this fact to our community so that it can be acknowledged. ABC deserves at least a "thanks" for letting us speak in voices that heterosexuals have silenced for thousands of years. We don't need to be gushy about it. They only did what's right.

There are many aspects of Cindy Stein's criticism I disagree with, but none worth getting into a public debate over. There is one point, however, that gay people outside the major urban centers are very sensitive about. We call it East/Westcoast chauvinism. In New Orleans, Mardi Gras is synonymous with open gay expression — especially so last year when Helen was filming. The cops here were on strike then and it was the most peaceful Mardi Gras in living memory. The French Quarter was *entirely* queer. Because the cops weren't there to "protect" them by beating us up, the hets stayed away on Fat Tuesday and the streets were OURS. Helen and Don caught that spirit in a way I never thought possible. (I'd give anything to see the outtakes!) Perhaps I'm being overly sensitive. And I think we need to be very careful and loving in our criticism of any community's expression of its gayness.

There is one last issue I feel the need to bring before our community. I haven't spoken to Helen or Laurie since the airing on Dec. 18, so I don't know who to blame for billing us as "Casa Maricon Commune." We queerly remember saying that we wanted to be identified as Louisiana Sissies in Struggle or, if that was too blatant, as the LASIS Collective. We call our house la Casa Maricon — "House of the Sissies" — in honor of the Creole neighborhood where we live. My first reaction when those words flashed across the screen was: O! dear Goddess! how are gay Latinos gonna feel about a bunch of Anglo Sissies called themselves by a Spanish name? (I wonder how our Puerto Rican land-people felt? We'll find out when they come to collect the rent tomorrow. . . .) "Commune" is a word we have never used. It's difficult enough explaining to people what a collective is without getting into the knee-jerk reactions the word "commune" causes.

The last time I spoke to Helen, shortly after the show was postponed the first time, she said that if the film got a good response (who knows what ABC considers a "good response"?), there was a possibility of its being expanded to 90 minutes and perhaps released for commercial distribution. Any gay person who feels that would be a good idea might write Richard Richter or Helen Whitney at ABC (address above) and let them hear our criticisms and suggestions.

In loving struggle,

Dennis Melba'son
Louisiana Sissies in Struggle
New Orleans, LA

Community Voices

cruising

Dear GCN,

I am writing this letter after having just finished reading a copy of the script to the United Artist film *Cruising*. I feel physically ill and very angry.

The movie is about a murderer who stabs gay men to death while having sex with them, then cuts off their penis' and stuffs them into their mouths. The police send rookie Steve Burns (Al Pacino) undercover into New York's gay neighborhood. The film winds its way through leather bars, the morgue, peepshows, bloody deaths, and cruising parks. As Burns becomes more submerged in gay life, he withdraws from his woman lover. Only after he has tracked down and murdered the killer does Burns reunite with his lover.

Cruising is more than Hollywood's typical stereotyped view of queers. This movie makes explicit the underlying hatred and violence that we, as gay and lesbian people, have always found in cinematic, literary and other portrayals of our lives just as the increasing violence against women in advertising, mass media, and pornography depicts the hatred implicit to sexism in such a manner as to encourage its continuation. Recently, we have seen the appearance of movies, such as *Warriors*, that led directly to violence. Like anti-semitic journalism and cartoons of Nazi Germany, this propaganda is a threat to our lives.

Cruising ends with the police planning to cover-up Burns' execution of the murderer as justifiable homicide, taking this movie beyond simple prejudice to glorify, condone, and encourage violence against lesbians and gay men. All the relationships shown between gay men, those that work and those that don't, end in murder. The script instructs that the visual image of gay men cruising outside should resemble ghosts, a further connection between queerness and death. When Burns kills the murderer, and, thus, his own homosexuality, the script reads:

"He's done his job. He's made his choice, and he's a civilized member of society. He's released."

Director William Friedkin has extended the metaphor from his previous movie *The Exorcist* now to rid the world of the demon of homosexuality in this morality play that warns that heterosexuality is, literally, the only way to live. This is not a movie about a gay killer nor about a killer of gay men. *Cruising* is a declaration to annihilate gayness.

By focusing on the fringe of the sexual fringe, gay men into leather and S & M, this film works to confirm and incite the worst fears of those who hate us while attempting to divert us from the issue of violence. How each of us feel individually about leather or, even, about cruising is separate from this attack on all our lives. Queer bashers, after all, are not choosy. And reliable rumor has it that United Artists will release a movie called *Windows* about a lesbian who falls in love with a straight woman and hires a gang of men to beat her up so that she will hate men and.... well, you get the picture. Together we face the beginning of a vicious and sophisticated backlash.

On February 15, 1980 *Cruising* will open in 600 theatres nationwide. What can we do about this homophobic movie that instructs men who fear homosexuality to rid themselves of that fear by killing love for men in themselves and by killing those living symbols of homosexuality and lesbianism, us? What can we do about a death threat?

Recently, I joined a group of people in a broad coalition, Stop the Movie *Cruising*, and have heard many opinions about protest strategies. People have pointed out that freedom of speech does not include the right to incite riot or murder, as in the example of shouting fire in a crowded theatre, and have suggested legal action to prevent the film from opening. Other folks have pointed out if these people have the First Amendment right to make this film then we have the right to protest through pickets, demonstrations, civil disobedience, and boycotting the film and, possibly, all TransAmerica subsidiaries. I hope you will join in the process of deciding on strategy and protesting this movie. This movie is in no way a blessing, but, like the Briggs Initiative, it is an attack we are capable of turning around and using as an opportunity to educate about homophobia and violence against gay and lesbian people.

I hope you get a chance to read the script as it passes from hand to hand. And I hope you join in stopping the movie *Cruising* from replacing the silence about the violence we fear and face everyday in our lives with a sensationalized attack that justifies and calls for a continuation of that very violence. I think that we must unite to stop the movie *Cruising* from making money in order to show that we will not permit the truth of the violence against us to be exploited for profit and in order to show that we can effectively fight back against these attacks against our lives and the lives of the people we love.

Sincerely,

Larry Goldfarb
San Jose, CA

cambridge women's center

Dear Friends,

1980 will mark the Women's Center's eighth birthday, making it one of the two oldest women's centers in the U.S. Over the years the Center has continued to operate due to the countless efforts of hundreds of women who have invested time, energy and money. We want to thank you all because without this support we literally could not have a women's center!

The Center was started eight years ago so that a great variety of work for women for women could take place. There are currently 15 projects at the Center, including Greater Boston Rape Crisis Center, Women's School, Introduction to the Women's Movement, Working on Wife Abuse, Emotional Counseling and a Women's Library. Affiliated groups include Battered Women's Discussion Groups, Safehouse Project and the Coalition to Stop Institutional Violence. In addition, the Center has groups specifically for gay women including Lesbian Liberation, Lesbian Mothers, and LUNA (Lesbians United for Non-Nuclear Action). The Center has also been involved in many demonstrations about women's issues, has publicized many workers' strikes, boycotts and legal cases in which women have been oppressed, and has offered organizational help to numerous other women's groups in the community. Other services include referral listings for women covering housing, jobs, medical, legal, educational, cultural, sports and welfare information. The Center has never charged a membership fee because we feel that all women, regardless of their financial situations, should be welcome here.

From the beginning, the Center has wanted to be as self-supporting as possible. We do not want to have to depend on money from foundations, corporations or the government for two major reasons. First, we do not want to be in a position whereby one of these funding sources could attempt to exert pressure on us to compromise our stance on any women's issues. Secondly, we do not want to be faced with closing the Center should funding from any of these sources suddenly cease. For example, just two years ago, we had five full-time CETA employees at the Center and now we only have one and a half positions and have been warned of possible further cutbacks to come. This has been a real blow to the Center because CETA has funded most of our paid staff since 1975. For these reasons we have begun turning to the Women's Community of Greater Boston for help.

It currently costs \$1,834 per month to operate the Center. When thinking about giving a donation, could you please keep these expenses in mind: \$3 will pay for a month's water; \$6 for one month's office supplies; \$9 for one month's household supplies; \$16 for one month's gas bill; \$34 for one month's phone bill; \$100 for one month's heat. Every dollar you contribute will make a difference and all donations are tax deductible.

Let's join to celebrate the Center's eighth birthday, January 21st. The Center needs your help. Please give generously of your money, time and energy whenever and wherever you can. INVEST IN YOUR OWN FUTURE — INVEST IN WOMEN!

Jean Rioux
Projects and Staff
The Women's Center
46 Pleasant Street
Cambridge, MA 02139

victims

Dear GCN,

We have yet to learn from our own mistakes. History has proven to us that most harassment we experience is initiated by the police and that leading 'information' to the police about "victimless crimes" emanating from the gay community only leads to scandalous trouble for us. We have also seen that being actively and vocally critical of the police dept. and government agencies brings us a little closer to guaranteeing our own safety.

The straight press stinks of drug-running, sex-ring organizing, mass-murderers and someone in our diverse community is going to be hurt, scandalized and/or imprisoned. It can happen to any of us. No one is immune. For police purposes, one of us will do as well as another. I am appealing to everyone in the community to be aware of how the press handles the developing police investigations of their favorite theme: "gay men as murderers."

The police spend a disproportionate amount of time solving the horrible "crime" of men having sex in public places. For show, the police "solve" one or two token "crimes against gay people," the mayor appoints a liaison, and suddenly everyone in the community, including the press, shuts up and cooperates.

To initiate any changes, we must remain critical of the police, press, and judicial system during cases involving members of our community. If we remain silent with the attitude that it could never happen to us, nothing will change. We will always be the *perfect victims*.

Shannon Austin
Boston, MA

first night

Dear GCN,

For the second year in a row, at the prompting of Peter Payack, Poetry Chairman of First Night, the Corporation has generously granted some \$250.00 or more for the putting on of a "Lesbian and Gay Male Poetry Reading." And for the second year in a row, that event has been a smashing success, regarded by many of the twelve poets who have read from their works to often "showstopping" laughter and applause as indeed the *premiere* event of its kind in this city. We have had "standing room only" crowds—in both the Arlington Street Church, where the event was held last year, and in the Boston Architectural Center, with a larger space, where it was held this New Year's Eve. For the Corporation's contribution to this success, I would like to extend to it our gratitude.

A problem arose this year, however. Peter Payack delivered over to the Corporation — which was then to have passed it on to the *Boston Globe* for inclusion in their "Calendar" of First Night Events — the information that there were to be two readings: first, a "Progressive Poetry" reading, from 7-9, and then a "Lesbian and Gay Male Poetry" reading, from 9-11, both to take place in the Architectural Center. The *Globe* reported merely that there would be "Progressive Poetry Readings" from 7-11. In other words, the news of our event got *buried*.

It doesn't much concern me what happened here: was the corporation "sensitive" to the Center's "reputation"? Fearful of hostile responses directed to the Corporation itself? And the issue is not one of getting the "news" out. For that, gay people have long ago learned to rely on their own media: the *Gay Community News*, which dedicated its cover and centerfold to the reading a week before it; WCAS's "Closet Space," WBUR's "Gay Way." The issue is one of visibility. We are flattered that the Corporation should have thought of the reading as "progressive," but we are not so happy that in the process of being so regarded, it has seemed necessary to make us once again — what we have so often with disastrous consequences been in the past — a shadow people. *Killing* a mention of the "Lesbian and Gay Male Poetry Reading" in the press bears only one interpretation — that it is not all right to be "gay."

The "draw" being what it is for the "Lesbian and Gay Male Poetry Reading," the Corporation it seems to me would be better occupied in providing it with *more* press coverage — than with a "cover," which Boston's proud lesbian and gay male community does not want or need. If I am dismayed by this sequestering of the "good news," I'd like to thank Peter Payack again, whose inspiration our reading was and who has done much to make it a reality, and to hope the good feelings First Night has helped generate in this community may find a way to surface again next year.

Respectfully,

Rudy Kikel
Co-ordinator,
"Lesbian and Gay Male
Poetry Reading"
Boston, MA

odyssey into publishing

Dear Dear GCN,

Allow me to use your pages to thank Nancy Walker for her extraordinary writings in the "Odyssey of a Unicorn" column.

I shall leave a critique of them to a more eloquent individual. My personal delight could perhaps best be expressed by my desire to read more of her prose, and to be able to share it with others.

Nancy, how about compiling all of what you wrote and publishing it in a book form? In case you fear you might have some difficulty having it published, I suggest you finance the publication yourself with pre-subscription orders. I dare to claim there are hundreds of your faithful readers who would be delighted to order a copy of your publication in advance. A multiple order you shall receive from me, as I see no better gift for my friends.

Thanks again and please consider this plea, for I'm confident I speak for many.

Ever Grateful Reader,

H.M.
New Bedford, MA

a movement of the heart

Dear People,

During a recent visit to one of Boston's gay bars, I was again slapped with the fact that as a gay community are perpetrating our own acts of discrimination. I am writing in protest of these "unwritten policies" which restrict the admittance of various segments of people from our bars.

Following a Sunday brunch with a few close friends, we decided to take advantage of some good music and a few drinks. Our group consisted of four men friends and, of all horrors, a woman friend. The men were most graciously allowed to enter, but our woman friend was asked for proof of age. She does not drive and does not possess a state liquor ID. Her other three ID's, one with a picture and date of birth, were therefore considered invalid. We have all seen it time and again: those of us who always get in hassle-free, and the women who must show numerous ID's. Why the bullshit? Since I party quite often with my women friends this problem is often encountered.

I have marched with these women for our/your civil rights at Kent State, New York City, San Francisco, and been physically assaulted with them following the Washington, DC March. They have been there when many of you haven't and then to be told they can't enter a gay bar is an insult. How dare you! How dare we demand an end to discrimination against us and then so easily continue the practice! Can we so easily turn away people that support us?

I pose the following questions to the community at large, without answers, because I'm at a loss. What are we afraid of? Are we so threatened to interact with a member of the opposite sex? Are our sexualities so fragile? I grant that some may enter our bars and be offensive or insulting, but shouldn't that be our basis for asking them to leave?

As Robin Tyler said following the DC March, "this is not a movement of crotch politics, it is a movement of the heart... to be free to love whom we choose and go where we please." Shouldn't this pertain to the straight community also? Opening our closet doors and being liberated doesn't mean just being able to dance at a gay bar with gay friends. If we're going to be free enough to go where we please, we must allow that freedom to all others.

In the same line of thought, we as a gay community continue our own discrimination in many of the straight bars. Specifically those that allow, can you believe it, allow us one night a week to be in their bars. How convenient to appease us with one night of partying. Have you ever danced with your lover at these bars on the "other" nights? Gay dollars seem to be good only during specific times and events.

I say wake up Boston gay community! Don't turn out those that are with us and let's get organized to fight those that are really against us, that keep us oppressed. I challenge the bar owners and employees to help in this fight against discrimination. Stop such blanket policies! For if we as bar-goers continue to be kept angry, we will have no alternative but to organize and refrain from going!

Thank you,

Arthur D. Shattuck
Brighton, MA

ADVERTISING MANAGER

GCN is looking for an Advertising Manager. Advertising experience as well as a commitment to the goal of eliminating the exploitation of women and men in advertising necessary. Please address inquiries and resumes to Richard Burns, GCN, 22 Bromfield Street, Boston, MA 02108

NEWS EDITOR

Gay Community News is accepting applications for the position of News Editor. News writing and editing skills needed as well as a commitment to feminism and social change. Opening March 1. Please send resume to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

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



Michael Thompson photo

The arson squad of the Boston Fire Department is investigating the cause of a fire which destroyed this building at the corner of Dorchester Ave. and Fuller St. in Dorchester (MA). Three people have lost their clothing, possessions, and their home as a result of the fire, and for one of them, GCN Art Intern Jennie Ruiz, it was the second time in two months that such a disaster occurred. The fire, which broke out on the night of Jan. 5, has been termed "of suspicious origin."

Kennedy

Continued from Page 1

neddy has not been outspoken on this issue." Brydon specifically cited the need for Kennedy to co-sponsor the Senate gay rights bill authored by Paul Tsongas (S-2081) which would amend the Civil Rights Act of 1964 by adding the phrase "sexual orientation" to the provision on equal employment opportunities.

According to Kennedy campaign spokesperson Susan Estrich, possible co-sponsorship of

the bill by Kennedy is "up in the air."

Steven Endean, Executive Director of the Gay Rights National Lobby, described Kennedy's position as "pretty damn favorable . . . a clear, loud statement." Although Endean could not predict what impact Kennedy's declaration would have on the passage of proposed gay rights legislation, he commented that the announcement "adds to the cumulative progress that's been made." A major obstacle for gay rights, according to Endean, has been that "the issue has not been taken horribly seriously yet." He believes that Kennedy's status as a "very credible liberal" would make it easier for other previously silent liberals to support gay rights. He cited Rep. Robert F. Drinan (D-MA) as one example.

According to NGTF, Kennedy's commitments were substantially the same as pledges made by California Gov. Jerry Brown at a gay rights fundraiser in Washington last November. The Kennedy and Brown pledges make it virtually certain that the Democratic convention will debate a gay rights resolution. Efforts to pass a similar plank in 1972 and 1976 were killed in committee.

D.C. Attorney Indicted on Youths' Sodomy Allegations

Compiled by Bennett Klein

WASHINGTON, DC — Roger Moore, a 31-year old Washington lawyer, has been indicted on five counts of sodomy with two minors by an Arlington County [VA] grand jury. The acts allegedly took place between Aug. 16 and Oct. 30 at Moore's Arlington home. Moore entered a plea of innocent at an arraignment in Arlington Circuit Court on Dec. 27. The trial is set for March 11.

The D.C. Bar Association has requested an investigation of Moore by a three-judge disciplinary panel of the Board of Profes-

sional Responsibility, an arm of the D.C. Court of Appeals. The investigation could lead to the suspension of Moore's license to practice law. According to a spokesperson for the Bar Association, Moore has been notified of the complaint against him and his response to the panel's findings is pending. After hearing Moore's response, the panel can either reprimand him or refer the case to the Court of Appeals. Only the court can disbar or publicly censure a lawyer.

According to a report in the Washington Post, the police in-

vestigation began last November after Moore reported a burglary at his home. A 16-year-old youth was apprehended near Moore's home and charged with the burglary, according to Arlington Police spokesperson Tom Bell. The youth reported having had sex with Moore at his home on four occasions. The youth also accused Moore of giving him valium, marijuana, liquor and money, according to a police affidavit filed in Arlington Circuit Court. The burglary charge was dropped after Moore refused to testify, citing his Fifth Amendment right to protection against self-incrimination.

The police affidavit also reported that a second youth, age 15, was questioned and made similar allegations about Moore. The youth allegedly went to Moore's home last August to mow the lawn and subsequently had sex at the lawyer's suggestion. The youth also reported engaging in sex with the lawyer at his office.

Corporal Madden of the Arlington Police told GCN that the scope of the investigation was widening, but he refused to elaborate further. When asked if the case had broadened beyond the original two youths involved, Madden said, "I would say that sounds like a fair assumption, but I really wouldn't want to say anything more." Court records reveal that Moore had been a court-appointed attorney for the 15-year-old boy as well as a legal counsel for the 16-year-old youth.

Arlington Police searched Moore's home on Dec. 14, confiscating valium, child pornography magazines, a switchblade and other items according to the Washington Post. Investigations by police in both D.C. and Arlington are continuing. At this time no charges have been filed against Moore in D.C.

Moore, contacted by GCN, declined to comment on his case. His attorney, Thomas J. Harrigan of Arlington, said that there were inaccuracies in the coverage of the case by the Washington Post and the Washington Star. However, he refused to cite specific examples. Harrigan would not discuss the substance of his defense of Moore with GCN. He commented that "I don't have any doubt at all in my mind" that Moore will be proven innocent.

Attorney charges fabrication Boy Accuses Man in Sexual Assault Case

Compiled by Maida Tilchen

DENVER, CO — A 13-year old boy has accused a 23-year old man of sexual assault and of selling the sexual services of the boy to other men. The boy claims that he met the man, Robert D. Blackwell, a barber, in Blackwell's shop and that, over the course of several weeks, the boy visited the shop often. He continued to visit after Blackwell informed the boy that he was gay.

The boy now claims that Blackwell engaged him in acts of oral and anal sex, orgies, and in prostitution with other men. The boy further claims that he was taken to the Empire Bathhouse on several occasions. His allegation that a second man was involved resulted in a police search of several Denver bars and baths, but no such person was found.

Gerald Gerash, Blackwell's attorney, contends that the boy

fabricated his story. Gerash said the boy has admitted that he lied twice during police questioning; he has also admitted that his accusations were made after extensive questioning by his mother which included a whipping with a belt.

Gerash told GCN that Blackwell had been friendly with the boy's mother and that the three had been close. Blackwell said that the mother knew he was gay. According to Gerash, the boy's story includes such inconsistencies as his description of the Empire baths as having a bar and a lounge and a wall of glory holes, none of which exist. Berash feels that the boy fabricated this story based on information he had received from Blackwell about gay life. It is hoped that the police will now drop the prostitution charges. A hearing has been scheduled for Jan. 15.

Threats Alleged

Continued from Page 1

twelve debates have occurred. Tour stops have included Joplin, Missouri; Tuscaloosa, Alabama; Grand Forks, North Dakota; Tempe, Arizona; and San Luis Obispo, California. In addition to Briggs and Thompson, Voeller's opponents in the debates have been Barry Farber, former candidate for the mayor of New York City, and Dr. Harold Voth, a psychiatrist at the Menninger Foundation in Kansas.

Gays Support Chavis

Continued from Page 3

are indivisible. You can't take away the rights of any group without affecting the rights of all people."

Robert Basker has long been active in the struggle for black civil rights and gay rights. He was the founding president of Chicago's Mattachine Midwest, an early gay group, in 1965. In 1976, he founded the Dade County

Coalition for Humanistic Rights of Gays in Miami. He authored the ordinance that added sexual preference to Dade County's antidiscrimination laws. After the metro commission passed the ordinance in January, 1977, Anita Bryant launched the crusade that resulted in its repeal in June of that year. Basker eventually moved to San Francisco, where his children now live.

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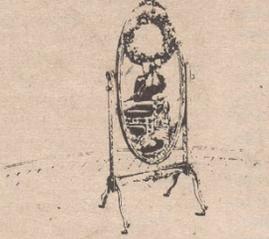
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Anti-Trust Suit Filed

Continued from Page 1

that women can make knowledgeable decisions related to their own health care. As Susan Griffin, one of the staffers at the center, has put it: "Ninety percent of what happens in a gynecologist's office women could do for themselves." Curtis also emphasized the need to make health care available at a reasonable cost.

According to Frosty Grey, the physicians in Tallahassee "... hadn't been particularly supportive of the clinic since it opened." However, the interview with Curtis widened the already existing gap by pointing up not only the difference in fees between the clinic and private doctors, but also by accentuating the difference in beliefs around knowledge sharing and consumer control of health care.

The response to the interview was immediate, with one of the clinic's two doctors quitting the day after the interview appeared. The second doctor quit within two

months. When the clinic was unable to replace the doctors with other area physicians, the clinic staff began to suspect a boycott. According to Grey, some of the doctors who were approached about working at the clinic stated that they were under pressure by their colleagues to refuse. For some physicians, staff privileges at the local hospital were threatened if they chose to work at the clinic. As a consequence, the feminists were forced to recruit doctors from outside of Tallahassee and fly them in — often from over 150 miles away.

The physicians' public position on leaving was that the clinic's use of paid advertisement was unethical. According to Grey, the doctors later dropped this line, instead insisting that the clinic provided inadequate after-care. An investigation by the State Board of Medical Examiners failed to substantiate the charge.

Grey maintains that while the use of the out-of-town physicians

is unwieldy, the clinic still provides more than adequate health care. As evidence she cites a complication rate on abortions of one to two percent while the national rate is around three to five percent. The other services offered at the clinic are run either by Nurse Practitioners or by lay women staffers.

Some feminists involved in the women's health movement see a pattern of harassment as other FWHCs are attacked in various ways. In Chico, California, the FWHC suffers a problem similar to Tallahassee, with physicians refusing to work at the clinic. In other instances, women active in the self-help movement have been arrested on trumped-up charges. Some clinics have had to submit to restrictive regulations which are selectively enforced.

Grey, however, points out some positive aspects of the ordeal. She feels that these instances have a tendency to unite the FWHCs nationwide and to provide a forum through which their philosophy can be relayed to the general public.

Arrest Complicates Complex Appleby Case

Continued from Page 1

the Commonwealth. At the end of December, Justice Braucher cursorily denied both motions.

From the time of his initial arrest, Appleby has been subject to massive publicity in Springfield and surrounding areas. He has sought on three occasions to get his trial site changed. A Hampshire County attorney has expressed interest in taking Appleby's case if the Court will move it from Springfield to Northampton. All three requests have been denied.

Asst. D.A. for Hampden County Diane Dillon is eager to press the outstanding indictments against Appleby. The state's case of kidnapping, rape and assault will be based primarily on the testimony of the alleged victim, John Joseph Doyle of New York City.

Doyle was a friend of Appleby's last S&M lover, James Carrie Junkin (Cromer's successor, after Steven ran away). Appleby met Doyle through the New York City leather scene. Appleby has identified himself as part of the "Leather Fraternity." Appleby maintains that Doyle and Junkin were close friends and that they set him up on these charges for their own reasons. Dillon told GCN that Junkin will not be called as a state witness in the forthcoming proceedings. It is likely that Steven Cromer will be called again as a state witness.

As GCN goes to press, Appleby remains in custody in the Whatcom County (WA) Sheriff's Jail. A representative of the Sheriff's office told GCN: "We are being besieged by the press who are interested in Mr. Appleby."

Did You See?

Homosexuals at the Border

The following editorial was published by the New York Times on Jan. 4, 1980.

One arm of the Justice Department, the Office of Legal Counsel, has just informed another, the Immigration and Naturalization Service, that the law barring homosexual aliens from the United States must be enforced. The law has been in limbo since last summer when the Public Health Service said it no longer could, or would, examine suspected homosexuals and certify whether they suffered from what Congress has declared to be a disease. According to the memo, the law can be administered without the help of Federal doctors — and since it can, it must.

This view of the statute may be reasonable on an interim basis, but it does not go far enough. The Government's power to deal with aliens is virtually limitless, as Iranian students learned last week from a panel of the United States Court of Appeals in Washington. But there is a big difference between power and its wise exercise. The Administration should seek the repeal of the homosexual law.

And, considering the Immigration Service's manifold responsibilities, until Congress acts the Justice Department really does not need to go all out to enforce it.

The law is a characteristically restrictive section of the 1952 McCarran-Walter Immigration Act, involving crude intrusions into the private lives of foreign nationals. The medical profession has, increasingly, disputed Congress's view that an unconventional sexual preference is a sickness. We hope the special commission now studying the immigration laws will urge Congress to make changes that reflect both medical opinion and the public's growing tolerance and sense of fairness concerning homosexuals.

Meanwhile, the Justice Department needs to write careful rules for immigration officers, to guard against being either arbitrary or overzealous. Congress has commanded the exclusion of alien homosexuals — but the Justice Department still sets priorities. We assume the department has more important business, even at the nation's borders, than to get tough with such marginal hazards.



Anti-Abortion Measure Killed

Continued from Page 1

from all the lawyers present, at which time half a dozen lawyers, representing such groups as the National Lawyers Guild, the American Civil Liberties Union, the Women's Law Project and the National Organization of Women, reiterated Albert's unexpected opinion.

Other testimony came from Babette Josephs, coordinator of the Pennsylvania chapter of the National Abortion Rights Action League (NARAL). She told the committee that the bill would deprive families of the privacy to make a difficult decision (an opinion later echoed by a doctor and a social service worker), assumed that abortion providers are irresponsible, overstated the health risks that an abortion entails, and complicates a decision-making process already difficult and usually well-considered.

The Philadelphia Lesbian and

Gay Task Force issued a formal statement opposing the bill. Kay Whitlock, a member of the Board of Directors of the National Gay Task Force, told the Philadelphia *Gay News* that this is an issue for lesbians and gay men because "the same people who are trying to take away the right to abortion are trying to take away every other human right in society. Everyone must know that the right to control your own bodies directly applies to the right to be a lesbian or gay male."

A large number of reproductive rights groups and progressive organizations allied themselves against the bill within a month's time, and "Right to Life" groups were strangely invisible. Petitioning against the bill took place, councilpeople were flooded with calls, testimony was coordinated, and a rally took place on the day of the hearings. In addition to NARAL and the legal rights

organizations, the *ad hoc* coalition included Planned Parenthood, other service providers, and the Philadelphia Reproductive Rights Coalition, an affiliate of the nationwide Reproductive Rights National Network (R2N2).

"This came right after Abortion Rights Action Week" said Jane Reitzes, a coalition member, "and the experience all the groups got from working together on Abortion Rights Action Week proved invaluable for responding to this City Council threat."

This mobilization, along with the "unconstitutional" scope of the bill and the absence of right wing pressure clearly spelled its defeat. It still seems possible that a tightened up version of the bill will be introduced into the new City Council, although the Council's composition becomes more liberal with the new session.



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"To be unaccepting of sign language is t

Over the past several years, there has been an increased awareness of deaf people within the gay and lesbian communities. Concerts, rallies and other special events are often interpreted for the hearing impaired. People are increasing their efforts to include the various groups such as hearing impaired and physically challenged which comprise our disparate community.

While many lesbians and gays have become vaguely aware of the presence of deaf people within our community, most of us have had no personal contact with deaf gays and know very little about this group. At the same time, there appears to be a desire within the gay community to know more. Hearing lesbians and gays are curious. Curious, because there are people who share an important common base with us yet who are different. They are part of a different culture and live in a world that most of us can only imagine.

Conversely, many lesbian/gay deaf want to be active members of the larger lesbian/gay community. They are willing to share their lives and their experiences with the lesbian/gay hearing world. As part of these efforts, several members of the deaf community gave generously of their time in sharing information, experiences and perceptions for this article. Nancy Becker, Jim Sullivan and Sam Feliciano all were interviewed. Kim Schive was a constant resource and contributed much information. Two persons interpreted these interviews, Aileen O'Neill and Ed Blaney. I also received information from Vicki Gabriner, who did additional interviews with Nancy Becker and Susan Freundlich. Finally, Chris Womendez and John O. A. Nunier were generous in providing their knowledge and experience.

To understand the whole, one has to understand the components. In order to understand what it is to be a deaf lesbian or gay, it is first necessary to come to some understanding of what it is to be a deaf person.

According to the Massachusetts Office of Deafness (MOD), there are approximately 335,000 hearing impaired people within the Commonwealth. Of this number, approximately 39,000 persons are deaf, and the rest are hard of hearing. However, these figures are a bit slippery since the definitions of deafness and hard of hearing may vary depending upon who is defining these terms. Probably for the sake of inclusiveness, MOD defines "deaf" in one of its pamphlets as "Any person of any age who cannot hear and understand speech through the ear alone." The phrase "deaf and dumb" is an old one which carries a negative connotation and is inaccurate as well. "Dumb" or "mute" implies "stupid" to most people. Also, most deaf people do speak, although speech is rarely their preferred method of communication. Therefore, "deaf" is a more accurate description.

Deaf people arrange their lives a little differently from hearing people. For example, deaf people rearrange their physical environment to suit their needs to rely on visual cues. Deaf people usually live without many of the accoutrements so common to a hearing person's life. Radio is out entirely. They rarely watch television, although there is a movement, presently in its early stages, to make television programming accessible to the hearing impaired. Portions of a few non-prime time news shows are signed for the hearing impaired. Some shows are being captioned (akin to subtitling). At present, two of the major national networks are providing limited "closed" captioning. "Closed" captions appears on the television screen only if the viewer buys a special converter. (Open captioning has been resisted because it is considered too distracting to hearing people). For the deaf, seeing a movie is a rare event, although this too is changing, and more films are being captioned. Unfortunately, it is safe to say that it will be a while before captioned films are shown in commercial theatres.

Some deaf people do have a telephone although it is not a voice phone but a teletype, called a TTY. A TTY allows the transmission of messages via the telephone system which are received in written form. A deaf person's signalling system for such things as telephone, doorbell and alarm clock is usually reworked so that it is visual. Thus, "ringing" the doorbell may cause the lights to flash on and off. Some people also own "hearing ear dogs" who get their owner's attention when somebody is at the door, or the phone is ringing, etc. However, this causes many additional expenses for deaf people. TTYs are expensive, and a long distance phone call takes longer to complete than conventional calls, thus making them even more expensive. In addition, since many places don't have TTYs the deaf must appear in person to do things hearing people do as a matter of course over the phone, thus adding travelling expenses to the deaf person's budget. When a deaf person needs an interpreter, she/he often has to pay out of her own pocket. These are only a few of the examples which could be cited, but what it all really adds up to is that one can end up quite literally paying the price for being deaf.

Being deaf doesn't imply silence. Some deaf people are aware of many sounds within the environment. However, these sounds may be too muted, muffled or distorted to convey the same meaning as they do to hearing persons. In fact, sometimes deaf people will wear hearing aids. Says Nancy Becker: "I have a hearing aid and I use it when I'm at the movies, a concert or when I'm with hearing friends. It's for sound awareness, so that I will know when somebody is angry or laughing. But most of the time I don't use one because I'm around other deaf people and because I accept myself as a deaf person."

Thus, the amount and quality of sound heard varies from deaf person to person, but they don't usually live in a world of total silence. Deaf people also learn to recognize sounds differently from hearing people. Deaf persons become sensitized to using other cues. A deaf person might recognize a particular song because of its unique pattern of vibrations, for example.

ASL (American Sign Language or Ameslan) is the first

and preferred language for most deaf adults. It is a complex language and lends itself well to artistic creation. As Susan Freundlich (see *GCN*, Vol. 7, No. 6) points out, ASL has its own syntax and grammatical structure, its own idioms, etc.

Because it is a visual language, Ameslan utilizes many of the cues which hearing people ignore. The signs themselves form the basis for the language, but there are probably fewer signs than English words (i.e. one sign may be used to represent several English words). Visual cues such as facial expression and body language are used to create finer gradations of meaning.

Being deaf in a society which relies mainly on speech and hearing means having to deal with problems in communication. However the communication difficulties do not originate with the deaf person alone but also because of those around her/him. For example, when deaf people are communicating among themselves, or when they are with hearing people fluent in Ameslan, they experience no communication barrier. It is when the deaf find themselves in situations which are inflexible that the major problem exists, and it is this inflexibility which must be eliminated. To date, it has been the deaf who have made the sacrifices, the concessions. It is now time for hearing people to share the work it takes to communicate.

Deaf people have devoted a major portion of their life's energy to enhancing communication. Most deaf persons do speak because most went to schools where learning to speak was the main thrust of the curriculum. However, clearness of speech, ability to lip read, grasp of the English language all seem to be more dependent on the age of onset of the hearing loss than on school training. A person who became deaf as an adult has a tremendous advantage over somebody who became deaf pre-lingually. A person who has heard sounds, learned grammatical structure and developed vocabulary will be able to speak, read lips and read the written word more successfully than people who were born deaf, or who became deaf at an early age. These people must try to learn to produce sounds they have never heard in an order which they may only vaguely understand. For these people, English is not their native language, Ameslan is. In their case, even the written word may be difficult to understand.

There is a group of deaf people who have grown up hearing but have since become deaf. Their pride in identifying themselves as deaf people is some measure of the advances that deaf people are making in developing a sense of self-esteem in a hearing society. This group may have some parallels in gay culture where lesbians and gays could pass as straight but choose instead to be out.

The development of pride and a sense of self-esteem is an accomplishment of some note for deaf people. This is because deaf people traditionally have been exposed to a society and an educational system which has been oppressive. This system has often left them feeling stupid and isolated.

Most of the deaf people interviewed speak of the emphasis which their schools placed on oralism (learning to talk) and how that affected their lives. Deaf people point out that the schools' resistance to allowing them or their families to sign left them without a language for the early portion of their lives. Much of what is learned in early childhood and is missed by the child without a language.

The schools' insistence on learning to speak, above all else, affected all phases of the deaf child's life. It effected school life and home life. On school life, says Becker: "I went to an oral school for 14 years where no signing was allowed. We had different subjects, such as history, geography, math, etc. In math class, we were supposed to learn math but it would always turn into a speech lesson. If I happened to pronounce something wrong during math class, the teacher would say forget about the math. Go back and start concentrating on speech. (. . . In addition, even though we spent time learning



Jim Sullivan and Nancy Becker



(l to r) Jim Sullivan, Nancy Becker, Kim Schive, Sam Feliciano

Reaching to Deaf

By Chris Guil

to pronounce words, we never really knew what they meant and so never used them . . .). That affected my education. If it weren't for this oral education, my English and my vocabulary would be better, bigger."

Says Jim Sullivan: "As a kid, I wanted to learn sign language. In school they didn't let us use sign language and I really have very poorly developed language skills as a result. We spent all our time on learning to lip read. It didn't mean much to me (I often couldn't understand) and I thought it was boring. I spent a lot of time just looking around the room because I was so bored."

Both Sullivan and Becker could only use sign language outside of the presence of adults.

Sullivan: "As a child I learned a few home signs but I couldn't use them at school. However, when the kids were alone we would use sign which we had invented ourselves. But if you used sign and the teacher saw you, you would be punished."

Becker recalls similar experiences: "I was about eight years old when I learned to sign. I learned it at school from the children of deaf parents. But we were not allowed to sign in school so we had to sneak signs. I remember one time, I was talking with friends outside the school building and we were signing. The principal caught me and hit me."

Both Becker and Sullivan further maintain that all this emphasis on oralism had a profound negative effect on their education and on their language skills as adults. Both of them hold that their vocabulary could be broader and that they could be much more aware of things that are going on in the world had they had the benefit of signing and thus communicating fully with other children and adults.

The lack of language also cut them off from their families, and again, the educational system plays its part. Becker explains: "I went to a strictly oral school for 14 years. The school continually told my mother that oralism, that learning to speak, was the best thing for a deaf person. She was told that sign language was simply gestures, that it made deaf people look like monkeys and that it was the worst thing you could allow your child to do. One time, I asked my mother, 'Why don't you learn sign language?' My mother said, 'No, you have beautiful speech, and you can lip read. We don't need to sign.' 'But it would make communication much better,' I said. She said, 'No, no, we don't have to do that.' She's been brainwashed and this affects my present relationship with my family. For example, I go home maybe two or three times a year and I might talk to my father for 20 or 30 minutes or maybe two hours with my mother. But that's it, that's the extent of communication." Becker is grateful that she is able to speak well enough for most hearing people to understand her and that she is an expert lip-reader. Her mother worked hard to help her with speech lessons from the time she was very young. But she wishes her education had been better.

Sullivan echoes this sentiment while also describing the isolation he felt within his family as a child. "When I was small, we would all be sitting at the dinner table and everybody would be talking. I would be trying to talk to my mother, but if my brother wanted to say something, he would simply inter-

rupt and before I leave and interact

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Sam Feliciano

Coming Out Deaf Gays

Chris Guilfooy

rupt and my mother would divert her attention from me to him before I was finished speaking. Sometimes I would simply leave and go up to my room. It made me mad and affected my interactions with my family."

The failure of a strictly oral education seems massive. Learning to speak and to lip read are difficult and place the burden of communication on the deaf. As Becker indicated, there was an inordinate amount of school time invested in learning to pronounce words and this took time away from developing a true, working vocabulary. As a result, many words which hearing people use are unfamiliar to the deaf. Becker maintains that reading for comprehension would have been the best way to learn English. And comprehension could have been developed by having teachers fluent in ASL explaining things to the students. Secondly, as Jim Sullivan points out, there are groups of words which are identical in terms of lip movement. Words such as "ball," "Paul," "mall" or "men," "been" and "pen" fall into this category. Thus lip reading requires a certain amount of guesswork and an ability to figure out words from the context. Lip reading requires a great deal of concentration thus requiring much greater expenditure of energy by the deaf person than the hearing person. Interactions between hearing people who do not sign and deaf people therefore contain an inherent imbalance. Some environmental factors may also prevent effective lip reading. Moustaches, because they may obscure the upper ear, a hazard and poor lighting also is a problem. Finally, as Kim Schive notes, everybody speaks differently and accents may be difficult to decipher. She also states that some people simply do not move their upper lip when speaking, thus making it impossible for the deaf person to understand what is being said. All this means that lip reading can be an impossible task on many occasions.

Sign language is the most complete and efficient means for communicating with deaf people. In recognition of this Schive states: "To be unaccepting of sign language is to be unaccepting of deafness." Sign language is natural to deaf people; witness the deaf children's need to develop something on their own if they haven't already been taught. And yet because of early negative messages about sign language, deaf people have had to put vast amounts of energy into coming to grips with the positiveness of being a deaf person. Part of this is coming to grips with the isolation one feels from one's family while also attempting to deal with it in some effective manner. As an example, Becker cites a recent incident in her family: "One of my brothers was getting married and the first thing I told my father when I heard this was that I wanted an interpreter. I wanted to know what the rabbi was saying to my brother and his wife. At first, my father said, 'No, it's not your wedding.' I said, 'But dad, I'm his sister!' After working on it for weeks everybody finally accepted it and asked me to bring an interpreter with me. They just didn't understand about my life in the deaf community and about our needs."

Being deaf has also meant problems in information acquisition. Reading skills are often low due, in part, to the education which deaf people received. And, as explained above, the deaf have little access to other media. Becker says, "I have a hard time understanding what is going on politically.

Hearing people get information when it first comes out, but it might be weeks before deaf people hear about something."

Nancy Becker thinks that some deaf peoples' negative feelings about themselves can interfere when it comes time for deaf people to lobby for their rights. But deaf people are making inroads here as well. "There are many deaf people who are really good, smart people. But they don't know that. 'I'm deaf' means 'I'm stupid'. That's the notion that develops back in school when teachers continuously put us down. But we have lots of good people, it's just that they need encouragement."

At present, some of the political work being done in the deaf community centers around attempts to enforce laws such as section 504 of the Vocational Rehabilitation Act of 1973 which requires for providing interpreters. Without interpreters deaf people are cut off from many of the basic services to which hearing people are accustomed. The law also requires the expansion of TTY services so that deaf people can call local police and fire stations. Currently, however, very few public safety agencies have TTYs.

What all the preceding seems to boil down to is that, just as gayness is not simply a matter of whom you sleep with, deafness is not simply a matter of the inability to hear. It is much more complex than that, and when one is both deaf and lesbian or gay, it becomes more complex still. Deaf lesbians and gay men live in two worlds; they are part of two minorities. As members of the deaf community, they are part of a predominantly straight culture. As members of the gay community, they are members of a predominantly hearing culture. Because there are so few lesbian and gay deaf, it is not feasible to form a community on this basis alone — it would quite simply be too limiting. Instead, they must look to both the deaf and the gay communities to fulfill their needs while dealing with the fact that neither community offers them complete acceptance right now.

The pull that the deaf community has for deaf lesbians and gays comes from the common experiences which deaf people share around issues of communication and information acquisition. The bonds gay and lesbian deaf people maintain with the straight deaf community vary according to the individual, but the ties are there. They may take the form of belonging to a deaf club, doing political work (community activism) or merely maintaining individual friendships.

The problem that creeps in is that there is an atmosphere of conservatism within the straight deaf community. This conservatism extends to views on homosexuality, thus leaving the lesbian/gay deaf person in an untenable situation. The dilemma centers not so much on whether to associate with straight deaf, but on whether or not to come out. The difficulty arises because for many deaf people, information on homosexuality comes from their school days when teachers talked about it negatively. Says Sullivan: "The straight deaf community has little understanding of, or tolerance for, deaf gays. The deaf community is very limited because of the educational background which we share. The teachers in the deaf schools would put gays down, tell us it was bad. They made fun of gay people. . . . [As a result], gays don't like to go to straight deaf clubs because some straight people make fun of the gay people. This makes gay people feel uncomfortable about associating in straight clubs."

Becker's experience of deaf clubs is different from that of Sullivan. She emphasizes that she enjoys socializing in deaf clubs and also in gay bars.

Chris Womendez, a hearing woman with ties to the deaf community, points out, "There's a whole new generation of young deaf gays who are just coming out, just being introduced to feminism, just like there is in the gay culture. There's a whole movement, they're college people, people from the suburbs, they go to good schools and they're all young and just coming out, so they see things in a totally different way."

The experiences of Becker, Sullivan and Sam Feliciano seem to bear out Womendez's point. Says Becker: "As of right now, the people in the deaf gay community are out to one another but not in general to the straight community. In terms of numbers, it is such an overwhelming majority [straight to gay] so we have to provide mutual support, stay in touch with one another and provide reassurance. . . . But if someone in the straight deaf community asks: 'Are you gay?', I would usually answer truthfully. However, it also depends to an extent on who is asking. I'd judge the situation."

Sullivan states: "I think many gay deaf people are afraid to tell the straight people because they [can be] so narrow minded. They don't understand about deaf gay feelings, about being gay. . . . [Still, it depends], I associate with straight deaf people. I have a lot of straight deaf friends in the deaf club [but] I can't be open with them. A lot of people [just happen] to know about me, and that's fine. But some deaf people are very cold to me."

Says Feliciano: "I was really feminine when I was young, but my mother supported me. I'm really not that involved with the straight deaf, it often leads to trouble. However, I recently joined the bowling team. Everybody talks with me but we never talk about gay [issues]. Still [they surmise] and they accept me."

As Sullivan points out, the ideal is to be part of a gay community where communication is possible. While socializing with other lesbian/gay deaf is the ideal, this group is simply too small to completely accommodate its members (while the gay deaf emphasize the small size of the community, it is difficult to make any reliable statement about numbers for all the same reasons that it is difficult to estimate the number of hearing lesbians and gays).

Many of the gay men and lesbians within the deaf community are friends. However, one deaf man expressed the opinion that the lesbians were more politically active and thus

have less time to develop their friendships more completely.

The lesbian and gay deaf community is close-knit. To Becker, it is like a family, where people stay in touch and are supportive of one another. As new deaf people come into the community, they are welcomed and may quickly become involved in the group's activities.

Another facet of the lesbian/gay deaf community is that hearing people are sometimes considered to be a part of the community. These hearing people are individuals who are fluent in American Sign Language and who maintain strong personal ties to others within the community. In some instances they are a friend, a roommate or a lover (or some combination) to a deaf person(s). In other instances, they are lesbians or gays who are hearing but who grew up in a family where a parent or a sibling is deaf. These persons have maintained close ties to the deaf community and are accepted as members.

A deaf person's coming out process often seems to be first a matter of coming out to self, then to other gays, then the larger gay world and the straight deaf community and finally to family. Both Feliciano and Sullivan came out to gay life at an early age. Sullivan, for example, began going to gay bars when he was 18. Becker's coming out was slower. When she was at college, she knew who the gay people were and was friendly with them because she felt comfortable with them. However, she was not openly lesbian. When she became involved with a woman at college, somebody began sending threatening anonymous notes telling her she was sick and would lose her friends. Later, when she had graduated from college, she became involved with another woman who pointed out that lesbianism is a positive choice of lifestyle in spite of society's strictures against it. This woman also introduced her to women's music and other feminist material. This was a turning point for Becker as she gained access to information and ideas which had been hitherto unknown to her.

Becker's coming out in the lesbian feminist community has had an indirect effect on many women, both hearing and deaf. Becker worked extensively with Susan Freundlich in translating women's music into Ameslan, thus making the music available to the deaf and providing a valuable learning experience for hearing women. Becker describes the events and her reaction to them: "At first, when Susan asked me to help translate the songs into Ameslan, I didn't understand why it was important to do that. But, just the same, I helped. When I attended the concert, I was so overwhelmed by the feeling. It was all women and they touched each other, you know? Everybody was free. The front two rows was all deaf people. It was my world and Susan sang for us. It wasn't easy to understand, but I got the feeling. I'm very excited about Susan travelling with Holly Near. I want to see the program for the deaf community be successful. Really, the deaf community needs pushing, needs encouraging. They need to know that it's alright to be gay, to come out. They need to be able to feel free and proud and to know that they still are part of the gay community, regardless of their deafness."

For the deaf person, coming out to the family may be particularly difficult. While this is probably often true for hearing lesbians and gays, there is an added wrinkle for some deaf people. This centers on the lack of communication which they have felt in their families. The concomitant isolation and dearth of knowledge about their families prevents them from coming out. It is also a frustrating situation, since there is little chance to explain or communicate the more complex features of their lives. Feeling unable to fully explain and be supportive to, and supported by, one's family makes coming out a difficult and troublesome step. Nancy Becker sums up the fear: "If I told my family about myself, I'm afraid they would disown me. I can't afford that."

Continued on Page 12



Kim Schive and Sam Feliciano

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Odyssey of a Unicorn

Unicorn Meets M-O-U-S-E

By Nancy Walker

Another year, another decade . . . The seventies are dead, long live the '80s — for ten years, any way. Happy New Year to you all, and now, to return to the heat of summer in southern California. How's that for a warm-up? Now that the weather has turned so cold here in the Northeast, we would all, most likely, prefer to be somewhere else, basking in the sun, looking at the surf or better yet, looking at some other people looking at the surf.

The last thing I reported about our summer trip was our contact with the koala bear at the San Diego Zoo. From there, we headed north toward Anaheim, home of one of the world's mightiest tourist traps — Disney Land. I had made a mental, not (for once) written, itinerary of places to go and things to see on this, my first, and possibly only, cross-country trip. Ever since it opened, Disney Land had figured preeminently in my fantasies. I simply wanted to go there and see what was so special about the place. Naturally, when we got to California, my sother and I decided we would definitely hit Disney Land. Since we approached Anaheim at night, I couldn't really tell how vile the air was, but I could see that the place had a too-garishly lit look about it, and there was too much traffic for my peace of mind. I began to dread the coming day, which dawned hot and sticky, and showed the atmosphere to be filled with a ubiquitous poisonous cloud. My sister, to whom I

feel totally unrelated, lives somewhere in Anaheim, sufficient recommendation to have the town condemned.

I began to make unpleasant noises, liberally larding that portion of California with negative epithets. By the time we arrived at Disney Land, I was in a mood fit to kill. Nevertheless, I was duly impressed with the parking lots. The Disney Land parking facilities look large enough to have the entire city of Boston set down on them and still leave ample room for a moat and a drawbridge, and hiding space for Robin Hood and his Merry Men. It is astonishingly large, and even more astonishingly well-organized. All the attendants have smiles uniformly plastered on their tv-commercial-good-looking faces. They probably have to pass a screen test in order to work there. They are soooo polite and soooo pleasant and soooo plastic.

I was uncomfortable, both because of the extraordinary heat and the unreal atmosphere of the place. I felt awkward because I was an American. Most of the other tourists had the good sense to have come from some other country, or, if they were native-born Americans, they took the precaution of speaking with foreign accents so that they wouldn't be found out. And the crowds, the crowds were unbelievable. I have never seen so many people in one place at one time except for the Esplanade in Boston on the Fourth of July,

1976, and at that time I thought that we were literally going to be killed. I swore I'd never willingly get into such a fix again, and so I came to Disney Land, knowing it was the height of the tourist season, but still unsuspecting.

We had also made a very serious tactical error about which I learned, as one always learns such things, too late. We chose the wrong kind of admission option — a combination ticket which allowed for admission to the grounds themselves and provided for a guided tour, including a certain number of "attractions" at various prices. The guided tour was a total disaster. We were compelled to go on the attractions included in the tour instead of picking out what we wanted to see on our own, and at our own speed. We consequently waited what seemed endlessly agonized periods of time in micro-wave oven heat, just to get aboard silly little boats and watch phony pirates shoot phony guns at each other.

I was singularly bored with almost the entire proceeding. I had seen the best of the attractions at the World's Fair in New York in the early sixties, so the repeat performances did not move me, except to further imprecations. What I really wanted to do was get the hell out of there, but I had too much a sense of not wanting to "waste" my money, so I stayed to the bitter end of the tour, making mental notes, so that the madness

Continued on Page 11

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The Sensational, Shocking, Wonderful and Wacky Seventies

Friday, January 4
Hosted by Dick Clark and David Sheehan
Produced by the Dick Clark Company

By Eric E. Rofes

Few people of sound mind and critical perspective would use any of the adjectives Dick Clark uses to describe the past decade. If the seventies were sensational, this was due solely to an increasingly exploitative media. They were shocking only to those with their eyes closed during the sixties, and wonderful and wacky to absolutely no one. The sad truth is that the seventies were difficult — frustrating, frightening, disturbing — to the point of being endlessly boring. Only the ennuis of pneumonia could keep me home on a Friday night watching two hours of what Mr. American Bandstand considers to be the essence of the past decade.

And the stars were all there, flashed on the screen to remind us of those wonderful years: Farrah, Travolta, Archie Bunker, David

Bowie, Rhoda Morganstern ("Yes, it was a memorable decade.") In two hours we're guided through Watergate, "Woman's Lib" and the Carter years by such astute observers of the American scene as the Jeffersons, Hugh Hefner, and Barry Manilow. Perhaps one of the more insightful comments of the evening was Hefner's proud observation that "Women of the seventies did have something to say and *Playboy's* happy to back them." He then brings out Vicki, phi beta, worker for women's rights, and a *Playboy* center-spread. It takes twenty years of struggle to put an educated woman into a porno magazine. Now that's progress!

Perhaps the high point of the evening was Anita Bryant's first national television performance in recent years. Introduced as the woman whose "talent brought her fame in the sixties, and whose controversial views brought her into the public eye in the seventies; one of the decade's most talked-about people," Anita Bryant swept onto the stage and sang Carole King's "You've Got A Friend." After the applause, off

goes Anita, (no talking, no hell-fire) and after a few quick acts, the Village People in ripped shirts, leather, and hard hats grunted to the disco beat. An interesting pair to share the stage in our look at the seventies.

The unfortunate part of this whole fiasco was that the real issues of the seventies were entirely avoided. Perhaps the most dramatic aspect of the decade has been the rise in unemployment and inflation, while Dick Clark prefers to show us new jogging clothes and health foods. The rise of the KKK and the Nazis is too unpleasant, too real for his "fun" decade wind-up; perhaps roller skating and Kung-Fu are more important. And in a decade that saw the end of U.S. military action in Vietnam, Clark gives us nary a word of the event, preferring to make multiple jokes about Idi Amin and cohabitation.

Perhaps adjectives such as "silly," "superficial," "repressive" and "reactionary" would have been more suitable for Dick Clark's show. Should we have expected more from the man that made the fifties into bubble gum and Brylcreem?

Unicorn

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could be reported to you "folks back home."

The tour guide herself deserves some comment. She looked like she had just stepped out of an Ivory soap ad, all dressed in what should have been a riding habit. She had lovely red hair and her name was Kelly, and she marched us around (each of us wearing a lavender tag to identify us as her tour, rather than someone else's), with a military air, as if we were the new draftees and she the seasoned top sergeant. I didn't like her attitude, her outfit or her stiffness, but I thought the red hair was terrific. Everyone on the tour was tractable and obedient to a fault, except for a middle-aged English couple whom I found fascinating. They wound up next to us in one of our forced rides, and the wife, who was clearly the dominant member of the pair, never stopped talking for a minute. Either she was picking at her bedraggled spouse, making harshly critical comments about the ride (in which I fully concurred, silently), or trying to wheedle something for nothing. She tried to get us to give them a free ride to San Francisco, once she had ascertained that we had a car. She was not the least bit shy, and I thought, "no wonder the British have survived." But, of course, I cannot make any valid generalizations from having observed one couple for a short period of time. I found her rather amusing, and was glad to be rid of her at the same time.

As the heat of the day began to dissipate, the evening crowd started to arrive. There was never a time when the mob got sufficiently thin for us really to explore the grounds at our leisure, though I must say, in all fairness, that everything in Disney Land is laid out with the same extraordinary efficiency that is evident in the parking lots. You really can't get lost there, even if you tend to get lost under ordinary circumstances. The ideal thing is to get lost *on the way* to Disney Land. Once you're there, it's too late.

At 11 p.m. there was an electric show, a parade of story book characters whose costumes and vehicles were all made up of electric lights (how does that grab you, energy conservationists??), followed by a gigantic fireworks display. After the fireworks, we were told that all this pomp and ceremony and conspicuous waste was to "honor America." I was disgusted. Though I do not feel the antipathy towards this country that many others feel, somehow, and I can't say exactly how, that conclusion to a day of wasted time, sweat and money was the final straw. To do honor to America by showing it at its commercial worst (best may be the same, I fear), at its most mechanical and least human, really got to me, and I swore I would "expose" Disney Land for the tourist trap ripoff that I think it is. Consider Disney Land so exposed. Don't go there, and if you feel an uncontrollable urge to do so, despite my warnings, don't take the guided tour; be your own guide, and seek out whatever might be of genuine interest to you.

There was one saving grace, of genuine interest to us. It was among the *free* attractions, a movie about America, which is projected on a 360 degree screen. It is outdated by at least 12 years, having been made in the sixties, but it is brilliantly done, and that film does much more to honor this nation than all the other brash and glittering extravaganzas put together. That was the single attraction at Disney Land that I would welcome the opportunity to see again. It simply showed some of the natural beauty of this country in all its vastness and variety.

We left Disney Land shortly before closing time, and continued on our way up the California coast toward Newhall (just north of Los Angeles), where my sother's Aunt Helen and Uncle John live in a house overlooking a deep gorge on the other side of which are magnificent mountains. Getting up there in the morning is unreal. So are Aunt Helen and Uncle John. They didn't want us

to leave. My sother has a way of gaining the undying affection of friend and relative alike. Her charm creates problems for us. We "camped" at Aunt Helen and Uncle John's for several days, while we explored such wonders as Universal Studios, where we learned how movies are made.

I liked the studios very much. I have been addicted to movies ever since I was a small child, so going to one of the studios and having a guide who knew countless anecdotes about the actors, actresses and films in general, made the unreal real for me, and showed me how easily props and tricks convince us that what we are seeing is what is happening, which, of course, is hardly ever the case.

When we were not using the car, we had it in the garage. Uncle John decided to "help" us, on the day we were to leave Newhall permanently, headed for Sequoia National Park. He backed the car out of the garage and into a wall. Right rear fender crunched. I was appalled. How he could do that, I still don't know. All he had to do, since the driveway was on a steep incline, was let poor Doodle Bug roll ever so gently, keeping his foot on the brake. After all, it's *his* driveway. He should know how to deal with it.

I was fit to be tied, but my sother made it plain that I was to laugh off the "dent" as if it were a mere nothing. I assure you, the dent was not a dent, it was a bashed in fender, and I considered it a major tragedy. My precious car was injured. I was upset by that fender so much (The whole car is falling apart. As it was, that fender had been taped onto the car with metallic tape for most of the trip, to keep it from falling off altogether) that about a month ago my sother and I went out to a friend's house in the suburbs where we could take the car inside and work on it, and we bolted the fender back onto the body and took out the "dent." I am as happy as a clam now. There's body putty on the fender, and it is not bashed in. The fact that it

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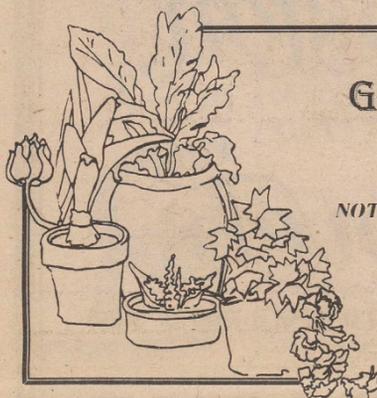
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GRAND OPENING

Deaf

Continued from page 9

Part of the difficulty in coming out centers around the discrimination some deaf gays have suffered within the gay hearing community. While deaf people may not have been personally discriminated against by other lesbians or gays, they may know other people who have been and, even more importantly, they are aware of how easily it can happen. This hardly makes them feel completely secure about coming out.

Several deaf people recounted instances of discrimination. One, a lesbian, described her difficulty in finding housing when she first moved to Boston. She was turned down by one household because of her deafness; the householders felt that they simply could not handle it. Because of the difficulty that this woman had in locating housing, she eventually ended up living with straight roommates who were able to accept her deafness but not her lesbianism. This incident also points up the double minority status which the deaf lesbian/gay finds her/himself in.

Sullivan also has encountered discrimination with the gay community. "There were three or four gay men at one of the bars who were always making fun of us over a nine month period. I felt like punching them, but I didn't want to get into a fight in the bar." Jim is especially concerned with the ripple effect that such discrimination seems to have. "One thing bothers me. Some hearing person will start making fun of the deaf people using sign language and that influences others to join in. It bothers me that some people have to listen to a leader. Why are they following like that? It's really wrong, but what can I do?"

Jim also cites the frustration of being judged as part of a group, rather than as an individual. "I remember I met one man whom I liked and spent some time with. This man's friends started telling him that deaf people are bad, and aren't worth the time. So the man started to avoid me. I'm an honest person. I know that some deaf behave badly toward hearing people. I don't accept that from deaf people either. But I told him that you can't blame all deaf people for the actions of a few. Some hearing are good, some are bad; some deaf are good, some are bad. It's the same principle."

While these instances are relatively isolated within the gay community, they do represent an attitude which still exists and continues to take its toll. It is probably the residue of the deaf person's experience with these episodes which leaves him/her with a distrust and fear of the hearing world.

There are also more subtle instances of prejudice within the gay and lesbian community which often go unnoticed. First, because they are unintentional and secondly because they occur within the context of the hearing world. We are geared towards accepting the status quo. For example, women's music was largely inaccessible to deaf women before Susan Freund-

lich and others began interpreting these events.

Now that concerts and rallies are being interpreted much more is open. However, these events are only periodic. Most events within the community are still hearing-oriented. This is especially true of smaller political groups. There is a genuine problem of outreach in terms of making meetings more accessible to certain groups such as the physically challenged and the deaf. Also, when these issues are considered, there often seem to be few solutions. In the instance of outreach for the deaf, there is often no way that a group could afford an interpreter at the standard rate of \$10.00/hour. However, there are certain things that can be done. For example, taking the time to try to find people who might be interested in joining a group who also are qualified to interpret. From there, some outreach could be done in terms of informing deaf people of the opportunities available within the group.

Also, there are some deaf people who are fluent lip readers, who still have difficulty within groups. Says one such woman: "One to one, I'm fine. But when there is a large group, say four or more people, it becomes too hard to follow. People often talk all at once and that's impossible. But also, the flow of conversation advances so rapidly from person to person, that by the time I look around the room and find the speaker, I've missed the crux of what they've said." Obviously, this difficulty cannot be entirely alleviated without an interpreter. However, being aware, looking at the deaf person, identifying the speaker before she begins, speaking slowly, all can make the job of lip reading easier for the deaf person.

One organization which has been founded by deaf lesbian/gays is the Rainbow Society. The Rainbow Society is a national organization which currently has 17 local chapters. This organization was formed four years ago in recognition of the difficulties which lesbian/gay deaf have in both the gay hearing and straight deaf communities. The major purpose of the organization is to provide a social outlet for lesbian and gay deaf outside of the bars. Hearing people who sign and wish to associate with deaf people are made welcome.

But most importantly they are providing a unique haven for deaf lesbians and gays. They are working alongside hearing lesbians and gays on issues of concern to all of us. Over the past few years the Rainbow Society has become a visible contingent at Lesbian/Gay Pride Marches throughout the country. One of the speakers at the rally following the National March on Washington was a deaf gay man. Last September the third annual National Gay Deaf Convention was held in Cleveland, Ohio. Deaf people are getting together locally and networking nationally. The fabric of this network will eventually develop to a point where it will provide ongoing opportunities for deaf and hearing gays to break down the barriers which have separated us.

While the establishment of local chapters of the Rainbow Society is a positive accomplishment, there are still many cities without such an organization. One such city is Boston. While the lesbian and gay deaf people who live in Boston see the need for such an organization, they feel its establishment is still a few years down the road.

Without a formal social and political group, deaf people in Boston have fewer options for meeting other lesbians and gays than do hearing people. For example, many hearing people within the lesbian and gay communities have been in the past or are currently involved in political work or organizations. This provides one avenue for expanding friendships and making other necessary contacts. There are also rap groups, socials, recreational groups, etc. which are run by lesbians and gays. These groups are usually without the services of an interpreter and are thus closed to the hearing impaired. Thus, the main avenue for meeting other lesbians and gays for many deaf people becomes the bars.

As with hearing people, a deaf person's experience with the bar scene differs depending upon whether one speaks with a man or a woman.

According to Nancy Becker, the bars have become better places for a deaf lesbian to go during the past several years. Says she: "When I first went to Somewhere [a local bar], I felt that it was a cold place. I didn't feel that gay women were welcoming me as a gay deaf person. In retrospect, it seems that hearing gay women needed more time to accept us as a part of them. It took a year, maybe a little more, for things to improve. Now, when I go into Somewhere, I feel warm. I say 'hi' to everybody. Some of the women already know finger spelling — how to say 'hi'. Some know how to sign 'do you want to dance', 'do you want a drink', things like that."

The men also have found more people to be accepting of deaf people. However, because of the differences between the men's and women's bars, the men find themselves in a different situation. For the men, meeting other men for sexual encounter in a bar is relatively easy because it involves formalized non-verbal behaviors. According to Sam Feliciano and Jim Sullivan, it is relatively easy for deaf men to cruise in the men's bars because so much of the initial communication, for Feliciano, is non-verbal, such as eye contact. However, after the initial meeting, there are sometimes problems when it comes time for conversation. For example, says Sullivan: "If an individual has never met a deaf person before, and they don't know anything about deaf speech, they might feel very uncomfortable. It becomes hard to communicate. So I always bring pencil and paper. I don't want to see that person get nervous. Writing usually makes them feel more relaxed."

But there are other times, Sullivan points out, when things do not work out for the deaf person. For example, "I might be cruising

Unicorn

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hasn't been repainted yet doesn't trouble me at all. Doodle Bug is no longer "suffering," so I am content.

Needless to say, we left Newhall feeling less than thrilled about the car, but very anxious to get to the Sequoia trees about which we had heard so much. We had to go inland from Newhall toward the center of the state, and we got to the park rather late in the day. One look at its magnificence convinced us that we should try to

find accommodations within the park in order to spend the following day there. We got accommodations — a cabin which had a wooden bottom and a canvas top and no heat. But it had bears, and just as we were going to sleep, teeth chattering, clinging together, I heard a horrendous noise and someone outside yelled, "It's a bear!" I could hear my heart pounding in unison with the thuds on the nearby cabin's door. It was a very restless night — to be followed by a day unequalled in

our lives for natural grandeur and physical peril. If you can be patient long enough, some future column will get us from the bear's clutches, all the way to San Francisco, where Unicorn and Sother meet up with Chinatown and the horrifying hills, not to mention some old friends (who had escaped from the GCN staff only to have us come out there to haunt them), and Pat Bond, the one and only, the STAR, brightly shining in her own quiet way in San Rafael.

somebody whom I really think is nice looking, and he'll be cruising back. Then, when we meet, and he realizes I'm deaf, he might say 'excuse me' and leave."

In the women's bars, on the other hand, there is a greater emphasis on verbal communication within the bar. Thus, initially at least, deaf women may find greater obstacles to meeting people than deaf men. As Becker has pointed out, however, people's consciousness has been raised and it is not as difficult as before. However, there still are times when people's fears about deafness create an uncomfortable situation. Says Becker: "[It's better now, but it still can be] difficult. Sometimes when I see a hearing person at the bar that I want to be friends with, it's real hard for me to get started, to take the first step. When someone approaches me at a bar, if I find the communication is hard, I just say 'Forget it'."

Both Sullivan and Becker speak of the fear that hearing people have of deaf people as one of the greatest obstacles to establishing friendship. "Deaf people who want to learn, who really want to progress want to have that kind of contact [i.e. friendships with hearing people]. Hearing people should not be afraid." They should be open to associating with the deaf. Deaf people are often skilled in making people feel comfortable. Says Sullivan "Sometimes people are really afraid, that's why I bring a pencil and paper. It makes the other person feel more comfortable. But deaf get really frustrated sometimes. People are afraid to communicate. People avoid them."

As part of the outreach effort,

individuals and organizations have held sign language classes. A number of institutions of higher learning now offer classes in Ameslan, including Northeastern University, which offers a full program to individuals who wish to become certified interpreters.

In addition, places such as D.E.A.F. Inc. in Allston also offer classes. More complete information on sign language classes may be had by calling the Massachusetts Office of Deafness at (617) 727-5106.

Both Chris Womendez and Aileen O'Neill have taught classes. Both of these women have ties within the lesbian/gay deaf community. Also, Jim Sullivan will offer his services in teaching a class, with the time and place to be announced.

All of the deaf with whom this writer spoke were unanimous on one thing. They all emphasized the need for hearing people who want to establish contact with deaf persons to learn sign language. Says Sullivan: "I have hearing friends in the gay bar, but not a crowd, I don't hang around with a crowd and go out. There's a big gap in terms of language between hearing and deaf. It makes hearing people feel uncomfortable, our lives simply do not match up." Says Becker: "If you want to be friends with deaf people, that's fine. But you have to learn how to sign and understand deaf problems and deaf people have to learn how to help you. It's not a one sided thing, it's mutually supportive."

Thus, when hearing people do not sign, it leaves people on both sides of the fence with no vehicle for sharing the more complex aspects of their personalities and

their lives. It also cuts deaf people off from large groups when people are not signing. Sullivan is also concerned that more people learn to sign in order to relieve some of the responsibility from the few who currently do. He feels that it is unfair for one person to have to do all the interpreting for him.

Deaf people, in general, are highly motivated to teach sign language to hearing people. Becker describes it as a mutual effort with the hearing person needing to be highly motivated to learn. It must also be remembered, however, that many deaf people teach sign language all day long. It is unfair to take a large share of a person's time without following through. One complaint is the amount of time spent teaching hearing people without these efforts coming to fruition. That is, people who learn sign language need to use it. Deaf people who open themselves up to hearing people leave themselves somewhat vulnerable in this way. As Kim Schive has explained, there is a constant imbalance of power. It is usually the hearing person who decides when communication will occur. Hearing people who know sign language can choose when to use it and when not to use it. If people neglect to sign in a deaf person's presence, whether intentionally or unintentionally, the deaf are excluded.

In addition, she notes, hearing people who know sign language have to be sensitive and sensible about the needs of the deaf. She points out that the hearing need to sign to one another when deaf people are around, even if they are not directly involved in the conversation. Deaf people have the

same right to overhear, to eavesdrop, as do hearing people. Further, if hearing people are talking, but not signing, the deaf person may not feel welcome to join. Signing only when the deaf are directly involved in a conversation can make them feel patronized and also, obligated to stay even if they find the conversation does not interest them.

The remarkable thing has been the strength and resilience which deaf people have displayed. Nancy Becker sums up the state of the art: "My feelings in the past

toward hearing people, are very different from what they are now. In the past I really hated hearing people, because of my bad experiences with them; how they treated me, how they made fun of me, and so forth. Until I met Susan, who taught me that all hearing people are not the same. It's taken me a long time to rid myself of the fear, you know, and the way I felt with my bad experiences with hearing people. I've rid myself pretty much of the hate in that respect. Now, I look at hearing people and deaf people equally."

Solution to GCN Crossword Puzzle

(Vol. 7, No. 23)

1	C	2	O	3	D	4	E		5	C	6	R	7	U	8	I	9	S	10	E
11	A	V	O	N					12	R	U	N	L	E	T					
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PERSONALS

MOUSIE MOUSIE WILDFLOWER
It was a lovely weekend,
But what else could it be —
When we are both together
Me with you, and you with me?
I love you exceedingly.
All my love, Porcupine.

UNO UNO UNO
By now we should be back... Isn't it crazy? Hoping as I write this that we will get to see you on the weekend. Doodle needs an operation.

GWM 40's NEW TO MANSFIELD
Area, enjoy good smoke, sincere masc friends, fishing, opera, music, arts, life, outdoors, honesty, humor, write GCN Box 176. (26)

GWF, 30 stable, warm & indep seeks stable GF 30-40 who enjoys life, for a sincere & honest friendship/relationship in No. VT or NH. GCN Box 177. (26)

D. Rantz of Somerville, have been trying to get in touch with you. Dennis of Beacon Hill. Please call. Keep trying. (25)

BEAR
It began with donuts on a plate
And grew into a long-term affair,
Now I'm your fox and you're my bear.
And it's our fifth anniversary date.
All my love and a big hug, Foxie. (25)

GWF prof 30's shy at parties, bars. Into nature, animals, especially horses, wish to meet women for friendship, horse fun, perhaps more. GCN Box 178. (30)

GWF 24, grad student seeks emotionally stable, secure GF 23+ to form supportive, non manipulative relationship. Looks unimportant, but a strong sense of self, sense of humor and honesty are. GCN Box 180. (26)

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Goodlyk WM seeks thin, uncut boy who could use a sincere, discreet, intelligent, understanding, cheerful friend. Write GCN Box 175. (27)

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Castro Village and The Pines
My Mother wore it as a lass
in bygone days of yore,
And on the Twenty-eighth I wear
The bra my mother wore
Simon Vladimir de Goldilox-Goldilox. (30)

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SCOT TREMBLEY OR MAREILA
Remember Ft. Lauderdale? Keys? Want to get in touch with you. I'm Bill from Michigan, and will help you if you need it. Please call collect 906-225-1046. (26)

GWM, 34 5'11 1/2", 150 lbs, seeks long-term friendship with other gays, especially Asians, but not exclusively so. Professional, relatively new to Boston area. Considered handsome, quiet, honest, stable, sensitive, sincere, caring and independent. Likes: music, movies, travel, conversation, and the company of friends. Prefer to meet people 26-36 yrs of similar personality. GCN Box 171. (27)

Simply put I'm a GWM businessman, 32, who is looking 4 a classy, clean shaven guy over 18 to take to a movie and dinner at least once in a while. 628-7220, or possibly the exact opposite! Late night quickly? I'm open to suggestions. (29)

Warm sensitive GWF seeks friendship with other GWF 30+. I like long walks, reading, good conversation, Boston, tennis, good people & lobster! Interested? GCN Box 172. (27)

FRIENDS OF JIL CLARK
Jil is laid up with a bad back. And we all know there are more interesting companions. Any well wishes should be sent to her at GCN, 22 Bromfield St. Bos. 02108.

Man, 35, lknng 4 healthy, happy physicaly fit guy, probly ynger, 4 something lngstng. Things I like: Building and making things, wilderness canoeing, music, art, swimming, kids, dogs, horses, ice cream, TV, movies, bks, being w/friends, being alone, loving, talking, laughing, staying home, going out, the city, the bush. Don't like: Cruising, bars, pickles, strobe lights, chrome & glass furniture, using a want-ad to meet someone. Considered attractive, 6', 180, personable, reasonably bright, versatile, warm, independent, stable. Photo not essential, but would be appreciated. Bob Williams, Box 362, Station K, Toronto, Canada.

GWF Young 40, long brown hair & eyes, tailored fem dress. Very warm & attentive. I love the simple & elegant things in life! Respond to GCN Box 167. (27)

WHAT SIZE DO YOU HAVE?
3x5? That's what we're looking for! File cabinets for 3x5 cards, preferably in rows of 3 (to fit in with the ones we already have) Call Mike at 426-4469 if you've got any! (c)

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box _____, 22 Bromfield St., Boston, MA 02108.

PRISONERS

GWM 22, 6', brn e, lt brn h. Desires to write & establish meaningful friendship/relationship w/fellow GWM's. Will be out in 9 mos. Dennis Pasley, MCTC, Rt 3, Box 3333, Hagerstown, MD 21740. (25)

Gay would like to write to other gays. 21, 5'5", 130, blind h, gray eyes. Larry Beamon, 020198, P. O. Box 747, Starke, FL 32091. (25)

SERVICES

MARRIED MEN GAY/BI GROUP
Therapy group focusing on needs of Gay/BI men married to women has openings. Call Francis Giambrore, MA. 661-2032 or 24 hr ans serv 661-7890. (29)

Lesbian Contact: We are everywhere!
Write to lesbians in other parts of the U.S. and Canada. Send general information about yourself, (likes, dislikes, hobbies, etc.) and the state or Province you'd like to write to. Include \$1.00 for postage and handling to: Writestisters, P.O. Box 8824, Minneapolis, MN 55408. (F)

BLACK GAY MEN
A support group is now being formed for Black gay men in the Boston area. This group is scheduled to meet Thurs eves from 7-8:30 beginning mid-January at HCHS. The group will be led by two experienced Black gay therapists. An initial interview w/group leaders is required. Fees are sliding scale w/\$25 charge for initial interview; insurance is accepted. Call 542-5188 for an appt. (26)

BEACON TOURS

Announces New Hours after Oct. 1, 1979

Mon.-Fri.	9am-5pm
Wed.	9am-7pm
Sat.	11am-2pm

739 Boylston St., Suite 407
247-1832

ASSERTIVENESS TRAINING
Turley and Associates announces registration open for January groups. Call (617) 965-2040 for more info. (22)

SERVING THE GAY COMMUNITY
Humanistic counseling for inds and couples. Open, informal atmosphere. Female prof/NYC. Wk. 15 yrs exp in SF/NYC. Flexible hours. Fee negotiable w/bartering when nec. In JP near T. Mariete 522-4572. (26)

Printing, letterheads, flyers, resumes/all facets of print services, Gay Owned. Copy Cellar, 55 Broad St., Boston 542-8280. (27)

NH GAY COUNSELING
Growth and crisis — men and women. Individual, couple and family. Lyn Foley, Judy Sigler, both MSW, ACSW. By appt only. (603) 224-5600. Concord.

THERE'S NOTHING GAY
About a drinking problem! For professional help call Robert Justin Arnold, MSW, CAC. Mod. fees. Confidential. (212) 788-1596. (20)

CALVIN E. TURLEY & ASSOCIATES
Therapy Attending to the Psychological and Spiritual Needs of Persons
965-2040

GAY MEN'S THERAPY GROUP
Beginning, has openings.
David Seil Associates 536-2665
David Seil, M.D. — Director.

MASS. BAY COUNSELING ASSOCIATES
INDIVIDUALS, COUPLES AND GROUP COUNSELING.
Newton Corner, Mass. (off the Pike,
617) 965-1311 for appt.

ROOMMATES

Lesbian sks same to share tobacco-free 2 bdrm apt on N. Shore. Interests incl natural foods, cats, music, avail 2-80. 90/mo + util. Call 922-4548. (28)

Forming household of 3-4 lesbians in wonderful 8 rm house in Dorchester I own. Sharing & separate space. Nr T. Call Vicki, 282-9388, after 4. (25)

Responsible, quiet, GWM 32 yrs old seeks same to share 2 bdrm apt w/free off-street parking. Only 3 minutes walk to train station. \$100/mo, everything included (heat too). Call Niel eves at 356-0265. (25)

GWM 33 prof resp seeks apt to share thru June. Must be quiet & near T. Unshared studio/1 br also possible. Peter (617) 547-7138, 8-10 pm only. (27)

MOVERS

THE JIM CLARK MOVING CO.
Licensed—Insured—Professional
24 hrs./day-7 days/wk. No O.T. charges.
Local Jobs-Local Rates. 354-2184

GRANDMOTHERS HELPERS
Anything, anywhere — all size trucks, with dollies, straps and pads — fast and efficient. Very reliable. Careful, cheerful and cheap. 864-0844. (31)

Julian Wright Moving Company
Licensed and insured. Reliable.
Experienced
661-2958 (16)

APTS

Very pleasant efficiency rm/apt w/eat-in kitchenette. "By the Pru." Shared bath, safe home. \$50/wk. No smoke, no drugs, etc. Call 8 am to 8 pm 267-7422. (25)

Penway — two 1 br apts avail Jan in owner occ bld. \$330 + and \$250+. Quiet street close to T. Pkg avail. 247-3837. Let it ring. (25)

ACCOMMODATIONS

THE HOUSE BOSTON
Guest Rooms — Nightly Rates
Furn Rooms & Apts — Wkly Rates
Restaurant & Bar
(617) 783-5701—5131 (35)

PEN PALS

GWM 28 planning relocation to Boston. Seeking friends. Stable only. Alan Smith, P.O. Box 12446, Richmond, VA 23219. (25)

WANTED

GWM 32 wants GWM to service me. Write Steele Lane, Box 778, Gloucester, MA 01930. (26)

PROJECT PLACE
Hotline, Drop-in counseling, Mobile crisis van needs volunteers. Training and supervision offered. Orientation Wednesdays 6pm. 32 Rutland St, Boston. 262-3740. (25)

FOR SALE

12 STRING GUITAR
Yamaha FG-230. Excellent condition \$125 or best offer. Call Kim at 391-2033 evenings. (c)

RESORTS

WINTER IN THE MOUNTAINS
Ski, snow-shoe, or simply enjoy the beauty of Vermont. Only moments away from several ski areas. Inwood Manor is your place. Home cooked meals, friendly atmosphere. For res/info call Ron or Pete (802) 633-4047. (26)

WEEKEND RETREAT FOR WOMYN
Secluded in VT hills, x-country ski, from door 15 miles to Hanover, NH. Single \$65, double \$100. Veggie meals incl. Box 7, Norwich, VT. (802) 333-4093. (21, 23, 25, 27)

A WOMAN'S PLACE
Athol, NY 12810. 5 hrs from Boston. A Woman's retreat, cultural center and cooperative camp. Come rest, work, ski and celebrate New Year's with us. (Disco D.J.) (518) 623-9970 for reserv. info. (25)

MISCELLANEOUS

Lyric writer looking for composer in Boston area to collaborate on songs and perhaps a musical. Call Leo at (617) 524-1343. (25)

ORGANIZATIONS

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. (23)

NH LAMBDA
Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927, 224-8517. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

BLACK & WHITE MEN TOGETHER
A new organization now being formed for Black and White men interested in each other. Write to BWMT, 279 Colingwood, S.F. CA 94114. (27)

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.

MAINE GAY CHRISTIANS!
The Orthodox-Catholic Church is the history of the gay Christian movement, but you are its future. A new American Catholic Mission in ME solicits your interest. For info, contact Doug Wright (207) 563-5856 nites 5-7 p.m. or Box 283, R.F.D., Damariscotta, ME 04543. (25)

JOIN INTEGRITY
Gay*Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

Classified Ad deadline is Tuesday noon (prior to Sunday publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we are distributed nationwide, please include your area code if your ad includes a telephone number.

Non-business: \$3.00 per week for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents per week for 25 characters.

Business (if you charge money for a service, you are a business): \$4.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

If you wish to pick up your mail at the GCN office: Our hours are 10 a.m. to 6 p.m. Monday through Friday. **There is a charge of \$1.00 for a phone number included in a Personal ad.**

Box numbers are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$3.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period a \$5.00 charge will be made for the additional time.

Please Print Neatly

Name _____ City _____ State _____

Address _____ Zip _____ Phone _____

Signature _____

Account No. _____ VISA

Expiration Date _____ MASTERCHARGE

Number of weeks ad is to run _____	Please circle one of the following ad categories:			
ACCOMMODATIONS	FOR SALE	INSTRUCTION		
JOB OFFERED	JOB OPPORTUNITIES	JOBS WANTED		
JUST FRIENDS	LOST & FOUND	MISCELL.		
MOVERS	ORGANIZATIONS	PENPALS		
PERSONALS	PRISONERS	PUBLICATIONS		
REAL ESTATE	RESORTS	RIDES		
ROOMMATES	SERVICES	WANTED		
APARTMENTS				
Headlines _____ at \$ _____ per wk. \$ _____				
First 4 lines _____ at \$ _____ per wk. \$ _____				
Each additional line at \$ _____ per wk. \$ _____				
Pick-Up Box No. at \$1.00/6 weeks \$ _____				
Forward Box No. at \$3.00/6 weeks \$ _____				
Phone Number in Personals at \$1.00 \$ _____				
3 months forwarding at \$5.00 \$ _____				
TOTAL ENCLOSED \$ _____				

Quick Gay Guide

Gay Community News, January 19, 1980

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

Access (Cambridge Hotline) 661-3900
 BAGALS (Boston Area Lesbian and Gay Schoolworkers)
 P.O. Box 178, Astor St., Boston, 02123
 Boston Asian Gay Men & Lesbians
 c/o Glad Day Bookshop, 22 Bromfield St.
 Boston, 02108 542-0114
 Chiltern Mountain Club 227-6167
 Box 104, 104 Charles St., Boston 02114
 CLEARSPACE: a community center for
 lesbian women and gay men.
 485 Mass. Av. Cambridge 876-0215
 Committee for Gay Youth,
 GCN Box 10GY, 22 Bromfield St. 02108
 El Comité Latino de lesbianas y homosexuales de Boston
 P.O. Box 365, Cambridge, 02139 354-1755
 Frenz & Luvers Assoc.
 P.O. Box 814, Boston 02123
 Gay Hotline (3-12pm, Mon-Fri.) 426-9371
 Gay Speakers Bureau, P.O. Box 2232,
 Boston 02107 354-0133
 Gay Recreational Activities Committee
 (GRAC), c/o GCN Box 8000 282-9161
 Lesbian and Gay Folkdancing 492-1339
 c/o Cicone, 24 Clary St. Cambridge, 02139
 Lesbian and Gay Media Advocates
 c/o GCN, 22 Bromfield, 02108 327-9000
 Lesbian and Gay Parents Project
 21 Bay St. Cambridge 02139 492-2655
 Older and Other Gays, c/o GCN, Box 1500,
 22 Bromfield St., Boston 02108
 Outreach Institute 277-3454
 Box 368, Kenmore St., 02215
 Parents of Gays 542-5188 (days), 426-9371 (nights)
 Project Place 267-9150
 Tapestry Counseling Inc.,
 20 Sacramento St., Cambridge. 661-0248

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men
 Against the Right) 524-1512, 876-8768
 B.U. Gay and Lesbian Legal Association
 236-4710
 B.U. Law School, 755 Comm. Ave. 367-1394
 Cambridge Gay Political Caucus,
 P.O. Box 218, E. Cambridge 02141 491-0968
 Civil Liberties Union of Mass. 742-8020
 GLAD (Gay and Lesbian Advocates
 and Defenders), 2 Park Sq. 426-1350
 Harvard Committee on Gay Legal Issues
 Roscoe Pound Hall, Cambridge, 02139
 Robin MacCormack, Mayor's Office
 Mass Gay Political Caucus
 Suite 407, 739 Boylston St. 242-3544
 National Lawyers Guild, 595 Mass. Ave.,
 Cambridge 02139 542-5415, 542-6837

STUDENT

Gay People at BU, c/o Program Resources Office
 George Sherman Union, Boston University. 353-3646
 Gay Academic Union of New England,
 P.O. Box 212, Boston 02101 661-6500
 Gay/Lesbian Concern Group of Boston College
 P.O. Box L199, Chestnut Hill, MA 02167 661-4059
 Gay People's Group, UMass/Boston
 (Harbor Campus), Bldg 1, 4th fl, Rm 178 287-1900x2169
 Harvard-Radcliffe Gay Student Assn. 498-7059
 MIT Gays, Rm. 50-306 253-5440
 Northeastern Gay Student Org., c/o Student
 Activities Office, 255 Eli Ctr.
 Tufts Gay Community, c/o Student
 Activities Office, Medford 02155

WOMEN

Cambridge Women's Center 354-8807
 Daughters of Bilitis, 1151 Mass. Ave.,
 Cambridge 02138 661-3633
 Gay Professional Women's Assn.,
 Box 308, Boston U Sta., Boston 02215
 Janus Counseling for Lesbians,
 21 Bay St., Cambridge 661-2537
 Lesbian Liberation, c/o Women's Center
 Massachusetts Feminist Federal Credit Union
 186 1/2 Hampshire St., Camb. 661-0450
 National Organization for Women
 99 Bishop Allen Dr., Cambridge 02139 661-6015
 Tufts Women's Center 628-5000 x793
 Womenspace, 636 Beacon St. (Kenmore Sq.) 267-7992
 Women's Alcoholism Program,
 1348 Cambridge St., Cambridge 02139 661-1316
 Women's Community Health Center,
 639 Mass. Ave., Cambridge 547-2302

RELIGIOUS

Am Tikva, P.O. Box 11, Cambridge, 02138
 Dignity, 355 Boylston St., Boston 02114 536-6518
 Friends (Quaker) for Lesbian and
 Gay Concerns 776-6377
 Integrity, P.O. Box 2582, Boston 02208 262-3057
 Lutherans Concerned for Gay People 536-3788
 Metropolitan Community Church
 Fr. Paul Shanley (Exodus Center) 964-0996
 Unitarian Universalists Office of Gay Concerns
 25 Beacon St., Boston 02108 742-2100

MEDIA

Closet Space WCAS (740 AM) 492-6450
 Esplanade 787-1084
 Fag Rag 661-7534
 Gay Community News 426-4469
 Gay Way Radio WBUR (90.9 FM) 353-2790
 Good Gay Poets 367-9064
 Hit Parade, 104 Charles St., Boston, 02114 268-5800
 Musically Speaking WMBR (88.1 FM) 253-4000

MEDICAL/COUNSELING

Alcoholics Anonymous 426-9444
 Arcadia Counseling, Lesbian Support Group
 520 Comm. Ave. 739-2200 x58
 Fenway Community Health Center 267-7573
 Gay AlAnon (families of alcoholics) 843-5300
 Gender Identity Service 864-8181
 Homophile Alcoholism Treatment Service 542-5188
 Homophile Community Health Service 542-5188
 Mass Bay Counseling 965-1311
 31 Channing St., Newton Corner 02158
 Sexual Health Centers of N.E., Inc.,
 739 Boylston St., Boston 02116 266-3444
 Tufts Skin Care Clinic (VD treatment) 956-5293

BOOKS/BARS/BUSINESSES

Glad Day Book Shop, 22 Bromfield 542-0144
 New Words, 186 Hampshire, Cambridge
 02139 876-5310
 Red Bookstore, 136 River St., Camb. 491-6930
 The Bar (Disco Dancing, Mostly Men)
 252 Boylston St. 247-9308
 Buddies (Cruise-Disco)
 733 Boylston St. 262-2480
 Chaps (Denim, Men)
 27 Huntington Ave. 266-7778
 Delivery Entrance (at the House Restaurant)
 12 Wilton St. 783-5701
 Harry's Place (Dancing, Men)
 45 Essex St. 338-8816
 Herbie's Ramrod Room (Leather, Men)
 1254 Boylston St. 247-0989
 Jacques (Mixed, Dancing)
 79 Broadway 338-9066
 Napoleon Club (Men, Dancing Fri.-Sun.)
 512 Piedmont St. 338-7547

Paradise (Talking, Mostly Men)
 180 Mass. Ave. (Cambridge) 864-4130
 Playland (Men, some Women)
 21 Essex St. 338-7254
 Saints (Women) 354-8807
 Somewhere (Disco Dancing, Mostly Women)
 295 Franklin St. 423-7730
 Sporter's Cafe (Men) 228 Cambridge St.
 Together (Disco Dancing, Mixed)
 110 Boylston St. 426-0086
 Gay Business Assn.,
 21 Huntington Ave. 02116 247-3431
 Club Boston (Gay men's baths)
 4 LaGrange St. 426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Gay Hotline 756-0730
 Mass. Teachers Assoc./Gay Rights Caucus
 P.O. Box 75, New Salem 01355
 Montachusett Gay Alliance, Fitchburg 342-5117
 North Shore Gay Alliance 745-6966
 Box 806, Marblehead 927-2605
 Provincetown 24-Hour Drop-in Center
 Survival Crisis Line 487-0387
 471-7100

RELIGIOUS

Christian Community Church,
 112 Emerson St., Haverhill 01830 363-2286
 Dignity Merrimack Valley
 P.O. Box 348, Lowell 08853 851-6711
 MCC Worcester, 2 Wellington St., 753-8360

WOMEN

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

STUDENT

Clark U. Gay Alliance, 950 Main, A-70
 Salem State Gay Task Force
 Salem St. College, Salem 01970 745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition,
 P.O. Box 1562, Pittsfield 01201 447-7818
 Gay Counseling Collective
 406F Student Union
 UMass, Amherst 545-2645
 Help Line 664-6391, 664-6392
 Together, Box 427, Forest Park Sta.,
 Springfield 01108

WOMEN

Common Woman Club, 78 Masonic St.,
 Northampton 01060 584-4580
 Everywoman's Center, Amherst 545-0883
 Gay Women's Caucus, Amherst 545-3438
 Southwest Women's Center 545-0626
 Womofrye Books 586-6445

RELIGIOUS

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

STUDENT

Lesbian Union, 920 Campus Center,
 UMass, Amherst 01003 545-3438
 People's Gay Alliance, RSO 368 Student
 Union, UMass, Amherst, 01002 545-0154

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Nashua Area Gays, P.O. Box 3472,
 Nashua 03061 Paul 888-1305
 NH Lambda, Box 1043, Concord 03301
 Concord 224-3785;
 Keene 399-4927; Nashua 889-1416.

MEN

Central N.H. Men's Support Group
 31 Union St., Concord 03301 224-7027
 Seacoast Gay Men, P.O. Box 221
 Portsmouth 03801

WOMEN

Full Circle, monthly feminist news
 journal, P.O. Box 235, Contoocook, NH 03229
 Lesbian Feminist Collective, Box 47, Penacook

STUDENT

Dartmouth Gay Students' Assoc.
 Hinman Box 5057, Hanover 03755

Vermont (802)

INFORMATION/SERVICE/SOCIAL

Southern Vermont Lesbians/Gay Men's
 Coalition, P.O. Box 1034, Brattleboro 05301
 Washington County Gays 223-6843
 P.O. Box 1264, Montpelier 05602

WOMEN

Southern Vermont Women's Health Center,
 187 N. Main St., Rutland, 05701 775-1946
 Women's Center,
 P.O. Box 92 Burlington 05401 863-1236

RELIGIOUS

Integrity, P.O. Box 11 Winooski, 05404.

STUDENT

Gay Hotline, U of VT 656-4173
 Gay Student Union, U of VT,
 Burlington 05401, M-F, 7-9pm 656-4173

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139,
 New Haven 06505 436-8945
 Gay Switchboard, Hartford, M-F 11-2 pm,
 6-11 pm, P.O. Box 514, Hartford 06101 522-5575
 Gay Switchboard, New Haven, M-F 8-11 pm,
 P.O. Box 2031, Yale Station,
 New Haven 06520 436-8945
 Gay Youth-New Haven, P.O. Box 2031
 Yale Sta., New Haven 06520 436-8945

George W. Henry Foundation (counseling),
 45 Church St., Hartford 06103 522-2646
 Institute of Social Ethics/Gay National
 Archives, One Gold St., Suite 22-BC,
 Hartford 06103 547-1281
 So. Conn. Org. for Human Rights,
 P.O. Box 3792, New Haven 06525 562-1007

WOMEN

Gay Women's Collective, c/o Women's Center,
 Box U-118, UConn, Storrs 06268 486-4738
 Heartroots Feminist Therapy Collective,
 214 Laurel St., Hartford 06105 747-5451
 Lesbian Rap, New Haven, 148 Orange St.,
 New Haven 06510 436-0645
 Women's Center, Hartford, 57 Pratt St.,
 Rm 301, Hartford 06103 525-2382
 Women's Center, Manchester Community
 College, P.O. Box 1046, Manchester, 06040 646-4900
 Women's Center, UConn, Box U-118,
 Storrs 06828 486-4738
 Women's Center, Wesleyan, Box WWW,
 Wesleyan St., Middletown 06457 347-9411
 Women's Liberation Center, New Haven,
 148 Orange St., New Haven 06510 436-0645

STUDENT

Eros, Gay Students at Trinity College
 c/o Chaplain's Office, Hartford 06106 527-3151
 Gay Alliance, New Haven (= Gay Alliance
 at Yale), P.O. Box 2031, Yale Sta., New
 Haven 06520 436-8945
 Gay Alliance, UConn, Box U-8, Storrs, 06268 486-2273
 Gay Alliance, Wesleyan, c/o Women's Center,
 Box WW, Wesleyan St., Middletown, 06457 347-9411
 Gay and Lesbian Alliance, So. Conn. St. College,
 386 Sherman Ave., New Haven 06511 865-2802
 Gay Community, Conn. College
 P.O. Box 1295, New London 06320 442-1807
 Lesbians, Wesleyan, c/o Women's Center,
 Box WW, Wesleyan St., Middletown 06457 347-9411
 Yalesbians, P.O. Box 2031, Yale Sta.,
 New Haven 06520 436-8945

RELIGIOUS

Dignity/Fairfield County,
 P.O. Box 348, Belden St. Norwalk, 06850 745-5873
 Dignity/Hartford, P.O. Box 72,
 Hartford 06141 233-8325
 Dignity/New Haven, P.O. Box 285,
 West Haven 06516 436-8945
 Integrity/Hartford, P.O. Box 3681,
 Central Sta., Hartford 06103 522-2646
 Integrity/New Haven, P.O. Box 1777,
 New Haven 06507 787-1518
 MCC/Hartford, P.O. Box 514,
 Hartford 06101 232-5110
 MCC/New Haven, P.O. Box 1273,
 New Haven 06505 436-8945

MEDICAL/COUNSELING

Gay Alcoholics Anon. (information) 775-0615
 Gay Health Workers at YNH,
 Box 2031, Yale St., New Haven, 06520 436-8354

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gay Help Line 751-3322
 Gay Community Services of R.I.,
 Box 3057, Pawtucket, 02861 728-9269
 728-6023

MEDICAL/COUNSELING

Providence Gay Group of AA 333-1396

WOMEN

Gay Women of Brown, c/o Sarah Doyle
 Women's Center, 186 Meeting St.,
 Providence, 02912 863-2189
 Lesbian Feminist Union, Sarah Doyle Center
 Box 1829 Brown Sta., Providence 02912 863-2189
 Support Group for Gay Women Over 25
 Box 755, Pawtucket 02860 942-5368

STUDENT

Brown Univ. Gay Students Assn., 305 Faunce
 House, Waterman Ave., Providence 02912
 Office hours: Noon-1pm weekdays 863-3062

RELIGIOUS

Dignity/Providence 724-0132
 Box 2231, Pawtucket 02861
 MCC/Providence, 134 Matthewson St. 272-9247
 MCC Innovative Ministry (terminally ill, aged and
 handicapped), Rev. Michael Nordstrom 272-8482

Maine (207)

INFORMATION/SERVICE/SOCIAL

Center for Being, Alternative Counseling Service
 Boothbay Harbor 633-5264
 Down East Gay Alliance
 Box 594
 Bar Harbor 04609 288-3773

MEDIA

Mainly Gay, P.O. Box 4542, Portland 04112

MEN/WOMEN

Maine Lesbian Feminists
 P.O. Box 125, Belfast, 04915
 Midcoast Gay Men
 P.O. Box 57 - Belfast, ME 04915

STUDENT

Wilde-Stein Club, c/o Memorial Union,
 U. of Maine, Orono 04473

New York City (212)

INFORMATION/SERVICE/SOCIAL

Ass'n of Gay Social Workers,
 c/o Gay Switchboard Message Center,
 110 E. 23rd St., Suite 502, 10010 777-7697
 Chelsea Gay Association
 164 W 21st St. #1979 10011 691-0057
 FOKEs (Friends of Little Kids
 Gay and Lesbian Blind, 110 East 23rd St.
 Suite 502, NYC 10010 989-6653
 Gay Switchboard 777-1800
 Gayyellow Pages
 P.O. Box 292, Village Sta. 744-2785
 Mirth and Girth Club 734-7748
 New York Gay Prisoners Support Committee,
 P.O. Box 2, Village Station, 10014 677-0237
 Oscar Wilde Memorial Bookshop,
 15 Christopher St. 255-8097
 SAGE, Inc.
 487A Hudson St. 10014
 West Side Discussion Group,
 26 Ninth Ave. (at W. 14 St.) 675-0143

WOMEN

All The Queens Women, 36-23 164th St.,
 Flushing 11358 359-9204

Dykes & Tykes
 Room 502, 110 E. 23rd St. 10010
 Gay Women's Alternative,
 4 W. 76th St. 10023 532-8669
 Lesbian Herstory Archives,
 P.O. Box 1258, 10001
 Lesbian Switchboard
 243 W. 20th St. 10010 741-2610

POLITICAL/LEGAL

Committee of Lesbian and Gay Male Socialists 988-3012
 Dykes & Tykes Legal Custody Center,
 Rm 502, 110 E. 23rd St., NYC 10010 777-8358
 Gay Activists Alliance
 P.O. Box 2, Village Station 677-0237
 Gay Lawyers & Law Students' Group
 Postal Address: Law Group P.O. Box 1899
 Grand Central Station 10017 628-8532
 Lambda Legal Defense, P.O. Box 5448,
 Grand Central Sta., 10017 532-8197
 National Coalition of Gay Activists,
 P.O. Box A-711, Grand Central Sta., 10017
 National Gay Task Force,
 80 Fifth Ave., Rm 1601 741-5800
 National March on Washington
 29 W. 21st St., 2nd fl., 10010 924-2970

RELIGIOUS

Church of the Beloved Disciple,
 348 W. 14th St., 10004 242-6616
 Gay Atheists League of America
 P.O. Box 248, Village Sta NYC 10014 260-3944
 Integrity-Episcopal Gay Society,
 GPO Box 1549, 10001 989-6653
 MCC/NY, 201 W. 13th St., 10011 242-1212

MEDIA/ENTERTAINMENT

Gaysweek, 216 W. 18th St. 10011 929-7720
 Gay Theatre Alliance 598-2597

STUDENT

New York U. Gay People's Union
 Leob Student Ctr, Rm 810 598-7056

MEDICAL/COUNSELING

Gay People in Health Care
 74 Grove St. Rm 2RW, 10014 499-1453
 National Gay Health Collective
 55 West 26 St. #402, 10010 725-0114

OCCUPATIONAL

Gay Teacher's Association, 204 Lincoln
 Pl., Brooklyn 11217 255-5969/499-1060

New York State

INFORMATION/SERVICE/SOCIAL

Alternatives Corner (516) 483-2050
 374 Woodfield Rd. W. Hemstead, 11522
 Broome County Gay Alliance, P.O. Box F-1711
 Binghamton 13902
 Capital District Gay Community Center (7-11pm),
 332 Hudson Ave., Albany 12210 (518) 462-6138
 Confide—counseling for transvestites
 and transsexuals, Box 56, Tappan 10983
 East End Gay Organization,
 P.O. Box 87, Southampton 11968 (516) 324-2468
 Empty Closet Collective, 1255 Uni-
 versity Ave., Rochester 14607 (716) 271-6750
 Gay Alliance of the Genesee Valley,
 713 Monroe Ave., Rochester, 14614 (716) 244-8640
 or 244-9030
 Gay and Lesbian Alliance,
 P.O. Box 22740, Albany 12222 (607) 797-3453
 Gay Helpline
 (Fri-Sun, 7:30-10 p.m.)
 Gay Light Collective, 389 W. Onondaga St.,
 Syracuse 13202 (315) 475-6857
 Gay Men and Women at
 Farmingdale (516) 420-2134
 Gay Task Force, 713 Monroe Ave.,
 Rochester (Mon. 7pm) (716) 244-8640, 244-9030
 NY State Coalition of Gay Organizations,
 Box 131, Albany 12201 (518) 462-6138
 Parents of Gays/L
 c/o Gay Concerns Comm.
 109 Browns Rd., Huntington, 11746

WOMEN

Bisexual/Gay Women's Action Line (516) 791-5565
 Herizon — A Woman's Space
 77 State St., Binghamton
 Lesbian Resource Center, 713
 Monroe Ave., Rochester 14607 (716) 244-9030
 Lesbian