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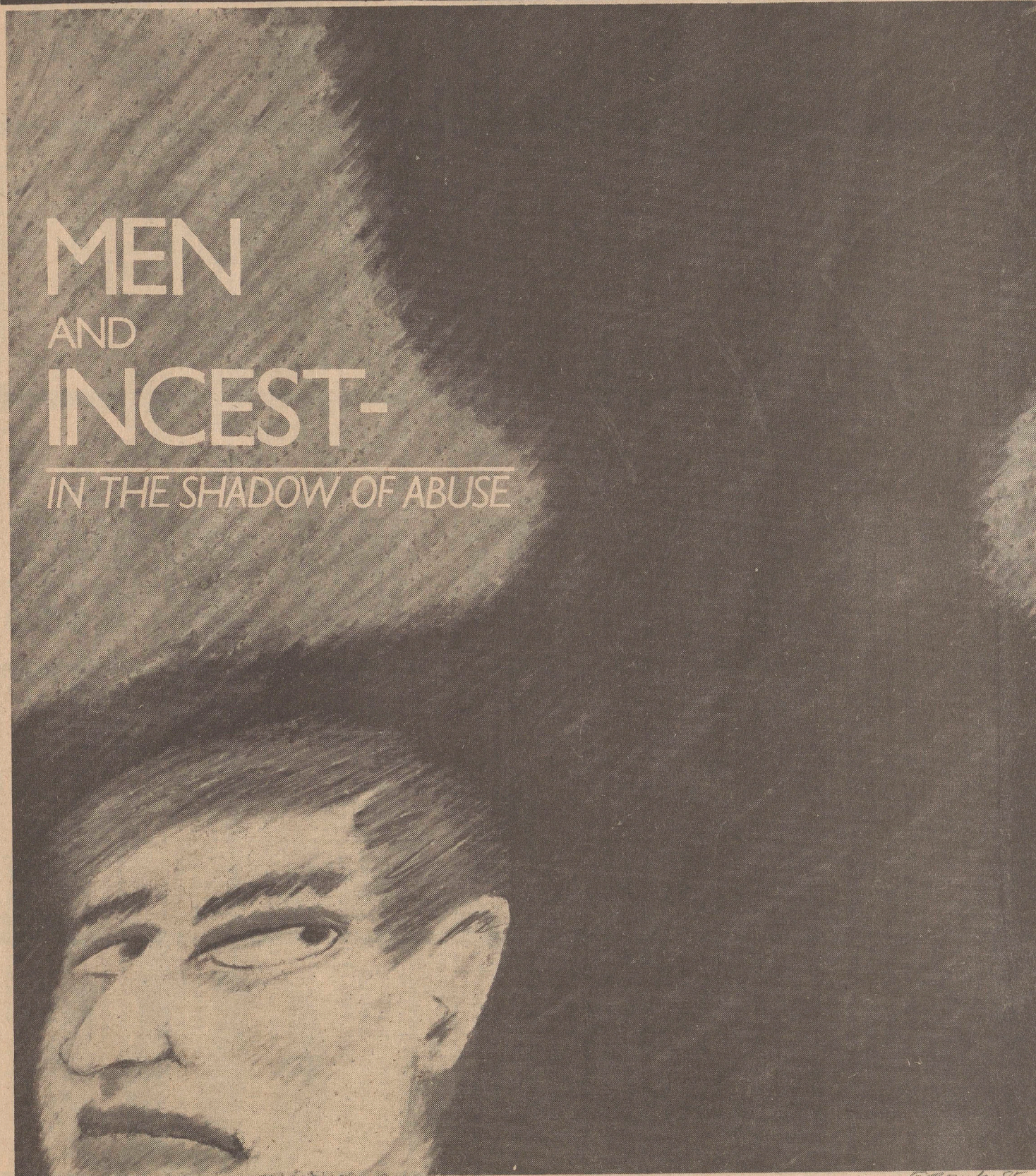
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Health Director Quits

San Francisco Sex Regulations Tightened Up

By Christine Guilfoyle

SAN FRANCISCO — The case of the city versus the San Francisco bathhouses took some new turns when Judge Roy Wonder substantially modified his order regulating sexual activity in commercial sex establishments at the request of the city attorney's office. The modification will result in greater restriction of activity than called for in the original order issued November 28 and is considered a victory for the city.

Meanwhile, although the order allowed all 14 of the sex establishments to reopen, only seven have thus far. Only two of the baths have reopened with the others remaining closed pending further appeals.

In a related development, Dr. Mervyn Silverman, the director of the city health department, and a central figure in the baths controversy, resigned effective January 15, 1985. He has held the position for seven years and a temporary replacement, David Werdegard, has been appointed to fill the position until a permanent replacement can be hired.

But while Silverman exits, the bathhouse controversy rages on. At a hearing on December 20, the city attorney asked for clarification of Wonder's November ruling, specifically regarding safe sex guidelines. Wonder had originally ruled that the sex establishments must hire employees whose sole job is to monitor the sexual activities of the patrons. Patrons found to be engaging in unsafe sex as defined by the San Francisco AIDS Foundation were to be asked to leave the premises.

Enforcement was not an issue addressed in Wonder's original order. Currently, the police department has jurisdiction over commercial sex establishments.

While the original order placed the power to define safe sex with the AIDS Foundation, a city-funded but community-staffed group, Wonder's clarification has placed the final decision in the hands of the city health director, Silverman.

Silverman promptly agreed to the city's request to move two activities from the "safe" or "possibly safe" list to the "unsafe" list.

The activities being reclassified as unsafe, and thus forbidden in the establishments, are anal sex using a condom and oral sex withdrawing before ejaculation. The city argued for reclassification saying that monitors who were observing patrons would be unable

to determine in these cases if body fluids were being exchanged.

Meriel Burtle, an attorney along with Tom Steel for the bath owners, told GCN that the two activities were classified as unsafe only for enforcement purposes, not because of the medical evidence. "[The new order] prohibits practices which don't have to do with the spread of AIDS. It has nothing to do with the medical evidence [regarding transmissibility] ... AIDS is transmitted through the exchange of body fluids ... It's only there to gain a measly advantage in a law suit. That's no reason to be misinforming the community."

In an earlier interview, Tom Steel said that Silverman had "caved in" to Feinstein's pressure and accused the mayor of having a long history of opposing private consensual sex. Steel said the baths controversy does not boil down to the city's concern about health, but the city's concern about morals.

The order requires the establishments that are open to post the guidelines on the premises, a move that Burtle maintains will confuse people. She also said all of the AIDS Foundation literature lists anal sex with a con-

dom as safe, and three out of four pieces of Foundation literature list oral sex as safe. One piece of literature calls the activity "possibly safe."

Gary Titus, of the city health department's AIDS Activity office concedes that the activities were reclassified because "they can't be monitored." He said the department "wants to move the community to safe sex practices. [For] people who want to practice anal sex, [it's] significantly safer to use a condom. But the safest activity we want to encourage the entire population to [use is] mutual masturbation — insofar as possible."

Speaking from the premise that these are "possibly safe" activities, Titus reasoned that they were therefore "possibly unsafe" and could be shifted into the prohibited category.

But Sal Accardi, a spokesperson for the Northern California Bath Owners Association reacted: "Silverman came out with guidelines that were so strong as to be virtually no sex. They're confusing the community about what is high risk and what is safe sex. They've been compromising the educational value of their whole program."

Accardi said that two of the San Francisco bathhouses have reopened and are continuing operation. Because they are licensed as hotels, they are able to rent private rooms within the facilities. Baths that do not have such a license have been required to remove the doors from all private cubicles.

Accardi, who owns the Watergarden Baths in San Jose, has not been affected by the ban which is effective only in San Francisco. However, Accardi and others believe that San Francisco

may prove to be a test for the future of bathhouses nationally. He said that the owners intend to appeal Wonder's injunction.

The case has cost the bath owners \$140,000 to litigate to date. They expect, he said, litigation costs would be in the \$300,000 to \$500,000 range if the case went to the Supreme Court. Accardi said the board of the Independent Gay Health Clubs (IGHC) met in Indianapolis recently and decided to affix a 50 cent surcharge at their clubs across the country to help defray legal expenses.

Accardi also charged that the Club Bath Chain (CBC) had "declined to participate in raising funds. I hope they reconsider. It is rather shortsighted of them."

In related news, Silverman announced his resignation on December 11, effective January 15, 1985. While Silverman has been most prominent in the media since the bathhouse controversy began last March, many activists praised his overall work as health director.

Holly Smith, a spokesperson for the AIDS Foundation, said they found him "helpful" and "supportive" during his tenure and called him a "friend of the gay community." She credited Silverman with the partial funding of organizations such as the Shanti Project and the Foundation. She said the Foundation may not have existed "without his extraordinary support."

But, she added, "Don't think the Foundation wouldn't criticize him. There are issues [on which] we have disagreed, [for example] some of the steps leading to closure. You can't take away that educational [medium]. [But] we were always ready to compromise and he was always willing to

Continued on page 6

Teenlove Defendant Acquitted in Minneapolis

By Jim Ryan

WASHINGTON, DC — In what legal observers are calling a highly unusual move, the United States Air Force has initiated court martial proceedings against a 51-year-old colonel accused of having homosexual relations with a lieutenant under his command.

The colonel, whose last name is Gunter, has served in the Air Force for 29 years and is currently assigned as an administrative officer at the Malcolm Grow Medical Center at Andrews Air Force Base in suburban Maryland.

According to Major Portia McCracken, public affairs officer at Andrews, Gunter stands accused of "dishonorably and disgracefully displaying public affection with another male officer on two occasions"; "dishonorable and disgraceful activity involving the same male officer in private"; "being intoxicated at an off-base restaurant while in uniform." These charges are violations of Article 133 of the Code of Military Justice falling under the category of "behavior unbecoming an officer and a gentleman."

If convicted, Gunter could serve a year in military prison and would certainly be dishonorably discharged from the Air Force thus losing all his benefits.

The lieutenant involved has been granted immunity from prosecution in exchange for becoming the government's key witness against Gunter. A preliminary investigation, allowed for under Article 32 of the same code and similar to a civil grand jury investigation, determined that there was enough evidence to warrant a court martial proceeding.

At a December 12 status hearing, prosecutors Capt. John Cox and Major Joe Oxley claimed that

Gunter took advantage of his authority over the lieutenant, who was assigned as an intern in the same hospital.

Defense attorneys Michele Zavos and Alan Dranitzke hammered away at the unsubstantiated and at times conflicting statements by the lieutenant. They complained of not having the opportunity to cross-examine the lieutenant prior to the proceeding. To underscore their contention that the lieutenant was an unreliable witness, they produced, to the prosecution's shock and dismay, a draft report written by the Article 32 investigating officer.

The draft report, which apparently was "inadvertently" retrieved from the trash and delivered to the defense attorneys by an unnamed clerk, differs greatly from the officer's final report. The draft recommends against initiating court martial proceedings on the grounds that many of the lieutenant's statements were open to doubt.

After the conclusions of the draft report were made public, presiding officer Col. George R. Stephens decided to accept the defense's motion that the charges be returned to what is called "the convening authority." This means that it is up to base commander Brig. General Paul Harvey to decide whether to call another Article 32 investigation, or to drop some or all of the charges against Gunter.

As GCN was going to press, it was learned that another Article 32 investigation was underway.

The court martial proceeding marks an unusual course of action for the military which relies on administrative discharge proceedings in cases involving homosexual

conduct. The fact that the case involves fraternization between officers of different rank, which the military considers a serious offense, undoubtedly influenced the decision to initiate such a rare proceeding.

'Behavior Unbecoming' Air Force Colonel May Face Court Martial

By Robert Halfhill

MINNEAPOLIS — William Harren, a former dance instructor at the Minneapolis Children's Theater, was acquitted on December 13 of having sex with a 15-year-old male student.

During the trial, the young man, now 16, testified that he first told agents of the Minnesota Bureau of Criminal Apprehension (BCA) he had nothing to contribute to the investigation. "I honestly believed I had nothing to tell them," he said. "My relationship was healthy and productive. I did nothing wrong. They asked me if I had contact with a teacher. I didn't consider him a teacher. I considered him an ex-lover." He said pressure from his family, the BCA and friends finally made him reveal the relationship.

Harren testified that the youth was a student in his dance class during a 1983 summer program at the Theater. The next time he saw him was at a gay bar in Minneapolis in mid-November. The young man was in full drag, looking like Marilyn Monroe. He asked Harren to dance and Harren accepted.

Harren next began receiving

messages on his telephone answering machine from the youth who said he was desperate about his life and wanted to talk to him. Harren said he cared a lot about the young man and that the youth told him he was 17. Harren broke off the relationship after three weeks when he discovered the youth's real age. Under Minnesota law, not knowing the age of the partner is a defense against charges of having sex with persons under sixteen.

Three witnesses testified that they had seen the youth at a downtown gay bar in 1983. Nicholas Novak, who had gone to the bar with him, testified that he looked old enough to get in without identification and that he had first told Novak he was eighteen and later seventeen.

Also entered into evidence was testimony from Scott Creeger, a science teacher at the Children's Theater School. He reported that the youth had told him he was an accomplished con artist. He also said that the young man had problems with alcohol and drugs.

Creeger and Wayne Jennings, the school's education director,

had earlier been indicted by a grand jury for failure to report suspected sexual abuse. Judge Charles A. Potter threw out those indictments on the grounds that the state's reporting statute is unconstitutionally vague.

Judge Potter acquitted Harren, who waived his right to a jury trial, about forty minutes after the close of the trial. Harren, who is now a member of the Minnesota Jazz Dance Company and a choreographer for the company, burst into tears when the verdict was announced.

Two other men connected with the Children's Theater sex case go to trial in January. Shaun McNellis, a former student and apprentice at the school, is charged with having sex with a 15-year-old female student. Stephen Adamczak is charged with having sex with two females, ages 13 and 14. The Theater's internationally acclaimed artistic director, John Clark Donahue, has pled guilty to three counts of having sex with males under the age of sixteen and is serving a year sentence in the Hennepin County Workhouse.

News Notes

quote of the week

"I don't think anybody has any rights — you take what you can get. As soon as you have rights, you think you're worth something and I don't think that's a wise assumption. What we really want is freedom, not rights. For everyone, not just gay people."

— Quentin Crisp in the *Advocate*, Issue 411.

pilgrim's progress?

BOSTON — City Licensing Commissioner Diane Modica suspended the license of the Pilgrim Theatre, an adult entertainment movie theater in the Combat Zone, at a hearing on December 27, 1984. The Pilgrim was charged with "open and gross lewdness" when patrons were arrested in the theater on December 16. The theater will be closed between January 1-8.

Despite the suspension, Modica granted the renewal of the Pilgrim's license for 1985. She said the management had taken measures to ensure that people were aware that this was a movie theater and people were supposed to come in and watch movies. She said the Pilgrim owners presented a management plan to the city which led her to believe they could prevent further incidents in 1985.

sex and the state

TORONTO — In conjunction with the annual International Gay Association conference to be held in Toronto July 1-7, an international conference on lesbian and gay history is being organized for July 3-6. The proposed theme of the conference is "Sex and the state: their laws, our lives."

According to a press release, conference organizers will maintain a healthy balance of public presentations and private exchanges. The basic format will allow for papers and presentations approximately 45 minutes in length during the day with slide shows and films in the evening.

Proposals for presentations must be submitted by March 1, listing the title, length of presentation, equipment needed and an abstract if possible. For more information, contact Sex and the State, c/o Canadian Gay Archives, P.O. Box 639 Station A, Toronto, Ontario, Canada M5W 1G2.

houston referendum

HOUSTON — This city's Chamber of Commerce voted unanimously to seek City Council repeal of two ordinances banning job discrimination against gay men and lesbians, according to the *Montrose Voice*. The chamber also voted to ask that the January 19 referendum on the two ordinances be called off, a move that was pronounced unlikely if not impossible by Mayor Kathy Whitmire.

The ordinances, approved by the council last June, add sexual orientation to the list of characteristics banned as the basis for job discrimination in city hiring. Soon after passage, about 60,000 people signed petitions calling for a referendum seeking repeal of the ordinances.

Whitmore denounced the chamber's involvement "in a divisive election which is about bigotry and intolerance and particularly for them to decide to involve themselves on the side of bigotry and intolerance."

The coordinator of Citizens for a United Houston, Bill Oliver, announced at a Dec. 11 press conference that the League of Women Voters and Presbyterian and Jewish groups had joined supporters of the ordinance. Oliver said his organization had raised \$10,000 to fight efforts by religious fundamentalists to overturn the laws.

poppers warning

SAN FRANCISCO — A federal study of 87 gay men with AIDS revealed that the use of poppers may be a co-factor "in the allowance or enhancing in the development of Kaposi's sarcoma (KS)." KS is a skin cancer occurring in 30 percent of people with AIDS, according to the *Bay Area Reporter*.

But researcher/physician Harry Haverkos cautioned that the findings did not indicate poppers themselves cause AIDS. He said the use of poppers is apparently part of a fast-lane lifestyle which includes multiple sex partners and drug use. Use of poppers is frequent among those contracting KS, but popper use may be only one of several factors related to KS development.

Several Bay Area businesses which sell poppers have been sent letters by the city health department advising them to post a notice regarding the health hazards associated with poppers. Much like the warning on cigarette packages, the notices are required by a one-year-old city ordinance to be posed in stores.

The notices list possible side effects of popper usage, such as "skin rashes, nasal irritation, sinus or lung infections, and rarely severe anemia...several studies have suggested some impairment of the immune system is possible." Warning letters were sent at the urging of gay activist Hank Wilson of the Committee To Monitor Poppers.

twilight zone

HAMPSHIRE COUNTY, WV — A kindergarten teacher here was forced to resign her job because of her "reputation" in the community for "being a lesbian," according to *off our backs*. Linda Conway resigned under pressure after the school superintendent told her she had to wear a dress at least twice a week, and she could not drive to school with her female roommate or be seen on the streets with her.

"It was like waking up in the Twilight Zone," Conway said. "People treated me as if I had some kind of disease that they would catch or something. I'm really beginning to sympathize with gays." Conway has said that she is not a lesbian.

Lawyers hired by the West Virginia Education Association filed a \$1 million suit against the school district seeking reinstatement, back pay and benefits. The suit also seeks the voiding of Conway's resignation agreement on the grounds it was given under duress.

The suit indirectly challenges the legal opinion of the state's Attorney General, Chauncey Browning, who wrote that Conway could be dismissed on the basis of her "reputation in the community." But because Conway resigned and was not fired, the Virginia Supreme Court could sidestep the question of the "reputation opinion."

One of Conway's lawyers said that if the opinion is allowed to stand, school boards and communities could force teachers to conform to their standards. The opinion, he said, "certainly has potential for being a real club."

porn debates

MADISON, WI — The debates over regulating pornography continue here, according to Madison's *Out!* newspaper. Two organizations have sprung up to oppose and to support a countywide proposal to define pornography as a violation of women's civil rights. The Minneapolis-style legislation has been proposed by Dane County Supervisor Kathleen Nichols.

The Feminist Anti-Censorship Taskforce (FACT) launched into an anti-regulation campaign at a Nov. 13 press conference. FACT's membership includes lesbian Dane County Supervisor Lynn Hannen and State Representative David Clarenbach, an outspoken advocate of gay and lesbian issues in the state legislation.

On the same day, the Task Force on Prostitution and Pornography (TOPP) sponsored a showing of an anti-porn slideshow entitled "Pornography Through the Eyes of Women." Therese Stanton of the Minneapolis Porn Resource Center told *Out!* that it was conceivable that some gay and lesbian literature could be affected by the civil rights approach to porn regulation. She said it "would make us think about some of our own violence and how we are going to deal with it."

gay minister ousted

BEL AIR, MD — A Maryland Southern Baptist church on December 16 revoked the ordination of a gay minister it ordained in January 1982, according to the *Washington Blade*. The 112-2 vote came during the church's monthly business meeting at Calvary Baptist Church. The church withdrew its "stamp of approval" from Brian Scott, the director of the Gay/Lesbian Christian Fellowship (GLCF), a group Scott founded in March 1982.

Scott's homosexuality came to light in September 1982 when a secretary at the church found a letter connecting Scott to the GLCF. The deacon board offered Scott two chances to "repent from and renounce" his homosexuality or hand in his ordination papers. Scott refused to do either and the deacons recommended that his ordination be revoked.

At the 90-minute meeting, Calvary's official position on Scott's involvement with GLCF was presented as well as Scott's position on the recall of his ordination. In addition, Scott spoke, saying he would continue his ministry to gay men and lesbians regardless of the church's action. He said he did not believe God condemned him because he is gay and said the Bible only condemns homosexuality as a chosen lifestyle of promiscuous activity.

Scott denounced the church's vote, saying, "Although their slogans say they are a caring church in the heart of Bel Air, they are instead a judgmental church."

James R. Cole, the pastor at Calvary, disagreed with Scott and said the church had not rejected him, but rather had rejected his lifestyle. He equated being gay with being a "person who lies in a pathological manner, a person who sets fires and a kleptomaniac.... Just because a person has a tendency and a weakness in an area [of his/her life] doesn't mean the church can condone it."

Scott said the revocation will prevent him from performing marriages, but that he has only performed "holy union" services between gay and lesbian couples since being ordained.

students to meet

ITHACA, NY — Gay People at Cornell (GAYPAC) will host the second annual Northeastern Lesbian and Gay Student Activists Conference, March 8-10, 1985, on the Cornell campus here. The title of this year's conference is Racism, Sexism and the Gay Community. Workshops will address the conference theme as well as meet other needs of gay student activists. For more information, contact Jay Cobner, Conference Coordinator, Box 815 West Campus, Cornell University, Ithaca, NY 14853 or call (607) 256-0746.

left out

FT LAUDERDALE, FL — Organizers of a South Florida appearance by the Billy Graham Crusade February 17-24 have flatly rejected offers by members of the Metropolitan Community Church to serve as program counselors, ushers and choir members, according to *The Weekly News*.

MCC Pastor John Gill received word of the snubbing of his congregation in late September, but some MCC members continued to attend organizational meetings and seminars. Two MCC members applied to become counselors, despite knowing they would be rejected by the Graham crusade. "The reason we went ahead with that is because we wanted to make them write those letters of rejection," said Gill. "They will have to explain that letter some day down the line."

Graham, who has called homosexuality "the product of a reprobate mind," apparently doesn't mind preaching to a few reprobates. "Of course," said Gill, "we were encouraged to attend the services. So I guess it's okay if we put money in the offering plates or add to the number of people attending."

money for homophobes

ALBANY, NY — Governor Mario Cuomo and Education Commissioner Gordon Amback announced on November 25 that a grant had been awarded to Agudath Israel of America for the group's "exemplary programs" in the area of service to displaced homemakers, according to the *New York Native*. The \$10,000 grant is part of the Federal Job Training Partnership Act.

Agudath Israel holds service contracts with the city of New York and is one of three religious agencies suing the city to overturn Mayor Ed Koch's 1980 Executive Order 50 banning hiring discrimination against gay men and lesbians.

Walker Crews of the Education Department said he was not aware of Agudath Israel's opposition to hiring gay people. And Peter Drago, the governor's liaison to the gay/lesbian community, said thousands of grants are awarded each year and monitoring recipients would be practically impossible.

Crews said he was shocked to learn of Agudath Israel's role in the E.O. 50 controversy. "It's unfortunate we didn't know about it," he told the *Native*, but added that the selection committee may not have been influenced by the information. Officials said "closer attention" will be paid in future grant awards.

and nudity and justice for all

TORONTO — A gay bookstore here will go forward with a complaint against the Toronto *Globe and Mail* for discriminatory ad policies. The owner of Glad Day Bookshop, Jerald Moldenhauer, went to the Ontario Press Council with his complaint after the paper refused to run an ad in a special literary supplement on June 16, 1984.

Moldenhauer said he was approached by a *Globe* sales representative who sold him an ad, assuring him that the store's gay focus would not be a problem. The ad Moldenhauer submitted identified the store as a mail order source for books for gay and lesbian readers and carried two one-inch high reproductions of the covers of two books. Both covers pictured the back upper torso of a nude man. The ad salesperson returned them saying there was a problem with the covers, but not asking Moldenhauer to alter the ad.

Moldenhauer received a letter from the paper's general manager who said the ads were not acceptable because of the illustrations and "nudity continues to be a controversial subject in our society today."

Nevertheless, on July 14 the paper had run an ad for one of the books in Glad Day's ad, complete with the cover picture. And on September 11, the *Globe and Mail* published an ad for *Penthouse* magazine showing a female model clad only in an open shirt and loosely tied necktie.

A decision by the Ontario Press Council on the Glad Day complaint is not binding, but Moldenhauer believes that "the process and the public awareness achieved through the process is itself a major step in the direction of justice."

Lesbians' Office Entered

Cambridge Break-Ins: Political Harassment?

By Janice Irvine

CAMBRIDGE, MA — The office of the lesbian organization, the Daughters of Bilitis (DOB), along with those of several other political organizations, was broken into in the first of two incidents at a local liberal church. Political activists in Cambridge charge that the recent break-ins at the Old Cambridge Baptist Church (OCBC) indicate a pattern of mounting harassment and repression. The church, which in December served as a sanctuary for a Salvadorean woman, houses a number of political organizations, six of which are Central America related.

On November 27, the offices of the Central American Solidarity Association (CASA), the New England Central American Network (NECAN), The New Institute of Central America (NICA), and the Daughters of Bilitis were broken into and files and desk drawers were opened or rifled. Nothing was stolen except the outgoing message tape from

NICA's phone machine, although, according to Garrett Brown of NICA, many items of value, including cash and credit cards, were in the office.

A second set of break-ins occurred on December 19 in the offices of NICA, Boston Area Alliance Against Registration and the Draft (BAARD), CAPA (a committee in support of a Salvadorean teachers' union), Overeaters Anonymous, and the church office from which sanctuary organizing takes place. Again, nothing was stolen although several desk drawers were opened.

Members of political, civil rights and religious groups held a press conference on December 21 to express their concern that the incidents had the trappings of government infiltration, according to the *Cambridge Chronicle*. Peggy Smith, OCBC administrator, said that the break-ins were "intentionally done to be as blatant and

insulting as possible."

For this reason, however, Garrett Brown told *GCN* that he believes the intent was intimidation rather than information gathering. "If you want to let people know you can break into their office at will, this is certainly the way to do it," he said.

Brown added that he thought it was not coincidental that the most recent break-in occurred at the same time a Salvadorean woman was sheltered there and as the Reagan administration drives toward a deeper war in Central America.

The OCBC break-ins are only two in a series of recent incidents directed against local political groups. Mobilization for Survival and the First Congregational Church in Cambridge, which formerly housed NICA, were both broken into in November. In addition, a slide show on Nicaragua scheduled at the Lawrence YMCA was cancelled after the Y received

bomb threats and the minister who was to show the slides received bomb threats at his home.

Lee Goldstein, of the National Lawyers guild, told *GCN*, "This appears to be an escalating strategy.... The feeling looking all across the country is that the real target is sanctuary and people who do [Central America] solidarity work."

Goldstein noted that there are different theories about the incidents: they are being perpetrated by a single government agency; they are the work of several different intelligence groups; they are actions by right-wing groups. "We really have no idea, but it's probably a right-wing group which is even scarier because of the potential for wanton violence," he said.

Brown told *GCN* that the DOB break-in was not surprising since the right-wing would attack any group attempting to change the

social order.

Lois Johnson, of DOB, disagreed. Emphasizing that DOB keeps no files or information in its office, she attributed the break-in to "sheer vandalism" and believes it was not gay related.

Ken Busch, of CASA, said, "If it is political harassment, lesbian and gay groups are not going to be exempt given that people who do the harassing are not going to make distinctions between solidarity groups and lesbian and gay groups."

Plans are underway to compile a pamphlet detailing the recent incidents and providing guidelines on how people can most effectively respond, according to Goldstein. In addition, a community meeting will be called in January or February. "We don't want to scare people unduly, but we don't want to not talk about it," he said.

Minneapolis Ordinance Safe For Now

By Robert Halfhill

MINNEAPOLIS — The Minnesota Court of Appeals has upheld a lower court ruling that could invalidate the Minneapolis Gay and Lesbian Rights Ordinance. However, the most immediate threat to the Ordinance, an appeal on the basis of the lower court decision by the management of LaSalle Sports and Health Club that they had engaged in anti-gay discrimination, has not materialized.

The lower court ruling on

February 28, 1984 by Hennepin County District Judge A. Paul Lomman dealt with a racial discrimination complaint against the University of Minnesota which had been received by the Minneapolis Civil Rights Department. In his decision that the University was not subject to the Minneapolis Civil Rights Ordinance, Lomman cited state statutes that permit Minneapolis to establish a Civil Rights Department having all the powers of the State Human Rights

Department.

Many employees of the Minneapolis City Attorney's Office and the Civil Rights Department expressed the fear that Lomman's ruling implied the City could not protect classes not included in the state statute. This would eliminate protection for gay men, lesbians, transvestites and transsexuals.

Observers expected the Sports and Health Club to cite Lomman's decision in its appeal of the Commission's ruling against it since the

club's attorney, Steven D. Jamar, had cited Lomman's rulings in hearings before the Commission. However, in its November 15 appeal, this was not listed among the six grounds for appeal. Jamar argued that the Minneapolis Civil Rights Commission's decision was not supported by the evidence; the complainant failed to establish a prima facie cause of action; the award of punitive damages without a prior award of compensatory damages is improper; the award of punitive damages is unsupported by the evidence; the award of attorney's fees is improper where the complainant did not establish his prima facie case; and the rules and regulations in question constitute reasonable business rules and regulations.

The complainant, Donald E. Potter, had been told to either resume his workout or leave the club when he was observed talking to another gay man. The club had cited its written "sodomite regulations," which Potter allegedly violated, and the Bible in its defense. In the appeal, Jamar described Potter's talking to another gay man as "homosexual

social intercourse."

Jamar's failure to include Lomman's decision in his appeal removes the immediate threat to the Ordinance. However, there is still the danger that someone else will cite the ruling in a future appeal.

The Minneapolis Civil Rights Commission will ask the Minnesota legislature to give to local governments the option to include categories not named in state laws under local civil rights ordinances. However, a Republican majority gained control of the legislature in the 1984 election. Gay and lesbian activists in Minnesota have failed to pass a statewide gay rights bill for eleven years. They are considering not introducing the bill in the Republican-controlled legislature. If the Civil Rights Commission's homerule bill is identified as gay and lesbian rights legislation, as it probably will be since the only groups included in Minneapolis civil rights laws that the state does not include are gay men, lesbians, transvestites and transsexuals, its chances for passage are extremely slim.

Bare Bones Agreement

Philly Shelter Workers Negotiate Union Contract

By Janice Irvine

PHILADELPHIA — Members of District 65, U.A.W. employed at Women Against Abuse (WAA), an organization for battered women here, successfully negotiated their first contract on November 21, 1984. Gains for the workers include raises, a grievance procedure, an education scholarship fund, and the District 65 health plan.

The two-year contract represents the culmination of over a year of organizing at WAA, which, with 40 staff members, is the largest shelter in the country. After working conditions deteriorated, employees voted to affiliate with District 65 on March 28, 1984, and contract negotiations were begun in July.

Joanne Brown, a staffperson at the shelter, told *GCN* that management repeatedly stalled negotiations until the workers threatened to strike in October, and then management negotiated more seriously.

Described by Brown as "a very good traditional contract," the ratification was essentially a compromise for workers who had wanted more progressive provisions to be included.

Major conflicts at WAA concerned decision-making and power; last year, the shelter staff issued a statement which said "...our experience has generally been that whenever our ideas or suggestions run counter to the views or plans of management, they never go anywhere. We wanted more effective input of our ideas." (See *GCN* Vol. 11, No. 42.)

Brown told *GCN* that management blocked all of their contract proposals concerning shelter operations and decision-making

and even eliminated informal policies that existed prior to union organizing. "There's nothing in the contract that allows for any participation in decision-making around here. What we got is a defensive contract that protects us from them," she said.

The last negotiating session ground on for 17½ hours, and the workers accepted management's final offer since it did not erode the conditions of current employees and included a number of small improvements. Brown noted, "Anything written down for us is an improvement from before." She told *GCN* she hopes that management-worker relations will ease in the next two years to facilitate inclusion of more progressive demands.

Shawn Towery, a shelter worker, was more pessimistic. Towery, who was part of the negotiating team, described the contract as "pretty bare-bones." She told *GCN* that "in a sense, it doesn't represent a loss to [management] in terms of power or money."

She said the employee negotiating team had mistakenly believed that they could be more creative in the contract process, but that they were naive about labor laws and contracts. With respect to the possibility of changing decision-making processes through a better union contract, Towery said, "I don't think it's possible here."

Both WAA staffwomen depicted very strained relations between management and workers at the shelter. According to Towery, management is "nitpicking on lots of little things."

Brown told *GCN* that management is attempting to enact the "worst letter of the contract." She said that one member of management told her, "We're going to make you really suffer from this. You're going to see that it's really going to hurt you."

WAA management was unavailable for comment as *GCN* went to press.

—filed from Boston

Pedophile Pamphleteer To Stand Trial In Texas

By Laura Hathaway

AUSTIN, TX — David Sonenschein, publisher of *How To Have Sex with Kids*, will answer charges of promoting obscenity, a misdemeanor, and for felony counts of promoting sexual performance of children in a January 15 court appearance. If convicted of all charges, he faces ten years in prison and fines of up to \$6000.

Sonenschein, of Austin, Texas, was arrested on the misdemeanor charge on July 6 after television reporter Bruce Gordon of KTVU-TV, the local NBC affiliate, signed a complaint with the County Attorney citing *How To Have Sex with Kids* as obscene material. Gordon, who had heard of the controversy surrounding the pamphlet in Philadelphia (See *GCN* Vol. 12, No. 4), ordered a copy from Sonenschein under an assumed name. Sonenschein was released on personal recognizance the next day.

He was arrested on the felony charges over the Labor Day weekend, after Robert Woodruff told police that Sonenschein had sent him pictures of children having sex

with adults, pictures which had been photocopied from a magazine. Woodruff, who has been sentenced to 30 years for "producing and trading kiddie porn" and having sexual contact with children, had Sonenschein's address in his wallet at the time of his arrest. He also had a copy of *How To Have Sex with Kids* in his apartment.

The charges against Sonenschein were dismissed when the state's attorneys failed to appear at the arraignment, but were reinstated after the state presented its case to a grand jury in early October.

The Austin chapter of the ACLU has assigned attorney William Allison to assist Sonenschein's lawyer David Rodriguez. According to Sonenschein, the ACLU initially expressed reluctance to get involved in a "kiddie porn" trial, but decided to help defend Sonenschein on the obscenity charge after conferring with Rodriguez.

On Dec. 19, Allison asked the judge to dismiss the obscenity

complaint on the grounds that *How To Have Sex with Kids* presents the idea of sex between adults and minors, rather than graphic representation of such sex, and is therefore protected by the First Amendment. The judge rejected Allison's motion to dismiss. Sonenschein says that his attorneys plan to appeal the decision before a federal circuit court judge.

Sonenschein lost his job in the office of the Austin Board of Education after his first arrest. Due to media attention to his case since then, he doubts that he'll be able to find another job in Austin. He quoted attorney Allison as telling him that, right now, he's "the most hated man in Austin."

Sonenschein said, "Whenever I'm on TV, I just stay indoors for a few days."

Contributors to defray legal expenses and letters of support may be sent to him at 612 Pressler St., Austin, TX 78703.

—filed from Chicago

Community Voices

Design Director

GCN is seeking applicants for the position of Design Director to begin late February/early March.

Responsibilities: Establish overall design of the paper, and oversee the layout and proofreading functions on production night. Design (or assign to volunteer artists) front cover, centerspread artwork/ layout and book supplement graphics. Design layout and graphics for promotional brochures, advertisements, and related materials.

Requirements: Strong graphic design/art skills. Familiarity with type specifications, knowledge of printing techniques, and previous design/layout experience preferred. (Interviewed applicants will be asked to supply a portfolio.)

This position requires a commitment to gay liberation, feminism, social change, anti-racist politics, and the collective decision-making process.

The weekly salary is \$150. Benefits include fully paid health insurance, three weeks' vacation, unlimited sick leave, and life insurance. To apply, please send a cover letter and resume to: Gordon Gottlieb, 167 Tremont Street No.5, Boston, MA 02111.

Lesbians and gay men of color are particularly encouraged to apply.

flood their mailboxes

Dear GCN:

A few months back, *The Nation* ran an article about the forming of a "Green Party—USA." I wrote to the given address and was put on the mailing list. A mailing acknowledged my (general) interest and told of an organizational conference in St. Paul, MN Aug 10-12. To be honest I was excited and filled with eagerness for news of that conference.

About ten days ago I received the anticipated mailing. it told of a conference much like the '79 Houston Conference for the March on Washington which I had attended. The letter went on to say that the Committees of Correspondence were being established and that Ten Key Values were main topics with questions regarding how to achieve each listed. So far, terrific. As an afterthought, I looked through the list of endorsers and then noticed below it the draft definition of a "Green." Aha! The most important part:

"Green" politics interweaves ecological wisdom, decentralization of economic and political power wherever practical; personal and social responsibility; global security; and community self-determination within the context of respect for diversity of *heritage and religion*. It advocates non-violent action, cooperative world order, and self reliance. [emphasis added]

Sure sounds great, doesn't it. But how about those four words — "of heritage and religion." As a gay person, heritage represents oppression and homophobia whilst religion has been persecution without mercy or shame. To me, those words are anti-gay and offend me to the core of my gay soul. Without those four words, the statement is laudable and would fully deserve wholehearted gay/lesbian support. With them, it is sheer hypocrisy.

A letter was sent off by me to the regional coordinator, and he replied he had sent my letter on to those who had "insisted" on that phrase. With the party in its earliest forming, letters by gays can go a long way towards determining a solid stand for our rights and dignities. If we don't respond quickly and in numbers, when will be able to do so in the future? This is our chance, we'd better grab the ring now. Flood their mailboxes! Give gay/lesbian input!

In solidarity,
Vern Hall
Richmondville, NY

P.S. Write to:

Northeast — Paul McIsaac, 124 E. 4th St.
NY, NY 10003

Midwest — Harry Boyte or Karen Lehman,
Box 14748, Minneapolis, MN 55414
South — David Haenke, Box 129, Drury,
MO 65638

Northwest — Catherine Burton, 1122
Grand Ave. Seattle, WA 98122

If region not listed, write to the Minneapolis address.

attention prisoners and friends

Dear GCN,

Amnesty International is an organization that works for the release of all prisoners of conscience — that is, people imprisoned because of their sex, race, ethnicity, religion or for the non-violent expression of their political beliefs. They also work towards the abolition of torture and the death penalty, and towards the creation of a more humane justice system. The organization does not necessarily get to the roots of the problems but is effective at drawing international attention to blatant human rights violations.

A.I. has, however, refused thus far to include people imprisoned or tortured because of sexual orientation under its "prisoner of conscience" label.

I am planning to bring this to the attention of A.I. adoption groups nationwide (the local chapters) and ask them to take action on this as they would for other issues.

So how do I get GCN, members of the gay community and especially lesbians and gay men behind bars involved? Offhand, I do not know the names and circumstances of gay men and lesbians imprisoned (whether in "regular" prisons or in psychiatric hospitals) on the basis of their sexual orientation. I do know this exists. What I would appreciate from all of you is information about such cases (including names, dates, circumstances of arrest, imprisonment, or treatment, etc.).

Thank you for your help in this matter.
Sincerely,
Roni Lebaeur
334 S. Glassell St. No.C
Orange, CA 92666

the real major killers?

Dear GCN:

In the December 1, 1984 article "AIDS Update: Little to Cheer About," James D'Eramo is quoted as saying "For the rest of our lives, AIDS will be the major killer of gay and bisexual men, for the rest of this century."

This statement is utter nonsense. Cigarettes kill one thousand Americans every day. Assuming half of the victims are male, and assuming ten percent of the males are gay and bisexual, there are fifty gay and bisexual men dying each day in the U.S. from cigarettes.

Alcohol kills similar numbers of us each and every day.

Condoms and "safe sex" are great ideas, but if saving lives is a criterion for action, let's give some attention to a far better idea: eliminating tobacco and alcohol from our lives.

Sincerely,
Tim Brown
Conway, NH

the rights of homophobes

Dear GCN:

In regard to your front-page article of Nov. 24, headlined "Homophobe's Baltimore TV Visit Protested": If freedom of the press protects the right of pornographers and advocates of "man-boy love" to express their ideas, however offensive to human decency, it equally protects the right of homophobes to speak and be heard, no matter how hate-filled and discredited they are.

Censorship does not provide the answer to hatred. Homophobic speeches and literature do indeed make my life as a lesbian more dangerous. Pornography also makes life more dangerous for me and all women. I am willing to accept the risk in both cases, because I do not believe a free and loving world can be created by coercing people's minds.

* When GCN's news articles are slanted to encourage the censorship of homophobes, but treat feminists trying to ban pornography with contempt, you seem to be promoting hatred of women rather than freedom of expression. Isn't it possible for you to disagree with the tactic of censorship, but at the same time acknowledge the real harm pornography does to women?

Let's be consistent, gang.

Sincerely,
Betsy Brown
Eugene, OR

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESAPCED, and where possible limited to five typed pages. They should be sent to: Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.

yogi finds boo-boo

Dear GCN,

Recently you ran an ad for me in your penpal space. The response to that ad has been an overwhelming number of letters; from people around the U.S. as well as Canada and England. The correspondents range from age 16 to age 53, and included various ethnic and other backgrounds. I am therefore thoroughly impressed with your distribution and wide spectrum of people your publication reaches.

I wish to express my sincere appreciation for your excellent prisoners project and the tremendous outreach from the people who responded to my ad. However, due to the postage expense, I regret that I have been unable to acknowledge them all. In fact I have now reduced my correspondence to just one very special friend that I have made. He lives in Boston and I plan to live there with him very soon. And I will volunteer my services to your efforts gladly. Having experienced the gay culture in many cities, I look forward to being a part of Boston's outstanding community efforts.

For all those people out there who wrote to me and even the ones who didn't, I hope you continue to reach out to the many others who desperately need your friendship. So many thoughtless people put prisoners into stereotypes. The people of gay and lesbian communities should know that stereotypes are often serious misconceptions of any group. After being exposed to thousands of prisoners, I find it impossible to apply stereotypes to prison inmates.

I found a very special person, my "boo-boo" through you and hope to be seeing you soon.
Thank you,
Yogi
Tennessee Colony, TX

how to confront the klan

Dear people,

We were interested in Walter S. Light's letter (GCN Sept. 8) explaining why "the Houston gay and lesbian community...chose not to stoop to the Klan's inane, hate mongering level and thus...chose to boycott" the KKK's march through their neighborhood. Although we are sure a great deal of thought went into this decision, Light's letter suggests to us that one very important alternative may have been missing from the discussions leading up to the boycott decision. The only alternatives mentioned by Light were the boycott and a loosely described "confrontation" which would involve "lowering oneself to the same level of hatred" as the Klan. "Do you advocate the use of violence against the Klan marchers?" asks Light. No, we emphatically do not advocate violence. We agree with Light that we who oppose the Klan must not allow them to manipulate us into playing their game, following their script.

Fortunately, there is a third way, a way that is neither violent nor passive. Through the active tactics of nonviolence, we can be visible in our opposition to the Klan without feeding into their plans for media glory. Nonviolent tactics aren't easy, of course. But we believe it is worth the effort and the risk. After all, if we decide not to "honor them [the Klan] with our presence," we are running the very serious risk of allowing others to assume we simply don't care about the Klan's racism, (hetero)sexism, and anti-Semitism.

Whole books have been written about the tactics of nonviolence, and every aspiring nonviolent activist soon realizes that each situation requires at least as much creativity as book-learning from the individuals on the scene. In other words, we can't sit here in Seattle and tell folks in Houston what they "ought" to do if they want to develop effective nonviolent resistance in their community. What we can do is throw out an idea or two, in hopes of sparking discussion. So here is one idea: people could line the route of the Klan march, in silence; as the Klanners approach, the people would turn their backs. In silence. Rather than a plethora of organizational and/or sloganistic signs and banners, the silent multitude could share, say, one banner per block. the words should be as simple and direct as possible, we think. "We stand against the violence of the Klan." "We stand in memory of the victims of the Klan."

It is good to see this dialogue in the GCN. All of us have a long way to go in learning how to oppose the Klan and other such hate groups in ways that are effective and truly expressive of our best, most active ideals.

Sincerely,
Jane Meyerding
Betty Johanna
Seattle, WA

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Speaking Out

If A Tree Falls and No One Hears...

By John Zeh

A giant redwood — actually a charter oak — of the national gay and lesbian movement fell upon Greater Cincinnati Nov. 30. Few in this large metropolitan area heard her hit. Was this endangered species really here, if so few knew? Did her visit count?

That kind of questioning has generated discussion among journalism students for years. It occurred to this Monday-morning quarterback as National Gay Task Force director Ginny Apuzzo pulled out of the Queen City.

A record number of people turned out with advance tickets for a movement speaker in a hall where the first local gay movement was spawned. Her impact on them remains to be seen. Granted, Apuzzo's talk was recorded for WAIF-FM's "Alternating Currents" and reported to *GCN*, the local *Yellow Page*, and the Columbus *Good News*. As a journalist, I suppose I should be happy that we in the gay press scored an impressive exclusive.

But it was no scoop. The mainstream media weren't even allowed to attend the biggest event. Their cameras could not capture the opening's significance because Stonewall officials feared the Electronic News Gatherers would pan the audience, scaring off closeted friends or turning off people like the Ohio official and others in the crowd.

They failed to realize that you don't have to be gay to attend an important talk by a respected civil rights leader. It helps, but mere attendance should not mark members of the audience with a scarlet or lavender lambda. The kind of bias in the minds of TV viewers at home is, of course, what Apuzzo and Stonewall are fighting, so the blame is not on the political action committee alone, but societal prejudice blame too.

Apuzzo was made available to the press at a 4 p.m. downtown conference. No TV stations were represented. No cable access programmers were either. The *Post*, *Enquirer*, *Downtowner* sent no reporters. Three competitive news-oriented radio stations covered the woman who instigated the Democrats' gay platform plank back in 1976. Pat was there with her trusty tape recorder to document the moment for gay radio, and I scribbled notes. Understandably, organizers rushed their guest to a fundraiser for NGTF and Stonewall, so there was no time to drag the stateswoman over to the dailies, where editors' arms could be twisted.

The end-of-the-week, late afternoon arrival made talk shows tricky if not impossible. A live slot on the 11 p.m. news probably lacked a noteworthy tie-in, but then TV viewers will never know, because reporters were not invited. (I overcame a temptation to tip them off about the location.)

Did editors think Apuzzo's visit was newsworthy? Were Stonewall's press release references to our "emerging political clout" and the election's impact on us hot and hard enough to warrant assigning a reporter?

TV and the paper were busy covering the inauguration of a University of Cincinnati's new president that day. The *Post* was beginning a series on child sex abuse. The day must have been too crowded to print a few inches, air a few minutes about the top gay leader in the country addressing a PAC with three elections already under its belt.

Stonewall people did a great job orchestrating Apuzzo's visit. The locale of the press conference, the Hyatt Regency with piano music wafting up from the lobby, was elegant. I'm sure the reception was rewarding. Choice of St. John's was appropriate, the reception hall romantic. The food was beautiful, tasty, and bountiful. Ginny's speech was laced with humor and grace. Unfortunately, the importance of her visit was lost on the masses who, she argued, must be reached if our rights are to be secured and maintained.

And Stonewall missed a chance to publicize its accomplishments in the past elections, as detailed before Apuzzo's talk by Ken:

- Fifty precincts were covered

- Twice as many candidates were supported
- "Gay Vote" buttons were visible on as many as ten percent of supporters at fund-raisers, and candidates were impressed
- Sen. John Glenn, not exactly a fellow traveller, was lobbied
- Credibility with campaign honchos and candidates was increased.

What was billed to the press as just another "monthly meeting" of Stonewall was in fact an herstoric event at the birthplace of gay liberation in the Queen City.

Admittedly, Stonewall was caught in a "Catch 22." If people expected glaring TV cameras, the crowd might have been smaller, and therefore less than historic. But to think that most of the people in the audience would have been intimidated by photographers' presence is a paranoid discredit to them and their courage. So someone at the office saw you in the crowd. There's the ice-breaking moment Apuzzo said we need to "reach out" (if not come out) to our colleagues.

Perhaps Ginny did not know the press would be barred from her talk, or she might have come up with some more significant announcement that (had Stonewall been tipped off) might have lured more reporters. Or the group could have asked Apuzzo to present some award to Dr. Evelyn Hess or Michael Ritchey for their work initiating an AIDS Task Force here before the first local case surfaced. She at least should have been cued in to newsworthy local happenings, like the effort that next week to rescue one of the few radio stations in the country that dares air gay/lesbian/feminist programming. Other possibilities existed, I'm sure.

An earlier press session (earlier than 4 p.m. radio "drive time") would have allowed Public Interest media project to feed taped excerpts to stations, as it did after the lesbian/feminist protest of a sexist window display of a mangled female mannequin. Cable TV access programmers could have been solicited to cover the press conference (and meeting, if they agreed not to show the audience).

Apuzzo undoubtedly needed to be at her New York desk that morning and Friday was probably the only day she could leave her post. In the future, media exposure should be a top priority if groups are going to pay air fare and big fees for superstars. Groups need to make it as easy as possible for non-gay, homophobic, or closeted editors to make space and airtime for our leaders and our events. Pressing the press is a crucial part of the gay struggle. Read *Talk Back!*, a gay guide to media action.

Stonewall leaders, I'm sure, will share the secrets of their success and also reveal the frustrations of trying to win fair media coverage. They deserve our gratitude for risking such a big event. Others planning top-ticket affairs should consult them and make sure the next newsworthy visitor's eloquence reverberates all around the region via the media.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

Community Voices

children's preferences

Dear GCN:

While strongly supporting the thrust of Hubert Kennedy's letter on homophobia and stereotypes which relate to man-boy love, I wish to comment upon an omission which is characteristic of such discussions of the legitimacy of children's sexual drives and sexual expression. (*GCN* Vol. 12, No. 21)

That omission concerns the age of the persons selected by children as the object of their passion. Arguments such as Prof. Kennedy's imply (by passing over any reference to the age of children's sexual object choice) that that preference will automatically be for an adult partner.

Though the omission is no doubt unintentional, I regard it as a source of serious potential mischief, because it inherently suggests an automatic link between children's sexuality and their indispensible need to express that sexuality with adult partners. In other words, if one denies children the right to have sex with adults, one, ipso facto, denies them the right to have any sex at all.

What I learned from my study of the coming out of 155 gay men and lesbians (a non-representative sample) was that, while it is true that some teen (or younger) males develop a passion for a male significantly older than themselves, a far greater proportion began their sex lives with an age peer or with a child younger than themselves. It was my observation that the younger the boy at time of first sex, the more likely he was to have other boys as his partners.

Furthermore, I observed that young lesbians were more likely than young males to develop a first passion for an adult (those perennial, wonderful female gym teachers!) rather than for an age peer. Males more consistently reported being turned on by the handsomeness or the masculine attributes of another boy.

Sincerely,
Richard Steinman, MSW Ph.D.
Professor of Social Welfare
University of Southern Maine
Portland, ME

thankful for "aunties"

Dear GCN:

Alan Carroll writes (V. 12, No. 23) that he has never known a child or adolescent who was not seriously harmed by sexual activity with an adult. Unfortunately, it is much too late for him to know me as a child or an adolescent. I would be interested in his opinion, in learning what injury he might have perceived in me arising from the relationships with men which I sought out regularly from the age of nine.

No doubt, remembrance has clouded over the less pleasant aspects of these affairs. No doubt, Mr. Carroll could have shown me a dozen ways I suffered though I am unaware of suffering.

I had a classmate who did not do as I did. He sought out relationships with his peers. They stuffed him in a discarded icebox and went away. Therefore, as I live and breathe, I am thankful for my "aunties." Even if some shrink could find that they marked me in some way, a boy could do worse.

Lars Eighner
Austin, TX

Supporting AAC

In recognition of the work of the AIDS Action Committee and their efforts to keep the community informed of important events regarding AIDS, *GCN* is introducing a campaign to offset their advertising costs. Any donation made to *GCN* and directed towards the AIDS Action Committee will be matched by the paper and will be used exclusively for display advertisements. All contributions will be acknowledged by the Committee.

Please send donations to:
GCN/AAC

167 Tremont Street #5
Boston, MA 02111

Thank you from both *GCN* and the AIDS Action Committee.

AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Action Line — 536-7733

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

AIDS Benefit Review Committee (267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

AIDS Hotline — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Collects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

Fenway Community Health Center

16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

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Helen Harder

By Gerard Koskovich

MENLO PARK, CA — Eleanor Harder, nee Sugg, of Redwood City, California, known to her friends as Helen Harder, succumbed after a prolonged battle with cancer on November 29. She was 66.

Harder's life typifies the efforts of many gay men and lesbians to overcome societal homophobia and live as self-identified gay people. Her personal papers, including literary manuscripts and albums of significant photographs of lesbian and gay life from the 1930s to the 1960s, will be placed in the Lesbian Herstory Archives in New York City.

Born on March 15, 1918 to an upper middle class family in Wilmington, North Carolina, she attended elementary and high schools there, graduating in 1934. She studied music and English at Flora McDonald College in Red Springs, North Carolina, where she received a bachelor's degree in 1938.

A young male friend from high school first introduced Harder to gay life in 1933-34. "It was like coming out of the darkness into the light," she said in a 1984 interview. Harder was known in her last year of high school and in college for her tomboy-style — closely-bobbed hair frequently worn in a pompadour, pants, sports coats and masculine neckwear.

Following college, Harder taught music in the Wilmington School District for two years; among her many activities while teaching, Harder directed the "All Star Faculty Review" at Roper High School in Plymouth, North Carolina, a production in which she played two *travesti* roles: the Prince of Broadway and Uncle Sam.

Harder joined the United States Armed Forces at the end of the same year, serving for the duration of World War II with the Women's Army Air Corps. She was honorably discharged in 1945 with the rank of corporal.

During her service in the Army, Harder developed an extensive network of lesbian and gay friends, who nicknamed her "Slugger." Along with this group, she frequented several of the gay bars popular in wartime San Francisco. Harder barely escaped being swept up in an anti-lesbian purge in which a number of women were dishonorably discharged at Gardner Field in 1944. In 1982, San Francisco historian Alan Berube interviewed Harder about these experiences in connection with his research on lesbians and gay men in World War II.

After the war, Harder returned to Wilmington, making it a home base for extended travels in the South and to Northern and Western states. In 1949, she moved to Chicago where she worked as a hasher and cannery worker, and

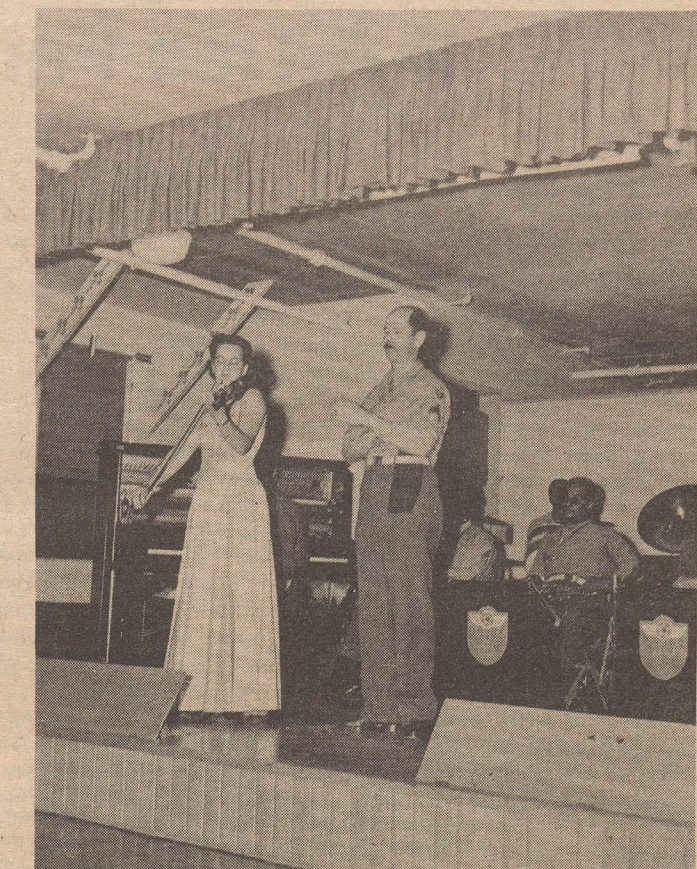
Baths

Continued from page 1

listen." Silverman came to the city health department as director in 1977. One of his first acts was to appoint Pat Norman, an open lesbian, to act as a health liaison to the lesbian and gay community.

Titus, who has worked under Silverman for 18 months, told *GCN* that Silverman realized the seriousness of the AIDS epidemic early on and worked with the gay community to deal with it. He credited Silverman with providing education and prevention programs through the department. He pointed to the department's media campaigns and to the organization of groups to deal with anxiety and depression in high risk groups, mostly gay men. Titus said about 98 per cent of people with AIDS in San Francisco are gay men.

When Titus was asked if Silverman was pressured into doing something about the baths, he



Helen Harder (l) in the GI show "How About It?"

then to the Los Angeles area, where she worked in a bearing factory and a cannery.

Harder continued to be actively involved in an extensive gay and lesbian friendship network in Southern California. The group included both new friends and individuals she had met during the war. Harder remained in contact with a number of these friends throughout her life, and several of them traveled to the Bay Area to visit her during her final illness.

During the immediate postwar period, Harder maintained her longest lesbian relationship with a woman she had met near the end of her stint in the service and followed to Chicago and Southern California.

In 1959, Harder gave birth as a single mother to her only child, a son. The boy's father, David Linser, was a gay man with whom she had attempted to found a syncretic Christian sect. Harder lost contact with Linser a few months before the birth. Three years later, she married and set up housekeeping in Westminster, California.

In 1966, Harder separated from her husband after earning elementary teaching credentials at California State College at Long Beach. She moved with her son to Beatty, Nevada, a desert town of 500 people, 120 miles northwest of Las Vegas, where she taught fifth and sixth grades at the Beatty Elementary School.

Harder explained the move to Beatty in a letter to a friend in 1982: "Decided to go back into teaching to assure my son an adequate education. Had the oppor-

replied, "I think he's been pressured from every direction imaginable. It's a matter of public record that the mayor wanted them closed. And a vocal minority [in the gay community] are protesting the closure."

A spokesperson for the Bay Area Physicians for Human Rights (BAPHR), which has opposed bathhouse closure, said they were "saddened" by Silverman's resignation. "In spite of recent disagreements, we found him helpful as health commissioner. He has been very sensitive and receptive to the gay community in this crisis."

Smith said that Silverman's resignation was not a surprise because he has been talking about it privately "for some time." "How much stress can you take?" she asked.

Feinstein has appointed a temporary replacement, David

tunity to come to this desert outpost as an elementary teacher; thought (correctly) that here I might have the opportunity to teach the way I thought it should be.... After the first five years here, things changed — administration became well-nigh unbearable, but I hung on by tooth and toenail...."

Harder was active in the late 1970s with the Southern Nevada chapter of the National Organization for Women (NOW); she was largely responsible for organizing the rural Nevada NOW chapter. She acted as its secretary and attended the 1981 NOW Western Regional Conference as its delegate. Harder was also welcomed in the Stanford University gay community in Northern California for her semi-annual visits with her son who served on the Steering Committee of the Gay and Lesbian Alliance at Stanford (GLAS).

In 1983, Harder moved to Redwood City, California, in order to be nearer to her son and medical facilities at the Palo Alto Veterans' Hospital.

Harder is survived by an older sister; her estranged husband; her son, Rhio Hirsch, longtime activist in the Stanford gay community; and many friends in the Bay Area, Southern California and Nevada.

Donations in her name may be made to the Lesbian Herstory Archives, P.O. Box 1258, New York, NY 10016, or in support of Alan Berube's research on gay men and lesbians in World War II, c/o the World War II Project, P.O. Box 42332, San Francisco, CA 94101.

Werdegar, an associate dean at the University of California-San Francisco where he has been chair of the Department of Family and Community Medicine.

There is a national search being conducted by the newly appointed Health Commission. Since the new commissioners are being appointed by Feinstein, it is expected that the mayor will essentially be appointing the new director.

In a final development, the city attorney has backed down from a request for information which may have included names and identifying information on persons who went to the baths over a three-month period during June, July and August, 1984. It was withdrawn when news of the request provoked public outcry.

— filed from Boston

Québec Radical Lesbianism

By Stacie Marshall

Most lesbians are separatists in some way; even when we work for straight people, or have straight friends, most of our friends are gay. In a sense, we need to "separate." In order to find friends and lovers and be with our own community, we have to gather together away from heterosexual society.

In the recent film, *The Times of Harvey Milk*, the late San Francisco city supervisor urged us to be less separate, to come out to everyone, to become visible to the straight world. Milk believed that was the only way for us to be strong and to no longer be afraid. But for myself, I'm more concerned with other lesbians knowing who I am than in telling my employer or neighbors. Coming out to them seems less important and more risky.

Radical lesbianism, a political philosophy being developed in Quebec, connects lesbian visibility in the world to political action. On October 6, 1984, I attended a workshop on "Politics" which explained this philosophy at the 3rd Annual Lesbian Visibility Day in Montreal.

Radical lesbianism proposes that the true lesbian struggle should be waged against heterosexuality, not heterosexism.

First held in 1982, this day of workshops, meals and music aims to make "lesbians visible to one another" by bringing together diverse segments of the community. Significantly, the event gave birth to the first lesbian mothers' group in Quebec, groups for Jewish and working-class lesbians, a lesbian newspaper, and a non-profit organization to ensure the conference's continuation. Visibility Day remains important in Quebec as one of the few large French-language gatherings for lesbians from all over Quebec.

Radical lesbianism, a way of thinking significant to the Montreal lesbian community, but unknown to most U.S. lesbians, stems from the writing of French writer Monique Wittig. Its development in the Montreal area began around 1979, when a group met to formulate political theory and in 1981 produced a video about Montreal's lesbian community. In 1982, a collective began to publish *Amazones d'hier, Lesbiennes d'aujourd'hui* (Yesterday's Amazons, Today's Lesbians), a community review which emphasizes radical lesbian thought.

Supported by many women active and visible in the community and articulated by the clear strong voice of *Amazones*, this politic has had a considerable impact on the lesbian community as a whole. From discussions with many women, I learned that the journal is read by women who profess to be apolitical and its tenets are widely known.

Because "politics" can mean so many things, I entered the "Political Workshop" not knowing what to expect. The workshop

organizers quickly made it clear to the 40 or so participants that by "political," they meant "radical lesbian." They circulated a hand-out which separated "cultural" from "political" events, and asked: How does culture relate to politics? What would make up a lesbian politic? What is the danger of organizing a lesbian community in the absence of political analysis? political analysis?

Early discussion centered around diverse definitions of what was political for a lesbian. Some women maintained that all lesbian lives are inherently political because of our almost constant struggle to survive in a heterosexual world. Coming out at work, for example, could be called a political act. In firm opposition, a workshop organizer countered this view: Although our efforts to survive with integrity are courageous, she maintained that they are not political. What constituted political acts were political theorizing and public demonstrations, and lesbians must distinguish personal actions from political actions.

After a prolonged attempt to

define "political," one woman demanded that each of us identify our political affiliations. If this was an attempt to force a confrontation between the major visible political factions in the lesbian community, i.e., lesbian feminists and radical lesbians, it was unsuccessful. Feminists in the workshops did not speak up, perhaps understanding that any opinion could be "critiqued" by the organizers. Some women shouted to the organizers, "We are not the enemy."

The explanation of radical lesbian theory which follows is derived from the workshop, from conversations and from a 1982 article in *Amazones*. It does not represent a complete or current understanding of Montreal radical lesbian thought.

- Radical lesbianism proposes that the true lesbian struggle should be waged against *heterosexuality* and not *heterosexism*. Coming from a position of strength, we resist heterosexuality, rather than act as an oppressed group which straight society will one day accept. Heterosexuality is the source of all other oppressions; lesbianism, inevitably, will lead to the destruction of the hetero/patriarchal system.

- Lesbianism is not simply a sexual choice, but is more significantly a political position, which separates lesbians from all other women.

- Radical lesbians reject the use of the word "woman" when speaking of lesbians (no matter how "woman" is spelled). The term "woman" keeps lesbians invisible, such as its use in "woman's community" or "woman's music." Society has denied our lesbian power by calling us "women with a perverted sexuality." Lesbians cannot be called "women" because they have removed themselves from the opposition man/woman, which represents the oppression of straight women by men.

- Radical lesbianism separates personal life from political action. It refuses to consider possible personal/political contradictions as important in political analysis.

- Radical lesbian theory distinguishes itself from U.S. lesbian separatism, because total physical separation without active political action increases the invisibility of lesbians.

- Radical lesbians reject involvement with any other group, most specifically the feminist move-

Continued on page 10

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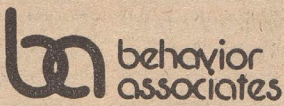
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"The Male Incest Survivor group of Boston is a recently formed self-help group. We meet weekly to discuss our experiences as survivors of incest or sexual abuse which occurred in our childhood or adulthood...."

I chanced upon a copy of the above letter through my work with women survivors of child sexual abuse. I had been thinking for some time of writing an article about gay male survivors, a population rarely heard from, so I immediately contacted Jim Ferreira, the author of the letter.

When we met — over coffee at a downtown Brigham's — he told me about his own history: of the recent flood of memories of extensive childhood abuse by his father; of how he saw his history of abuse shaping some of his own behavior in adult relationships; of his search for a place to talk and deal with the abuse and its impact on his adult life. Finding no resources immediately available for male incest survivors, Ferreira at first attended Alcoholics Anonymous meetings, where he would identify himself not as an alcoholic but as an incest survivor when it was his turn to speak. The structure and constant support he got there he now regards as life-saving. Yet he does not identify as an alcoholic, and eventually he decided to create a place to meet other men with stories more like his own. (The group he started for gay, straight and bisexual men opens periodically to new members; for more information, write Jim, P.O. Box 111, Woburn, MA 01801.)

When Jim agreed to meet again to tape an interview for GCN, I recognized that a lesbian interviewing a gay man could pose problems: I would certainly bring along my biases and blind spots; Jim might feel inhibited. I therefore invited a gay male acquaintance to join us. I knew this acquaintance, who I'll call "Ted," had been thinking a lot about child sexual abuse issues and was looking at some of his childhood experiences with an older brother in that light. In the following discussion Jim and Ted tell of some of their experiences and talk about some of the reasons it has been difficult for them as men, and specifically as gay men, to acknowledge to themselves and others the deep wounds caused by the sexual abuse they survived as boys.

Jim: Part of the statistics, if I remember right, are that a child is sexually abused every two minutes somewhere in this country. One of seven boys will be sexually abused by the time he reaches adolescence. That's a pretty high statistic.

Ted: For girls it must be much higher.

Jim: Yeah, it is. Ninety percent of the reported cases are girls, 10 percent are boys.

Ted: But there's also reasons for not reporting something like that. It throws some kind of stigma on the boy.

Jim: Right. Two taboos are broken, the incest taboo and the homosexual taboo. That's why it's underreported for boys.

Ted: Because no one wants the neighbors or whoever to think their son might be a queer. No matter how old the boy is.

Jim: The myth that child molesters of boy children are homosexuals is a myth. The majority are men who identify as heterosexual. When you ask them in interviews how they feel about a liaison with an adult male, they're repulsed by that.

Pam: Something I come across all the time trying to work on sexual abuse issues while working at a gay newspaper is all the ways work against child sexual abuse gets distorted into homophobia, so that a lot of gay activists are suspicious of the whole thing.

Jim: It says a lot about the public wanting to look at sexual abuse of kids as something *those* people do. That way they don't have to look at, "Well, maybe it's my neighbor, maybe in my family." The more different they can make the population that's abusing, the safer it is and the more they can deny the reality.

Pam: Right. They can channel all their anger, and all their fear, and all their feelings about sexual abuse on to...

Ted: A group they already hate. A scapegoat.

Ted: I had a question about coming out and what that meant. I remember very early, when I was just starting to come out, or when I was just beginning to figure out what I was about sexually, I would think back to the abuse and say, "This is why this is happening now." When you're at a point where heterosexuality is the preferred way of being, and that doesn't seem possible, I think it's easy to look at the abuse situation and say, "I could be straight now." I'm wondering if that's something you went through.

Jim: I currently have those thoughts: will I not be gay anymore? I think I'd be kidding myself. I know I basically am and I think I always will be. Yeah, it's a question, but not one I really put a lot of emphasis on.

Ted: It's something I don't put emphasis on now, but I have in the past. It's understandable that if you do overcome what must be one of the major issues — maybe *the* major issue — in your life, that it's going to change your life in some way.

Jim: I think it will, but I'm not sure that necessarily changes preference. You know, the typical uneducated straight person (I'm going to generalize here) might say: "You were abused sexually as a kid by a male; you're gay"; and they look at that as causation: A=B. I think that's garbage. My brothers were all abused sexually, and they're all straight. Some of the men interested in the group don't identify as gay, yet they were abused by a man. I think that's a common myth.

Pam: It doesn't seem totally unrelated, though. It's not that the incest causes the actual preference, but it can confuse the survivor and get in the way of sorting through what the real preference might be. It wreaks havoc on sexuality. You've already said some about how it effects your relationship with your lover.

Jim: I blamed him for the longest time. It was his fault — that it happened to me, that I was acting crazy, feeling crazy. He was doing everything wrong. None of it was my responsibility.

Ted: Of course. What do you know how to do? Half the time you're saying, "It's all me," the other half, "Look what's happening, I have nothing to do with it." It's that polarity stuff again.

Jim: It took me two years to stop blaming him. One time, I was kissing him passionately and saying at the same time, "I hate you, I hate you, I hate you." Now if that isn't classical stuff....

Pam: At some point I want to open up the possibility of you telling about your own experiences of abuse.

Jim: Oh boy, when's the earliest I remember having the abuse occur? It may have happened in infancy, I don't know, but at least starting at age five, when I first started having recall — you know, kindergarten and starting to have memories about life. And it continued until I was 18, so at least 13-plus years.

It was pretty extensive. The first memory I have of it, I was in the cellar — we had a cellar that was divided into three rooms, and I was in a room that had a little bar in it, a lounge, a den type of room. I remember my father having oral sex with me, and then also wanting me to have oral sex with him, which I did under force and after refusing several times; I conceded. And the tool shop was next to that, a workshop — we had sex in that room and we had sex in the washroom, we had sex in each of the three bedrooms upstairs. We had sex in every room of the house, basically. In the car. Any place and any time when he wanted it and it was convenient for him, we had it. I can't figure it out, but I always either managed to isolate myself or he managed to isolate me — which for a family of eight, I don't know how it continued.

But it was even as overt as this: last December [1983], at the height of the time when I was having memories coming up, I was alone in my apartment and I have these big picture windows with no curtains on them. I was looking through the windows and I could see myself sitting on the L-shaped couch in the living room with my family. We were watching television: my older brother, my mother, my father and myself. And my father was sitting there masturbating me, with my family viewing the television set just head-straight on, not on any conscious level being aware of what was going on. And that happened with the family sitting in the living room every Sunday night — you know, watching Walt Disney.

It's really incredible when you think of that, how with five other siblings in that room, my mother and my father and myself, that could go on. It went on for years. I remember distinctly sitting and watching Walt Disney. I would have a pillow on my lap and he'd sit next to me, and the rest of the family would be around the couch. They'd be watching television like nobody's business, like nothing was happening. He was masturbating me the whole time. Of course the pain I was feeling inside was really excruciating, wanting someone to see: Why isn't anyone looking at me, why don't you do something? So it was very covert but very overt too.

Pam: Clearly the family was playing along with it, agreeing not to know about it.

Jim: I think my mother had some real reasons. I mean, why do any mothers not stop it? Financial reasons, fear of breaking up the family, fear of not being able to make it on her own. What would the community say? We grew up in an fairly affluent suburban community. Some of those fears are legitimate for the "silent partner." I have very mixed feelings, sometimes being really very angry at her and at times seeing her as the victim as well.

Pam: Both of those things can be true, too.

Jim: More polarities. It happened over a long period of time. Towards the end of it I started hinting I wanted to terminate the relationship with him. He wouldn't hear of it. Finally in June of my eighteenth

year we were in his bedroom and he wanted me to have sex with him and I refused. I said, "It's over, no, I'm not going to." He was shocked. He didn't really react. He was stunned. The only time I would relate to him was having sex; he didn't relate to me as a father otherwise. He was unavailable and there was no emotional contact whatsoever.

Ted: So it's very easy to see how you would place the whole relationship in the sexual context. That's what your father means to you.

Jim: That's what men mean to me.

Pam: That's how you get contact.

Jim: That's right. "That's all they want." "That's all I'm good for." I'm retraining myself for that to be different. Thank god I'm involved with the man I'm with because he's patient. He's been through hell because of me, because of what I've done to him as a result of the abuse, and he's still right there. That means he really loves me, and that's scary. Am I worth it?

Pam: So you halted the relationship with your father.

MALE INCEST SURVIVOR Re-learning

What do you think gave you the feeling of power to do that?

Jim: I was involved in a relationship with a woman in high school and I was graduating, so that gave me a certain sense of independence: not needing to depend on Daddy, not needing to please him in the same way any more. I just had reached the limit. I couldn't stand myself any more, and I couldn't stand servicing him any more. You know, it took me a long time to get to that day but I finally got there.

Pam: You had probably also gotten as big as he was, and as powerful as he was, too.

Jim: I was as tall as he was; I was as strong as he was. He liked to make that known to me as well: "Look, you're getting to be just like your father." I could get real explicit if I wanted, but I'm not going to — making all kinds of physical, sexual kinds of comparisons about genitals and la-de-da.

There was a period of time when we had a fight about something, a disagreement about something that wasn't related to the sexual relationship. I threatened to expose him to my mother, and I did. And her reaction was, "You're a liar. It's not true." She was angry at me. Eventually she confronted him, he denied it — so she still held her anger at me. But on some level she knew it was happening. She knew. I know she did.

Pam: Well, if it was happening right in front of her with Walt Disney on...

Jim: Yeah. Mickey Mouse is running around the screen and she's more interested in that.... She knew it was going on. He denied it. I'll never forget my father's face as he walked upstairs from the washroom where she had confronted him. He walked up with a look of disgust on his face. Then it was frightening, but now I just love to remember that disgust. We didn't talk for a year and a half. We had no contact at all, until at the age of 14, I reinitiated contact with him in my coming into my sexuality — being horny and that sort of thing. Of course, I knew exactly where I could get it. So I did.

Pam: I would think that not having any contact with your father must have been a tremendous loss.

Jim: Yeah, it felt like a real loss to me. Even though the attention was negative, it felt like attention.

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Negative attention was better than none at all.

But I didn't count on it continuing until I was 18. It started right up again. Of course, I'd learned all those habits. I could get really mad at myself and say: "Well, Jim, it was your fault, you were 14, you initiated." But I have to look at the other side, which was, "What was your training? Why wouldn't you do that? It was right there. It was easily accessible. You knew you would get the sexual contact you were looking for."

Ted: Yeah. It makes complete sense. It's the most logical possibility at that age, because there are not that many outlets for someone who's 14.

Jim: Well, I had a lot of other outlets — my brothers! [laughter] I have four brothers, two younger and two older. I think they were all sexually abused also. There were all kinds of liaisons between my brothers and myself as well — very hush-hush. That can be a normal experimentation that boys do, that brothers do. But not to the extent that it was happening. It was pretty regular with one brother and me.

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Pam: Do you remember what was going on for you while that was happening?

Jim: I don't know. With my brothers I loved it. With the one brother I had sex with a lot it was more of a sharing thing, we were much more of equal age. It wasn't so much of a power issue there, which was very different from my experience with my dad.... I don't want to call him that: my *father*.

There's a lot of pieces I still have to find.

Jim: What is it as men that keeps us from talking about it?

Ted: For me there's a couple of things. There's how could I have allowed this to happen to me? No matter how "not-heterosexual" you try to be, there's a feeling that as a man, I shouldn't have let this happen to me. As a six-and-a-half-year-old boy the situation is a little different. But still, the feeling is there, admitting that this happened. And also the feeling that I may have caused it to.

Jim: I agree with that. What I often will do (less so now) is have images of the sexual abuse, and it was really extensive, yet the images I have of my father are as who he was at that age at the time (he's dead now), but I don't see myself as a little boy. I see myself in the encounter as an adult. It's really hard for me to get in touch with: yeah, I was a little boy. As you were talking I wrote down, "taking shame, being shameful," because we think we were responsible. I think that's one reason we don't talk about it as men, because as a man — you said this, Ted — I think it's harder for us to admit we were perpetrated upon. We want to assume responsibility.

But also part of that for me is having difficulty seeing myself as a boy. I use my adult values now at 26 years old to judge myself as a little kid. That makes further difficulty and feeling that much more ashamed and embarrassed, that much more like a piece of shit, which further keeps me from expressing and exposing that it happened. Adult values on child behavior.

Pam: I think that's common for women also. A leader of a survivor group I was in suggested that we go to playgrounds or wherever, interact with children of

whatever age that we were sexually abused at, just to realize how little and how vulnerable they are, because part of why we needed to see ourselves as adults was that at the time of the abuse we couldn't allow ourselves to feel how vulnerable we were. We had to take some kind of responsibility for what was happening, even as kids, because to feel that powerless is just so destructive. I imagine there's an extra edge to that in terms of men and male socialization.

Ted: That really feels true for me, especially using adult modes of judgment. This is my horror story, but what happened to me was that the first abuses were happening the summer I turned seven. I was in Catholic school, and very, very into the Commandments, the whole bit. They used to tell me that once you reach the age of seven you pass "the age of reason," and you are from that point on responsible for all your actions and will be judged in the eyes of god....

Jim: Oh, shit.

Ted: And I remember feeling awful about what had happened, but wishing or praying or hoping or just convincing myself that it happened *before* my seventh birthday. If only it happened before my seventh birthday, I wouldn't be responsible for it. The church did that. It makes you an adult when you're not ready to be one.

It was very clear to me that something was wrong. I wondered which Commandment it was. I thought it might be adultery because that was the one they wouldn't talk about, but then I remember someone telling me you had to be married to do that. But I know something was wrong, really wrong. But of course I had reached that fateful age so I was henceforth responsible, and that extended right through my entire Catholic upbringing. You have a first communion, you go to a first confession, and if you don't confess everything that's happened to you, your confession is a bad confession. That confession is a sin, so it keeps compounding until you confess it. That's why I wanted to confess it even after it was all over — because I felt like nothing was ever right from the beginning because of that first bad confession, which had to do with that sin I never committed.

Pam: It plays itself out in different ways. I didn't grow up at all religious, but my "sin" was not telling my mother. I didn't feel like it was safe to tell her or that I would get any kind of proper support from her. My sin was not confessing in a different way, not disclosing.

Jim: It made me angry when you, Ted, said that about the church treating you as an adult when you were a kid, because I think society wants kids to behave like adults. Perpetrators certainly do that by denying responsibility for the actions: "She was responsible. She was seductive." Or, "He wanted it. He was curious." They put their adult values onto us as kids. Not only the church does it, but abusers do it, too.

Ted: That's very interesting: "She was seductive, he was curious." I think that's a real important point in the difference between the men who are survivors and the women.

Jim: It's so out of line. That's one of the perpetrators' tools of denial. "She was seductive" — you know, a 4-year-old was seductive. There's no such thing as a seductive, provocative child. This is the perception of what the offender sees as seductive, not what in actuality is seductive as far as what the child is doing. The kid may be handsome, he may be smoothskinned, he might be blond and fair, an attractive boy. But that doesn't equal seduction necessarily. I think you're right, seduction is used more often in terms of females. Like you said, curiosity is more of a boyish kind of thing, but it's still another way of blaming the victim, basically.

Ted: And I think that's really hard to shake, because curiosity implies ownership of the action, maybe even more than seduction does. Seduction is a passive kind of act, in a way.

Pam: It's more of a manipulative act.

Ted: Right. Curious implies: he wanted it, he got it, and now he has to live with the consequences.

Pam: Or there aren't any harmful consequences.

Ted: Right, but we know there are. And the person who's been told that he was curious has to deal with that, whereas a woman whose been told she's seductive — well, the implication is much more objectifying. I don't think there's any place for guilt or anything in that — just well, she was seductive.

Pam: Which might lead more to a feeling of shame than guilt.

Ted, you made a point earlier about brothers bonding, that sometimes the reason it doesn't feel safe to disclose the abuse — to go to your mother, say, and tell her — is this feeling of loyalty: this feeling that you're dependent on men for your identity and for your support, and that you don't want to break that bond. I think you called it a double-bind situation.

Ted: In my situation the abuse involved an older brother. "Mom mustn't know about this — don't tell her." My being accepted by him — he was probably

the strongest male figure in my family — meant not telling. You get into a bind because if you want to be like one of the "real men" in the family, you've got to keep secrets from Mom — "this will be our thing we do." But at the same time there's something in you that knows that this thing you're doing is not quite right, either.

Jim: When something is secret, that should automatically be a warning to kids. We're not taught this, but it's something we should teach kids: If someone makes a pact with you, question it. There's something wrong. I think that's how you knew when you were talking about your brother that something wasn't right.

Ted: But so much of being accepted involves being able to keep secrets.

Pam: There's so many...the whole in-group, out-group thing: family versus the outside world, you've got to keep the secrets in the family; men versus women, you got to keep the secrets within the gender. All of these divisions. Some of what maintains them is being willing to keep secrets.

Ted: And at least for me, secrecy is real important. I'm secret about almost everything. I can't believe it. And I think it's because something in me says, "Whatever you do, don't let anyone find out." I eat secretly, I think things secretly. I hate my friends — some of them — in secret. I present myself, most people think of me, as a really nice guy. And I am a really nice guy, but there's a big part of me that's not a really nice guy. But that's a secret. It's amazing how that can dominate your consciousness.

Jim: [laugh] Didn't you know you're supposed to be all one thing? You can't have any of those bad feelings.

Ted: Because you want to be a "good boy."

Pam: Because otherwise you're totally bad, you're capitulating to the feeling of being a totally bad person.

Jim: What triggered this for you, Ted? You said this was new for you.

Ted: I was talking about it a little bit before that. I have a lesbian friend who goes to a group, and my initial impression was, "Why are you wallowing in this stuff?" I don't know what made it change but all of a sudden I said, wait a minute, that's my pain, too. I did a complete turnaround and started realizing that it isn't beating yourself on the head with it, it's achieving balance, and it's necessary to deal with that stuff or else it gets bigger and bigger and doesn't go away.

Jim: It's nice for me to talk with you. I can see other men in my life who are survivors, like yourself, who are just beginning to look at the stuff, and it makes me feel wonderful because maybe I can be there for someone else and look how far I've come. Of course it's never-ending, goes on and on until I die because it's a lifetime process. You don't recover, you just get better, like an alcoholic. But there is a starting point. It's not a matter of better-than, but yeah, I have done a lot of work. It's a very hopeful and beautiful kind of thing.

Pam: Jim, you've been connected with various people involved with working on incest issues. Does that go back a ways or are those connections mostly recent?

Jim: Fairly new. I'm getting to know a lot of survivors, both men and women, which is wonderful. The funny part when I started coming out as a survivor in the spring [of 1984] was that people close to me, that I had no suspicion of, started coming out as survivors as well. It was incredible.

Ted: That happened with a close friend of mine, also. I had vaguely thought about my own experiences as abusive, and then I started talking about it and suddenly this good friend of mine had a history that was very much like mine, almost exactly the same. And I guess for a long time he'd been carrying with him the same feeling that he wasn't quite sure how to categorize it, whether or not he wanted to consider himself responsible for it or what. But the idea of connecting with someone else and realizing, wow, he went through it too, was really powerful.

Jim: This was a friend of yours? Someone you'd known for awhile?

Ted: Yeah.

Jim: And you had never shared that aspect?

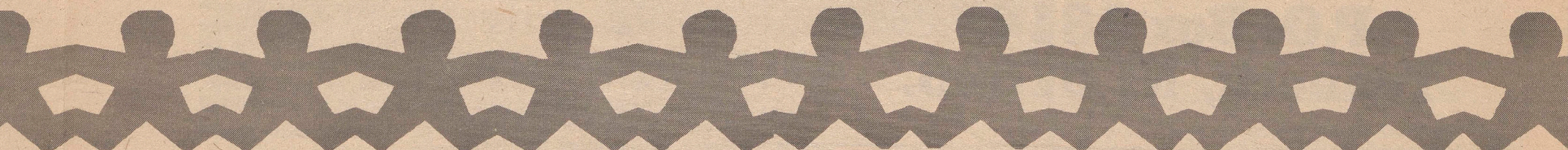
Ted: No. Over the years I'd gotten brief glimpses that something had happened but was never very clear about it. He happened to be in therapy and brought it up. He kind of threw it at me very quickly for shock effect, basically, and I just said, "What? That happened to me, too." Then we started talking about it.

I think my resistance was so strong because there was so much I had to deal with. A year or so ago I was in a confrontation with this friend of mine about her necessity of dealing with all this pain. Now I realize that I was really upset, I was *really* mad. Now I can see it was necessary for me to be that angry because I had that much shit that I was avoiding. I can't believe I'm saying this now.

Jim: It makes sense, it really does.

Pam: It's really interesting also that you saw it as

Continued on next page



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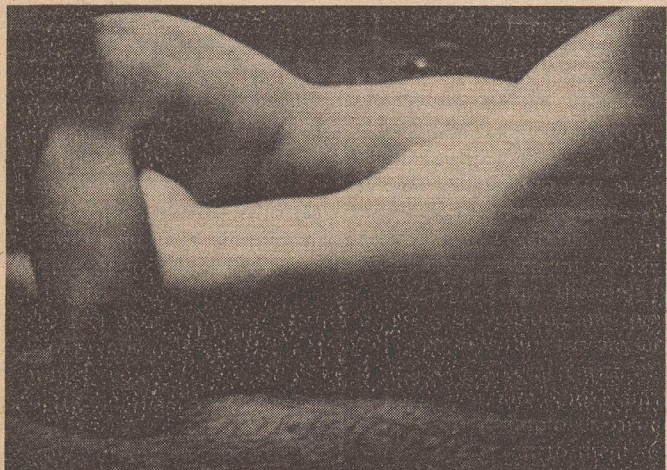


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Men and Incest: Interview

Continued from previous page

more of a lesbian thing to do, more of a woman's thing. What might be different for men about being able to disclose abuse? Maybe it's just the benefit of the women's movement, but it seems like women have been working on this for awhile and not as many men have been able to look at it. For the men who are survivors, who did have this experience, what makes it so hard to talk about it, to own it?

Ted: Issues of vulnerability. Of willingness to express the kind of emotions it takes to talk about it. I still on an emotional level haven't felt ninety percent, and I'm afraid of it. I'm afraid of what that's going to mean.

Jim: Well, we think feelings are going to kill us. I have to keep reminding myself, "You may be totally out of control with yourself but that's not going to kill you." Men have never been allowed to talk about their feelings, let alone that they've been sexually abused as kids and have feelings about that. We're not taught to be emotional. We're taught to be strong, violent, non-demanding.

Ted: Taught not to need. A group would imply need. I'm afraid to need something that much.

Jim: I think the whole dependency/independence issue is a real one for sexually abused men. It is for me.

Ted: And trust. A group has to revolve around trust. Maybe that's why a group is perfect for it.

Jim: The transferences get worked out in the group all the time.

There's the usual blocking and denial that we do around incest and sexual abuse. Women experience this too, I'm sure, the span of time when there's no recall and then something triggers the memories and the feelings.

Ted: In my case it wasn't a question of blocking. I'd been aware of it from the time it happened. I just never put it in the perspective of having been abused. For a long time I put it in the context of having sinned. It wasn't until the last couple of days that I suddenly said, "Wait a minute, that whole line of thinking was way out of line, because it was something that happened to me, it wasn't something I caused to happen."

That was real recent. It was those kinds of developments and just being able to talk about it made me able to connect with this friend of mine who had the same thing happen to him.

Jim: When I said "blocking" I didn't mean blocking on recall, of the fact that it happened, but more seeing it but minimizing it. I had always known that it happened. However, like I said, I never connected it to: "Wow, this was incest" and that it did happen to me. I didn't put any importance on it. I just wonder why it is that people — men — do that.

Ted: I recall having talked about it at various times. People would always express shock, really intense emotions. I was always kind of amused by that because it didn't hurt me, it wasn't that hurtful to me. Yet I would say these things and they'd be wiped out by it. It wasn't possible for me to feel that way about it and survive.

Jim: I can totally understand that. I would talk about it "from here" [pointing to his head] a lot, even years ago. But people would respond the same way: "What do you mean this happened to you?" "It's okay," I'd say, "it doesn't effect me, I can talk about it, it's all right." It was when I started connecting my feelings to it that it did start to feel devastating.

Ted: And that happened as a result of the relationship you were in?

Jim: Yeah. I think it's because a lot of transference happened. It still happens, probably will for the rest of my life with men — with my lover, or whoever my lover happens to be, because at least in this relationship the same kinds of feelings were evoked: incredible passion. I mean I lost 20 pounds in the month of June of 1982, and the reason was that I was in bed the whole month having sex. That kind of sexual excitement just triggered everything. I had never had that kind of connection with another man before, ever, at least not since my childhood. But I think it was even stronger with my

lover than it was with my father. Then on top of it when he started saying, "I love you." Well, that was just not okay with me.

Pam: Was it not okay to feel loved or was that something you connected with things your father would say to you?

Jim: It reminded me of what my dad would say to me, but also — I didn't want to be lovable. I knew I was good at sex and that was what I was comfortable with and those were the boundaries, the guidelines. But don't tell me you love me, that I can't handle. I can handle serving you, but I can't handle you telling me you love me, or god forbid should I ever receive love from you and have to feel okay about orgasm or feel okay about being sexual. I don't want to enjoy that. It's losing control for me. It's too difficult.

Ted: I suspect that you can survive for a long time on that as a gay man and never have to deal with it. The context is so...what's the word? — uninvolved. It is not necessary. You can go for a long time and not get touched in an important place.

Jim: Right. I think the lifestyle may dictate that. You know, a series of men — boyfriends or tricks or whatever — and those buttons don't get pushed because no one's telling you they love you, and of course the men who do you leave anyway.

Ted: That's not cool.

Jim: Yeah, that's not cool.

Pam: It almost seems like the flip side of what often happens for women. If you have to sever the connection between sex and intimacy, as survivors often seem to, women don't have to deal as much with the sexual feelings and can deal with the intimacy. For me when I started getting in touch with feeling sexual (and this was when I was well into adulthood) was when the memories of abuse started coming up. Maybe with men, going from one sexual involvement to the next, you don't necessarily have to be close; while women sometimes go from one close relationship to the next without ever really having to be sexual, even in ostensibly "sexual" relationships.

Jim: That's an important difference I hadn't looked at. What I've been doing is separating sex and intimacy, so I can look at them separately and see the value of both, and I still need to work on both parts. Less so on the sex part and more so on the intimacy, but that's where I am at this stage. It's a matter of balance. I think that's all that incest survivors or anyone in this world is trying to do is find a balance in their lives. Survivors especially need to find a balance. I'm a person of extremes and I think that's connected to the incest. The good/bad split: things are black and white, good and bad, or you behave all sexually or not at all sexually. Or you eat all the ice cream or none of the ice cream. My life's been constant crisis. If it wasn't there I created it.

We know what to do with crisis. We don't know how to handle serenity, that we should love ourselves that much.

Lesbian Theorists

Continued from page 7

ment. Since feminists have seen lesbians as women whose sexual choice is but one of the many demands feminists make of the heterosociety, work on the feminist movement keeps lesbians submerged in a straight woman's fight to improve their submissive condition.

Radical Lesbianism in a U.S. Context

Political involvement of lesbians in this country has taken a distinctly different turn; lesbians choose to be both visible and to be aligned with coalitions. U.S. les-

bians who are also members of other minority groups often feel a strong allegiance to those groups, such as lesbians of color or deaf lesbians. Lesbian musicians have performed in Nicaragua, lesbian peace activists work in the women's peace movement, and lesbians belong to the Rainbow Coalition and the Reproductive Rights National Network, at the same time bringing lesbian perspectives to these groups. Perhaps for us, it's a question of

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The New York Film Festival Fags in Film Isolation

By Clovr Chango

The creation of new ritual, form and content from the heart is the queerboy artist's path. The ways in which we see ourselves and respond are crucial to our well-being. The radical homosexual artist reconstructs and disposes social and psychological garbage; s/he faces artforms which are inherently male (emotionally distanced) and heterosexual (romantic, passive and aggressive). S/he walks the bridge between falsification for approval and alienation.

The homosexual artist confronts her/his situation radically by imbuing her/his work with homoerotic or taboo content. Often s/he sublimates sexuality in order to explore form and statement. However, outright denial of queerness in favor of product or credibility puts many an artist in the same category as the post-clone conformist. Although their emphasis on style makes them appear progressive, both are anti-erotic and antipolitic.

Many gay men are under the assumption that the consumerist subculture they've embraced is protecting their interests and that this social power allows them to decide their public and private self-image and aesthetic. For them, gay liberation is passé; credibility is priority. They are operating inside a geographically



from *Giarres*, by Reinhard von der Marwitz

larger closet with a bigger budget, cast and costume department. This year's New York Gay Film Festival opened a can of snakes for any gayboy wanting a reflection of his sexuality. I'll be focussing

more on male homosexuals because the lesbian content was almost nil, an entire full-length criticism in itself.

As hammered down at this festival, the major flaw with

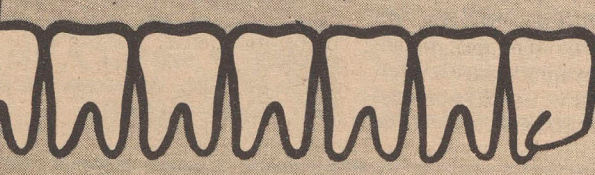
modern gay film is its focus on eurocentric, bourgeois lifestyle with its post-liberation movement ethics. Visually and structurally, nearly all of it suffers from standard Hollywood conventionalism.

Lesbianism and woman-identification in film is incidental and shallow. Most enraging is this constant obsession with whimpering white men's problems and self-effacing fascination with bisexual male privilege. The boys with the money are making formula movies while the rest of us, without backing, are anxiously waiting.

Every film from this year's festival is worth seeing and several are exceptional. Support them by organizing showings. The first five mentioned here were the most imaginative and compelling.

Giarres (W. Germany, 1983) is a spellbinding probe into the merged psyches of two lovers who embrace death as an escape from the physical restrictions upon their passion. Based upon a true Sicilian story, director and writer Reinhard von der Marwitz fabricates a fantastical marginalism in which desire is the cutting edge. The lovers, realizing they want a clandestine young guy to act as their murderer, profoundly face their dream as a decision. The film's impressionism rolls into a haunting surrealist sequence following Dieter, the lover/initiate, through a witch's oracle ceremony, his sacrifice and erotic bloody coupling with a demon of agony. The work's spiral structure is

Continued on next page



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NYC Film Fest

Continued from previous page

fossilized by Wolfgang Pilgrimm's lucid black and white cinematography and Peer Raben's score.

In *Forty Deuce* (U.S., 1982) Paul Morrissey directs and adapts Alan Bowne's play about two tough, young Times Square hustlers and their raunchy Big Daddy. After a suburban kid accidentally dies from bad drugs in their trick room, they desperately plan to frame a snivelling Sixth Avenue businessman client. A harrowing and grisly panic runs beneath the film's rather still and nearly-boring surface. The last hour is shot head-on, in the room, in one take: split screen with two unwavering cameras at different range. The horror emerges through the skin as the boys angel-dust and lure their client to the dead boy's bed. The performances show non-stop raw guts: Kevin Bacon and Mark Kelyoun as the hustlers, Orson Bean as their client and Harris Laskaway as their daddy pimp.

Pink Narcissus (U.S., 1971), by "Anonymous" (Jim Bidgood), is a fluid, blown-up super-8 acid trip which examines Muscleboy Magazine model Bobby Kendall as a boy plunging into autoeroticism. Each fantasy scene has a mirror-like glaze, for Bobby plays most of the parts himself: encounters include leather urinal trade, a torreador fighting a motorcyclist and a dancer in a harem. Part two gives a theatrical sequence (with a flawless expressionist set) of an eerie queer night circus. Featuring Charles Ludlam, dozens of homosexuals cross under a claustrophobic city shroud. This is the best and most disturbing vision of early homosexual liberation to date.

La Ricotta (Italy, 1962, an excerpt from a film *ROGOPAG*) is Pier Palo Pasolini's heartwarming study of The Fool as an actor in an outdoor B movie. Orson Welles gives a cynical portrayal of a director filming a *Passion of Christ* in which the Fool character, a guilty, "neurotic" eater, plays the repentant thief. From the opening pan of two actors dancing gaily to rock-and-roll, to the ultrasymbolic, sad final moment, the film's beauty is sharp. Pasolini received a four-month suspended sentence for blasphemy for *La Ricotta*.

Black Lizard (Japan, 1968), director: Kinji Fukasaku. Yukio Mishima's remarkable stage version of an Edo-gawa novel dazzles, with drag queen chanteuse Akihiro Maruyama in the title role. Cool, with a piercing, well-tamed gusto, Lizard/Maruyama is a diabolical jewel thief who falls for her foe, Japan's #1 detective, while plotting her most devious caper. Rugged Mishima appears too briefly, in a flashback knife fight and as one of the naked "dolls" in Lizard's cavernous museum of human statues. The sinister film noir has a crystal heart of camp melodrama.

The major issue raised at post-film discussion was image. In one heated discussion, director von der Marwitz and festival director Peter Lowy responded to calls for "more positive images" and fewer victims by asking why gays viewed death as such a negative experience. They pointed out that hero images don't solve anything and that rigid thinking obstructs seeing depth in characters who already exist. The rich memory of homosexual secrecy, aloneness, gender deviation and sex hunger,

neither romantic nor glorified, makes me feel a lot of pain but gives me a fertile passion for making art. "Positive" (i.e., respectable) images are not politically realistic in this society. Our shadows, cast in urinals and glowing in theater back rows, illuminate fundamental questions for gays, such as: "Who decides what is a positive image?" and "Who is deciding your image for you?"

The most scary, dreadful phenomenon in gay culture, and in its reflection in film, is a lack of passion and sexual imagination. A continuous subtextual thread in most of these films was control of sexual expression. Most sex scenes were cut or minimized. There was almost no eroticism among men of color, or men who were effeminate, sadomasochistic, ritualistic, spiritual, sleazy or weird.

The visual depiction of queer sex, remaining in pornography almost solely, encourages our flame but is limited by its one-dimensionality. With its product orientation, gay porn hasn't become a substantially usable form for cutting into cultural desire and breaking out of social sex restriction.

My primal need for companionship, uncompromised passion and sexual ritual with other queer men has created a feverish plan of imagination which acts as my strongest arm. This thirsty longing for emptiness and power different from what I've known nourishes me with some of the most vital juice for creating art. Gay art devoid of sexual expression is an act of denial.

Lesbian Theorists

Continued from page 10

priorities; as the U.S. government veers to the right, we are all in danger of going hungry, going to jail, going to war.

Like early feminists who disengaged from the left, lesbians often feel that other political movements leave us out. And yet, lesbians sometimes reap the benefits of other movements: gay men who fight for human rights ordinances; straight women who fight for stronger rape laws; poor people who fight welfare cuts. It is also true that straight women have gained from the tremendous energy lesbians have put into the feminist movement. Human concerns are intertwined.

many oppressions we see? Do we care about gay men and straight people? If we work in coalition, how do we resist becoming invisible?

We must also question whether lesbians, since we refuse sexual relationships with men, really have extricated ourselves from the heterosystem, when we continue to work for men or merely exist in the male-dominated political and economic system. And can we maintain a vision of ourselves as distinct from "women" when we are socialized as females? Cultural separatism can be seen as an effort to separate ourselves from this system. Culture, indeed, may be

If we work in coalition, how do we resist becoming invisible?

But lesbians also act under the banner of "women" for our own protection, a motivation radical lesbianism underestimates. Many of us can't be visible politically since we are not out in our personal lives. We are often thankful to hide behind the label "woman" when we gather together, feeling safer from anti-lesbian attacks.

Radical lesbianism, whatever our eventual stand on it, poses important questions for lesbians. Historically, we have gained strength to develop our own politics from the marxist, civil rights, feminist and gay movements. We must now decide what politics means to us. What is our priority in the struggle against the

inextricably connected to politics. Without culture making us strong, politics would have no meaning.

If lesbians as a group have come of age, we need not hide. Years ago this meant dressing so that we could identify each other. Now each of us must decide whether visibility means visible only to ourselves or to the world at large, through mainstream politics or specifically lesbian demonstrations. On a larger scale, our power may be felt only when we are visible in all aspects of our lives and not just politically.

The publication Amazonas is available by writing C.P. 1721, Succ. La Cité, Montreal, H2W 2R7, Quebec, CANADA.

BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE

ACCOMMODATIONS

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22 Edgerly Rd.
Boston, MA 02115
(617) 267-2262

RESUMES

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Cambridge, MA 02139
(617) 547-7117

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678 Mass Ave.
Cambridge, MA 02139
(617) 576-2144
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43 Winter St.
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(617) 542-0144

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1330 Beacon St.
Brookline, MA 02146
(617) 734-7744

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375 Harvard St.
Brookline, MA 02146
(617) 232-7200

DR. JAN RISING
418 Washington St.,
Suite 112
Brighton, MA 02135
(617) 782-0267

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DR. RICHARD BANKHEAD
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(617) 364-5500

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Boston, MA 02116
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02172
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NOBSCOTT TRAVEL
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(617) 876-5310

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Provincetown, MA 02657

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SOMEWHERE/ELSE
295 Franklin St.
Boston, MA
423-7730

This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469.

Classifieds

ROOMMATES

L seeks roommate for house in Concord MA area. Lots of space \$425 includes heat 371-1638. Is leave message. (26)

Man to share lrg space 2br condo So End Lawrence St new renov. full equip kitch \$500 incl. heat business keeps me in CT M-F. Call M-F 267-6263, 267-5554, (203)659-0139. (26)

SOMERVILLE
GM seeks roommate to share two bdrm apt must be friendly, resp and enjoy animals. Smokers ok. 180+ utilities. Call 666-0267 after 6. (25)

DYKESPACE
2 quiet considerate LF sk 3rd for 3 br apt in quiet nbhd nr T. Have 2 cats, lots of books + music. No drugs, cigs or heavy alc. \$185+ util. Avail. immed. 566-1345. (26)

G M: 26-33, wanted to share furnished 2 bedroom apt., \$325/mo includes heat & hot water. Util. extra. Off-st. parking avail. References required. 1 year lease. Must be professionally employed. Near T-bus. Call 266-2125 any night 8-10pm. Avail Jan. (27)

ROOMEZE
**LESBIAN/GAY-
FEMINIST-
Roommate Matching Service**
\$15 fee
Confidentiality Assured
CALL 641-3095
M-F 9-6/Sat 12-5

LF 30 + 2 cats seek LF 25 + to share 2 br apt in JP \$175/mo + utilities. No more pets please. Leave message 522-8068. Available after Jan. 15.

BELMONT
Prof GF 34 domicile clean gd mature sense of humor active gardener lkg 4 GF sensitive share twtns excel area no pets near T rent neg tel 489-1347. (26)

HOUSEMATES

L29 seeks housemate for 2rms. Quiet JP neighborhood. Fenced yd, fireplace wash/dry, garden, near T, non-smokr, no drugs/heavy alc \$385 + 522-9446. (25)

APARTMENT WANTED

LANDLORDS
Shelter for women in need of low income housing, sec. 8's, 707's or cheap rent for women who have successfully completed our program. Please call 522-3417. (25)

APARTMENTS

Bri— Comm & Hvd Aves on T— Furn rms from 75/wk some w/priv bath. 2 mos min stay w/4wks up front. Job & prior landlord refs reqd. 277-6622. (28)

LIVE IN A HOUSE THREE ROOMS AVAILABLE

Large kitchen living room bathroom rent 150 a month Waltham easy access into Cambridge. Call 891-5997 Dora.

REAL ESTATE

25% of LUX 3bdrm, contemp home in Ptown. Fully furn, gourmet kitchen, sundks, all amenities. Spectac 360° view of ocean & bay. 3 bdrm unit nted July & Aug for income and tax credits. Addit 1 bdrm unit for owners. For price & details, call Don or Dennis, 353-0225, lv. message.

BUSINESS OPPORTUNITIES

LOOKING FOR A WINNER
I am looking for an individual to learn my business and earn \$50-100,000 commissions yearly.
Fringe benefits No investments
Call Neil Howland (617)741-0690 (25)

MUSIC

The New Women's Chorus sks sopranos. We are a feminist collective + sing songs of social change. For info, pls call 391-3411 or 497-4932. (24)

FIREWOOD

COLONIAL FIREWOOD
We will deliver + stack seasoned kiln dried New England Oak, nature's best firewood. Apt deliveries our speciality small + large quantities. Call 734-0807

PUBLICATIONS

MATRICES: A Lesbian-Feminist Research Newsletter. \$3/yr (3 issues). J. Zita, Managing Editor, Women's Studies, 492 Ford Hall, U.Minn., Mpls, MN 55455. (ex)

WOMEN SURVIVORS' NEWSLETTER
For *Crying Out Loud*, newsletter by and for women survivors of child sexual abuse, announces publication of its 3rd issue. For info or subscription (4 issues for \$5), or to submit letters, other writings or graphics, please write Survivors Newsletter Collective, Women's Center, 46 Pleasant Street, Cambridge, MA 02139.

Bad Attitude, a Lesbian Sex Magazine is back with Issue #2. And it's hot! Joan Nestle on Femmes Who Go Butch in Their 40s; Lavendar Ties on the Hidden Agenda of political meetings; Cindy Patton's Back to School finds more than books in the library; photos by Sue Fleischmann and Razel; and Sue Hyde and JJ's humorous look at Dildo Envy, or How Gender Got Lost in the Shuffle. For Issue #2 send \$3.00 plus 50¢ for postage to: Bad Attitude, c/o GCN Box 69, 167 Tremont St., Boston, MA 02111. (x)

JAMES WHITE REVIEW

A gay men's literary quarterly publishes interviews Quentin Crisp Robert Patrick Poets Ian Young Jim Holmes Antler Steve Abbott Prose Richard Hall John Gilgun new voices subscribe \$6 a year sample copy \$2. PO Box 3356 Traffic Station, Mpls, MN 55403 Submissions welcome send SASE.

OUTRAGEOUS WOMEN

National journal of woman-to-woman S/M. Diverse, feminist quarterly of S/M news, erotica, graphics & pro-sex analysis. Subscribe! \$11/yr. Single issues \$3. Send orders & submissions to: P.O. Box 23, Somerville, MA 02143. Send SASE for info. (c)

BARBRA STREISAND

FOR SALE: Remnants of a once-great Streisand memorabilia collection (S "Mem'ries light the corners of my mind..."). Items for sale include import albums & singles, snapshots, 8 x 10" glossies, 1-sheet movie posters, movie programs, rehearsal & interview tapes, buttons, sheet music, etc. Write to Susan (who else?) at GCN, 167 Tremont St, Boston, MA 02111 for a more complete list.

JOB OPPORTUNITIES

CHILD CARE WORKER
Battered Women's program (Brockton Area) seeking part-time child care worker (28 hours weekly, \$7.14 per hour, plus fringe) to provide educational and recreational activities with sheltered children. Two years child care experience required and sensitivity to issues of battering. Send resume by 1/7/85 to: Health Care SEMA, P.O. Box 2127 CW, Abington, MA 02351. An Equal Opportunity Employer. (25)

BOSTON GAY MEN'S CHORUS ACCOMPANIST
Experienced pianist, ability to play from choral score, adept at all styles of music, available for weekly rehearsals. Contact 482-6983 and leave message. (25)

D.C. WOMEN'S ORG

Dynamic women's non-profit cultural organization seeks persons to fill administrative and concert/festival production vacancies. Must have excellent communication skills, working knowledge of media and arts community and sensitivity to a wide range of progressive issues. \$800/month. Resumes only. Roadwork, PO Box 75172, Washington, D.C. 20013-5172. (27)

SOCIAL CHANGE JOBS

COMMUNITY JOBS, a nonprofit newspaper, lists progressive jobs and internships nationwide that you can believe in! Jobs in women's rights, community organizing, the environment peace and more. Current listing \$3.00. Community Jobs, Box 221, 1520 16th Street NW, Washington, DC, 20036. (x)

SOJOURNER NEEDS ADV. REPS AND OFFICE MANAGER

ADV REPS: FT & PT to sell, design, typeset & paste up our ads. Feminism & knowledge of Boston essential; sales and/or graphics exp. preferred; the more organized & energetic, the better. Paid vacation, health ins., salary plus bonus.
OFFICE MANAGER: We need someone extremely well-org. with an eye for detail & a high tolerance for clerical work; 20-24 hrs a week. Lots of typing, filing, stuffing, sealing — the basic things that keep us going. \$6.75/hr. paid vac., health ins. Both jobs involve long hours & low pay—but in a great env. for anyone who cares about women's issues & writing. Please send resume and/or letter to: *Sojourner*, 143 Albany St., Cambridge, MA 02139 (25)

NEWS POSITION/AD MANAGER
GCN seeks applicants to begin early Jan.

Local Reporter: Write news stories on local movement/electoral politics, police/legal/legislative issues. Strong investigative/writing skills; familiarity with gay/lesbian/feminist issues and anti-racist politics. **Ad Manager:** Solicit revenue-producing ads and develop strategies for increased advertising; send out monthly billings. Strong organizational/interpersonal/recordkeeping skills. Previous sales/related experience helpful. Positions require commitment to gay liberation/feminism/social change/anti-racist politics and collective decision making. Salary: \$150/wk + paid health/life insurance & 3 wks vacation. **Resume and cover letter ASAP** to Gordon Gottlieb, GCN, 167 Tremont St. 5th flr., Boston, MA 02111. Lesbians/gay men of color particularly encouraged to apply.

RESORTS

VISIT A WINTER WONDERLAND
In the heart of New Hampshire's White Mountains, THE HIGHLANDS INN has miles of x-country ski trails, ice skating, snowshoeing. Downhill skiing and sleigh rides nearby. Lovely rooms, private baths. GREAT MID-WEEK DISCOUNTS! Grace & Judi, Innkeepers. Box 118G Bethlehem, NH 03574, (603)869-3978. (33)

CHECK'ER OUT AT THE CHECK'ER INN
Dbl rms, coffee by fireside, pkg, apts also avail, 1 blk bay, open year round. 487-9029, 25 Winthrop St, P'town, MA 02657

GABRIEL'S
Guest rooms and apartments. Centrally located. Hot tub, garden patio, cable tv, coffee. 104 Bradford St. Provincetown, MA 02657. Reservations: (617) 487-3232. Open year round.

ACCOMMODATIONS

VERMONT GUESTHOUSE
Bed + Cont Bkfst for Lesbians and Gay Men in a country village house 2 hrs fr Bos. Yr-round. Nr lakes, hikes, skiing. Dave + Mike (802)348-7840.

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Call Kay at 282-2317 after 5:30pm (24)

INCEST SURVIVORS
Support group for women. Margrit Romang, MA, CET. 646-7395. (c)

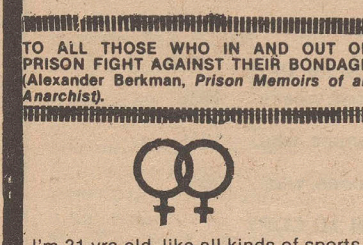
MASS. BAY COUNSELING ASSOCIATES
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INDIVIDUALS, COUPLES
AND GROUP COUNSELING
ALCOHOL COUNSELING
HYPNOTHERAPY
SEX THERAPY
INSURANCE ACCEPTED
(617) 353-0225 for appt.

GAY MEN'S THERAPY GROUP
Openings. Group focus is on intimacy, gay identity, relationships. Individual therapy also available. Sliding fee. Call Francis Giambrone 628-6988.



GCN GAY AND LESBIAN PRISONER PROJECT
We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

ALL PRISONERS, AND ESPECIALLY WOMEN, ARE ENCOURAGED TO WRITE PRISON BOOK PROGRAM (c/o Redbook, 92 Green St., Jamaica Plain, MA 02130) REQUESTING BOOKS ON WOMEN'S ISSUES, NOVELS, POLITICAL TOPICS, RACISM, THE PRISON BUSINESS, GAY AND LESBIAN AND OTHER ISSUES. (WE USUALLY RUN ABOUT A MONTH OR SO BEHIND, SO BE PATIENT)



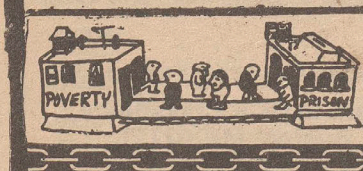
PRISONERS! We want to put together something on how things inside the prison walls are a reflection of attitudes and feelings outside: prisoners come inside carrying their outside ideas and hopes (desperations) with them, administration people keep tabs on outside attitudes toward 'crime' to see how much they can get away with, etc. etc. If you want to help, send us your ideas and experiences about this 'inside-outside connection'. THANKS!

JAILHOUSE LAWYERS'S MANUAL
The Manual is sent FREE(!) to prisoners. Write to National Lawyers Guild, 558 Capp St., San Francisco, CA 94110.

WANTED: TS, fem GM, or BIF for correspondence. Must be mature, open-minded, and slightly kinky. I am intelligent, sometimes arrogant, sometimes insecure. I need help doing this last four years. James SMITH, 90563 Rain 3, Rt 2 Box 500, Angie LA 70426.

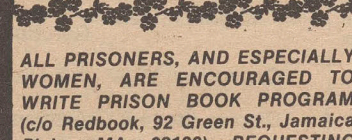
PRISON BOOK PROGRAM
c/o Redbook
92 Green St.
Jamaica Plain, MA 02130

Fortune Society
(prison newspaper)
39 W 19th, NYC 10011
Prison Pen Pals
Box 82188,
San Diego, CA 92138



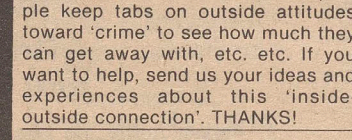
Prisoners Seeking Friends

BUILDING MORE PRISONS TO CURE "CRIME" IS LIKE BUILDING MORE TOILETS TO CURE DIARRHEA...



I received your sample paper and have not totally finished it yet but I feel the need to express my appreciation by informing you that it's great! Please feel free to place me on your penpal list and to send me any extra books in any category. I'm openminded to universal topics. I will be more than happy to write you about my experiences here in prison in the overall political view and also my personal one. Thank you! Thomas M. HENRY, 81 A 4477, F-16, Box B, Comstock NY 12821.

Your paper has brought a special light to my many days here. I would like to thank each of you at GCN. You all do a hell of a job... and I said that!! Will you please submit me to your penpal list. Thank you for your most valuable time, "Jennifer". David E. WIGLEY, 335910, Rt 4 Box 1500, 1 wing A-18, Angleton TX 77515.



Prisoners who want the Metropolitan Community Church (gay) to be able to visit and are having trouble should look up this case: Lipp v. Proconier 395 F.Supp 871 and 402 F.Supp. 623 (1975).

I am looking for TVs, TSs and GMs to write. Interested in law and the fight for the rights for all gays, TVs and TSs. David Louis ADAMS, 360846, Ellis II, Huntsville TX 77340.

I would like to wish a very Merry Christmas and the Happiest of New Years everywhere, and to let all my brothers and sisters know that I would welcome anyone to write me. Robert E. (Bobby) HILL, 361708, Ellis II, Huntsville TX 77340.

Italian male, 38, looking for bi or gay women or men for correspondence. Enjoy sports, music, people. (Can't receive letters from other prisoners.) This place is hell and lonely. John C. LOGIUDICE, A905575, PO Box 158 (716B), Lowell FL 32663.

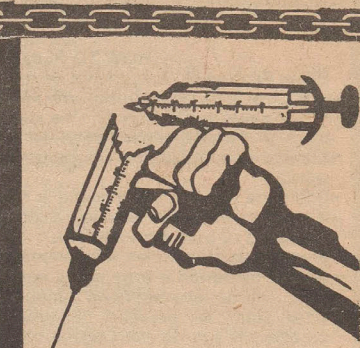
I'm 26, BS civil eng, athletic type doing time for drugs. Looking for mature gay man to help sponsor me on release. Hard worker and loving. Have car and some savings. Paul MATULICH, Drawer A, Ft Leavenworth, KS 66027-7140.

If you can put an ad in your paper for me please put down that I'm looking for friendship to develop, also that I'm an American Indian "Quinnapac", love the culinary arts, music in the classical form, nature, sewing, art, poetry. I'm a woman 37 yrs of age, long legs, and in great physical shape, plus extremely sexy in looks. Not interested in people looking for a freak show. I'm sensitive and need someone to write that understands a woman, regardless of what my physical looks may be. "Marlo" (Martin POLLO, 090749, PO Box 1500 No.74, Cross City FL 32628.

I wrote a letter looking for penpals about a month ago and then they moved me, so I thought I'd ask again if I could be on your list. Thanks so much for your support. It means a lot. D. COOK, 76B 1697, Box 51, Comstock NY 12821.

Here's Paul from GA, still in Texas. Just wanted to wish Richard, Perry, and Jim and Candy a Merry Christmas. Thanks for making my Christmas a bit brighter. Paul SHIELDS, 361572, Pack 2, Rt 2 Box 1000, Navasota TX 77868.

Hello. I have been reading your paper that I get through a friend in the next cell and I would like to know if it is at all possible you could connect me with some of the people either up in Boston or in the US who would like to write me. I'm from Boston, used to go to the Punch Bowl and what used to be called Danny's Hideaway in Fall River. I'm a drag queen and pretty well built. I would really appreciate it if someone would write. Thank you. Robert BERNARD, 088893, Box 1500 M/B 199, Cross City FL 32628.




I would just like to say that I have the most beautiful brown eyes you ever layed eyes upon, you know, I'm not kidding you one bit either, okay. I have a dark complexion and a smile that out shines the sun too. I would sure like to write some of your readers. Thanks. Charles A. ECHOLS, 33717, 5B-39, Box 900, Jefferson City MO 65102.

I am a Christian and would like to be placed on your penpal listing. Thank you. Juan M. LEDESMA, 344598, Rt 1 Box 16 Eastham, Lovelady TX 75851.

If you could find a copy of a book called The Reform School Stud, I started it here and then it disappeared. Also I'd like to write a gay man. My interests are rock music, old cars, flying and drawing. Michael SELLARS, 634034, IMU-3-E, PO Box 520, Walla Walla WA 99362.

I'm a gay prisoner without family to speak of and needing outside contact to maintain myself for this 209 year sentence for a non-violent crime. I'm from Hquston. I jog and lift weights, am nice looking, and open-minded on all things. Al WALL, 91424, Box 220, Stringtown OK 74569.

I love to be told what to do, but don't get into pain. I also love older men with big cock! Byron Curtis DOSTER, 350926, PO Box 221, F32, Raiford FL 32083.



CALENDAR

**January 5
to
January 26**

5 saturday

Boston — Say Goodnight Gracie, a comedy by Ralph Pape; Nucleo Eclettico Theater, 216 Hanover St. 8PM Thurs.-Sun. until Jan. 27, Sundays at 3PM. \$8-\$10. Info: 367-8056.

6 sunday

Cambridge — Lesbian and Gay Folk-dancing is back. 4-6PM. Phillips Brooks House, Harvard Yard. Beginners welcome. Info: 423-0942.

Holliston — Tri-County Association discussion group and viewing of "La Cage Aux Folles." 7PM. Info: 429-6593.

7 monday

Cambridge — YWCA winter fitness session begins this week; 7 Temple St. Central Sq. Info: 491-6050.

8 tuesday

Cambridge — Coming Out Rap for Women, Daughters of Bilitis, 1151 Mass Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

Cambridge — Adult Children of Alcoholics: film, "Soft Is the Heart of a Child" and lecture. \$6 for this intro to 6-week class by Jean Williams. 46 Pearl St. 8PM. Info: 897-4340.

Boston — Boston City Hospital Lesbian and Gay lunchtime gathering; Nursing Education Conference Rm., South Block Complex. Noon-1:30PM. Info: Sally, x5365 or Martha, x5600.

Cambridge — Nicaragua Slides and information for work brigades leaving Feb. 1 and 10. 7:30PM, 1151 Mass. Ave. Info: Central America Solidarity Association, 492-8699.

Boston — Gay & Lesbian Constituency of the Rainbow Coalition general meeting; 14 Beacon St., Rm. 407. 7:30PM. Info: Catherine or Malka, 364-5938.

9 wednesday

Boston — Waiting for the Invasion film and forum on scientific aid to Nicaragua. Harvard School of Public Health, Synder Aud., 677 Huntington Ave. 7:30PM. Info: Science for the People, 547-0370.

10 thursday

Boston — New Reproductive Technologies, a discussion with the co-editors of *Test Tube Women — What Future for Motherhood?* UMass, Park Sq., 100 Arlington St., Rm. 222. 7:30PM. Info: 232-2108.

Provincetown — The Hotel Elysee by David Simpson, a staged reading by the Provincetown Theater Company, 460 Commercial St. 8PM. Through Sunday. \$2.50. Info: 487-2695.

Haverhill — (GALLYNS) Gay and Lesbian Liberated Youth of the North Shore rap group with representatives from Parents and Friends of Lesbians and Gays speaking about how to improve relationships with parents. Info: Larry, 373-7618, or write: P.O. Box 1803, Haverhill, MA 01830.

Boston — Gay Community News always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.

Cambridge — Planning Meeting for International Women's Day. 7:30PM Women's Center, 46 Pleasant St. Info: 354-8807.

11 friday

Cambridge — Jewish Women's Potluck. 7PM Women's Center, 46 Pleasant St. \$1.50 more or less. Info: 354-8807.



Gay men and sports, Jan. 19

Boston — GCN VOLUNTEER NIGHT!!! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the GCN intercom located outside the front door.

12 saturday

Cambridge — Lesbian Singles meeting, Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

13 sunday

Augusta, Maine — First Annual Statewide Meeting of the **Maine Lesbian/Gay Political Alliance**; University of Maine/Augusta, Jewett Aud. 1-5PM. Info: MLGPA, PO Box 108, Yarmouth, ME 04096.

Boston — Karen Lindsey and Kate Rushin read poetry to benefit *Sojourner*. 2PM, Greystone's, 8 Kingston St. Pre-reading brunch 11:30-1PM. Reading, \$5, with brunch \$10. Info: 661-3567.

Boston — Martin Luther King Birthday Celebration with the Rainbow Coalition. Reggae, funk, steel drums, breakers and rappers. The Channel, 25 Necco St. \$8 in advance, \$10 at the door. Info: 524-3684 after 7PM.

Boston — Martin Luther King, Jr. Tribute sponsored by Black Men's Association; 558 Mass. Ave. 5PM. Info: BMA, Astor Station, P.O. Box 196, Boston, MA 02123.

14 monday

Boston — Black and White Men Together discussion: "Resisting Racism"; 8PM, 117 Appleton St. Info: 536-1160.

18 friday

Cambridge — "Choosing Children," a film on lesbians becoming parents. Angry Arts Film Series, YWCA, 7 Temple St. 7:30PM. \$2.75 donation. Also on Sat. and Sun. Info: 524-2915.

Cambridge — Anti-Inaugural Ball sponsored by Cambridge Lesbian and Gay Alliance. \$5 in advance at Glad Day, New Words or Out of Town News, \$6 at the door: Campus, 21 Brookline St., Central Sq. Info: 547-0295.

Boston — Symposium: The Gay Science: Philosophical and Scientific Perspectives on Homosexual Research; Conference Auditorium of the Boston Univ. George Sherman Union, 775 Commonwealth Ave. 10AM-5PM.

Cambridge — Audre Lorde lecture: "A New Spelling of Our Name." First Church, 11 Garden St. 7PM. \$3-\$5. Info: 277-1330.

19 saturday

Boston — Of Mitts and Men: Gay Men's Experience of Sports, discussion with the Greater Boston Gay Men's Association. St. John the Evangelist Church, 33 Bowdoin St., Beacon Hill. 8PM. All welcome. Bring food or drink.

Cambridge — Audre Lorde workshop: "A New Spelling of Our Name." Episcopal Divinity School, 99 Brattle St. 10AM-1PM. Info: 277-1330.

20 sunday

Boston — Black and White Men Together membership meeting and workshop on racism; 1-5PM, 117 Appelton St. Info: 536-1160.

Cambridge — Carole Vance, editor of *Pleasure and Danger: Exploring Female Sexuality*; New Words Bookstore, 186 Hampshire St., Inman Sq. 2-4PM. Info: 876-5310.

21 monday

Chelmsford — Exploring Sexual Identity, an 8-week group for women sponsored by Care & Reach Out, Inc.; 17 Wilson St. Sliding scale fee. Info: 256-0369.

24 thursday

Boston — Boston Bisexual Men's Network meeting at 7PM. Info: write, BBMN, PO Box 1645, Cambridge, MA 02138.

26 saturday

Cambridge — Radical America journal celebrates its 18th birthday with a **Counter-Inaugural Ball**; 595 Mass. Ave., 3rd Floor, Central Square. 9PM-?? \$5 in advance, \$6 at door. Info: 628-6585.

Boston — Civil Disobedience training for women opposing military intervention in Central America. 10AM-4PM. Info: 628-4382, 661-0974.

Cambridge — Sojourner benefit at the Marquee, Mass. Ave., Central Sq., sponsored by Something About the Women radio show. 8PM to closing. Info: 661-3567.

Notes

n.y.c. theater

Romance Language, by Peter Parnell. Directed by Sheldon Larry. At Playwrights Horizons, 416 W. 42nd St.

One of the most entertaining new comedies in a long time, Parnell's dream-play assembles figures historical (Walt Whitman, Louisa May Alcott, General Custer), fictional (Huck Finn and Tom Sawyer) and newly invented (notably Mme. Nash, a female impersonator) at the cataclysmic battle of Little Big Horn in 1876. The final scene in heaven, which brings to mind the epilogues of Shaw's *St. Joan* and Stein's *Mother of Us All*, gives resonance to the author's theme of Americans "unified in their aloneness," searching "for acceptance and finally that most deliciously far-fetched fantasies — such as the affair between actress Charlotte Cushman and poet Emily Dickinson, who tour as Romeo and Juliet — never cheapen the mighty originals.) Added assets are Sheldon Larry's ingenious, polished production and the performances of the large cast, notably Frances Conroy (Alcott), Cynthia Harris (Cushman) and Valerie Mahaffey (Dickinson).

Total Eclipse, by Christopher Hampton. Directed by John Tilling. At the Westside Arts Theatre, 407 W. 43rd St.

Recently revised for a successful London revival, this 1968 play about the torturous love affair between French poets Paul Verlaine and Arthur Rimbaud remains structurally uneven, as well as disappointingly conventional in form, given its wild, Romantic subject. The script's greatest strength still lies in the searing double portrait of its protagonists: the 16-year-old Rimbaud — beautiful, pitiless and nihilistic — and the older, married Verlaine — sentimental, violent, and evasive of responsibility. There's more than enough exciting writing in their scenes together to justify a revival. A pity, then, that the current New York production (seen just prior to its official opening) isn't stronger: despite good moments, neither Peter Evans (Verlaine), Michael Cerveris (Rimbaud) nor director John Tilling has been able to make the sparks fly.

(Note: this show has closed.)

The Mystery of Irma Vep, written and directed by Charles Ludlam. With Ludlam and Everett Quinton. At the Ridiculous Theatrical Company, 1 Sheridan Square.

Charles Ludlam is the Emperor of High Camp, the last of the great actor-managers, and our very own Classic Theater all rolled into one. His productions combine superbly knowledgeable parody with a genuine naive love for giving pleasure to an audience. *The Mystery of Irma Vep*, in which Ludlam and co-star/costume designer Quinton both play multiple roles of varying gender (in one virtuoso turn, Ludlam even plays two characters at once), is a devastatingly funny "Penny Dreadful," a compilation of every Gothic romance and old-time horror flick cliché ever worked to death, with swatches of Shakespeare and Ibsen effortlessly tossed in. What in other hands might turn into sheer self-indulgence becomes in Ludlam's disciplined ones a deadpan masterpiece of comic timing and invention. Unlike such overrated Broadway laugh machines as *Noises Off*, *Irma Vep* is genuinely funny. If you've never seen Ludlam at work and play, now's the time.

— Nicholas Deutsch

Calendar compiled by Miranda Kolbe

GAY COMMUNITY NEWS