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VOL. 11, NO. 25

January 14, 1984

60c

Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498

Lesbian Battering

“Sometimes women can do bad things — our sex does not make us infallible. We can be battered.

We can also batter.

The first step is to accept that battering in the lesbian community exists. The second is to provide compassionate help to victims.

And abusers.”

by Ann Franklin

Gay Community News

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January 14, 1984

Radical Feminists v. Civil Libertarians

Minneapolis Mayor Vetoes Anti-Porn Law

By Sharon Page

MINNEAPOLIS, MN — As GCN went to press, Mayor Don Fraser vetoed a landmark amendment to the Minneapolis civil rights ordinance that would have declared certain kinds of pornography to be a violation of women's civil rights and instituted procedures for redress against its producers and purveyors. Drafted by nationally-known anti-pornography activists Catharine MacKinnon and Andrea Dworkin and narrowly approved by the City Council on Dec. 30, the amendment would have marked the first embodiment into law of the radical feminists' view of pornography. Supporters plan to reintroduce the measure to the Council, vowing to keep it "very much alive."

Fraser's veto caps a hotly-debated campaign for the measure which pitted radical feminist advocates who assert that "pornography is the theory, rape is the practice" against civil libertarians and feminists who dispute that claim and oppose the measure on the grounds of censorship. After two days of public hearings, the amendment passed by a 7 to 6 vote in the final session of the outgoing city Council. The new Council which took office on Jan. 3 is expected to be less supportive of the measure.

At a press conference on Jan. 5, Mayor Fraser announced his decision to veto the measure and reiterated his request that the City Council give further analysis to the issue before taking action. The

Council must now vote to sustain or override the veto. An override requires nine votes. The Council may take up the issue at its next session on Jan. 13.

Bob Knight, a mayoral administrative aide, told GCN that although letters to the Mayor's office ran about 50-50 on the measure, phone calls in the past day "were heavily in favor of a veto. Many women called who identified themselves as feminists who were very frightened by the amendment citing it as giving a false sense of security. Some voiced concerns about the law reintroducing the concept of rape as a sexual crime, not a crime of violence, which women have worked so hard to overcome."

Hailed by supporters as "revo-

lutionary" and "making women's history," the amendment adds an extensive subsection to the civil rights ordinance protecting against discrimination on the basis of race, sex, affectional preference, etc. Pornography is declared to be "a form of discrimination on the basis of sex" and is defined as the "sexually explicit subordination of women, graphically depicted, whether in pictures or words, that also include" one or more of nine categories in which "women are presented as sexual objects, things or commodities, or...whores by

a context that makes these conditions sexual."

Other sections of the amendment declared trafficking — the production, sale or distribution of pornography, including the formation of private clubs for this purpose — to constitute discrimination against women. Libraries and universities which carry pornography for the purposes of study were specifically exempt from this provision.

The measure provides for redress of grievances through civil action against the producers or

Obstructive Suit Dismissed

Path to Supreme Court Clear for Uplinger Case

By Bob Nelson

BUFFALO, NY — The Buffalo District Attorney, Richard Arcara, has failed in his attempt to remove a brief filed by the New York State Attorney General in the case of a gay man charged with soliciting for sodomy. The decision, rendered Dec. 30 in Erie County Supreme Court, dismissed Arcara's suit against the Attorney General and cleared the way for the U.S. Supreme Court to hear an appeal brought by Arcara in the case, *People v. Uplinger*. The nation's highest court is scheduled to hear the case on Jan. 18.

Robert Uplinger, the defendant, was originally found guilty of soliciting for sex from an undercover cop in 1981 and was fined \$100 in Buffalo City Court. However, Uplinger's attorneys contended that since the state's sodomy law had been overturned the year before in *People v. Onofre*, there was no basis for criminalizing solicitation for sodomy, now a legal act.

The New York State Court of Appeals, the state's highest court, agreed last February, and struck down the state's solicitation law. The law had prohibited soliciting for a variety of sexual acts, including "deviate sexual intercourse."

Buffalo District Attorney Richard Arcara appealed the state's decision to the U.S. Supreme Court, which accepted the case for review last October. Arcara believes that the state has a compelling interest in outlawing public solicitation for homosexual sex, even though such sex has been legalized, because it is "an affront to the members of the public."

The Buffalo prosecutor further argued that invitations to gay sex are beyond the protection of the free speech amendment to the constitution, since the speech involved is itself lewd and may "conjure up thoughts which are exclusively sexual." Without a law against soliciting for gay sex, children may be indiscriminately propositioned, said Arcara, and "stag lines" of male prostitutes may harass citizens. The public has every right to be protected from such affronts to its morals, concluded Arcara,

and the solicitation statute should therefore be reinstated.

Enter Attorney General Robert Abrams who filed an *amicus curiae*, or friend-of-the-court, brief in the case, in his capacity as protector of the constitutionality of state laws. (Other such briefs were filed by Lambda Legal Defense and Education Fund, the Center for Constitutional Rights, the American Civil Liberties Union and the American Psychological and Psychiatric Association.) Abrams' brief contended that "the right to privacy in sexual matters including the freedom to make sexual choices, would be unduly burdened if persons are denied the access to exercise the right discreetly."

In addition, Abrams' brief argued that since gay sex acts were legal, individuals in New York do have a constitutional right to invite others to participate in such acts. But Abrams also noted that the Court of Appeals had erred in striking down the solicitation statute in its entirety, since there were still sexual acts that were illegal in the state.

"Our brief argued that the Court of Appeals went too far in throwing out the statute and that there should be penalties for the remaining illegal acts, such as soliciting a child for sex," noted David Fishlow, the spokesperson for the Attorney General's office.

Finally, Arcara took Attorney General Abrams to court on Dec. 23 holding that although the Attorney General's brief was "couched in language which appears supportive of the statute's constitutionality, in fact it presents no valid argument for upholding the statute."

GCN attempted to contact John J. DeFrank, the assistant district attorney assigned by Arcara to the case, but calls were not returned. In short, it appears that the Buffalo D.A. simply found the Attorney General's brief irrelevant.

Since the Erie County Court has dismissed Arcara's unusual suit, the original case will not be heard by the U.S. Supreme Court; it is only the second case related to homosexuality ever to be heard by

the court. Uplinger's attorney, William Gardner, told GCN that he is optimistic the court would uphold the state court's opinion. "I'm aware that this is a very conservative court, but it has not been as bad on free speech and sex issues as it might have been," noted Gardner, who also pointed out that D.A. Arcara was the one who brought the appeal. "Remember, we don't have any choice."

— filed from New York

Rochester Homophobes Help to Pass Rights Bill

By Janice Irvine

ROCHESTER, NY — With the inadvertent assistance of virulent anti-gay opposition, gay organizers here were able to effect passage of a city council resolution banning discrimination on the basis of sexual orientation. In a 7 to 1 vote on Dec. 27, the Council outlawed discrimination by the city in both its hiring practices and provision of city services. The resolution also stipulates that the city will "not enter into an agreement with any person, firm or corporation for the performance of any services or programs on behalf of the city" if it discriminates against lesbians or gay men.

The momentum for the resolution came out of an incident last fall when the Gay Alliance of Genesee Valley (GAGV) was denied rental space for their annual dinner by the Rochester Chamber of Commerce. The Alliance mounted a major campaign to protest the Chamber's action and organized a broadbased coalition of religious groups and liberal supporters such as the local chapter of the National Organization for Women and the American Civil Liberties Union. The controversy was picked up by the media and then snowballed according to Yve Skeet, the editor of *The Empty Closet*, Rochester's gay and lesbian newspaper.

"It became a really explosive



Catharine MacKinnon

nature or... reduced to body parts or... penetrated by objects or animals," who "enjoy pain or humiliation, or... experience sexual pleasure in being raped," or are presented in "scenarios of degradation, injury, abasement, torture, shown as filthy or inferior, bleeding, bruised or hurt in



Andrea Dworkin

purveyors of pornography by any woman showing that it precipitated an attack against her, that she was coerced into a pornographic performance, or simply that its existence causes offense. After review by the city's Civil Rights Commission, a claim could

Continued on page 6

thing," Skeet said. "We were beginning to realize that we had a lot of support and we began to think that this was the time to go for legislation."

Gay organizers in the city believe that the Council victory had as much to do with the demonstrative vehemence of their opposition as it had to do with their own organizers and supporters. Skeet told GCN that opponents of the resolution got on their knees, shouted hallelujahs, waved bibles and called for the death penalty for gay people.

Jackie Nudd, president of GAGV, said, "You have never heard such hatred and bigotry. Every ugly thing in the world came out of their mouths."

Supporters of the measure on the City Council told gay activists they had not realized there was such a need for nondiscrimination legislation until they saw such widespread displays of homophobia. Skeet said that the anti-gay demonstrators "made it very clear that there are fanatics out there that we need protection from and there are a sizable number of them."

In response to the meeting with gay organizers in December, city council members investigated the legal possibilities for protective legislation and developed the current resolution. On Dec. 27, it

received the approval of all councilmembers except Vice Mayor John Curran who told GCN that he thought the section which prohibited discrimination by private vendors who contract with the city "was not enforceable." Curran said he favored the section of the resolution prohibiting discrimination in hiring by the city.

At this time, Rochester gay activists are viewing their vehement opponents as allies in the fight for gay rights. Referring to Michael Macaluso, an extremely outspoken and homophobic member of Citizens for a Decent Community, Nudd said, "We were thinking of sending him a floral arrangement of lavender pansies and a thank you note."

Local activists plan to continue pushing for an ordinance which will expand the protections just approved by the Council. Since the current resolution is limited to the city and covers only city employees, organizers intend to go to the Monroe County legislature to seek gay rights legislation that will extend throughout the county to cover housing and the private sector as well. They are hoping that Macaluso and his fellow homophobes will accompany them. Nudd said, "They haven't got the smarts enough to realize they are their own worst enemy. They do our work for us."

— filed from Boston

News Notes

quote of the year

"When you make love you're using up energy; and afterwards you feel happy and don't give a damn for anything. They can't bear you to feel like that. They want you to be bursting with energy all the time. All this marching up and down and cheering and waving flags is simply sex gone sour. If you're happy inside yourself, why should you get excited about Big Brother and the Three-Year Plans and the Two Minutes Hate and all the rest of their bloody rot?"

"That was very true, he thought. There was a direct, intimate connection between chastity and political orthodoxy. For how could the fear, the hatred, and the lunatic credulity which the Party needed in its members be kept at the right pitch except by bottling down some powerful instinct and using it as a driving force? The sex impulse was dangerous to the Party, and the Party had turned it to account. . . ."

— George Orwell, 1984.

class war prisoners

CHICAGO — The Charles H. Kerr Company, the world's oldest nonsectarian publisher of socialist and labor literature, is putting together a compendium entitled *Who's Who in Prison: Class War Prisoners in the USA*.

The book will gather short sketches of those imprisoned for labor, feminist, environmentalist, anti-racist, peace, anti-imperialist and other political activities and for exercising free speech. It will also include persons whose offences are not strictly political, but who are victims of racist, sexist and anti-gay prosecutions. The Kerr Company asks defense committees and civil liberties organizations, as well as prisoners themselves, to write Charles H. Kerr Company, 1740 Greenleaf Avenue, Suite 7, Chicago, Illinois 60626 with information on cases.

counseling service appoints executive director

BOSTON — This city's oldest continuing gay and lesbian institution, the Gay and Lesbian Counseling Service, formerly the Homophile Community Health Service, has announced the appointment of Nancy Grantham as its executive director. Grantham's vision of GLCS in 1984 includes important growth and "expansion of service to additional segments of the gay and lesbian community."

GLCS also announces a move to new quarters at 600 Washington St., Room 219, Boston.

gay hats in the ring

SAN FRANCISCO — The November 1984 Board of Supervisors race may see three gay candidates battling with as many as nine other candidates for as few as four available seats on the board. A ballot initiative vote in June will determine if the board will be reduced from 11 to seven members. Since district representation on the board was voted out in 1980, only two challengers, both with strong financial backing and noncontroversial politics, have succeeded in efforts to unseat incumbent opponents.

The gay candidates in this year's election will include the popular incumbent Harry Britt, a moderate white male lawyer Dave Wharton, and a radical black lesbian Pat Norman. Norman's campaign has been in operation since April 1983. As of Dec. 19, Wharton had not formally entered the race. Wharton and Norman are expected to take opposite stands on issues such as rent control, district elections, and the municipalization of a large utility company. As a result, it is assumed that Wharton will receive much more financial support from the business community. Each candidate is expected to spend between \$100,000 and \$200,000 on the campaign.

gay boys challenge spy boys

WASHINGTON, DC — Five gay men employed by the National Security Agency (NSA), "the nation's most secret intelligence gathering organization," according to the *Washington Blade*, are threatening to take legal action if the NSA refuses to reinstate their security clearances and return them to their jobs.

Four of the men have been transferred from high level engineering and research positions to warehouse clerk and parking lot attendance jobs after having acknowledged their sexual preference to NSA investigators. The fifth man informed NSA officials that he is gay after he had been accused of having sex with teenage boys. He has since been fired.

The last NSA gay witchhunt happened in 1960 when dozens of suspected homosexuals were fired. In 1980, a pro-gay ruling by the director of the NSA at that time put a temporary end to discrimination on grounds of sexual preference.

mob leaders indicted in gay bar extortion

CHICAGO — A federal grand jury has handed down indictments against five alleged leaders of organized crime on charges of attempted extortion of the owners or operators of three gay bars on this city's near north side. The charges include threats of physical harm and dire economic consequences which are alleged to have occurred between Dec. 1978 and July 1979. The manager of one bar, Carol's Speakeasy, the late Richard Farnham, acted as an undercover agent for the U.S. Department of Justice in the investigation which resulted in the indictments.

A change in police/gay relations in Chicago evolved during the months-long investigation. A raid on Carol's in May 1979 prompted a protest rally by 2000 people the next month. Months of meetings with police and political leaders produced some change in police policy and may have been a factor in the resignation of the commander of the 18th police district where the bars named in the indictment are located.

The current District 18 commander, Michael O'Donnell, is quoted in *Equal Time* as saying the district has "cleaned up its act in the past few years." O'Donnell added, "I hope the word goes out to these bar owners that I'm in their corner and they don't have to pay off anyone."

airlines must reinstate transsexual pilot

CHICAGO — The Civil Rights Act of 1964 has been invoked as protection for a transsexual pilot who is fighting to keep her job with Eastern Airlines, according to the *New York Times*.

A federal district judge ordered Eastern to reinstate Karen Ulane with back pay and full seniority; that order will be held in abeyance pending Eastern's appeal.

Ulane began flying for Eastern in 1968 and underwent a male-to-female sex change in 1980. Fay Clayton, one of Ulane's lawyers, described Eastern's reaction to the sex change: "As a male pilot, Eastern's own witnesses acknowledged that she was one of their better pilots. When she changed her sex, she was all of a sudden not acceptable. In terms of sexual discrimination, Karen Ulane was kind of a perfect control group. Eastern was willing to retain one sex in their employ, but not willing to retain the other." Two of Eastern's 4200 pilots are women.

ho, ho, ho; who wouldn't go? (the marines)

NORTH HOLLYWOOD, CA — The Marines, acting on "gut reactions" and on a directive "backed up all thru the chain of command" refused to pick up toys at the Job Site, a gay bar in North Hollywood which had collected them for the Marines' Toys for Tots program.

The owner of the bar, Mark Siefker, himself an ex-Marine, told the *Los Angeles Times* that the Marines in Encino had originally agreed to pick up the toys during a party at the bar on Sunday, December 18.

However, the Marines were no-shows and when Siefker called them the next day he was told that they would not be able to pick up anything from any gay bar.

Lt. Col. Sally Pritchett, a spokesperson for the national Toys for Tots program in New Orleans, told *GCN*, "We want toys from every source we can get them, but we have to be careful where we send the Marine blue uniform."

When asked by *GCN* to elaborate, Pritchett said, "Homosexuality is not permitted nor condoned by the Marine Corps. Therefore, it is inappropriate for the Marines to go to any kind of place that harbors that as official representatives of the Marine Corps. And if they're in uniform, that's what they are."

She said that the Marines would be glad to accept the bar's toys if they were dropped off at a collection center.

California State Senator Alan Robbins, obviously upset at all those cabbage patch children propped near the liquor bottles with blank adoption papers, told the *Times* he "couldn't believe it" and that he decided to pick up the toys himself and deliver them.

Robbins dropped the toys off the Thursday before Christmas and said the Marines were "appreciative."

Pritchett told *GCN* that the Marines had never committed themselves to picking up the toys as Siefker claims. "I think the unit did not call the bar back to say they were not going to be there." She agreed they should have, saying, "It fell through the cracks."

The *Times* quotes Marine Master Sergeant Sandra Eysaman, a spokesperson for Toys for Tots, as saying that the Marine Corps has no written policy against accepting gifts from gay people.

Siefker could not be reached by *GCN* for comment, but one of his employees said that they expected to collect toys for the program next year.

queen's tank

EVERETT, WA — Kenneth Doolin, III, an openly gay inmate in the Snohomish County Jail who had been part of a two-man lobbying effort to get a gay segregation unit here has been transferred to King's County Jail in Seattle, according to the director of Snohomish Adult Corrections, William Harper.

Snohomish has what Harper calls a "sophisticated classification system" but they don't see the necessity of providing protective segregation for gay prisoners. King's County Jail has an established gay segregation unit, called the "queen's tank." Doolin was quoted in the *Washington Blade* on the importance of gay segregation: "We find that segregation of us from heterosexual inmates is the only solution that allows us to live without fear."

good victims

MOBILE, AL — A member of the Ku Klux Klan who has entered a guilty plea to the brutal murder of a black man, admitted during testimony against another Klan member charged in the murder that they had once gone to the same area to "beat a homosexual."

According to *Gaylife*, the Klan member described the black man as a "good victim" because "he was by himself in a secluded area."

The judge has instructed the jury to disregard the reference to the gaybashing since the defendants are not on trial for that crime. The Klan members had planned the murder in response to the declaration of mistrial in the case of a black man accused of killing a white policeman.

bisexuality comes out

CHICAGO — "A discussion to bring 'bisexuality' out of the closet in the feminist and gay communities" is scheduled for Tuesday, January 17, 7:30 p.m. at Women & Children First Bookstore. According to local organizers, this will mark the first known public airing of this issue here.

The fruit of several informal gatherings of women, most of whom have strongly identified as lesbian-feminists, the event is "open to all women who have, do, or may in the future relate erotically to both genders." A panel will challenge stereotypical caricatures of bisexuality by presenting the diversity of experience among bisexual women, and audience discussion will be encouraged.

Organizers expect a large turn-out, pointing to the recent formation of bisexual women's networks in several cities and the beginnings of discussion of the issue in the national gay press.

gay soldier loses round in court

SAN FRANCISCO — Perry Watkins, the gay soldier who has been fighting his discharge from the Army for two years, has been dealt a serious blow by a three-judge panel of the Ninth Circuit Court of Appeals in San Francisco. On Dec. 9, the panel overturned a District Court order preventing Watkins' discharge on the grounds that the Army had known of his sexuality since his induction 14 years ago. The Appeals panel ruled that the Army cannot be forced to change its regulation unless those rules are shown to be "repugnant to the Constitution or statutory authority." The District Court decision was not based on constitutional arguments.

While the Army's right to self-regulation was the deciding factor in the ruling, the cause of gay rights was not lost on the judges, according to the *Washington Blade*. Judge William Norris characterized the army's anti-gay regulations as a "regressive policy [which] demonstrates a callous disregard for the progress American law and society have made toward acknowledging that an individual's choice of lifestyle is not the concern of government, but a fundamental aspect of personal liberty."

oakland gay rights bill passed

OAKLAND — A gay rights bill, characterized as "one of the state's toughest" by the *Bay Area Reporter*, was approved by the City Council here in a unanimous 9-0 vote on Dec. 20.

The East Bay Lesbian/Gay Democratic Club headed up the lobbying effort for the bill. The Club is also working for passage of a domestic partners law and garnering East Bay support for the state's gay rights bill, A.B. 1.

The bill's sponsor, Councillor Marge Gibson, referred to gay men and lesbians as "the salt of the earth," saying "the idea that they should be discriminated against for a different pattern of living . . . seemed so ridiculous."

The Oakland bill faces one more vote on Jan. 10, but supporters are expecting no difficulty since it will appear as an item on the consent calendar.

Bombing, Murder and Police Brutality

Violence Worries Providence Gay Community

By Christine Guilfooy

PROVIDENCE, R.I. — A bomb blast, a series of threatening phone calls to area bars, an assault on two gay men, one of whom was killed, and an incident involving police action following the assault have left some members of the Providence gay community fearing for their own safety.

The first incident, which many in the gay community feel is unrelated to the second, occurred on December 27, at 8:00 p.m. when an explosive device detonated just outside the back door of the Club 40 East, blowing off the door, and causing an undetermined amount of damage inside.

The bar, unoccupied at the time of the blast, did not open for business that night but opened as scheduled, two days later.

According to Providence police, there were no injuries or witnesses and they have no suspects. Debris from the bomb believed to be dynamite, has been submitted to the FBI for analysis.

Shortly after the blast occurred, a man called a local television station to threaten that the club would be bombed again, if it continued to admit homosexuals.

Since the bombing, several other gay clubs in the Providence area have received similar threats. A spokesperson for one club, La Cages, who preferred to be identified only as Bob, told *GCN* that they have received three threatening phone calls, all from separate people. Although personnel at several bars told *GCN* that they regard the calls as "copy cats," such calls are being reported to the police.

The second incident occurred January 2 when two gay men were attacked near the Mirabar, also in Providence. One man, Dennis Fontaine, was killed in the attack while his companion, Robert Moretti was critically wounded by assailants.

Arrested by the police shortly after the attack were three Fall River, Massachusetts men: David M. Madieros and David Rego, both 20; and Arthur Denham, 23. Each of the men has been charged with one count of murder and one count of assault with intent to murder. They are currently being held without bail in Cranston's Adult Correctional Institution which is the state prison.

According to Captain Pasquale Rocchio, chief of detectives of the Providence police, a bail hearing will be held at an unspecified future date. Currently, the men have been arraigned and are being held without bail.

Lieutenant Paul Lebuff, one of the investigators, said that the suspects' previous records included only minor offenses, such as traffic violations and disorderly conduct.

Rocchio told *GCN* that the three suspects entered the Mirabar and became involved in an altercation which resulted in their being ejected. One of the three men came back and kicked in a window.

For unexplained reasons, or perhaps coincidentally, Fontaine and Moretti left the bar, and became involved in an argument with Madieros, Rego and Denham. Fontaine was stabbed in the heart, and Moretti was stabbed three times in the back as he attempted to flee.

The three men left the scene but were picked up a short time later as suspects in a window breaking incident which had occurred earlier in the evening. When police heard of the stabbing, they searched the men, discovering two knives, one of which bore bloodstains. Tests are being run to determine if the blood type on the knife matches that of the victim.

Lebuff told *GCN* that Moretti was interviewed at the hospital and

was able to identify the suspects from pictures and also gave police an account of the incident. Although Moretti was initially listed in critical condition, he is now expected to recover.

A spokesperson for the bar described Fontaine and Moretti as "decent" and added "unfortunately they found themselves in the hands of people who are not as human as they are."

Chuck Noyes, a gay man who acts as an unofficial liaison between the police and the gay community, told *GCN* that the bombing and the stabbings are viewed by most in the community as unrelated incidents. Noyes said that he does not believe that the incidents represent the beginning of a wave of violence directed against gay people.

It is unclear at this writing whether the assaults on the two men were motivated by homophobia. While Noyes initially discounted any queerbashing theories, saying that he thought the suspects did not even know they were in a gay bar, he later was told that they had been ejected from another area gay bar, La Boheme. Jay Bryant, an employee of the bar confirmed this, saying

the men were thrown out one half hour before the incident outside Mirabar.

Although Lebuff was unaware of this, he told *GCN* that the suspects had been ejected from a straight bar, the Peppermint Lounge. He said that they were looking for a "topless" bar when they entered Mirabar. He also said that his conversations with the suspects led him to believe that they were unaware that the bar was gay.

Noyes said that Mirabar is mixed gay and straight and on some nights it is not immediately apparent that some of the clientele is gay.

Spokespersons for Mirabar and LaCages said that they believe that the bomb planted at Club 40 East was not directed at gay people, but specifically at the club. They suggest the random work of a "kook" or somebody with a vendetta against the bar. They view it as an isolated incident. A spokesperson for the Club 40 East told *GCN* that he could not comment on the theories and that he regarded them as "their own personal opinion."

Noyes told *GCN* that a well-attended fundraiser was held at the bar. The money will be used as a reward for information leading to

the apprehension of the person or persons who bombed Club 40 East.

Noyes also speculated that the rash of phone calls which have been reported by area bars may be ruses, to draw suspicion away from insiders or "copy cats" who are getting into the act of harassing gay bars.

While Noyes and several of the bar people expressed general satisfaction with the police, an incident which followed the stabbings has left some individuals angry.

Noyes reported that following the arrest of the three stabbing suspects, four police officers entered the Mirabar, presumably to question patrons about the incident. According to Noyes, who gathered information from individuals at the scene, the police were loud and abusive and did not identify themselves. The account was confirmed by one man who said that he noticed four men with leather jackets, and he assumed they were civilians. "I just thought they were butch," he said.

When a police officer knocked a drink out of a man's hand and stepped on his foot, an argument

Continued on page 7

Massachusetts Rights Bill Called Constitutional

By Larry Goldsmith

BOSTON — With but a few hours remaining in the 1983 legislative session, the Massachusetts Supreme Judicial Court issued an opinion on January 3 affirming that the lesbian and gay rights bill languishing in a Senate Committee was indeed within the bounds of state constitutional requirements. With only five senators present, however, Sen. Walter Boverini (D-Lynn) easily killed a last-minute attempt by the bill's sponsor, Sen. Royal Bolling, Sr. (D-Boston), to bring the ill-fated legislation to the floor of the Senate.

The court's opinion came in response to a request by the Senate last November 1 for an opinion as to whether the bill could constitutionally impose penalties for discrimination against lesbians and gay men without explicitly defining the term "sexual preference." The motion to send the bill

to the SJC, which passed on a 20-17 rollcall vote, was attacked at the time by the bill's supporters as an attempt to kill the legislation. Said Massachusetts Gay Political Caucus lobbyist Arline Isaacson, "They're using bogus reasoning, specious reasoning, completely . . . There are 52 other states and municipalities that have passed this bill and they've all defined sexual preference."

The SJC seemed to agree. Citing a number of instances in several states where the words "sexual preference" have been used in legal arguments, the justices wrote that "we believe that the words 'sexual preference' are not unconstitutionally vague with reference to the standards established. . . . The words have been used elsewhere intelligibly without definition. Where a definition has been provided, it has meant male or female homosexuality, heterosex-

uality, or bisexuality."

Boston attorney Gary Buseck, who wrote an *amicus* brief for the court on behalf of Gay and Lesbian Advocates and Defenders, said he was pleased but not really surprised by the court's opinion. "It was an open and shut case from the very beginning," Buseck said, "because the question was merely a device by the bill's enemies to kill it. It was never a serious legal question."

The new legislative session began Jan. 4, and a new lesbian and gay rights bill, this time with an explicit definition of "sexual preference," has already been filed. The process of committee hearings and floor action, first in the House and then in the Senate, will have to begin anew. But given the SJC's opinion, Isaacson noted, the bill's opponents will next year have one less delaying tactic at their disposal.

Texas Attorney Dies of AIDS

HOUSTON — The civil rights attorney and gay activist who spearheaded the effort to overturn the Texas sodomy law is dead of an AIDS-related infection. Robert Schwab, 36, a key strategist in the Baker v. Wade lawsuit which in 1982 struck down section 21.06 of the Texas penal code died on Dec. 15. He had been diagnosed with AIDS about a year ago.

Schwab's contributions to the successful battle against the sodomy statute were hailed by other principals in the legal fight. Don Baker, the plaintiff in the case and a close friend of Schwab's, told the *Montrose Voice*, "I personally join hundreds of thousands of gay men and women in Texas to mourn the loss of one of our state's foremost gay rights leaders."

Schwab founded the Texas Human Rights Foundation and co-founded the Houston Gay Political Caucus and the National Education Foundation for Individual Rights (NEFIR).

Tim Sweeney, executive director of Lambda Legal Defense and Education Fund, worked with Schwab in NEFIR, an association for lesbian and gay legal defense workers and public interest law firms. Sweeney told *GCN* that Schwab was cooperative, upfront and paid attention to the issues, leaving aside peripheral turf battles. Sweeney praised Schwab's role in the Texas gay and lesbian movement.



Montrose Voice

"Robert represented the emergence of Texas as a real center of progressive politics and the recognition that there is a growing healthy and forward-looking community of gay and lesbian people in Texas."

Sweeney said Schwab faced his illness with courage and described his openness about AIDS as very moving. "We'll work even harder on the legal issues arising from the AIDS crisis. . . we'll work harder in his memory."

Schwab's body was flown to Miami for burial. A memorial service was held on Sunday, Jan. 8 at the Rothko Chapel in the Montrose, Houston's gay neighborhood. Donations may be made in his name to the Texas Human Rights Foundation, 3128 Lemmon Ave., East, #304, Dallas, TX 75704.

New York to Salvation Army: Toe the Line or Lose Contracts

By Bob Nelson

NEW YORK — City officials here met on Jan. 4 with representatives of the Salvation Army to iron out a dispute involving the charitable organization's refusal to include sexual orientation non-discrimination language in its employment and hiring policy.

According to Executive Order #50 issued by Mayor Ed Koch in 1980 as one of the first acts of his administration, both city agencies and private agencies doing business with the city are required to adopt the city's equal opportunity employment clause, which includes nondiscrimination on the basis of "sexual orientation or affectional preference." The Salvation Army signed a total of nine contracts worth \$4.1 million last June for the provision of day care services and aid to the homeless in the city.

Salvation Army officials met with Douglas H. White, director of the city's Bureau of Labor Services, the agency charged with enforcing the provisions of the executive order. James Kissner, director

of media relations for the Salvation Army, would not identify the Army's representatives to the meeting, but confirmed that efforts were being made to find an amicable solution.

White did not return calls placed by *GCN* to his office, but he told a reporter from the *New York Times* that the city does business with "thousands" of contracting agencies and employers and that the Salvation Army was the only one so far that had refused to accept the city's terms. That failure became manifest when the Army failed to submit a statement on equal opportunity employment required by new city regulations set up to enforce the Mayor's executive order.

A spokesperson for the Salvation Army acknowledged that termination of the city contracts would severely affect the Army's programs, but maintained that the Army does not discriminate against gay people in the provision of services. "We will object to the

conduct and embrace in Christian love the person who is guilty of that conduct," Col. Earnest A. Miller told the *Times*.

Another spokesperson, Lt. Col. Roland Schramm, told the *New York Native* that the Salvation Army already prohibits discrimination on the basis of age, sex, handicap and marital status in hiring and employment. "We feel this program is adequate," he stated. "We feel we cannot make changes without national board approval." Schramm added that implementing a sexual orientation nondiscrimination clause would be "tantamount to condoning or promoting this kind of behavior."

A city spokesperson said that if no agreement could be reached, the city would be forced to terminate its contracts with the Salvation Army. An editorial in the Jan. 4 edition of the *Daily News* called the city's threat "ridiculous" and called on Mayor Koch to "back off and let the Salvation Army get on with its good works."

Community Voices

gcn: visibility

Dear GCN:

As a news writer for GCN, I'm at least vaguely aware of some of the internal controversy about covering "non-gay news," specifically disarmament issues. As a member of the feminist/dyke affinity group which recently did civil disobedience at both Avco and the Park Plaza missile technology conference, I wanted to write some personal thoughts on the GCN presence at these actions.

At the arrests on Dec. 12, I was the last woman from my affinity group to be thrown into the police van. I had been dragged and tossed in upside down, and was somewhat preoccupied with righting myself and not getting the doors slammed on my legs. Imagine my surprise as I surveyed what I thought was our all-dyke police wagon and saw Larry Goldsmith sprawled in the corner. It was the beard that gave him away. Even though I knew Larry hadn't intended to get arrested in a show of solidarity (and he emphatically told me that it ruined his day), I was really happy to see him. At that point, he embodied for me the spirit, presence and support of all of GCN. I think I blurted something absurd like, "Larry, I'm so glad you're here!"

Over 50 of us spent hours in a dark, filthy, hot and smelly cell. In between our periodic confrontations with the cops about booking and fingerprinting, we held endless strategy meetings, sang songs, gave backrubs, and read an Ann Bannon novel out loud.

As non-cooperators, however, our affinity group refused to give our real names, and refused to walk. Often throughout the day, then, we were both verbally and physically abused by the cops. They kicked us, dragged us by our hair, and were brutal in dragging us on and off the police bus. Many took their badges off to avoid identification.

I write this to convey a small sense of the intensity of the day — a see-saw of exhilaration and fear. When we got to the courthouse at about 4pm, we entered the lobby to the cheers of the many supporters who had been waiting there for all of those arrested. It was fantastic, but in the chaos of the moment, I caught only a few familiar faces before being herded into the courtroom. Once inside, though, the first person I saw was Sue Hyde, GCN's news editor, and my sense of relief was enormous. In many demonstrations I've chanted, "We are everywhere," but I was truly grateful that day that "everywhere" included that courtroom.

The point of all of this is that, for me, it was really important to feel the support of the lesbian and gay community through this action. While in jail, we gave each other strength and encouragement, but we were all isolated — not knowing who was outside, what was going on, and if anyone knew what was happening to us. And although there were many dykes in our cell, I felt some discomfort and awkwardness from some of the straight women about the strength and visibility of our affinity group.

The cheering and encouragement we got from the supporters at the courthouse was tremendously inspiring. But I felt it was support for me

as "generic protestor." Support for being a dyke protestor is not always so clear, and I'm painfully reminded sometimes that, as in the rest of society, there is also homophobia in the peace movement.

That's why I think it was important that GCN people were at Dec. 12. I felt like all of me was being recognized and supported. As such a long-standing and visible part of the lesbian/gay community, GCN felt to me on Monday like a symbol of our power there as a movement. When I saw the news editor in the courtroom, not only did I feel the personal caring of people at the paper, but I also felt support for being part of a movement within a movement.

So, my feelings about GCN covering disarmament issues goes beyond the somewhat remote fact that, if the planet gets blown away, queers get blown away too, so we should be interested. It basically centers on the fact that gay men and especially lesbians are a vital part of the peace movement, and it's really nice when GCN is there.

In solidarity,
Janice Irvine
Cambridge, MA

P.S. Larry, if you can't organize a faggot affinity group before the next action, you can shave off your beard, put on overalls and hiking boots and join us!

gay history

Dear GCN,

In using "The Case of Alan" to make his point (GCN, December 3, 1983), Gary Ralph trivializes the life of the gay mathematician Alan Turing. It is unfortunate that he has his information from a book review and not from the book itself: *Alan Turing: The Enigma* by Andrew Hodges (Simon and Schuster, 587 pp., \$22.50). Ralph would have discovered that Turing had a high level of gay consciousness that possibly matched his own. Certainly he would not have made such rash statements as: "I might argue that Turing got himself into the fix, that he may even have wanted it; may have thought and hoped that he really could be cured, and killed himself when he found out he couldn't."

Biographer Andrew Hodges, himself a mathematical physicist and long-time gay activist, has written a sensitive and insightful account of the life of a brilliant mathematician and individualist. The book is an important contribution to gay history, and I strongly recommend it to Ralph and to anyone, who is interested in our past.

Hubert Kennedy
Providence, RI

it's what you sell

Dear GCN:

I appreciated Marie Godwin's "Speaking Out" in the Dec. 17, 1983 issue, "Anti-Porn 'Consciousness: A Question of Money.'" I am a feminist, lesbian, stripper & prostitute and found that she addressed the issue from a much-needed perspective. Much of the women's movement is dominated by white, middle-class women, and their point of view. Anti-porn is a sophisticated adult version of high-school revulsion at the "school slut." Women's bodies are viewed as something to be kept "pure." A woman who uses her body (instead of her mind) for personal gain, is seen as disgusting. This disgust translates into anger at women in the sex industry who are accused of selling out to The Man, or more disgusting still, "making it to the top" on other women's suffering. The logic behind this view is absurd. It is partly fueled by the fallacy that we are making tremendous amounts of money. (I make around \$400.00 total a week from stripping & tricks combined — better than what I could make at any other job available to me, but hardly rolling in the dough.)

The opposite approach is to see us as the poor victims of pornographers, club owners & pimps. That men make a lot from the profits from porn & prostitution is no different than any other industry. I sell my body to men; this is far preferable to me than selling my mind & soul to The Man. In fact, we are victimized by a whole different group of men: police. Arrests, fines and records make it difficult to get out of the business. We are branded with scarlet "P"'s. (Would YOU hire a former prostitute? Many employers won't.) We are victimized by the attitudes in society in general that we are criminal, dirty & unstable, and the feminist counterparts who see us as either oppressors ourselves (while a woman who works for a major corporation that has a defense department contract is simply doing a job, innocent of any involvement her employer has in our assured destruction), or as poor, helpless, unenlightened victims waiting for rescue by the Good Feminists.

Attempts to eliminate prostitution & pornography are band-aid solutions. They may take our offending presence out of your eyesight, but they will not get rid of the sex industry or the patriarchal attitude that define us by our bodily functions (sex & childbearing). In fact, they keep us separated into "good" women and "bad" women, just as the patriarchy would separate us, further devaluing women who sell their bodies.

Social and attitudinal changes come slowly. Rather than trying to "educate" people as to how awful the sex industry is, we should focus on the broader manifestations of a system that assigns us more or less value based upon where we fall in the social hierarchy.

In the meantime, I am living in 1983 and would rather not romanticize my oppression while struggling in a demeaning minimum-wage job.

In pride,
Peggy Morgan
Brighton, MA

DOUBLE SPACE YOUR LETTERS!!!

GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be held upon request. Address letters to:

Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

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. Col-

lects 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.

Gay and Lesbian Counseling Services
80 Boylston Street, Boston, MA 02116
(542-5118)

One-on-one counseling for AIDS anxiety.

Gay and Lesbian Hotline — 6:00 pm to midnight, M-F (426-9371)

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline

(1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

Omega Hospice and Bereavement Program
270 Washington Street, Somerville, MA
02143 (776-6369)

Ongoing free support group for gay men and lesbians dealing with life-threatening illness.

Springfield Downtown Ministry /Council of Churches — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

Counseling and referrals.

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NEW YORK REPRESENTATIVE

Rivendell Marketing, 666 6th Ave.,

New York, N.Y. 10010, (212) 242-6863

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Majority News Distributors, Inc., 306

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Speaking Out

Police Brutality:

The Continual Erosion of Our Most Basic Rights

By James Credle

These remarks were presented at the Congressional Hearings on Police Brutality in Brooklyn, NY on November 28, 1983.

Chairman Conyers, distinguished members of the subcommittee, participants, observers, and people in the communities of Brooklyn, greater New York and other cities throughout the U.S. — for indeed, the issues we are attempting to address here are issues affecting us all, and indeed must therefore be of concern to everyone.

I come to you as a black gay man, an assistant dean of students at Rutgers University, an active member of my community, a Vietnam veteran, and a member of Black & White Men Together. BWMT is an interracial gay male, anti-racist organization. Our statement of purpose reads: the effects of racism are all too evident in the gay community. We, as black and white gay men, are concerned that racism affects our personal lives as well. To open up channels of communication between black and white gay men, to provide a forum for discussing and confronting issues of racism in our community and in our lives, and to create a supportive environment for less oppressive interracial relating among gay men, Black and White Men Together, New York was formed in June 1980.

We in BWMT recognize that as we personally struggle against racism in the gay community, racism in society at large is at the heart of this struggle. BWMT also realizes the importance of police brutality as an issue on which we must speak in behalf of our gay brothers and lesbian sisters. For while we are often stereotyped as members of a single community, our roots emerge from and encompass multiple ethnic and racial identities. We have suffered, and continue to suffer, brutality as blacks, hispanics, Asian and Native Americans, in addition to our third-class status as lesbians and gay men. All of us who have been maimed, physically and emotionally abused, unlawfully arrested — yes, even tortured and killed — have yet to receive any note of recognition or acknowledgement that we too are victims of police harassment and brutality. If we are serious about the eradication of such brutality from our community, then we must acknowledge the widespread abuses which occur daily against lesbians and gay males. Such acts of harassment and brutality occur in Brooklyn, in Manhattan, throughout New York City, other cities, and across the United States.

These daily acts of police harassment and brutality begin with the yelling of anti-gay and racist epithets at us. We are then stopped and questioned in a further attempt to humiliate and ridicule us. Often, regardless of our answers, we are detained, arrested and/or kicked and beaten with nightsticks, fists, gun butts and any other weapons in policemen's possessions. Given that we survive this heinous behaviour — and many of us do not — we are then fined and imprisoned, where we are further subjected to brutality and rape.

But this process of hostility and violence against lesbians and gay men does not begin at the moment a police officer perceives a stereotypical faggot or dyke — either alone or in the company of others. Like racism, homophobia — the hatred of lesbians and gay men — pervades American society and can lead to our annihilation at the hands of police. These racist and anti-gay attitudes are constantly reinforced by the same society which bestows upon the police the job of "protecting the citizenry." The point is, that as a black gay man, I often ask, "From whom do I need protection?" And more often than not, the answer is, "I need to be protected from the police!"

We have come today to speak not only as victims of police brutality but also as a concerned community determined to break the yoke of oppressive behavior committed against us, while many in our society stand by allowing these acts of violence to happen.

Today, I am here to inform you about our history of and current struggles against police brutality. I have talked about acts of police abuse against the gay and lesbian community as something which occurs daily. Most of these acts are never heard about nor seen by the general public. However, at least one incident of police brutality against the lesbian and gay community was heard around the world.

In June 1969, after suffering years of police harassment, abuse and brutality, gays and lesbians fought back against yet another police raid at the Stonewall Bar. For three days, with hands, feet, bottles, sticks and whatever else was available, we sent the police a clear message: "We're fired up, we won't take it no more! We won't be your victims! We won't suffer your brutality! We won't allow our brothers and sisters to be arrested, beaten and killed! We demand our rights as citizens!"

It was not accident that our community's most vulnerable members — lesbians and gay men of color, and transvestites — were at the forefront of this battle.

Dykes, fags, butch, fem, women, men, blacks, whites, hispanics, other people of color, transvestites — we were all at Stonewall, standing together to say to the police: "I have pride! I have dignity! I have respect! I will not allow you to destroy nor change me!"

This outbreak of gay pride — this "Stonewall Rebellion" — became the catalyst for the lesbian/gay rights movement. It triggered a reaction to police brutality felt around the world. When you hear, "Remember Stonewall," you should all remember that it was because of police brutality against our gay community that Stonewall is celebrated today, tomorrow, and will be forever!

Despite the uprising at Stonewall, and because homophobia is so deeply rooted within the fabric of this society, daily acts of police brutality continue — sometimes reaching such blatant proportions that they seem unreal. On September 29, 1982, by all accounts currently a matter of public record, 30 to 40 of "New York City's Finest" stormed into Blues Bar, a gay bar located at West 43rd Street in Manhattan, patronized primarily by black and hispanic gay men and lesbians. These police officers locked the door and proceeded, without provocation or justification, to line up the patrons and employees against the wall and brutally beat them. Heads, faces and bodies were hit, groins were kicked, requiring many to seek medical care afterward.

These officers, supposedly responding to a call that there was a fight in the bar, went on a bloody rampage, shouting anti-gay and racist epithets. They threw bullets on the floor and called them "gay suppositories," which next time they'd shoot "up gay asses." They battered a disabled man on a barstool because he couldn't walk to the back wall fast enough. They destroyed the interior of the bar.

The sad truth is that no arrests were made, either of any patrons who were alleged to have been involved in a fight nor of any of the police officers who engaged in these acts of violence. The sad truth is that no one, including Mayor Ed Koch and those in his administration, feel compelled to address this issue, although tomorrow it will be exactly one year and two months since this brutal incident occurred.

I entered Blues Bar around 5 pm on September 30th, the day following the police raid. I had never seen such total destruction since my days in the jungles of Vietnam. It was as if a powerful, deadly tornado had wreaked total havoc within the frame of the building while allowing the outer structure to stand. Broken bottles, glasses and mirrors were spewed about the floor. The pool and game tables overturned, bashed in and strewn across the floor. The DJ booth was dismantled, with records broken, turntables busted and speakers destroyed. Blood was everywhere — spattered on the floor, on the walls, on equipment — a total wasteland. Some patron, the bartender and bouncer were there to tell us about what happened.

Their story is one in which a police force because of its racist, sexist and homophobic attitudes can, on pretense, raid a bar in the heart of Manhattan — virtually next door to the New York Times — lock the patrons in the bar; beat and kick them about the body with nightsticks, clubs and boots; shout racist, sexist, homophobic epithets; wreak total havoc and destroy a place of public accommodations — and return again and again without fear of

punishment from the people who are responsible for the general safety, security and protection of all citizens in New York.

This violent raid was ignored by the straight media. Even the *Times* refused to report this total violation of civil and human rights. We in the lesbian and gay male community ask why, but already know the answer. As this society's most vulnerable members, gays and lesbians of color, are too often rejected by our ethnic and racial communities and excluded from the white-dominated lesbian and gay community. Consequently, the police believed they could act with impunity and feared no reprisal.

More than a year has passed, and we have not received any action which would identify those 30 to 40 officers who participated in the Blues raid. Nor has police commissioner Murphy (the commissioner at the time of the raid) done anything which assures us that a serious response will be forthcoming. Nor have any measures been taken to prevent any recurrence of violent police raids.

Therefore, I present to this subcommittee my statement, plus copies of newspaper accounts and pictures of the bar. I urge you to be serious about your inquiries. The spectre of racism, sexism, and homophobia are inextricably linked.

And while the Blues raid is certainly the most vicious attack on our community, it is not an isolated incident. It reflects a pattern which, though unrecorded, pervades our society. When racism and homophobia in the police force interact for lesbians and gay males — and particularly the patrons of Blues Bar — the results are devastating and deadly. If we don't find ways to stop all forms of police brutality, and particularly its most blatant forms directed against the lesbian and gay male community, be assured it will continue to occur in society at large. And you, as elected representatives of society, have a responsibility to ensure that all the citizenry are protected — be they black, hispanic, asian, native american, white, female, gay or straight.

As gays and lesbians, we are here to ask: what is your response, when the police officer swings his nightstick a few more times because the target is gay or lesbian? What is your response, when the police shout racist and anti-gay epithets as they harass, beat up, throw into jail and further violate the rights of lesbians and gay men? What is your response, when the bullet is fired and another lies dead or dying because the cop believes this act "protects" this society from undesirable elements — us, lesbians and gay men.

Nobody keeps statistics on the deaths and injuries to people who are suspected of being or actually are lesbians or gay men. Indeed, we can be and are subjected to additional abuse solely because we are largely invisible and deemed more expendable.

A concerted effort must be made to educate and instruct the police of this city that gays and lesbians are not expendable targets. That third world people are entitled to all the rights and protections afforded white citizens. Unless immediate affirmative action is taken by officers in the police department and the elected officers who supervise and establish this policy — we can anticipate a recurrence of incidents like the Blues raid, and a continued erosion of our most basic rights as citizens.

Finally, we are ready to work with you to ensure that the rampant police brutality is abated. However, we, as members of the lesbian, gay male, and third world communities, stand ready to make certain that police officers are held accountable for instances of brutality, abuse and harassment.

We see our presentiaon here today as the beginning of the kind of support and communication which must be established if the horror of police brutality is to be stopped once and for all.

"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

spirit of hippocrates personal choice

Dear GCN:

There is a bit of information concerning the story of Morgan MacDonald, the AIDS patient from Florida who was flown to San Francisco, to die, as it turned out.

The story says that Shands Hospital is "a hospital" in Gainesville, Florida. It is more than that. It is the Shands Teaching Hospital of the University of Florida: in other words, the hospital of the state university system. It is not a small or private or local institution: it is an institution of the government of the state of Florida.

The implications of MacDonald's eviction are larger than they would otherwise seem. Medical students — the future physicians of the state — are trained at Shands. Presumably studies of human disease and pathology are conducted at Shands to expand our knowledge. It appears, however, ignorance and fear, the enemies of science and enlightenment, are taking precedence over the spirit of Hippocrates.

Very truly yours,
Lawrence P. Brennan
Jacksonville, Florida

include all of us

Dear GCN,

I have a few comments on Neal O'Brien's "Speaking Out" of Nov. 19. The piece was about gays and lesbians in the military — and it refers over and over again to "gay men," "manpower," etc. It is offensive to me to read such non-inclusive language. Can we make an effort to include us all? It takes only a little care.

Name Withheld
Heidelberg, Germany

To the Editors:

I read with fury the letter of Marie Ariel and Jan Lennon in the 19 November issue of *GCN* about racial designations in personal ads carried by the newspaper. This is a matter I've seen raised in other gay papers in the republic and I never fail to marvel at the ideological frenzy and absence of common sense exhibited by such writers as Mesdames Ariel and Lennon.

It ought to go without saying, surely, that the personal ads in a paper have nothing to do with hiring or renting or other activities covered by the ubiquitous antidiscrimination laws. The one area where Big Brother has for the moment left us some smidgen of discretion, some tiny leeway for personal choice, is in the realm of our amorous connections. No doubt that loophole will be eliminated eventually, but for the moment we are still permitted to choose our own bedmates. It would obviously be distressing for a white lesbian or gay male, say, to place an ad in a paper, hoping for a fling with a white partner, and then be forced (in the event of a racial designations being banned) to tell black respondents that only replies from whites are desired. Result? An increase in the bitterness and animosities already engulfing our racially split society. How much more sensible to spare everyone's feelings by making it clear that advertisers, whether GWM, GWF, GBM, or GBF, prefer certain types in their bedrooms. For most whites, gay or straight, any sort of sexual contact with blacks is utterly unthinkable; no doubt most blacks view sexual intimacy with whites with nothing but horror. Why not recognize forthrightly these preferences and put aside philosophical-ideological babble?

name withheld upon request

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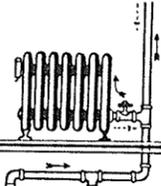
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News Commentary

Freeze Conference Cool to Gay Input

By Eric Gabriel

ST. LOUIS — In the closing moments of the fourth annual conference of the Nuclear Weapons Freeze Campaign held here in early December, pleasantly scruffy folksinger Lorre Wyatt joined Freeze national coordinator Randall Kehler, looking very serious in coat and tie, as he addressed the conference for the last time. Kehler reiterated the chief objective of the Freeze for the coming year: to solidify public pressure on Congress to cut off funds for the testing and deployment of nuclear weapons.

The tableau of the grassroots folksinger and the mainstream-oriented lefty politico characterized the conference spirit of '60s idealism tempered by post-Reagan electoral pragmatism. Civil disobedience, moratoria and work slowdowns — standards in the radical repertoire — took back seat to election-year strategies and lobbying plans. A wide constituency was present at the national conference, but there were no openly lesbian or gay speakers, panel members or workshop leaders.

On the final day of the conference, several lesbians and gay men met in a caucus. "I knew there were some of us here," Don Tait, a Los Angeles delegate said with some irony.

A South Carolina delegate commented on the difficulty of integrating gay politics into the Freeze issue within her community. "People who are pro-freeze can be conservative about other issues such as gay rights." She said that another woman told her that she wanted to be at the caucus but couldn't "for political reasons."

Leslie Cagan, an organizer from the National Mobilization for Survival in New York, considered the lack of gay presence to be "an insult." "We must make the Freeze aware of our concerns," Cagan said.

Although there were workshops devoted to coalition-building with minority groups, lesbians and gay men were not included. This reporter, present at one of the workshops, suggested that the term "minority" include lesbians and gay men as well as people of color, since the various communities present some similar organizing and outreach chal-

lenges. The suggestion received support from the workshop participants.

The caucus wrote a statement which was read at the close of the conference. "We are here," it said, "in this conference, in the Freeze movement and throughout the disarmament struggle." It encouraged the Freeze to actively solicit the lesbian and gay community when building coalitions. The crowd enthusiastically applauded the statement.

Pam McIntyre, the education and outreach coordinator for the Freeze, was contacted by GCN at the Freeze's St. Louis office. Asked if the statement by the gay/lesbian caucus had caused any change in the focus of Freeze outreach, she said, "We are not planning to do outreach in that specific direction."

McIntyre explained that the Freeze campaign presently employs three full-time staff people to do national outreach to minority communities. Among the communities targeted for Freeze outreach are the black community, the Hispanic community, Asian and Native American communities and organized labor. She said the groups most likely to receive such specific attention in the future are churches, students and the women's community.

McIntyre acknowledged that while certain groups are left out of the Freeze definition of "minority," not everyone could be accommodated, especially at conference workshops. "Some people felt we should have a particular workshop on how to do outreach to the conservative community," McIntyre said.

The Freeze is the single-issue branch of the disarmament movement. The 500-odd conference delegates made repeated, sober references to their mandate: the collective and cumulative pro-freeze statement of hundreds of city and city council resolutions, town meetings, state referenda and state legislative resolutions, measured by Louis Harris to represent 80 percent of the American people. Framing the Freeze's agenda in terms of a mandate seems to elevate it to an unvanquishable, almost spiritual, plane, but one

which is in keeping with its unabashed desire to do what few movements on the left have realistically contemplated, let alone begun to orchestrate: the Freeze wants to win.

To that end, the overall emphasis of the conference was strategic. Future Policy Objectives were hashed out in small groups before being amended and reviewed by a Final Strategy Synthesis Group. Citizen Pressure Objectives, the rubric for grassroots organizing, accurately conveys the high-intensity approach the Freeze plans for 1984, including Freeze Voter '84, the nonpartisan arm which aims to mobilize one million pro-freeze voters during the election year.

With all the emphasis on election-year politics it was perhaps inevitable that a presidential candidate should materialize. Senator Alan Cranston, the Freeze's staunchest supporter despite his stand on the B-1 bomber did, in fact, appear and was the unscheduled star of the second day of the conference. Media coverage exceeding that given any other aspect of the three-day event accompanied Cranston's appearance. Cranston reaffirmed his promise to set in motion a bilateral freeze on the testing and deployment of nuclear weapons in 1985. When the inevitable question of the B-1 came up in a press conference he quickly responded with his rationale: the B-1's place in the so-called "triad" defense system, its ease of verifiability and its fail-safe feature.

Cranston denied advocating a nuclear weapons freeze solely to become President but acknowledged that it would take a President to enact such a freeze. "I am the best candidate the freeze movement could hope for," Cranston said. If winners attract winners, he might be the Freeze's first touchstone.

Cranston's press aide extended a personal invitation to this reporter to attend the press conference, presumably after seeing the GCN press badge. Cranston reiterated his much-publicized pro-gay stance and claimed that he was "the only candidate to use the words 'lesbian' and 'gay' in campaign speeches."

Minneapolis

Continued from page 1

be brought before the courts and damages awarded. The measure includes a provision that "any man or transsexual who alleges injury by pornography in the way that women are injured by it, shall also have cause for action."

Supporters emphasized the measure's framing of pornography as a civil rights issue of equality for women under the Fourteenth Amendment. MacKinnon, a professor of constitutional law at the University of Minnesota, told GCN that the amendment was "designed specifically to define pornography as discrimination against women without infringing on the First Amendment" and without reference to obscenity issues. MacKinnon said she would welcome a test of the constitutionality of the measure, which the Minnesota Civil Liberties Union pledged to challenge.

The amendment grew out of MacKinnon's and Dworkin's opposition last fall to a proposed ordinance re-zoning "adult entertainment" facilities, which they characterized as condoning the existence of pornography. The City Council then contracted with MacKinnon and Dworkin, the New York-based author who was

then visiting professor at the University of Minnesota, to draft the measure.

The two days of public hearings which preceded the Council vote heard expert witnesses, including lesbian feminist Pauline Bart and Linda ("Lovelace") Marciano, as well as personal testimony from numerous women and a few men supporting the radical feminist view that pornography is causally related to abuses of women and that "objectification is the precondition for violence," as Dworkin told GCN.

Opponents of the measure included two self-described feminist Councilmembers who maintained that the dangers of censorship outweigh the debatable relationship between pornography and violence. Councilmember Barbara Carlson, whose ward includes a large gay population, objected to the "fanaticism" of some of the amendment's advocates and speculated that "their working for this goal, sharing their pain, would make what happened to them more bearable." Revealing before the Council hearing her own long-repressed memory of being raped, Carlson argued that child sexual abuse and alcoholism are greater causes of sexual violence and said

the amendment "takes away my right to choice."

Sharon Satterfield, a professor at the University of Minnesota's human sexuality program, also testified against the measure. Describing herself as a feminist who has worked all her life against women's subjugation and against sexual repression, Satterfield told GCN that organizing for the measure was "manipulative and reinforced the old myth of women as hysterical." She said the amendment "undercuts the whole idea of feminism by assuming we can't choose." While pointing to the pervasiveness of sexism and violence throughout our culture, Satterfield said her own research showed that sexual offenders had less exposure to pornography than the norm.

The only public gay male opposition to the amendment was delivered by Tim Campbell, publisher and owner of the GLC Voice, a local gay newspaper. Campbell heightened the tension between the feminist and gay male communities by engaging in what some observers termed "lesbian baiting" and making disparaging remarks about Dworkin's appearance, which another gay male

Continued on page 7

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Calendar Pull Out

Black and White Men Together

By John Kyper

As one who generally prefers sex with the lights on and with my eyes open, I have long found aesthetic delight in making love with someone whose skin is a different color than my own, and whose hair (and lack of hairiness) likewise provide me with contrast. Undoubtedly, growing up in one of the whitest sections of the United States helped determine my interest in Third World men. Too, my antipathy for the overt racism of some members of my family probably further reinforced these feelings.

When I was 16 I remember arguing with my late grandmother, after she had taken it upon herself to lecture me that "I don't want you to marry a colored girl." (My parents, by contrast, appeared more concerned that I not marry a Catholic.) In that particular quarrel I adamantly maintained that I would marry whomsoever I damned well pleased, little suspecting I would someday have a relationship with a black Catholic (actually, lapsed Catholic) man.

Two decades ago during the Civil Rights era, segregationists would dredge up with tiresome regularity the would-you-want-your-daughter — it was always your daughter — to marry-one-of-them attacks. With the rise of Anita Bryant that hoary chestnut was transmogrified into an argument against gay rights — though, tellingly, people now seemed more worried for their sons. The parallel between miscegenation and homosexuality is striking: the very vehemence with which both of these practices are condemned is the proof of their naturalness.

Tragically, it does not follow that victims of one form of discrimination will necessarily feel compassion towards victims of another form.

Perhaps homophobic blacks and racist white gays deserve each other, but such pathetic squabbling only plays into the hands of those who seek to keep both oppressed.

Some of us inevitably feel caught in the crossfire: several years ago a gay/black activist whom I knew in San Francisco attended a neighborhood meeting in the Western Addition, where he had to defend the gay community against slurs from other blacks. On his way home he stopped for a drink at a Castro Street bar — to be denied admission because he could not produce three pieces of identifica-

Local Niches

tion. The man had a gray beard, and there was no way he could have been mistaken for being underage. And in the nearby Mission district I sometimes felt the most hostility from *cholos* when I was with gay Mexicans or Chicanos.

Coming up against racial stereotypes can be a maddening experience. I once joined a picket against a Polk Street bar that was trying to exclude Asians with the interesting justification that they didn't drink enough. A lover who is a medium-light-skinned black man once told me of his resentment at being addressed as "Mandingo" in the baths.

Black and White Men Together (BWMT) is an international gay organization that seeks both to address issues of racism in our society and to provide a meeting place for men who are interested in interracial contact. Now nearly four years old, it has chapters throughout the United

States, as well as in Toronto, London and Bahia, Brazil, according to John Bush, International BWMT treasurer and a founder of the Boston chapter.

BWMT was founded in San Francisco in April, 1980, by Mike Smith, a white man who was seeking an alternative to the bars. Chapters in Boston, Chicago and New York followed a couple of months later. Since then the organization has spread to many other cities with sizable minority populations, including Los Angeles, Long Beach, Denver, Milwaukee, Raleigh and Memphis. The focus of each local group varies, with some chapters primarily social and others — notably in New York — very active in protesting racial discrimination by institutions in the gay community.

In November I attended a meeting of BWMT-Boston and saw *Last Grave at Dimbasa*, a documentary about apartheid made illegally in South Africa. In a discussion following the film, several people expressed dismay that many of us are unconsciously supporting that system by using products — including not only our automobiles but, ironically as well, the new subway cars on the Orange Line to Roxbury — manufactured by companies doing business in South Africa. At the following month's meeting I viewed *Hiroshima, Mon Amour*, the story of a liaison between a Japanese man and a French

Continued on back of Calendar section

BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE

ACCOMMODATIONS

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Brookline, MA 02146
(617) 232-7200

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

CINEMA

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Boston, MA 02111
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NORTH STATION
CINEMA 2
175 Portland St.
Boston, MA 02114
(617) 227-0513

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Hyde Park, MA 02136
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Boston, MA 02116
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46 Waltham St.
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sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under, 2.00 to 4.00 at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 497-8282 or Box 10GY, GCN, 167 Tremont St., 5th Floor, Boston, MA 02111 (See Wednesday listing for new members meeting.)

Boston, MA — Gay and Lesbian Physicians of New England. 2nd Sundays. 2pm. Info: (617) 482-6874 or 247-5495.

Merrymount Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 266-9423.

Boston — "Boston's Other Voice... WROR, 98.5 FM, 11:30pm

West of Boston, MA — West of Boston Lesbians. Social events on Sunday afternoons, twice a month. New members welcome. Info: 486-8848, or Dorothy, 875-1108.

Cambridge, MA — Black and White Men Together of Boston. 2nd Sunday of each month. Info: Tom 536-3392 or Dick 247-3043

Cambridge, MA — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 7:30pm. DOB office.

Gardner, MA — New Direction St. Michael's Outreach. Service 10:00am, office hours, 7:00am to 9:00am (4:00 to 10:00pm eves). Info: (617) 537-7005.

tuesday

Cambridge — Lesbian coming-out discussion group. Second Tuesday of the month, 8pm. All women welcome. Daughters of Bilitis, 1151 Mass Ave. Info: 661-3663.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3663.

Cambridge, MA — Lesbian S/M support group every week to S/M. Info: 776-7957. Open to lesbians supportive of or interested in S/M.

Cambridge, MA — Boston chapter, Parents and Friends of Lesbians and Gays meets 1st Tuesday of the month in Conf. Room 1A, Sherrill Hall Library, Episcopal Divinity School, 93 Brattle (Harvard Sq.). Info: 436-5393 or PO Box 125-S101, Arlington 02174.

New London, CT — New London Gay Men's Forum. Support group for gay and bisexual men. Info: 447-0155 (noon to 7pm)

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tuesdays. Info: (413) 442-7772

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the 2nd Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Manchester, NH — Manchester Men's Group. Weekly support group for gay and bisexual men. 7:30pm for coffee and discussion. Info: Jack 669-0096

Portland, ME — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian, 425 Congress St. 8pm. Open to all.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ct., 350 Farmington Ave. 7pm. 1st Tuesdays. Info: 249-7691

Boston — Uraña, lesbian and bisexual women's SM group meets every first Tuesday of the month. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of sexuality. 7:30pm. Info: Beth (617) 623-7256. Mailing address: Box 23, 89 Mass Ave., Boston MA 02115.

Cambridge — Lesbian Fat Liberation drop-in support group meets every last Tuesday of the month at the Women's Center, 46 Pleasant St. NOT a weight loss group. For lesbians over 200lbs. Info: 625-1577

Boston — Lesbian support and growth group at Aradia Counseling, Info: 247-4861 ext. 58

Cambridge — Younger lesbians support and discussion group. Open to women 22 and under. 6-8 PM. Women's Center, 46 Pleasant St., Central Square.

Boston — Boston Area Gay and Lesbian Youth (BAGLY) night at Spinoff rollerskating rink. Every first Tuesday of the month. Meet at Spinoff, Ipswich and Lansdowne Sts. \$3 admission plus \$1 skate rental.

Burlington, VT — Gay Alcoholic Anonymous group. Closed discussion meeting. Executive Square Bldg., 346 Shelburne Rd. 8 PM. Info: Bus, (802) 864-4019.

thursday

Cambridge — Younger lesbian support group. All women 22 and under welcome. Fourth Thursday of the month. Daughters of Bilitis, 1151 Mass Ave. Info: 661-3663

Bangor, ME — Lesbian/Gay AA meeting. 8:00pm. Unitarian Church, 126 Union St.

Cambridge, MA — Lesbian Liberation, an open discussion group. 8:10pm. Women's Center, 46 Pleasant St. (Central Sq.) Info: 354-8807

Cambridge, MA — Lesbians with children. Support group. 8:10pm. Cambridge Women's Ctr., 46 Pleasant St. (Central Sq.) Info: 354-8807

Somerville, MA — TV/TS Peer Support Group. Gender Clinic. Info: Martha 656-6280.

Northampton, MA — Pioneer Valley People's Gay Alliance meets 1st and 3rd Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 584-7903 or write PO Box 181, Northampton 01061

Hartford, CT — Gay Al-Anon meeting for lesbians and gay men at Trinity Church Parish House, Farmington Ave. 7:30pm. Info: 247-8797

Cambridge — Boston Women's Pentagon Action feminist anti-militarist discussion and organizing meeting. Every other Thursday 7-9:30pm. Women's Center, 46 Pleasant St. Central Sq. Info: Melissa, 864-1466.

Cambridge — Lesbian Liberation discussion group. 8:10pm. Women's Center, 46 Pleasant St. All women welcome. Info: 354-8807

friday

Cambridge, MA — Amazon Lesbian Al-Anon. Mt. Auburn Hosp. Living Rm., Clark Bldg. 8-9:30pm. Newcomers meeting from 7-8pm on the 1st Friday.

Pittsfield, MA — Weekly meetings of Lesbian United. Info: Women's Services Ctr. 499-2425

Concord, NH — Concord Men's Group meets at 7:30pm for coffee and discussion. Info: Herb 485-5612.

Danbury, CT — Gay and Lesbian Alliance of Greater Danbury meets 7:30-10pm in the Green Room of First Congregational Church, corner of Deer Hill Ave. and West St.

Portland, ME — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Ct., 350 Farmington Ave., upstairs. Sponsored by the Coalition of Sexual Minorities.

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Ct., 350 Farmington Ave., upstairs. Sponsored by the Coalition of Sexual Minorities.

Boston, MA — Gay Community News (that's us) always needs help sending out the paper on Friday evenings. Come by for a few hours to 167 Tremont St. 5th fl. (on the Common, near Boylston T stop) anytime after 6pm and lend a hand. Refreshments and good times! Every body well come! Info: 426-4469. Thanks!

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth every week from 1-5pm. For youth 14-21. Info: 272-9247, or Gay Help Line 751-3322 (eves).

Boston — Kid's Day at Somewhere/Else. Last Saturday of the month. Free lunch, popcorn, movies for gay men and lesbians. Meets third Saturday (617) 423-7730.

Bangor, ME — INTERWEAVE, a support/social group for gay men and lesbians. Meets third Saturday. Potluck starts at 6pm followed by program at Main St.

Burlington, VT — Integrity (Gay Episcopal) meets 1st and 3rd Sats. St. Paul's Cath. vices, special programs, outings and? Bruce (602) 864-7198.

monday

Waltham, MA — Triskellon, the Brändeis Gay/Lesbian Coalition. General discussion group at 9pm. Usdan Student Ctr. Conf. Room C. Info: 647-4491 or 647-4899.

Nashua, NH — Nashua Area Gays meet at 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061

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

Storrs, CT — Eastern Connecticut Christian Gay/Lesbian Concerned meets at Waggoner Chapel of Storrs Congregational Church, adjacent to Admission Bldg., on the UConn Campus, 2 N. Eagleville Rd. info: (203) 742-5885 evenings. Meets 2nd and 4th Mondays at 7 PM. Social hour, formal/informal workshop.

Portsmouth, NH — STD clinic for men and women of all sexual preferences. Testing and treatment. Walk in. 5:30-6:30 PM. N.H. Feminist Health Center, 232 Court St. (603) 436-7588.

Boston, MA — Nat'l. Assoc. of Social Workers Gay and Lesbian Task Force meets 1st Mondays at 8PM. Topical discussion. Sharing concerns re: being gay and providing gay services in the workplace, etc. Info: Lorrie 436-7521 or Carrie 482-0557.

The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning.

The deadline is Friday noon for the following issue. Just send the information to GCN Calendar, 167 Tremont Street, Fifth Floor, Boston, MA 02111.

9 monday

Boston — People Are Talking on WBZ-TV Channel 4 features interviews with children of prostitutes. 12:30AM to 1:30PM.

Boston — Annual Meeting of the Boston Lesbian/Gay Political Alliance. Election of officers and steering committee, discussion of by-law changes, planning for 1984. Open to public. 7:30PM, UMass at Park Square, Room 222.

Boston — Free workshop for job hunters. Job hunter's clinic. Info: Carl Schneider at 876-5085.

10 tuesday

Boston — People Are Talking on WBZ-TV Channel 4 features interviews with mothers without husbands — single, lesbian, divorced and older women. 12:30AM to 1:30PM.

Cambridge — Coming Out: Who Should I Be Out To At Work? Discussion open to all women. Daughters of Bilitis, 8PM, Old Cambridge Baptist Church, 1151 Mass Ave. Info: 661-3633.

Lynn, MA — Gay and Lesbian Health Issue Forum features Dr. Marshall Forenstein of Mass General Hospital with presentation on AIDS and other general gay/lesbian health concerns. Sponsored by the North Shore Gay and Lesbian Alliance. 7:15PM to 9:30PM, St. Stephen's Church, 74 South Common Street.

11 wednesday

Boston — The Art of Feminist Politics: Suffrage and the ERA, a talk and slide show sponsored by the Boston chapter of the National Organization for Women. 7:30PM, Harriet Tubman House, 566 Columbus Ave. Radcliffe research scholar Susan P. Tank talks about the strategies used by U.S. and British suffragists and recent campaigns for the ERA. The event celebrates the 99th Anniversary of the birth of U.S. suffrage leader Alice Paul. Info: Jenifer Jackman 495-8140 days and 491-4005 evenings.

12 thursday

Boston — Meeting of Support Network for Lesbians Interested in Becoming Pregnant. Tonight: Gender Choice, led by two lesbian therapists. Information/location: 482-3170. 7:30PM, free.

Cambridge — Lesbian culture is the topic of the Lesbian Liberation discussion group. 8 to 10PM, Women's Center, 46 Pleasant St., Central Square. Info: 354-8807.

Boston — Stop this madness! Form a human chain around the federal building. Respond to the Kissinger Commission's report on Central America; oppose U.S. military actions in Lebanon and Central America; remove Cruise and Pershing missiles from Europe. A demonstration sponsored by Central American Solidarity Association, American Friends Service Committee and Mobilization for Survival among other groups. 4 to 5:30PM. Info: 661-6130, 492-8699 or 354-0008.

13 friday

Cambridge — Step In Time. Little Flags Theater presents a musical of people working for peace. Play will be followed by slideshow about the theater's recent performance in the Soviet Union at the Baku, Azerbaijan theater festival. 8PM, 1st Congregational Church, 11 Garden St., across from Cambridge Common. Donation at door: \$4 members/\$5 nonmembers. Info: 491-4209.



14 saturday

Boston — Let's Do It Again. A dance at the South End Gym, 1355 A Washington St., Studio 108. Doors open at 9:30PM. Info: 451-3514.

Boston — Chiltern Mt. Club annual meeting. Social hour, potluck, business meeting and slide show. Non-members welcome. At Appalachian Mt. Club, 3 Joy St. Beacon Hill. Info: John 864-0823 or Linda 734-4066.

Boston — African Heritage Celebration with African drummers, a dancer/singer from Brazil and a stiltwalker. Sponsored by The Art of Black Dance and Music. 8PM, New England Life Hall, 225 Clarendon St. \$8 adults/\$6 children.

15 sunday

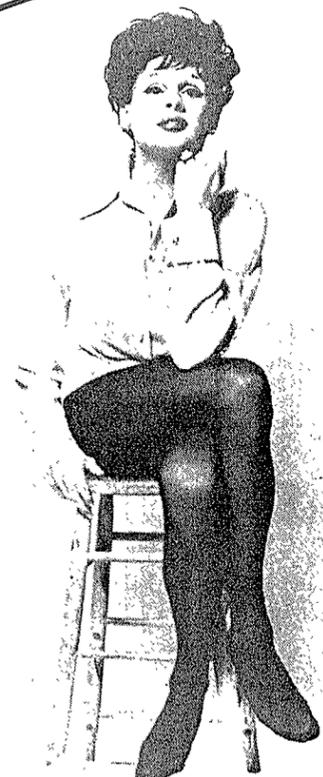
Boston — Boston's New City Government and the Continuing Problem of Racism, a talk by Black Political Task Force Director Ricardo A. Millett at The Community Church of Boston. Free, non-sectarian, childcare. 11AM, Morse Auditorium, 602 Commonwealth Ave. Kenmore T. Info: 266-6710.

Me

Massachusetts Civil Liberties ndation will confer the Roger ward on political satirist and it Jules Feiffer. Mel King will e speaker at this third annual dinner. At the Sheraton-Boston n the Prudential Center. Proceeds go UM's active litigation program. For information, call 482-3170.

Boston — The Joint Committee on the ection of Delegates to the Democratic onational Convention will meet at the arvard Law School in Room 2 of the International Legal Studies Building at 3:00PM. The Joint Committee has been formed by the Boston Lesbian and Gay Political Alliance and the Cambridge Lesbian and Gay Alliance to elect openly gay men and women to represent Massachusetts as delegates to the 1983 Democratic National convention. For more information contact: Ben Schatz at 266-6139 or Jonathan Handel at 864-3280 (evenings).

Lynn, MA — Potluck and Steering Commit- tee planning meeting for the North Shore Gay and Lesbian Alliance. 11AM to 4PM. Location/information: Jim 598-2190.



"Female illusionist" Jim Bailey portrayed Judy Garland in the Cabaret Theater's Headliner Series, at the Bradford Theater Center December 27 to 30.

BWMT

Continued from front of Calendar section
woman in postwar Hiroshima.

Founders of BWMT-Boston had decided that its focus would be both political and social. "Just coming together in an area like Boston was a political statement," Bush told GCN. He described the three basic aims in the chapter's Statement of Purpose: "1. To foster wholesome relationships between black and white men, to give them an opportunity for a common meeting-ground. (This has grown to include other minorities as well, although it is not stated in our Purpose.) 2. To fight against racism in New England, particularly in the Boston area, in its gay community life, to try to break down the barriers of racism that exist among gay people. 3. To work against racism in the larger society."

In pursuit of these aims the chapter has undertaken various activities. Perhaps the most publicized was its sponsorship of a forum on gentrification in Boston, held in early 1982, in which representatives of the gay, black and Latino communities discussed the thorny issue of displacement of the poor and minorities by people with more money — a process in which gays, especially gay men, have been both lauded as urban pioneers who rehabilitate aging housing stock, and scapegoated as villains who force people out of their homes. A future project, Bush hopes, is to organize locally

against apartheid.

Currently BWMT-Boston is compiling a study of the city's gay bars, which is due to be released soon. It will be similar to a controversial study produced a year ago by the San Francisco chapter, which documented that blacks and other minorities were not employed in proportion to their numbers in the local gay community. Although the San Francisco study concentrated primarily on the hiring of bartenders, "we've gone beyond that," states Bush. "We're concerned first with the health and safety factors in gay bars and their minority hiring practices — not just bartenders, but every other aspect of the bar. We're interested in access, who gets in and their carding policy — are men of color discriminated against more so than whites?"

In addition to New York and San Francisco, racist carding policies have resulted in protests in other cities, including Chicago and Washington. There have been scattered reports of carding incidents in Boston-area bars — once a lover of mine, a Latino, was denied admission because he did not have a Massachusetts driver's license, even though his passport and university ID clearly indicated he was over 21 — but thus far no evidence of systematic exclusion policies. "We have been monitoring Boston," Bush said, "and were beginning to feel there was open access in

most of the bars, but we don't know that that's entirely true because sometimes when people are turned away they don't tell anyone."

A project of BWMT International is called the "discrimination response system." Hotlines will be set up in cities around the country — one has already been established in Washington — to which victims of discrimination will be encouraged to report any incidents. Once documentation of discrimination has been established, representatives of BWMT will approach bar owners. If no corrective action is taken they will then picket or file suit.

Each summer BWMT holds its annual conference. Last year's was at Ohio State University in Columbus; in 1984 it will be held in Atlanta. Several times a year representatives of the chapters in the Eastern Region Network — Boston, New Haven, New York, Philadelphia, Baltimore and Washington — also meet together to discuss common problems and to plan papers to be delivered at the summer convention.

BWMT-Boston meets regularly on the second Sunday of the month at 1:00PM, at Phillips Brooks House at Harvard. For more information, write BWMT, c/o GCN, 167 Tremont Street, Boston 02111; or call Tom at 536-3392 or Craig at 321-4382 (evenings).

Quick Gay Guide

BOSTON-AREA LESBIAN AND GAY BUSINESSES (BARS, BOOKSTORES, COUNSELING, MEDICAL, ACCOMMODATIONS, ETC.) ARE LISTED SEPARATELY WITH THE DISPLAY ADS IN THIS PAPER.

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri 426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)
P.O. Box 178, Astor St., Boston, 02123
Black Men-White Men Social/Support Group
c/o GCN, Box 1, 167 Tremont St. Boston 02111
Black Men's Assoc., PO Box 827, Boston 02123
BAGLY (Boston Alliance of Gay and Lesbian Youth,
GCN Box 10GY, 167 Tremont,
Boston 02111 497-8282
Boston Asian Gay Men and Lesbians
c/o Glad Day Bookshop, 43 Winter St
Boston, 02108 542-0144
Boston Gay Men's Chorus 522-6983
Boston Institute for Gay Studies
Box 2750, Boston 02208 482-0897
Boston Lesbian & Gay History Project
c/o Interrante, 24 Greenwich Pk #1, Boston 02118
Chiltern Mountain Club 275-1336
Box 104, 104 Charles St., Boston 02114
El Comité Latino de lesbianas y homosexuales de Boston
P.O. Box 365, Cambridge, 02139 354-1755
Fathers in Transition (Gay/Bi), (Ex.Ctr) 266-0621
c/o GCN, Box 6, 167 Tremont St., Boston 02111
Gay Fathers of Greater Boston, Box 1287,
Kendall Sq., Cambridge MA 02142
Gay and Lesbian Physicians of
New England (617) 482-6874 or 247-5485
Gay Professional Men's Group 944-4818
Gay and Lesbian Speakers Bureau,
P.O. Box 2232, Boston 02107 354-0133

Lesbian and Gay Assoc. Engineers and Scientists
(LGAES/Boston)
P.O. Box 1417, Boston 02117 288-3228
Lesbian and Gay Folkdancing 423-0942
c/o GCN Box 5, 167 Tremont St., Boston, MA 02111
Lesbian & Gay History Project 424-1993
Lesbian and Gay Hotline (6-12pm) Mon-Fri
Merrymount Music Soc.,
Box 401, 104 Charles St. Boston 02114 236-4888
Outreach Institute, Box 368, Kenmore St., 02215 277-3454
Boston Parents and Friends of Lesbians and Gays
P.O. Box 125-S 101, Arlington, MA, 02174 442-2632
Project Place, 32 Rutland St. 02118 267-9150
Transsexual Hotline 568-0680
Triangle Theater, Box 127, 104 Charles St., Boston 02114
Watchline (Fri-Mon 7-10pm) 262-5250

POLITICAL/LEGAL

Boston Lesbian & Gay Political Alliance, Box 65,
Boston, 02117 247-3910
B.U. Gay and Lesbian Legal Association
B.U. Law School, 755 Comm. Ave.
Cambridge Lesbian and Gay Alliance
PO Box 1273, Cambridge 02238 482-3170
Civil Liberties Union of Mass.
47 Winter St., 02108
GLAD (Gay & Lesbian Advocates and Defenders)
100 Boylston Suite 900 Boston, 02116 426-1350
Harvard Committee on Gay and Lesbian Legal Issues
Roscoe Pound Hall, Cambridge, 02138
Lesbian/Gay Prisoner Project
c/o GCN, 167 Tremont, Boston 02111 262-1565
Mass Gay Political Caucus
Box 179, 118 Mass. Ave. Boston 02115
National Lawyers Guild,
14 Beacon St., Boston 02108 227-7335

STUDENT

Boston Intercollegiate Gay and Lesbian Alliance
c/o GAMIT, Rm 50-306, Cambridge 02139
Northeastern U. Lambda, 260 Ell Ctr.,
360 Huntington Ave., Boston 02115 437-2738
GAMIT (Gays at MIT),
MIT 50-306 Walker, Cambridge 02139 253-5440

Harvard-Radcliffe Gay and Lesbian
Student Assoc., Harvard 197 Memorial
Hall, Cambridge 02138 495-5476
Harvard Lesbian and Gay Medical/Dental Students Group
Box 250c, 107 Ave. Louis Pasteur, Boston 02115
Babson College, Gay and Lesbian Alliance
Box A, Babson Park, Wellesley, 02157
Tufts U., Gay and Lesbian Community,
c/o Student Activities Off., Medford 02155 628-2828
Boston College G and L Support Group,
Haley House, Chestnut Hill 02167
Northeastern School of Law, Lesbian and Gay Caucus
400 Huntington Ave, Boston 02115
U/Mass/Boston, Lesbian and Gay Ctr.,
Rm 1-4-178, Dorchester 02125 929-8276
Brandeis U., Triskellon, Box 2275 Waltham 02254
647-4491 or 647-4899
Boston U., Gays and Lesbians, c/o Program Resources
Off.,
Sherman Union, Boston 02215
Yale Gay and Lesbian Alumni/Boston,
c/o GCN Box 7, 167 Tremont, Boston 02111
Wellesley Lesbians & Friends, Feminist Coop
Oakwoods, Wellesley Coll. Wellesley MA 02151

WOMEN

Aradia Counseling for Women, 520 Comm Ave
(Kenmore Sq.) 247-4861 x58
Cambridge Women's Center, 46 Pleasant St. 354-8807
Daughters of Bilitis, 1151 Mass. Ave.,
Cambridge 02138 661-3633
Dyke Doctors (Lesbian Physicians, Med Students
Health Profs) 354-5910
Gay Professional Women's Assn.,
Box 339, Boston U Sta, Boston 02215
Lesbian Lawyers and Legal Workers
Lesbian Liberation, c/o Women's Center
Lesbian S/M Group 776-7957
National Organization for Women
99 Bishop Allen Dr., Cambridge 02139 661-6015
Somerville Women's Center, 1 Summer St., 02143 628-6311
Tufts Women's Center 628-5000 x3184
Urania (lesbian and bisexual women's S/M group)
Box 23, 89 Mass Ave., Boston 01225 623-7258
Women's Alcoholism Program,
1348 Cambridge St., Cambridge 02139 661-1316

RELIGIOUS

Am Tikva 782-8894
P.O. Box 11, Cambridge, 02138
Dignity, 355 Boylston St., Boston 02114 536-6518
Friends (Quaker) for Lesbian and
Gay Concerns, 5 Longfellow Pk., Cambridge 227-9118
Integrity, P.O. Box 2582, Boston 02208 262-3057
Lutherans Concerned for Gay People 536-3788
Metropolitan Community Church 523-7664
Fr. Paul Shanley 964-0996
Unitarian Universalists Office of Lesbian/Gay Concerns
25 Beacon St., Boston 02108 742-2100

MEDIA

Boston's Other Voice, WROR, 98.5FM Dennis 353-0225
Fag Rag 661-7534
Gay Community News 426-4469
Good Gay Poets 661-7534
Lesbian and Gay Media Advocates (LAGMA)
c/o GCN, 167 Tremont, 02111
Musically Speaking (WMBR 88.1FM, Sun. 1-3)
Melanie 494-8810
Women's Educ. Media, 47 Cherry St.
Somerville 02144 666-0350

MEDICAL/COUNSELING

AIDS Action Committee
c/o Fenway Community Health Center
16 Haverland St. 02115
AIDS Hotline
M-F 3-9pm Sat 10am-4pm 536-7733
Boston Free VD Info 1-800-272-2577
(8am-10pm, M-F)
Alcoholics Anonymous 426-9444
Exodus Ctr., 25 Huntington Ave. 02116 266-0612
Gay & Lesbian Counseling Service 542-5188
Gay AlAnon (families of alcoholics) 843-5300
North Shore Gay and Lesbian Counseling
Program (non-profit) 744-5322
Tapestry Inc. 20 Sacramento St.,
Cambridge 02138 661-0248
Tufts Skin Care Clinic (VD treatment) 956-5293

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Black and White Men Together,
58 Winchester Ave., New Haven 06511 562-2906, 933-0185
Conn Gay Task Force, P.O. Box 1139, New Haven 06505
Gay & Lesbian Alliance of Greater Danbury,
c/o Box 258-Westconn, 181 White St Danbury 06810
Gay Switchboard, Hartford, M-S 1-11 pm,
Sun 1-5 pm, P.O. Box 514, Hartford 06101 522-5575
Gay and Lesbian Switchboard, New Haven,
P.O. Box 72, 06501; M-F 8-11 pm 624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm
George W. Henry Foundation (counseling),
45 Church St., Hartford 06103 522-2646
Greater Hartford Lesbian & Gay Taskforce
Institute of Social Ethics/Gay National Archives,
One Gold St., Suite 22-BC, Hartford 06103 547-1281

WOMEN

Gay Women's Collective, c/o Women's Center,
Box U-118, UConn, Storrs 06268 486-4738
Heartroots Feminist Therapy Collective,
22 Allen Pl. #B3, Hartford 06106 249 0504
ShorelineWoman 481-3575
Women's Center, Hartford, c/o Hill Ctr.,
350 Farmington Ave, Hartford 06106 249-7691
Women's Center, Manchester Community
College, P.O. Box 1046, Manchester, 06040 646-4900
Women's Center, UConn, Box U-118,
Storrs 06828 486-4738
Women's Center, Wesleyan, Box WW,
Wesleyan St., Middletown 06457 347-9411
Women's Liberation Center, New Haven,
614 Orange St., New Haven 06510 776-2658

STUDENT

Alternate Lifestyles Awareness Group,
Social Work House, Farnham Ave.,
New Haven 06515 397-4331
Eros, Gay Students at Trinity College
c/o Chaplain's Office, Hartford 06106 527-3151
Gay Alliance at Yale,
P.O. Box 2031, Yale Sta., New Haven 06520
Gay Alliance, UConn, Box U-8, Storrs, 06268 486-2273
Gay Alliance, Wesleyan, c/o Women's Center,
Box WW, Wesleyan St., Middletown, 06457 347-9411
Lesbian and Gay Community at Conn College 442-7458
P.O. Box 1295, New London 06320
Gay Student Ctr Yale, Box 2031, New Haven 06520
Lesbian/Gay Student Alliance UConn
W Hartford 06117 523-4841 x-267

Lesbians, Wesleyan, c/o Women's Center,
Box WW, Wesleyan St., Middletown 06457 347-9411
Yalesbians, c/o Yale Women's Ctr
5051 Yale Sta., New Haven 06520

RELIGIOUS

Dignity/Fairfield County,
P.O. Box 348, Belden Sta. Norwalk, 06850 233-8325
Dignity/Hartford, P.O. Box 72, Hartford 06141
Dignity/New Haven, P.O. Box 5335, Hamden 06518
Integrity/Hartford, P.O. Box 3681,
Central Sta., Hartford 06103 522-2646
Integrity/New Haven, P.O. Box 1777,
New Haven 06507 787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101 522-5575
MCC/New Haven, P.O. Box 1273,
New Haven 06505 777-9808

MEDICAL/COUNSELING

Gay AA (Danbury) 748 5341
Gay Health Workers at YNH, H.
Box 2031, Yale St., New Haven, 06520 436 8354

Maine (207)

Gay PhoneLine (Caribou) 896-5888
AWA (Male), Box 746, Old Orchard Beach 04064
Bates Gay/Straight Alliance, Health Ctr
Bates College, Lewiston 04240
Bowdoin College Gay/Straight Alliance,
Brunswick 04011
Dignity/Maine, Box 7021, Lewiston 04240
Down East Gay Alliance, Box O, Ellsworth 04605
Gay Peoples Alliance
92 Bedford St., Portland 04103 780-4085
Interweave: Unit./Univ. Gay/Lesbian
Community, Box 215, Augusta 04330 797-0215
Lesbian Rap Group, 92 Bedford St., Portland
MCC Portland, Box 583 Westbrook 04092
Mid-Coast Gay Men, P.O. Box 496, Camden 04843 236-9015
Northern Lambda Nord, P.O. Box 990, Caribou 04736
Maine Lesbian Feminists P.O. Box 125, Belfast 04915
Portland Women's Community
c/o D. Elze, 15 Deering Ave., Portland 04101
Unitarian-Universalist Lesbian and Gay Caucus
561D Brighton Ave, Portland 04102 773-2121
Wilde-Stein Club, c/o Memorial Union,
U. of Maine, Orono 04469 581-1288
Parents & Friends of Gays 549-7325 (eves & wkends)
Orthodox Community of Holy Apostles,
RFD Box 680, N. Whitefield 04353 549-7325
The Maine Chapter, social org., Box 1255, Ellsworth 04605

New Hampshire (603)

Gay NH Infoline, 10am-10pm, Concord
Nashua Area Gays, P.O. Box 3472,
Nashua 03061 424-3252
NH Lambda, Box 1043, Concord 03301;
224-3785, 889-1416,
746-3339, (crisis) 483-2592.
NH Area Parents of Gays, 140 Kimball Hill
Rd., Hudson 03051 (Sandi or Ron) 880-7219
Greater Nashua Area NH Lambda,
P.O. Box 6443, Nashua 03063 889-1416
Speakers Bureau, Box 1043, Concord 03301
Concord Area Gay Youth,
Box 832, Concord 03301 (Ron) 225-5622,
Concord Men's Group (Herb) 485-5612
Suncook Gay Prisoner Project 485 5612
Gemini, Keene Support Group,
Box 461, W. Swanzey, 03469
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801
Full Circle, monthly calendar of women's events,
Box 235, Contoocook, NH 03229
Ins, a women's club
40 Pleasant St., Portsmouth 03801 436 8958
Lesbian Feminist Collective, Box 47, Penacook
Campus Gay Awareness, Mem. U, UNH Durham 03824
Dartmouth Gay Students' Assoc
Hinman Box 5057, Hanover 03755
Information Outlet 1-800-852-3311
Keene Klondykes, Box 261,
Gilsom 03448 827-3766, 847-9589
Manchester Men's Group
P.O. Box 3734, Manchester 03105

Rhode Island (401)

Rhode Island Gay and Lesbian Youth 751-3322, 272-9247
Families of Gay Persons 723-0050
Gay Help Line 751-3322
Box 5671, Weybosset Hill Sta. 02903 8pm-midnight
Gay Community Services of R.I., 728-9269
c/o 903 Broad St., Providence 02907 728-6023
Providence Gay Group of AA 331-2047
Brown Lesbian Collective, c/o Sarah Doyle Ctr.,
Box 1829 Brown U., 185 Meeting St.,
Providence 02912 863-2189
186 Meeting St., Providence, 02912 863-2189
Social Group for Gay Women over 25
Box 22, 77 Ives St., Providence 02906

Women's Growth Ctr.,
97 Knowles St., Pawtucket 02860 728-6023
Brown/RISD Gay Students, Box 49, Brown U.,
Providence 02912 863-3062
Brown U. Lesbian/Gay Alumnae/ Assoc.,
GCN Box 5, 167 Tremont,
Boston 02111 (617) 720-1870, 661-7223
Dignity/Providence, Box 2231, Pawtucket 02861 942-9400
MCC/Providence, 5 Junction St., Providence 272-9247
MCC Special Ministry (terminally ill, aged and
handicapped), Rev. George McDermott 272-9247

Vermont (802)

Gay AA/Burlington 863-5164
Central Vermont Gay Men, (CVGM),
Box 42, Barre 05641
Gay Student Alliance
Box 987, Johnson State Coll., Johnson 05656
Gay Student Union, U of Vt, Box 45, Billings Center
Burlington 05405
Gay People at Middlebury
Box D56, Middlebury College, 05753 482-3528, 862-4019
Gay Volleyball 626-3618
League of Gays (LOGS),
Box 703, St. Johnsbury, VT 05819 626-3618
Social Alt. for Gay Men (SAM),
Box 479, Norwich, VT 05055 649-1304
Southern Vermont Gay Men 387-GAYS or (603) 756-4226
Southern Vermont Lesbians/Gay Men's
Coalition, P.O. Box 1034, Brattleboro 05301
Southern Vermont Women's Health Center,
187 N. Main St., Rutland, 05701 775-1946
Women's Center, P.O. Box 92 Burlington 05401 863-1236
Integrity, Box 126, Burlington 05402 864-7198

PLEASE UPDATE YOUR LISTINGS AS SOON AS POSSIBLE BY WRITING: OGG, c/o GCN, 167 Tremont St., Boston, MA 02111.
GCN OFFERS THIS GUIDE AS A SERVICE TO THE COMMUNITY. WHENEVER POSSIBLE ORGANIZATIONS LISTED SHOULD FEEL FREE TO SUPPORT THIS LISTING WITH A CONTRIBUTION (\$10/YEAR; MORE IF YOU CAN, LESS IF YOU CAN'T).

Scondras Inaugurated; Liaison Committee Named

By Larry Goldsmith

BOSTON — Residents of this city gained a new mayor and an openly gay city councillor in the first week of 1984, as well as a mayoral committee called to locate and hire a city liaison to the lesbian and gay community.

Following his swearing-in by Massachusetts Chief Justice Edward Hennessey, Mayor Ray Flynn addressed the 4000 invited guests gathered at the downtown Wang Center for the Performing Arts.

"Let the word go forth that starting today, there will be only one interest group with special influence in city government — you, the people in the neighborhoods of Boston," said Flynn, who campaigned as a "populist," working-class candidate.

Flynn mentioned the city's long history of racism only indirectly in his address to the mostly white audience, pledging that "the full weight of city government will be brought down on all those who seek, because of race or color, to deny anyone from any street, any home, any job, in any neighborhood of the city."

Also taking the oath of office at the January 2 ceremony were the 13 members each of the new district city council and school committee, including District 8 city councillor David Scondras, the first openly gay person to serve in municipal elected office in Boston.

Councillors and school committee members made no speeches at the inauguration, but Scondras told *GCN* he'll have one ready for an "in-



David Scondras receives congratulations following his inauguration.

augural ball" he'll be hosting on Tuesday, January 17, at The Metro in Boston. During his first weeks in office, Scondras said, he'll be working with a number of task forces organized around issues such as a lesbian and gay rights ordinance, city financing of AIDS resources, and the development of alternatives to nursing homes for older lesbians and gay men. People interested in working on a task force can contact Scondras' city hall office at (617) 725-4225.

On the mayor's side of city hall, a search committee for a new liaison to the lesbian and gay community has begun its work. Jay LeCroix, a gay attorney and executive director of the Tent City Corporation, will facilitate the committee.

Other members of the com-

mittee, according to LaCroix, include lesbian attorney Holly Ladd, of Jamaica Plain; *GCN* board and AIDS Action Committee member Bob Andrews, of Beacon Hill; Stephanie Byrd, of Dorchester; Siong-Huat Chua, of the Fenway; Armando Martinez, of Brighton; lesbian attorney Eileen Simmons, of the South End; Jalna Perry, of the Fenway; Patrick Thomas, of Fort Hill; and Edward DeMurs, of the South End.

LaCroix said the committee will write a job description for the liaison, post advertisements for the opening in lesbian and gay newspapers and the *Boston Globe*, review applications, interview candidates, and pass along the best-qualified names to Mayor Flynn, who will make the final decision.

Minneapolis

Continued from page 6

activist termed "misogynist."

The religious right remained "conspicuously quiet" throughout the debate, according to mayoral administrative aide Bob Knight, who told *GCN* that fundamentalist forces may have become "sophisticated enough to realize that their participation could hurt the cause" and that their stance against pornography is not framed to "champion equal rights for women or minorities." Local moral majoritarian Rev. Rich Angwin refused comment to *GCN*.

MacKinnon described possible long-term effects of the measure as "empowering women in our fight against subordination and making anyone who wants to produce pornography stand ready to take the consequences from the people it hurts."

Dworkin expressed hope that the measure would "become a brake on advertising progressions toward outright pornography."

Referring to allegations that the measure reflects lesbian separatist ideology, MacKinnon termed the

measure "woman-identified, clear feminist analysis," and called on the gay male community to examine sexual politics from the perspective of "male dominance — preserving it or dismantling it. The question is feminism or not feminism."

Commenting on opponents of the amendment who identified as feminists, MacKinnon said, "They're wrong. Someone should explain to me how one can be a feminist and be pro-pornography... yes, they're mutually exclusive." MacKinnon rejected Satterfield's research as "out of date and irrelevant" because of different definitions of pornography and claimed that Satterfield "mixes up all sexually explicit materials" to support her thesis.

Clarifying what kinds of sexually explicit materials might be covered by the amendment, MacKinnon emphasized the criterion of "postures of sexual submission" including "beaver shots" and most Playboy-type portrayals. Dworkin added, "Pornography interweaves subordina-

tion with violence in ways that it's almost impossible to pull apart. Pornography doesn't respect those lines and neither should we."

On whether materials portraying lesbian sado-masochism would be a focus of the measure, Dworkin said, "I don't think so. It speaks to an exaggerated sense of importance. The law is designed to go after the \$7 billion-a-year industry."

MacKinnon agreed that lesbian s/m was an unlikely target, but added, "I can't control what women will do, only give them the tools in their hands to use." She stated that if s/m materials fit the definition of pornography, it would not be exempt simply because it depicted only women. MacKinnon emphasized that "the subordination of women is so common to the notion of sexuality that the danger is people won't see when it's there, not that people will see it when it's not there."

Dworkin termed the measure "model legislation" that supporters plan to introduce in cities around the country.

— filed from Chicago

Providence

Continued from page 3

ensued, and the man was hit by one of the officers. A fight erupted and when a bouncer tried to intervene, both were arrested for assaulting a police officer.

A witness told *GCN* that up to this point, he did not know the men were police. He said the officers then began shouting, "Turn up the fucking lights," and demanded identification from all the patrons. He said that at no time did he witness any attempt on the part of the police to interview people regarding the stabbing.

Lt. Rocchio said that the

customer and the bouncer should have known they were dealing with the police because they were in uniform. He concedes, however, that the bar was dark and that patrons may have been unable to recognize the uniforms.

Noyes said that this incident, along with the other recent events, has left those who were in the Mirabar "edgy."

Noyes also said that he has been generally satisfied with the work of the police, particularly the police in the "upper echelons." He also said that there have been reports of

less satisfactory encounters with police on the streets. "Some are pretty nasty out on the street," he said.

A spokesperson for the Mirabar said that they were satisfied with the police handling of the night's events.

Rocchio said that as a result of the incidents, "special attention to the bars has been increased" and that his department will remain "on top of it."

— filed from Boston

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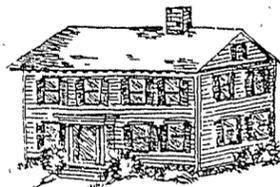
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A Personal Account

By Anne Franklin

The following is my own account. I have changed some names in order that people's daily routine would not be interrupted too much. We all have a right to privacy but lesbians who have been battered or who have been abused have an intense need for it. This in itself is a measure of how taboo the topic of lesbian battering is in our community.

Lesbians like to think of ourselves as good people — particularly good because we are woman-identified and feminists. Sometimes it is hard to recognize that bad things can happen to good people and that good people can do bad things. But how can we hope to organize for social change if we can't face the violence within our own lives — within ourselves?

Karen and I met when we were younger. I was an activist, very out, very butch in my construction boots, jeans and leather vest. She had just left the Catholic Church and still harbored Christian fantasies of being saintly. On one of our first dates she took me to a Catholic mass. In many ways we were poles apart. I was extremely extroverted, she was an introvert. I was an atheist from an Episcopalian family, she had almost taken vows to enter an order of nuns. She had gone to parochial school. I came from an upper-middle class family, she was working class. I had had lots of lovers, liked screwing around, liked the bar scene, she was a virgin. She hadn't even been with a man. I was the first person she kissed. I believe we found these differences erotic. I know I did. Opposites sometimes attract.

We became lovers before I even knew I had made any commitment to her. We were lovers for two years and she battered me for one year, and while it was happening I didn't even see that. I couldn't believe it was happening to me. Understand, Karen became very prominent in the women's spirituality movement. She was seen in the community as the prototypical loving, nurturing, perceptive healer, the sort that gives massages and does astrological charts. I believe I was seen as the butch, the political one.

The abuse began when we moved in together. We'd have an argument, I'd try to stomp out, she'd grab me, throw me against a wall, pull me by the hair, shake me, throttle me, kick me, pinch me, punch me, twist my flesh, scream into my face until I was terrified. Sometimes she'd break things that I loved, like pottery, art or a record; she'd rip a favorite shirt off my back, she'd tear out pages of a book I'd be reading. I found these experiences equally painful as physical abuse. Her anger was like a wall of flames. At first I fought back. Later I just let the inferno go. I had no idea how to put out the fire. No one helped me.

I want to make clear that Karen was not a monster. She was sensitive and reserved. She cared about her friends and her family — in crisis she was always there, many people leaned on her. Her interest in the women's spirituality movement was not mere self-aggrandizement, it was genuine interest. And there were times when I lied to her, when I was uncaring. She understood I wasn't perfect, she tried to support me when she could.

I absolutely believe that if Karen could have controlled her violence — if she could have stopped the batterings with some great calling up of inner will — she would have. But she couldn't do it alone.

It is very difficult for me to remember clearly specific arguments and what Karen did to me. I have quite successfully blocked most of it out. I do know that she never broke any bones and that the physical hurts healed. I can remember that for the first few months of our relationship we had occasional quarrels and that I felt her level of anger was disproportionate to the situation. But afterward, when we discussed such things she always countered with, "You're such a WASP you feel if I raise my voice I'm out of control. You just don't know how to express your own anger and you get freaked out when anyone else expresses theirs."

What she said was partially true. I did find conflict difficult and I did have trouble expressing my own anger naturally. I tended to hold in things, to brood about them, or to forget them, to laugh them off. The latter had worked fairly successfully for me since I find nearly anything funny. And so when Karen began throwing things, slapping me and so on, I tended to laugh it off. Intrinsicly I felt something was terribly wrong. But I didn't listen to that feeling. I told myself, Karen told me, our friends told me, Good Morning America told me: learning to express anger is important. So Karen got gold stars because she could.

I remember one morning when we had first moved in together. I got up before she did, and was going crazy

because I couldn't find my house keys. I looked and looked but I couldn't find them and I was late for work. I woke Karen up and asked her to help me look. She was furious. "I'm not your fucking mother," she said. "Why do you expect me to be able to keep track of your shit?" It was true, I was always asking her where I had put something. But suddenly I began to sense Karen going out of control. I stopped talking. I tried to get out of the bedroom. But she followed me, shouting, near hysteria. And then she started. She started throttling me, beating me. I tried to get out of the door but she prevented me. I found myself unable to fight back. She seemed so strong. I begged her to stop. Finally it was over. She let go of me. I got to the door and left. This was the first time she had really battered me.

I was working then as a counselor at a day camp for disabled young adults. One of Karen's best friends was a co-worker. All day the battering kept coming back to me in flashes and all day I kept trying to put it out of my mind. I considered telling my co-worker Joan, Karen's friend, but I felt that I couldn't do that to Karen. I couldn't betray her that way. All day the phrase that kept coming to me was, "If she was a man I wouldn't be taking this shit. I'd move out." But, you see, Karen was not a man. And somehow that made the situation different.

By afternoon I had started wondering what part I had played in triggering Karen's outburst. I wondered what had happened to her to make her react like that. I felt sorry for her. That night we talked about it. I think she might have apologized and cried. She told me sometimes she had a problem controlling her anger, that when I tried to walk out on her when we argued I only made things worse. We both agreed to try to do better. I promised I would not walk away from her or clam up when she became upset. She promised she wouldn't hit me.

But she couldn't keep her promise. The batterings happened sporadically again and again. I tried fighting back but I found that when her anger had escalated to that out-of-control level she was actually stronger than I was. This in itself frightened me since I was easily 50 pounds heavier than her and I was more athletic. But when she was angry, she had the upper hand.

I tried to avoid arguing with her in order to avoid the batterings. But I found that I didn't have complete control of my own anger — that when we argued and I got pissed off I'd go ahead and say something else even though internally I'd say to myself, "Don't say it. You know what's going to happen. Don't say it."

We both tried to find solutions to what was happening to us. But we couldn't talk to anyone. First of all, I was ashamed that I was the victim of battering, me the big, strong, radical dyke. And I'm sure Karen feared letting anyone in the community know she wasn't a completely Kay Gardner experience. After each battering we both said it would never happen again. We treated each incident as an isolated case. I think we both felt partially responsible. In fact, often Karen said to me, "It's never happened with anyone else before." At the time I didn't realize that there hadn't been anyone in her life before me. I was her first lover.

I didn't leave her because, first of all, I refused to accept the fact that Karen was battering me. That another woman, a lesbian, a lover, could hurt me like that was completely unacceptable to my consciousness. I did not accept the fact that it was happening. I was not a battered wife.

I learned to erase the reality of the battering. If we were arguing and Karen started slapping me, or shaking me, or dragging me, or breaking things, I'd find my own anger toward her dissipate. I'd feel myself getting cold. I'd be saying to myself, "This is not happening to you, she can't hurt you, you're somewhere else, you're not here." This — and physically trying to escape — were my only defense mechanisms. If I hadn't found them I believe I really would have been destroyed.

Once, when we were in France together on a stone beach Karen actually stoned me. I know it sounds incredible — the image is cartoonish. We had argued and I had walked away and put down my towel some distance from her. I was stretched out in the sun when all of a sudden Karen started hurling good-sized stones at me. We were alone on the beach. I don't remember how often I was hit, all I remember is that I ran into the water and swam out as far as I could and stayed out there, treading water until it was safe to go back. I don't remember how long I had to stay in the water — whether I waited for Karen to go back to our tent or if someone else appeared on the beach. I do remember — and this will tell you how used to the battering I had become — that later we both laughed about it. I know

now that she could have killed me.

I believe part of what kept me from turning to friends or speaking out before now was the fear that elements within the lesbian community would ask, "Are you a masochist? Do you get an erotic thrill out of being brutalized? Is that what's wrong with you?"

Obviously, I did not give my consent to be battered. I obtained no pleasure from feeling powerless in situations outside my own control, not of my own making. There was nothing erotic about the confusing violence that left me hurting and alone.

I felt enormous shame about my situation. I felt that I was a bad person for allowing myself to be a victim. But at the same time I loved Karen and I didn't want to leave her. I was frightened for her, for her future. I felt she was fragile psychologically, that she could be more easily hurt than I, that she depended more than I did on the support of friends, that her parents had never expressed physical affection to her. I wanted to help her and I tried to. But the batterings continued once a week, once every two weeks, and they got worse.

I felt enormous guilt. I felt responsible for Karen's behavior. I tried to find out what it was about me that caused her to brutalize me. I believed that I was the cause of the batterings and that my inability to have a natural confrontation and express my own anger triggered Karen's fury. She told me this was so and I thought she might be right. She also told me I was insensitive and unfeeling. I believed her. I allowed her to embody all that was emotional and unpredictable and human. I became like stone inside, I was impenetrable. At the time I didn't realize it, but Karen's entire attitude toward me slowly became one of hatred. She hated what I was and who I was and I began to hate myself.

I now think my lack of self-esteem largely contributed to my inability to get out of the relationship. Of course,

Continued on page 14

To the Lesbian Community:
The Conference on Lesbian and Gay National Coalition against Violence met in Washington, D.C., on August 18, and 19, 1983, agreed regarding lesbian battering and distribute this statement.

First: Lesbian battering is a very serious problem. The incidence of such violence is not presently known but we do know that numbers of lesbians have called the battered women's services seeking help. The fact that it exists is sufficient reason for us to mobilize all of the resources of the lesbian nation to end this violence against women.

Second: Lesbian battering is as serious as heterosexual battering. Physical, sexual and emotional violence is unacceptable in our community.

Third: Lesbian violence cuts across racial, socio-economic, political and cultural lines and life styles.

Fourth: The lesbian community must find ways to uncover and intervene in battering relationships; to hold the batterer accountable for her behavior; and to stop it.

Fifth: We expect the battered women's services to begin to address this problem, first by confronting homophobia in the movement. We intend to communicate directly with these groups on how to provide safety for battered lesbians.

Sixth: We charge the lesbian community with developing and maintaining a political analysis that includes the following:

1. Provide the battered lesbian with at least as much support as other victims of violence
2. Provide safe space for a battered lesbian to tell her story, seek help and get validation
3. Hold the batterer accountable for her behavior by confrontation and if the violence does not end, the community must take responsibility for further action
4. Cease blaming the victim in the following specific ways:
 - A. Putting the responsibility for division within the community on the perpetrator of

Battering

The Search for Shelter

By Janice Irvine

For years it has been the problem that dared not speak its name. Lesbian battering. For many, it is a contradiction in terms, a disorienting image of a nation of Amazons turning their bows upon each other.

In January, 1978 the lesbian caucus of the National Coalition Against Domestic Violence (NCADV) discussed the issue at length and left with a commitment to confront the problem immediately. It lay untouched for the next five years.

Finally, at a conference held in Washington, D.C. September 17 through 19, 1983, the caucus renewed the discussion and issued an official statement reprinted here. Outreach, education and intervention into lesbian battering are current priorities for NCADV.

Unquestionably, our images of battering are predicated upon a heterosexual assumption. We think of battering as something that men do to women. Like rape, incest and sexual harassment, it is another manifestation of the violent oppression of women in a patriarchal society.

Our prevailing cultural stereotypes link violence with maleness. We all know that when the sex-role attributes were assigned, gentleness, passivity and nurturance went to woman; violence, aggression and brutality are confined to the male category, along with testosterone and phalluses.

So although violence in women may not be anomalous, it is subject to the imposition of a vast cultural silence (or else heightened sensationalism, e.g., the trial of Jean Harris, or the recent trial of a woman school teacher accused of rape). Acknowledging violence in women seems to threaten some core assumptions about the world. Gloria Melnitsky, a therapist at Gay and Lesbian Counseling Service in Boston, noted, "Most of us have decided that we're safe with women and only in

danger with men... so it really shakes people up... Most kids at an early age decide they're safe with women. It's both a feminist thing and an early childhood decision that you have to be safe with someone... Women abuse children, too. This is something else we don't want to believe in."

As feminists, it is particularly tempting for us to deny the reality of violence within the lesbian community. We frequently speak of women and men as members of two different subcultures. Within feminist thought, there are varying ideological positions concerning these differences. For some, gender differences are somehow immutable, intractable and "by nature." Women's culture is celebrated, and (a la Helen Caldicott) women are seen as nurturers bonded to the earth, mandated to be peacekeepers. For others, gender is a socially constructed style of behavior. If women behave less violently, it is a matter of socialization, not hormones.

Whatever the analysis, however, there is a general assumption that as women and as feminists we are attempting to create different relationships and a different world. Acknowledging that lesbians are beating each other up can threaten visions of who we are and what we are trying to create. Karen Gilman of Transition House, Inc., a battered women's shelter in Cambridge, Massachusetts, said, "It was really hard for people at the conference to start to name the behavior. There was a lot of struggle around 'Are we really going to call this battering or not?' And it took someone to stand up and say, 'Why are we pussyfooting around? We all know what violence is and we all know what battering is. This is violence and battering and we can't name it anything else.' There's been this feeling that batterers are Other, that they're men... There was a lot of disillusionment of what lesbianism is, that it's not a panacea like we thought before. That was real hard for people to grasp... that we can be violent to one another, that we can attack one another. That we're not a loving, supportive community."

Finally, the dialogue about lesbian battering has been hindered by fears of reinforcing homophobic stereotypes. There is some notion that by avoiding public discussion of lesbian violence we will protect our community and avoid providing further ammunition for attacks on us.

Ironically, homophobia within the shelter network itself has functioned to constrain dialogue about lesbian battering. According to Jean Grossholtz, a member of NCADV and staff member at Hegira, a shelter in Western Massachusetts, homophobia within the shelter movement is escalating. Despite the fact that many founding mothers of the shelter movement are lesbians, homophobia from funding sources, the community and the shelter board and staff often functions to keep lesbian staff members in the closet to protect either their jobs or their shelters. Grossholtz said, "As shelters have gotten state and federal money, they have decided to clean up their image, so to speak. They want lesbian staff to be less blatant. If shelters are seen to be hotbeds, it will cut the funding."

Similarly, homophobia in the shelters prevents the provision of services to lesbians who have been battered. Ann, a Boston-area shelter worker noted, "Before we deal with the issue of lesbian battering we have to deal with homophobia in shelters, with the board and the staffs. They can't even touch the issue of lesbian battering until they deal with homophobia."

• • •

To date, there are few facts about lesbian battering. What little information and analysis exists has emerged out of the discussions and experience of the shelter movement.

The incidence of violence within the lesbian community is unknown. Shelter workers from NCADV report that every region has a shelter that has had some experience with a woman calling who has been beaten by another woman. What that indicates is unclear, however.

Melnitsky said that violence is an issue for as many as one-fourth of the couples who call GLCS. Grossholtz cautions against the initial panic we might feel, however. "Once we break the silence on it, the first thing that's going to hit us is how widespread it is. And we're going to be wrong about that because I don't think it's as widespread as it's going to look. But it's going to scare us to death and so we'll think it's all over the place."

A discussion paper circulated by the lesbian caucus of NCADV represents an initial attempt to present information and develop an analysis of lesbian battering. From this statement and from discussions with women

who have had some type of experience with the problem the following points emerge in the mosaic of lesbian violence:

- Lesbian battering cuts across race and class lines.
- Lesbian battering does not appear only where women practice butch/femme roles. Carolyn Ramsey, director of Respond in Somerville, said that the shelter has had a number of calls from lesbians in crisis. She notes, however, that there is no typical pattern. "Often the butch is the one coming in with the black eye... You look at economics. Is it the one who has more money beating the one with less? Not necessarily. In racially mixed relationships, is it the white woman over the black? Not necessarily... There have been a range of people."

- Physical size seems to have no relationship to either who is the batterer or to the amount of physical damage that can be inflicted.

- Sexual abuse is often a part of the scenario.

- It does not seem to be true that lesbian abusers are more amenable to intervention and ceasing their battering. Until there is clear information suggesting otherwise, it is now considered unwise to convey to victims an inflated sense of hope for change on the parts of batterers.

- It cannot be assumed that the lesbian victim is less economically dependent upon her abusive partner than the heterosexual victim of battering.

- Alcohol abuse is often involved in situations of lesbian violence.

- Denial by lesbian victims may be even greater than that by heterosexual women for a number of reasons. There is a lack of awareness within the lesbian community, as well as a dearth of services. Currently, services of the shelter movement are geared to the needs of straight women. Additionally, the woman may have fought back out of self-defense and so feels guilty for being a partner to the violence. It may often be less possible for a lesbian victim to receive support from her family and in general, the risks of coming out of the closet may be greater than the potential relief provided by the shelter movement. And, as noted, homophobia within shelters can discourage lesbians from reaching out for help.

• • •

Because the dialogue on lesbian battering is recent, there are certain points of the analysis that are less commonly agreed upon. One area of uncertainty is the explanation of why lesbians batter their partners.

If the analysis of heterosexual battering which has been painstakingly constructed over the years rests on the concept of the power and dominance of men over women within a patriarchal society, does this have any relevance at all in explaining lesbian violence? Does the presence of a lesbian victim in a support group of otherwise heterosexual women undermine an analysis that links battering to sexism?

Clearly, part of the reticence about the problem of lesbian battering stems from a reluctance to attempt to reconcile it with current theories of violence against women. Katherine Triantafillou, a Boston lawyer who has been addressing issues of both heterosexual and lesbian violence for many years, said, "When you stand in front of a judge and say 'Violence is a male problem' and you know lesbians are beating each other up, what do you do? You know you're lying... We try to conform the world to our theories of the world... We get concerned: Does it mean our whole analysis is wrong? No, I don't think it does, but we have to review our analysis of violence."

Some elements discussed as causal factors in lesbian battering are internalized misogyny, internalized homophobia, the equation of strength with violence and the general cultural acceptance of violence.

There is, however, some disagreement and confusion about the differences or similarities between lesbian and heterosexual battering. The position which seems to be emerging from the NCADV conference is that the two are "...strikingly similar. There are still issues of power and control," according to Cindy Chin, co-chair of the NCADV lesbian task force.

The NCADV discussion paper elaborates on this theme and states that violence may emerge in any relationship in which there are power differentials. It is not solely a gender variable. "This hierarchy based on power, privilege and prestige is not exclusive to male-female relationships and is apparent in female-female relationships whether women are lesbian or straight," the paper concludes.

At any point in the mobilization and organization of an oppressed group, strategic decisions must be made about whether to emphasize the group's differences from, or similarities to, the majority group. Differences

Continued on page 15

n Nation
In Battering of the National Coalition Against Domestic Violence Lesbian D.C. on September 17, the following statements were determined to make to the lesbian nation.

the violence

- B. Denying the battered lesbian's reality
- C. Confusing self-defense with battering
- D. Labeling battering "mutual abuse"
- E. Stop putting responsibility on the victim to end the violence
- F. Asserting that language is provocation or justification for physical violence.

Seventh: Give the battered lesbian free choice around confronting her batterer. (Do not coerce her to reconcile).

Eighth: Violence is not a "potential" in ourselves; it is a behavioral choice.

Ninth: Battered lesbians demand validation and safety, not sympathy and not a shoulder to cry on.

Here is a checklist that women can use to examine their relationships to assure themselves that they are non-violent:

1. Use of power (physical and emotional) to control or dominate one's partner
2. Humiliating or degrading acts perpetrated by one person on another
3. The acting out of historically violent roles (racism, anti-semitism, homophobia, misogyny)
4. Infliction of bodily injury
5. Forced or coerced sexual activity of any kind.

Note

We as leaders of the battered women's movement are seriously concerned that we have received reports from lesbians involved in sado-masochistic relationships that the relationship moved into battering, or in retrospect always was battering. We ask that lesbians engaging in sado-masochistic behavior carefully examine the nature of consent since it is our experience that as advocates for battered women that in any relationship that involves violent activity, the lines between consent, compliance and coercion tend to blur.

Failures Standups Sit Down and Take Over

Art Failures. By Susan Schulman and Robin Epstein. With Sarah Schulman, Robin Epstein, Berna Don, Stephanie Doba and Susan Seizer. At The University of The Streets, Dec. 2 to 4 and 9 to 11, 130 E. 7th St., NYC.

By Jolanta Benal

Sarah (Sarah Schulman) lives in Tompkins Square Park and lusts after luscious Shoshana (Susan Seizer) "of Paris and Westchester." Robin (Robin Epstein) waitresses at the Kiev (an East Village eatery serving the "classic delicacies of the swarthy, large-boned people of the East"). Robin's lover Shirley (Berna Don) wishes Robin would stop all this nonsense and get a job with Citibank. "All this nonsense" means the world's only lesbian standup comedy team: Robin and Sarah.

These are experienced women. They've already done Former Lesbians of Canarsie ("after seven weeks you get white pumps"), Communist Fashion (modeled by Julius and Ethel Rosenberg), and used car ads (avoid homelessness—move into your own "automotive living unit"). And—in spite of creeping gentrification, nagging

families and the fear that (having passed the magic age of 26 without achieving fame, fortune and a place in the Art Establishment) they're Art Failures—Robin and Sarah are ready to conquer New

I'm sick and tired of finding all the best performers underpaid and unrecognized and working in unheated buildings where the stairwells smell like piss.

York. Their weapon is the new comedy *Shabbos Night Fever* and John Travolta never looked so good.

Needless to say, New York is not ready to be conquered. La Mama, the Public Theater, P.S. 122 are unanimous: Yes you're funny, yes we love it, yes let's do it but with gay men instead of lesbians, oh you won't recast it, well then goodbye. Our frustrated heroines dream of taking over the Kiev, but in "real life" they (and their lovers) take the only possible action. They sit down. On St. Mark's Place. In the gutter.

At this point I would like to

write: "No more plot. Go see for yourself what happens next, aw go on, it's only five bucks." Alas, alas (if I were Percy Shelley I could write "helas," but those days have come and gone), *Art*

Failures played for only two week-ends, nestling between *GCN* deadlines so that there was no possible way to get a review out before the play closed. Anyhow, this is what you missed:

Sarah, Robin, Shirley and Self-Cleaning Oven (formerly Shoshana, Born Again in Levittown) soon achieve international cause celebre-hood. Annoyed women everywhere decide it's time to take a load off. William F. Buckley (played by a cardboard box) speaks out on "Firing Line": "Tell me, you nobody creeps, for what ridiculous, self-aggrandizing reason have you threatened the

lives of innocent white men everywhere?" More women sit down. Months pass. A year passes. Economies collapse. The Trilateral Commission, conceding that the world can't be run without lesbians, gives Robin and Sarah all the money and power.

The new Absolute Dictatresses don't do exactly what I'd have in mind (little things...you know, Ron and Nancy would be selling peanuts at the Bronx Zoo), but they do move all New York's realtors and restaurant owners to Salt Lake City. Definitely starting the new age off right.

I hope all this conveys some idea of how funny *Art Failures* is. I haven't even touched on how well the play deals with New Yorkers' two principal queasy feelings: watching your neighborhood disintegrate under real estate developers and artocrats and realizing that the art establishment is never gonna let you in.

Robin Epstein knows all about the latter. She is screamingly funny, appallingly smart, a whiz on stage and in every other way presentable. Sarah Schulman is all of these things too—but it's Robin who has been working in NY for

years without once being allowed to perform in the sacred precincts of La Mama (*et al.*) or being reviewed in the *Village Voice*.

During an autobiographical soliloquy, Robin details these woes while Sarah passes out postcards with a note asking Erika Munk, the *Voice's* principal theater critic, to come see *Art Failures*. Well, Erika didn't (as far as I know) make it to the University of the Streets. It's certainly her loss. Only...I'm sick and tired of finding all the best performers underpaid and unrecognized and working in unheated buildings where the stairwells smell like piss. I'm sure Robin Epstein is sick of working in those buildings and that Sarah Schulman soon will be. A little critical attention would be good for their souls. I like high art as much as the next person does but I want someone to explain to me just how it was decided that funny is not art. I want an answer, I want it now, and until I get it I may just go sit in the gutter on St. Mark's Place. I will get up to go see Robin and Sarah perform, and so should you.

Personal Account

Continued from page 8

everything was not bad. In fact at the same time the battering was going on, I found other parts of my life to make me feel good. I saw friends, I became active in local gay politics, I played tennis and did Nautilus training, I did well at work. I dated other women, with Karen's consent and knowledge. I forgot about my home life as much as I could. But creative work was impossible for me. I just couldn't think or feel too strongly about anything.

I'd like to say that our sex life had started out being really good, exciting, although I usually played the role of initiator. But as the battering began happening I found myself unable to respond to Karen

sexually. I must have been furious with her deep inside and as a result I became anorgasmic. I simply did not want anyone to see my vulnerability. Most of all I did not want to be vulnerable to her. But the loss of my ability to orgasm with a partner was very painful to me. At the time I did not understand it. All I knew was I was frigid and that knowledge humiliated me.

The turning point came after about a year. Karen was talking to one of her friends in the living room and I sailed through with a towel wrapped around my middle. I had forgotten I had enormous black and blue welts all over my upper arms. Her friend noticed them and teasingly said, "Aha! Karen's been beating you up" I didn't blink an eye, but went along

with the joke and we all laughed. There was no question I was just as terrified of jeopardizing Karen's reputation as I was of my own. But when I left the room I realized what I had done.

I lay in the bathtub for hours, trying to get warm, to get clean, to get calm. And when Karen finally came in to see what was the matter I had to explain to her why I was so upset. The fact that she had put those bruises on my arms had never occurred to her. She had gotten as good at repression as I was. I believe then she began to cry, and I told her that I was leaving if she didn't get help. She told me that I was at least half of the problem, that I made her do it, but this time I was able to say, "No, Karen. You are responsible. You beat me and it's not my fault. You

have to take responsibility for it yourself. I can't live with you any longer if you keep beating me." Saying this took enormous effort on my part.

Karen was very angry that I had said that. But it was a turning point for her too. The next day she found a therapist. She never hit me again. We stayed together a few months while she was in therapy. I believe those months were a transition for me. I began to feel better about myself because I had acted in my own behalf, because things were better, Karen was better and I was no longer secretly battered.

But there continued to be problems. And if Karen made an unexpected movement in my direction I would flinch. She would then become very upset — either get angry at me or cry — and I'd

feel guilty. Why couldn't I forgive and forget?

Increasingly I realized I couldn't do either. In fact, for the first time, I was really pissed off at her. But Karen didn't want to talk about it. And actually, I can't blame her. It was very hard for her, for someone that was so invested in thinking highly of her healing spiritual powers to accept that she had done this terrible thing to me.

Soon I moved out but we continued to see each other. Then I moved to another city to go to graduate school. In part, my move was motivated by a desire to get away from Karen. Finally, we stopped seeing each other as lovers altogether.

It's hard to say why Karen was

Continued on page 15

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Personal Account

Continued from page 14

so violent. I think part of the answer was that she was fueled by self-hatred, hatred that was easily projected on me and acted out. She herself was beaten as a child. And I think Karen had had trouble coming out to family and friends, many of whom were conservative. I think the batterings started happening after that. Perhaps they were an expression of hatred towards me as a lesbian. After all, since I was her lover I was what made her queer. Certainly, after a time she must have wanted to destroy me because I was a constant reminder of something else

she was: an abuser. I don't really know. How could I know the troubled secrets her own soul held? All I know was that her brutality caused me enormous suffering.

I don't think any of Karen's friends ever knew why I left her or that she battered me. I have found telling my own friends very difficult — I've felt they didn't believe me or that it was too horrible for them to comprehend. And I felt that their estimation of me altered for the worse.

Years have passed and I am once again living with a lover. We are

very happy together and she is very gentle with me. She tells me if she ever meets Karen she will beat her up. But I don't believe she would. Once my present lover asked me if it ever occurred to me to wait until Karen was asleep and then retaliate for the battering by giving her more of the same. I was amazed that this possibility had never occurred to me. My present love has helped me to learn how to yell back when I'm angry instead of simply resorting to wimpy cold stares and silence. I am quite good at yelling now, although I don't get to do it much.

I don't believe that I am scarred for life as a result of being battered. But the sexual and emotional hurts from that time took years to heal.

I occasionally talk to Karen on the telephone but we never mention it. I question whether she's able now to really control her violence, whether she's found out what it is that makes her such an angry person. Recently she told me that a male lover of hers had broken up with her and that she had gone over to his house and slit his car tires. She also told me a friend of hers had gone along with

her. It was Joan, the friend that had worked with me years ago, and to whom I was afraid to confide. Karen and Joan thought slitting this guy's tires was a terrific joke, an indication of what strong women they were. I thought it was bizarre. And frightening.

Sometimes women can do bad things — our sex does not make us infallible: We can be battered. We can also batter. The first step is to accept that battering in the lesbian community exists. The second is to provide compassionate help and support to victims. And abusers.

Shelter

Continued from page 13

are usually emphasized in separatist movements and in attempts to maintain pride in a separate, unique identity. Conversely, a group will often focus on similarities in reform movements and attempts to achieve equal civil rights.

The current emphasis on the similarities between lesbian and heterosexual battering seems to be a response to the widespread denial of the problem and to the lack of support services available for battered lesbians. Ramsey, for example, described how she panicked many years ago when she received a call at a shelter from a lesbian. "All I heard was 'lesbian,' I didn't hear 'violence,'" she said. At the time, her first impulse was to refer the woman to Homophile Community Health Service. She added, "When we start looking at a woman as a victim of violence, her preference is secondary."

One advantage of adopting the "battering is battering is battering" approach is that it requires only slight modification of current analyses of violence. We can use terms like internalized oppression and horizontal hostility. We can expand our notions of power inequities beyond gender.

Certainly any dyke who's ever been in a relationship could hold forth for hours about power struggles.

This approach also leads to demands for equal services for battered lesbians. It is an assertion that a woman who has been beaten has a typical constellation of feelings and needs, no matter who she's been beaten by. It demands a recognition and accountability by service providers that has, in many instances, been lacking.

Part of the appeal of emphasizing the similarities between lesbian and heterosexual battering may be the avoidance of thorny problems. Imagine a battering scenario:

Weeks and months of abuse. Verbal fights and harassment escalate to threats of physical violence. The victim lives in a climate of fear. Pushing and shoving eventually lead to more severe beatings. Finally the battered woman escapes to a shelter or to a friend's house in the middle of the night.

When we erase the male batterer from this picture and replace his image with that of a woman, our visceral response is most likely one of horror. Unfortunately, many of us expect violence from men until proven otherwise. We don't expect

it from a woman.

But we cannot prematurely re-route the discussion of lesbian violence simply because it raises questions that have no easy answers. Undeniably, women who have suffered violence share many similarities. Yet we must also explore the more subtle dimensions of differences between lesbian and heterosexual battering.

So in examining the roots of violence, we need to consider possible unique elements of woman-on-woman abuse. Immediately, this raises the spectre of lesbian fusion. Frequently between two women, issues of bonding and separation are much more acute. Grossholtz has written, "...we expect more, demand more, and may in the end be creating expectations of emotional bondage that lead to intense feelings of rejection and betrayal at any attempt by either party to assert independence or separation." And so, in some instances, these feelings may spark violence.

In addition, Melnitsky reported that in the couples she has seen, both partners suffer from typical female problems of doubts about their self-worth. She views this, as well as aspects of power/power-

lessness as unique elements of lesbian violence. "When you have two women, the sense of powerlessness, or clinging to whatever power you get, is more acute."

Our analysis of the batterer may take on a whole new dimension if she is a woman. She cannot be so easily relegated to the ranks of "the enemy." Yet ironically, we may react even more extremely to violence from a woman since it is such a violation of what we expect from each other.

As another complication, however, we can also view the lesbian who batters as rebellious on yet another level. She is a woman who is not passive but who acts out in the world.

Melnitsky said, "It's been taken for granted for years that women would absorb all sorts of abuse and not be violent back, but only take it out on themselves. Why do we make that assumption? I don't want to make it sound too positive, but lesbian batterers may be women who refuse to just absorb abuse and not start dishing it out. There's no reason to take for granted that women will only take things out on themselves."

From this perspective, we can abhor the violence but respect the inherent rebellion. And we can

also appreciate some of the difficulties involved in planning services and interventions not only for the victim of battering, but also for the abusive woman.

• • •

Discussions of the similarities versus the differences between lesbian and heterosexual battering go beyond theory and carry implications for the types of services planned for lesbians involved in battering situations. Where does the battered lesbian go for help? If we believe that her needs are the same, do we push the existing service institutions to deal with their homophobia and include lesbians in their services? The advantages are that there is already an existing network for assistance which should be able to accommodate lesbian women.

Currently within the battered women's shelter network, the level and effectiveness of services to lesbians seems to vary from shelter to shelter. Chin notes that many lesbians are probably already coming to the shelters but they don't come out as lesbians. She said, "There has been this feeling that [shelters] couldn't accept lesbians because

Continued on page 16

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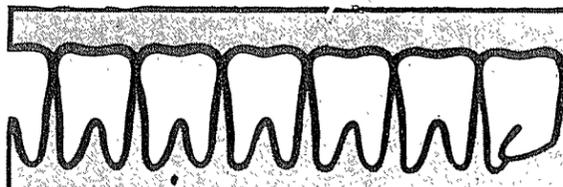
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Shelter

Continued from page 15

the house was initially founded to shelter straight women. It was felt that it wouldn't be a supportive atmosphere for either straight women or lesbians."

There was general agreement among the shelter workers who discussed this issue with GCN that shelters need to be available as safe spaces for lesbians. They also agreed, however, that there needs to be a lot of work done to eliminate homophobia in the shelters before this can effectively happen.

Since the NCADV conference, plans have been formulated to begin workshops and training programs on homophobia for shelter staff. Yet there is also concern about the reactions of straight residents in the shelters. Gilman said, "A lot of times it's the first time these women have lived in a communal situation. They're living with other women and they have a lot of feelings about being around that many other women. And they might start to feel they're not comfortable with lesbians."

Chin agreed that this problem is analogous to having a woman of color come into a shelter where there are residents who are racist. She maintained, however, that it is a goal of Massachusetts shelters to confront racism, classism and homophobia and that it is crucial that training programs be conducted so as to increase staff awareness and enable shelter staff to prepare residents.

Given the present level of homophobia, however, it may be expected that many lesbians might not feel comfortable seeking help from the shelters. An additional complication is that frequently the location of shelters is known by many within the lesbian community. If the lesbian batterer knows where the shelter is, it eliminates it as a safe place of refuge for the woman she is battering.

An alternative to residential shelters is a network of safe houses. This lacks the element of peer support, though, which many shelter workers think is an important aspect of assisting the battered woman.

The problems of service provision within the shelter movement

raise the broader question of whose issue this is. Gilman asked, "Who's going to take the battered woman's issue that the shelter movement needs to be in the forefront and really pushing for, or is it a lesbian issue that the community needs to deal with? And where are these two groups going to come together?"

Currently, the issue is being pushed primarily by lesbians within the shelter movement. Yet most would like to see this change and are frustrated by the avoidance of the issue by the larger lesbian and gay community. Because of homophobia in the shelters, many lesbian staff can't be open to offer the assistance that is needed to a lesbian coming in.

Ann said, "I want the community to know that it's a problem. It exists and we need some help around this. There are going to be some lesbians who aren't going to go to shelters for support. They're going to want to go to their own network of friends and I think the community needs to be there.... There needs to be a broader support system there."

As a therapist with GLCS, however, Melnitsky doesn't see that community agency as the complete answer either, although they do provide services for women coping with the problem. She said, "Traditionally, therapy does not work that well with real, concrete problems, although certainly feminist therapists are doing a lot of thinking about this. I don't see therapists picking up the ball. What I see happening is that it will become a self-help movement with lesbians helping themselves and setting up support groups. Most significant social change is going to be self-help."

As we struggle within our own community for recognition of the problem of lesbian battering and for a strategy to deal with it, we must also confront the particular problems that battered women will face in outside institutions because they are lesbians.

Battered lesbians who have

children, for example, may risk custody battles if they seek assistance in escaping the violent situation. And lesbians may encounter more difficulty in securing housing when they decide to move away from their partner. In short, the homophobia that pervades our social structures will be an additional barrier in every institution at which the battered woman who is also a lesbian may seek help.

The legal system is the quintessential example of this. Both Katherine Triantafillou and Chris Butler, another Boston lawyer, have been contacted by lesbians seeking legal representation concerning issues of violence. Butler, who has been working in the shelter movement for several years, was approached by a woman who had been accused of battering. She has made a decision, however, not to get involved in cases where one woman accuses another woman of beating her.

Butler has worked extensively with heterosexual battering cases in the courts and "was constantly hit with the accusation that the woman had lied. So I felt it was politically wrong to then be on the other side [by defending a lesbian batterer] saying, 'Oh no, my client didn't do that.' I didn't want to accuse a battered woman of misrepresenting or exaggerating the act of violence perpetrated against her."

In Massachusetts, a woman can file charges against another woman under the Abuse Prevention Act. Abuse is defined as "causing or attempting to cause physical harm," and the act was specifically written to apply to household members as well as married couples. In filing a charge under the act, a woman would be seeking a restraining order or an order to vacate, which orders the batterer out of the home.

Both Butler and Triantafillou knew of cases where women had secured restraining orders against other women and both of them agreed that the court system should be the last resort for resolving lesbian violence.

Triantafillou, who was one of the drafters of the Abuse Pre-

Continued on page 17

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Shelter

Continued from page 16

vention Act, explained that it was important to extend the act's coverage beyond married heterosexual couples. They were specifically concerned about addressing the problem of elderly abuse within households and they also realized that the protection would include lesbians.

But she added, "I have a personal hatred and bias against women using the legal system and police system in their fights with each other. I find it offensive as a feminist. Resolutions of disputes between lesbians should not take place in a white male judicial court."

Butler agreed that the courts deal so poorly with heterosexual abuse cases that in a case involving two lesbians they would have a "field day."

In the absence of other mechanisms of conflict resolution, however, women have sought intervention by the legal system either out of fears for their safety or in the mistaken belief that they would achieve justice and a solution to their problem. And, again, the question of strategy arises.

There are those who would argue that the laws and the institutions exist and we are as entitled to protection under them as heterosexuals. In that case, they believe, we should pressure for an equal response from the system. Many of us realize, however, that as lesbians we will be just as brutalized by the legal system as we will anywhere else. And so we are left with the question of how to resolve our conflicts outside of the system.

Triantafillou believes that we need to begin developing our own alternatives to the legal system. She notes that over a decade ago, women began our own alternatives to the oppression we encountered in the health care system and the women's health movement was born. Nothing similar has yet been attempted in response to the legal system.

One possibility is mediation, which is a short-term intervention between two people. An attempt is made to reach a consensus on the dispute and a contract is drawn up at the conclusion.

Triantafillou has served as a mediator and at one time considered establishing a mediation institute. She said, "As we become more sophisticated as a community, we have to develop systems to deal with disputes, because disputes are going to happen. If we don't create new systems, we're going to fall back on the old ones."

A lawyer who has worked with issues of violence for over 10 years, Triantafillou has done a great deal of public speaking and she said, "I have brought up violence in lesbian relationships at every Women and the Law Conference I've ever spoken at and every gay group I've spoken to and there is barely a nod of recognition. We have got to deal with it as a community and know what we can expect. If we can only expect to go to a magistrate, that's pretty demoralizing."

• • •

Addressing the problem of lesbian battering is a current priority of NCADV. The statement printed here is a first step toward outreach to the lesbian community. Lesbians working on this issue also envision workshops and training programs as part of an attempt at community education.

It is not surprising with an issue so volatile that initial attempts to analyze it may be controversial. In the statement released by NCADV, the potential stumbling block is in its final note.

Shelter workers warn that they have had experiences with women who thought they were involved in

S/M relationships but subsequently realized it was battering. They urge lesbians practicing S/M to carefully examine the issue of consent.

And, in a further complication, an earlier principle in the statement urges lesbians to "uncover and intervene in battering relationships." Taken together, these directives raise the uncomfortable specter of a lesbian squadron policing each others' relationships and bedrooms.

It would be regrettable, however, if this diverted our attention from the real problem of violence in the lesbian community. One unfortunate result of NCADV's decision to link battering and S/M may be to polarize the issue along the same lines as earlier S/M controversies.

It might be tempting for many lesbians to ignore the problem by thinking either, "Oh, it's those S/M dykes who do it" or, since shelter workers are typically viewed as opposing S/M, "It's just those shelter workers trashing S/M again."

After talking with shelter workers who helped draft the statement and with members of Boston-area S/M groups, however, there may be less disparity between the views of the two groups than the press statement implies. In an encouraging sign, all of the women who spoke with GCN were careful of each other and at least grudgingly respectful of other points of view.

In a discussion of the checklist included in the statement encouraging women to think about issues of violence in their own relationships, Ann noted that the checklist has been a tool used before in the battered women's movement to give women information and new ways of viewing their relationships. She said, "We're against violence and we feel that we've listed these five things that we think are violent. And we think these are a part of some S/M relationships. We're against some forms of S/M."

Chin added, "We didn't come up with a blanket statement against S/M relationships... I think what we're about is raising this issue... What we don't see ourselves doing is putting ourselves in the seat of judgment. I certainly don't want to do that and I don't think anyone at the conference felt that."

Beryl-Elise Hoffstein, a member of Urania, a Boston-area lesbian and bisexual S/M group, said that she thought the statement was "carefully worded, and shows some respect for those whose modes of sexuality are different." But, she added, "I wish they weren't always bringing this up as something that's inevitably connected to battering and violence... Their experience is not with people who have had successful, happy relationships. Their experience is with women who have been battered. It's a skewed subject pool. It's like all those psychiatrists who see lesbians in mental hospitals and make conclusions based on that."

One key question concerns the differences, if any, between battering, violence and S/M. Some of the shelter workers believe that violence is definitely a part of some S/M practices and so they are opposed to them on that basis. But, as always, the issue of consent rears its confusing head.

For every woman who attempted to delineate between battering and S/M, consent was a primary variable. Grossholtz believes, however, that the nature of consent is not so easily distinguishable in battering situations. She said, "[In the press statement] we're not talking about consensual relations. Well, in some ways we are in the same sense that in heterosexual

battering relationships the women stay... There are a lot of reasons why women stay and a lot of these reasons [apply] for lesbian women in those relationships. So in that sense we are talking about a situation where women stay because they think they don't have any choice. But we're talking about something different from what I understand to be sadomasochistic behavior. Those are two distinct things. We are talking about lesbians who are being battered, who are naming it battering, who are calling the shelters and asking for help... That's different from a woman who is involved in a mutually consensual relationship where violence is used by one person on the other with their consent. I don't feel very good about that personally. I don't like it. But that's not what we're talking about here."

Hoffstein agrees with the distinction. She views S/M as the mutually agreed upon exchange of power in a sexual situation, which operates within a certain framework that's set up between two people and doesn't occur outside of that framework. Batterer, on the other hand, is not mutually consented to and occurs in other aspects of the relationship as well. Its purpose, unlike S/M, is not mutual pleasure.

Both Hoffstein and R., a member of the Boston-Area Lesbian S/M Group, described S/M as a highly ritualized expression of sexuality that is negotiated in detail, worked out in advance, and is designed for sexual pleasure. Safety issues and consent are major topics of concern.

In response to claims that issues of consent may blur in violent relationships, R. said, "We have been in the forefront of dealing with consent issues both in S/M issues and in other areas of our lives. In some sense, we brought the issue back up. Frankly, I think we're doing more on the issue of consent than people in the battered women's movement. If they ever want us to do a workshop, we'll do one."

It is ironic that NCADV's statement calls for lesbians involved in S/M to carefully examine the issue of consent at a time when they have had so much difficulty finding public forums for discussion. Referring to the controversy surrounding attempts by the S/M group to meet at the Cambridge Women's Center in the fall of 1982, Hoffstein said, "I find it extremely annoying that there has been such pressure against discussion groups for lesbians engaged in S/M because where else are they going to examine the nature of consent?" Similarly, R. noted that many feminist papers won't accept articles about S/M.

Hoffstein believes that public discussion is essential in order to fully establish an S/M community. She describes S/M as a subculture, with certain norms and expectations. If it is visible and public, interested women can move into the community and learn the appropriate behaviors and techniques.

In isolation, women who are interested in S/M sex may operate under misunderstood stereotypes of what S/M is. She said, "If you feel that to be a real masochist you've got to be hit over the head if dinner burns, then you're going to do it. Without any community to set up norms and etiquette, it's more likely to get into the realm of battering and out of the realm of S/M."

My thanks to the folks at GCN, in particular Sue Hyde and Nancy Wechsler, for their support and encouragement during the writing of this article. They helped to stave off the writer's despair precipitated by the completion of this project.

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Classifieds

PERSONALS

MOUSIE MOUSIE WILDFLOWER
Happy New Year
Movie buff
We surely saw
a lot of stuff
most of it bad
of course
It's true
but it was fun
because with you.
A stitch in the side
I had to get
And the smell of
pee
without the pet.
Everything's normal
for 84
I love you after
one year more.
All my love, Porcupine.

BOBBIE LEE

Hope 1984 is a super year for you and your beloved.

KATHY AND HEIDI

Thanks for the very pleasant evening at your home. It's always refreshing to speak with you and your friends. May 1984 be your happiest year yet. N & P.

BISEXUAL OR GAY

Female, good-lookng, intelligent & stable, wants to meet another female 25-45 yo into lknng good, bisexual or gay who enjoys sensuality & wants something light & comfortable photo helpful Boston area only. GCN Box 765. (25)

GM 26 needs friends, learning to accept myself & battle aloness. I'm 6'2", 230, N2 R&R (I'm a DJ), movies, basketball, among others. C'mon let's be friends maybe more. All answered. No 1 niters need apply. GCN Box 766. (26)

WORKING MIDNIGHT TO 8

complicates life esp when hoping to meet other GM to share companionship. Prof GWM attr 30s many interests wnts meet other nice guys esp men in similar situations ultimate objective is finding lover. GCN Box 767. (27)

MEN STROKERS

New international health-conscious personal contact organization for men into J/O, voyeurism, & exhibitionism! Send name, address, age: MSI, PO BOX 42667, SAN FRANCISCO, CA 94142-2667. (30)

GOING WEST?

I'll be driving from Boston to Columbus, OH the 2nd or 3rd wk in Jan (or whenever — the date is flexible) and could use a rider to share gas & driving. Call Larry at GCN, 426-4469.

*****Jason—nurse from NY*****

Received your nice letter but no return address. Please write again to Box 558 Jamaica Plain, MA 02130. (24)

GM 23 grad stdnt, tall, nice looks, nsmkr wd like to meet traditionalist GM (20-35) who enjoys Esplanade walks in summer/snowball fights in winter. The little things make life special if you're like me. GCN Box 764. (25)

Nashua, NH Oriental GM, former ski instructor, seeks local gay or bi buddy (30-45) to share a sport (jog, swim, weights, Karate, or other) on a regular basis (2-3 times/week). Box 6240, Nashua, NH 03063. (21)

PROMOTIONS NEEDS HELP

GCN Promotions Dept needs help doing small mailings & other fun things. If you have a few hours during the day (say, once a week) consider spending them at GCN. Call Richard at 426-4469. Hurry.

If you wish to respond to a **GCN Box Number** (be sure that *it is not an outside box*); people sometimes make that mistake and do not reach the desired recipient) send to GCN, 167 Tremont St., 5th Floor, Boston, MA 02111, Attention Classifieds Box

BOBBIE LEE WHITE

Merry Christmas and Happy New Year to you and your beloved. May you have your heart's desire.

CARRIE D

I always mean to send out cards but I seldom get to it. I have no time for such pleasant enterprises, so I take this opportunity to greet you and wish you continued success. Remember, I'm very much interested in your writing that book. Merry Christmas and Happy New Year. NW

FREE

Fine food, great music. Seeking several GM interested in membership in smll endeavor for sharing/learning/fun with classical music and fine food for rotated at-home entertainment. Write: PO Box 706 Roxbury Crossing, MA 02120, for details. (26)

LF, almost 30, pol active, indep, open, sensitive, gd listnr. Enjoy music, out-drs, food, my work. Value friendship, humor, honesty, willingness to struggle. Life is full & satisfying, still room for someone new who cd become someone special. GCN Box 762. (25)

PAULA

Please try again I'd like to be friends 924-0964, Gail. (25)

COUNTRESS

If not Miami in Dec, How about Maine in Jan? I have the place Name the time.

GCN Office Manager (Mike) needs some help with a few projects. One is doing a headline index of past articles in GCN. The other is setting up some metal shelving for our archives of past issues of other gay publications. If you can help with either, please call Mike at 426-4469. Thank you.

HNDISM ASIAN SKS FRND/LVR
Well educ, gd body, boyish, warm/sincere. You—masculine, hndsm, gd bdy, caring & loving. Foto/details to Alan, PO Box 958, Brookline, MA 02146. (24)

LETS BUILD A SNOW-WOMAN...
"Rubinesque" of stature 34 yo LF sks non-abusive gentle honest older women to share tranquil country fun with—Virgo PO Bx 8 Fremont, NH 03044 enjoy camping, mts, pets, writing. (24)

LF new to Boston is skng independent women looking for real friendships. I'm bright, educated, & unpretentious. Take a chance. GCN Box 763. (24)

Let's make sandwiches out of colored paper and teach people how to listen. Listening is a social art and we had best hang on to it. A tape recording stuck in your ear won't do. Neither will a computer. Teaching takes place between live, talking and listening human beings. Think about it.

BOSTON GAY HISTORY

We are seeking information on Scollay Square and its immediate surroundings during and before World War II, especially on the Imperial Cafe and Hotel as a cruising and drinking spot for seamen, as well as the Old Howard Burlesque on Howard St. and the Casino Burlesque on Hanover St., the 5c all-night movie theaters. Any contributions will be greatly appreciated. Please write Freddie Greenfield, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111 or call (617) 426-4469 and leave a message so we can set up an interview.

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GAY AIRWAVES

Updated list of gay radio and cable TV shows in US, Canada, and abroad. \$1 and SASE, John Zeh, CGCG, Box 19158, Cincinnati, OH 45219. (c)

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STEPPIN OUT TONIGHT Fs

WCLF enjoys concerts movies theatre dining out & home cooked meals just hanging out & conversation am a good listener into romance humor affection having fun sharing. Value commitments & vulnerability not one to play games. Likes dancing soft jazz cards bowling ocean & country would like to meet women with similar interests & independent. GCN Box 757. (22)

AUSTRALIAN would like pen pals, particularly blacks. Retired, easy-going, raises orchids and cacti for hobby. Many interests. Write Neil Drummond, 15 Woods St., Norwood, South Australia 5067. (c)

STEVEN/STEPHEN OF SALEM

We met at Napoleons after attending Dignity Sun eve 11/20/83. You drove me home to West Medford we didn't exch phone #. Please call Jason 396-3015. (25)

Roses are red
Violets are bluish
It's exciting to be
Both gay and Jewish
I know it's peculiar
But I wanna cheer.
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Let's hear it for queer!

PRINCIPLED ACTIVIST SEEKS to build honest strong reltnshp. I'm 33 GM 150 lbs bright attrac. Committed to the politics of fighting racism & sexism & fighting with & for poor & working men & women. Lk for someone willing to share w/ me in this joyous struggle—and to be real, intimate & passionate. GCN Box 758. (23)

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I lost a friend last week or maybe it was before I was born If everything is foredoomed it must be so but last week I felt the pain the unremitting woe. (3)

If you have paperback (especially gay) books that you've read and don't want, the Prisoner Project would like them to send out to prisoners: Fiction or non-fiction, gay or straight; many of our prisoner readers are in fo? "crimes of love" (outdoor sex, man/boy sex, etc.), and books on these subjects are much sought. Please call Mike at 426-4469.

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36, 5'4" 144 lbs fem attrac to masc types. The girl I orig fell in luv w/ (& never told) is gone & am now lkg for a 1st-time lover. Int in New Eng histry, horses & the arts. Pam PO Bx 494, Milford, NH 03055. (24)

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And we would really appreciate it if someone out in that big world could give us a humidifier. No kidding, the air in here in winter is dreadfully lacking in moisture and our hot breath doesn't do the trick (not here, anyway). Our sacred typesetting machine would like the moister air also. Anyone willing, give Mike a ding at 426-4469. Thanks.

PUBLICATIONS

HOW GAY IS YOUR LIBRARY?
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kep where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

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Monthly calendar of women's events in Maine, New Hampshire and Vermont, \$1 for sample issue, \$7.50 per year. Write: Full Circle, P.O. Box 235, Contoocook, NH 03229. (15)

Correspondence/contact club for men. Info & sample copy of club bulletin—\$1. State over 18. SGI, PO Box 264, Bellbrook, OH 45305. (27)

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LF 25 sks same to share apt in Medford nr Somerville line on busline. Rent \$135-200 + util. To discuss call Bert 396-0847 keep trying! (25)

3 GM sk 1 person for pro-feminist, anti-racist, mostly veg Cent Sq coop. Free popcorn at interview. 140/mo + sec, inc heat 497-6323. (26)

1 M, 1 F sk 3rd to share beaut house on beach in Revere's finest nbhd. Sm yd, w/d, dw bus avail. Plenty of space! Must be seen \$266 + util avail now 286-1584. (26)

2 lesbians sk 3rd for Hvd Sq apt. \$142/mo inc heat. Jade or Katherine 354-7457. (c)

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GM sks quiet, responsible, politically progressive roommate (M or F) for 2 bedroom apt on quiet street near T. Prefer non-smoker. \$190 & utils. Call Richard at 482-6029 and please leave message. Available Jan. 1 (flexible). Hurry! (c)

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Lesbian-feminist study group forming to explore radical political theory, sex, etc. Alternate Tuesdays. For info call 661-3288 or 491-4818. (25)

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Lesbian Soc Worker/Resrchr wd like to interview lesbians who have become parents after coming out, inc single parents, coprnrs, couples. Will travel in NE & NY. Absolute confidentiality Janet Gottler, 74 Carolina Ave. Jamaica Plain, MA 02130. (28)

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Business: \$7.00 per week for 4 lines (35 units per line), 50¢ for each additional line. Headlines are \$1.00 for 25 units.

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Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON, 355 Boylston St., Boston, MA 02116. (c)

ATTENTION ORGANIZERS!

If you belong to, or want to form, a non-profit lesbian/gay organization anywhere in the world, and you think it deserves the exposure a GCN Classified ad can give it, we offer special rates just for you. A year (50 deathless issues) for a mere \$100. If a year costs more than you want to spend right now, you may pay in quarterly installments of \$30, \$30, \$30 and \$10. This is for an ad with one headline and a maximum of 8 lines of copy. Such an ad at present would cost \$6.50 per insertion, so this is really a super bargain. Now, rush right out and catch yourself a Classified! You'll be glad you did. Just cut this coupon out and send it along with your ad and payment, to receive the best deal in town

D.O.B.

Suppt orgnzn for lesbians, 1151 Mass Ave, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed, last Fri. 8 pm & 3rd Sat 7 pm; Parents & Co-parents rap 1st & 3rd Mons, 8 pm. Softball evry Sun 3 pm Apr-Sept, weathr permtn. Magazine Fld. Bimonthly mag FOCUS \$8. Mnthly social & fundraising event. Info & office hrs 661-3633. All women invited to participate.

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Gay Pride, Feminist, Spiritual. Exploring the cycles within our lives and nature with a traditional witchcraft base. Study is graded towards initiation. NY & Seattle. Kathexis Anthropos, PO Box 4538, Sunnyside, NY 11104. SASE, please! (30)

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A support group for intergenerational relationships. For information send \$1 to: NAMBLA—GNAD, PO Box 174, New York, NY 10018. (48)

GAY SWITCHBOARD OF NYC

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

LESBIANS & GAY CHRISTIANS
& othrs skng spiritual fulfillmt: if interested in establishing local congregatn of church (Universal Fellowship of Metropolitan Community Churches) ministering to those who feel excluded or unfulfilled by mainstream churches, in Camb or sburbs call 492-7922 or write POB 1397, Camb, MA 02238. (29)

LESBIAN NETWORKING NEWSLETTER
TELEWOMAN, Box 2306, Pleasant Hill, CA 94523 is a national lesbian newsletter. Network resources, lesbian fiction, poetry, art, photography, book reviews, profiles, women's spirituality, exquisite graphics, links between country & city lesbians. \$1 sample issue, \$12 sub. (32)

FAT IS BEAUTIFUL
Are you a fat man and/or fat lover? Then join Girth & Mirth of NY. Monthly parties, read Fat Apple Review with penpals from all over. For info write: G&M/B, c/o DMS, Box 513, 132 W 24th St., NY, NY 10011. (28)

THE HIRSHUTE CLUB
Erotic Fraternity 4 hairy men & men who love them. Hot photos, lists of hunky guys; & more! Info: send \$2 — PO Box 11514, SF, CA 94101. (18yrs+) (28)

HOME WANTED

Prof M lkg to share house/apt/w/same. I work in Laconia NH. Home SB in Lac area or between Manch & Lac weasy access to I93 or other direct route. If you have space to rent, pls call Chris at (603) 627-2192. (27)

GCN SPECIALS

HOW DRY WE ARE! HOW DRY WE ARE!
And we would really appreciate it if someone out in that big world could give us a humidifier. No kidding, the air in here in winter is dreadfully lacking in moisture and our hot breath doesn't do the trick (not here, anyway). Our sacred typesetting machine would like the moister air also. Anyone willing, give Mike a ding at 426-4469. Thanks.

BOSTON GAY HISTORY
We are seeking information on Scollay Square and its immediate surroundings during and before World War II, especially on the Imperial Cafe and Hotel as a cruising and drinking spot for seamen, as well as the Old Howard Burlesque on Howard St. and the Casino Burlesque on Hanover St., the 5c all-night movie theaters. Any contributions will be greatly appreciated. Please write Freddie Greenfield, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111 or call (617) 426-4469 and leave a message so we can set up an interview.

CLASSIFIED ADVERTISERS

Please send me anecdotes about the experiences you have had as a result of either placing or answering a GCN personal. I want to write a piece about it. Everything will be done very discreetly. Tell me if you want me not to use your name and I will definitely not use it. Just send info to Walker, GCN, 167 Tremont St., 5th Floor, Boston, MA 02111. Thank you very much.

ATTENTION ADVERTISERS!!
People have been leaving classifieds downstairs by our front door early in the morning (late at night??). Please, do not do that. We often do not receive them. Thank you

GCN's office manager would love to have some strong dyke or sweet faggot (or vice versa, or however) to help put some order (not too much!) in our storage 'closet': assembling some metal shelving we have and putting the GCN and other 'archives' in shape. Any afternoons Mon thru Fri your laborplay will be appreciated. If interested call Mike at 426-4469.

SHORT \$STORY
Mary had a little store.
Louise had one as well.
They each took out a classified,
And now their coffers swell
Try a GCN Classified.
Our Ads get results!!!

PROMOTIONS NEEDS HELP
GCN Promotions Dept needs help doing small mailings & other fun things. If you have a few hours during the day (say, once a week) consider spending them at GCN. Call Richard at 426-4469. Hurry.

GET SMART!
The rumor is that folks who advertise in the GCN Classifieds get whatever they are looking for. Try us. We reach the audience you want to contact.

WANTED

GCNer Wrecked
New Art Director—hired solely for use of her car (or so they say)—now finds herself without "Old Faithful." Her only chance for job security is to find the car of her dreams, i.e.: cheap, running, and small. Now, if it also had power steering or air conditioning (ho, ho, ho), she wouldn't complain. Send photo with measurements... (Oops! Wrong ad!) If you have a marvel of a car that you are ready to part with, drop me a line with the specifics and a number where you can be reached. Susan Yousem, c/o GCN, 167 Tremont St., 5th floor, Boston, MA 02111.

Woman to share lead, bckup vcls & rhythm gtr sought by an exciting non-sexist politically aware womens rock n roll band, Anne 471-7772. (26)

FOR SALE

PAT BOND READS ON TAPE
Pat Bond reads "The Songs of Belitis," erotic lesbian poetry. The tape is \$10 plus \$1.00 postage & handling. To: Pat Bond, 211 Canal #11, San Rafael, CA 94901. (25)

ACCOMMODATIONS

WEEKLY RENTALS SOUTH END
\$100/wk pvt bath color TV telephone newly refurb comfortable accommodat at afford rate & conv locat 482-3450. Chandler Inn 26 Chandler St. Boston. (26)

RESORTS

VERMONT
VERMONT GUESTHOUSE
Downhill/x-country skiing, snowshoe walks, & a cozy wood stove for keeping warm. Bd & bkfst for lesbians & gay men—nr Stratton, Mt Snow. Reserv only. Dave & Mike (802) 348-7840.

Stable Bunkhouse Box 606, Wilmington, VT 05363. Phil (802) 464-3932. Just a bunk or room/B apt or house. Night, weeknd, week, mnth or season. (33)

GREENHOPE FARM
Lesbian winter holidays in Vt's Mtns. X-country ski trails, hiking, sledding or nearby downhill skiing. 4 hrs from Boston. Veg meals, private rms, cozy central fireplace. By reservation (802) 533-7772. (24)

JOBS WANTED

Young professional — hardworking, gregarious GWM w/Master's from Harvard, experienced in many areas including research, urban design, project administration & writing wishes to relocate from Washington, DC to Boston area. Contact Jeff Soule at 267-2262 from Jan 6-9, Oasis Guest House. Let's talk about your staff needs. (25)

APARTMENTS

Som/Teele Sq lg 5 rm 2 bdrm apt on quiet st in own occ bldg. Conv to T. \$500 + util. Paul 628-1537. (25)
Dorchester, newly renovated, 1 br, eat-in kit, lvrn/dnrm, baywindow, hwd flrs, nr T & x-way, all utils ref/sec dep, \$475/mo. 825-6011. (28)

ALL APARTMENT ADS, even if you rent space in your own home, are business ads and must be paid for at the business rate (see form).

TRADING POST

CAN I BE THE FIRST
To want something for trade? Can't believe it. Anyway, I want to trade my custom stained glass for a custom made workbench for my studio. You make my workbench to my specifications, and I will make you a window, mirror, panel, or whatever you want of equal value in stained glass. I am not an amateur; you should not be either. Write: Cory Stained Glass, 386 Pearl St. Manchester, NH 03104. (26)

SERVICES

GAY MEN'S WEEKEND
Jan. 20-22: weekend workshop in the country to explore & clarify what being gay men means collectively & individually. Call Francis 628-6988.

MASSAGE
for Self-Awareness and Muscular Integration
George Meyers —
Acupuncturist
Student of Tai-chi chuan
Taoist Meditation
Whole Foods Diet
427-7970 (call 8-11 AM)

TIME SAVERS
We do the things you don't have time for. Cleaning, running errands, pet care, vegetarian catering, odd chores and more! Call Lynn: 576-6240. (26)

TYPESSETTING
Want the best??? Let GCN typeset your resume, flier, brochure, newsletter, magazine. You name it! Reasonable rates. Call 426-4469 and ask for Nancy Wechsler.

Counseling for Individuals, Couples and Groups
Career Assessment
Insurance Now Accepted
BELLVILLE ASSOCIATES
Copley Square
(617) 739-7803

HOUSECLEANING BOSTON AREA
Home, Condos, Apt, Office
Have References
Call James 825-0538

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



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



Tender woman seeks woman to write. Wants a long term relationship. The only thing plastic I like is credit cards. Seriousness/devotion a must as I'll reciprocate. AngeliQUE YAMAMOTO, 14837, BA 1057, Frontera CA 91720.

I'm a 26 year old lesbian and I'm very proud of my lifestyle and it would be nice to hear from others who feel the same way. My day to day attitude is positive and I'd like to share my thoughts and feelings with others. Thank you for your care and concern involving gay and lesbians that are incarcerated. M. Kathleen HUMPHREYS, 16753 Harmon East, 1479 Collins Ave., Marysville OH 43040. [This ad was run before without the whole address, so if you got a letter back, it was for that reason.]

Tom-Boy lesbian, very lonely, down to earth Latin lover. Dark hair and eyes. Please write. D. LEMUS, W15761, c/o LB 338, Frontera CA 91720.

Lesbian, 34, lonely black dreamgirl. Beverly HENRY, W13731, c/o LB 347, Frontera CA 91720.



Publications FREE to women
Through the Looking Glass (women's prison newsletter), Box 22061, Seattle WA 98122.

The Second Wave (a magazine of ongoing feminism), Box 344, Cambridge A, Cambridge MA 02139.

New Women's Times, 864 Meigs St., Rochester NY 14620.

Sister Source (midwest lesbian feminist newsletter), PO Box 14070, Chicago IL 60614.

Common Lives/Lesbian Lives (can be mailed in envelope with return address "Common Lives"), Box 1553, Iowa City IA 52244.

Big Mama Rag, 1724 Gaylord, Denver CO 80206.

Off Our Backs, 1724 20th St, Wash DC 20009.

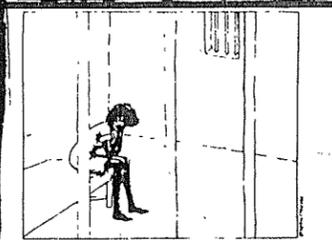
Sinister Wisdom (a journal for the lesbian imagination in all women), PO Box 660, Amherst MA 01004.

Matrix, PO Box 722, Olympia WA 98507.

Female prisoner down but not out and wishes to write anyone who'd like to. Daphne SMITH, W-17746, LB-305L, Frontera CA 91720.

I'm not only the only dyke, but also the only Indian in this place and would love to hear from some folks out there, especially Indians. Sarah GIBSON, 34481, PO Box 160, Lansing KS 66043.

Attractive, intelligent lady is down and would like to correspond with someone out there. Race is no problem. Leslie D. ROSS, W-17755, LB-Rm 355, Frontera CA 91720.



I would like some correspondence with people on the inside (if your prison permits it) as well as the outside. I'm a lesbian female, 20 years old and my most outstanding features are my pierced unmentionable and my eyes. I am an American Indian with Irish and French descent. Mary F. MILLER, 17750 MCU 131-B, Frontera CA 91720.

Prisoners Seeking Friends

BLACK AND WHITE MEN TOGETHER: is an interracial, intercultural gay men's organization with over 30 chapters. They provide social, political, and educational programs. For more info write: IA-BWMT, 584 Castro St., San Francisco CA 94114.

I am looking for a father like mature male who is looking for a son like male who is also mature and who missed out on being loved by a man. I not only want to love but to be loved. There are plenty of older men here who are in the closet, but none who understand my needs. Sex is not the only thing. Thomas SUNSERI, 18139, Unit 9, PO Box 14, Boise ID 83707.

Lonely black male, tall, dark, and handsome, seeking correspondence and friendship. If you're an intelligent, caring and open-minded person who's also far from perfect, then I'd like to hear from you. J. WOODS, 81A2413, PO Box 149, Attica NY 14011.

I'm gay, slim and muscular and would like to have someone other than my family to write to for conversation. Earl M. ELDER, 167-095, PO Box 45699, Lucasville OH 45699.

Looking for a hopefully lasting relationship with a gay male who is interested in writing. Letters here are uncensored, so we can speak openly and freely. Send photo if possible. D.G. BROOKS, 134643, London OH 43140.

Single man, intelligent, good sense of humor, varied interests, seeking correspondence with gay men and women. Emjumo A. KENYATTA, PO Box 500, Boydton VA 23917.

Small, lovable male seeks friends through the mails. I am a Libra and love to have a good time. It would be especially nice to hear from someone not too far away. Thanks a lot! Tom BRIMER, PO Box 158 (089), Lowell FL 32663.

Publications FREE (or cheap) for Prisoners

The Bulldozer ("The only vehicle for prison reform"), PO Box 5052, Station A, Toronto, Ontario, Canada M5W 1W4.

The Guardian (Independent radical newsweekly) 33 W.17th St., NYC 10011. (\$1 per year to prisoners)

Madness Network News (Quarterly journal of the psychiatric inmates/anti-psychiatry movement), PO Box 684, San Francisco, CA 94101. (Free to psychiatric inmates, \$1 a year to prisoners)

Fortune News, 229 Park Ave So., NYC 10003.

Southern Coalition Report of Jails and Prisons, PO Box 120044, Nashville TN 37212.

Inside/Out (poetry and prose from America's prisons; prisoners get \$20 per short story, poem or art work upon publication), GPO Box 1185, NYC 10116.

FAG-RAG (irregular gay male anarchist sex rag with hot poems, graphics, political essays, stories and whatever else people send that we like), PO Box 331, Kenmore Sta., Boston MA 02215. [Please check to see if it can get in with all its sexy pics before asking for a copy; it costs \$ to send out!]

Radical America (an independent Marxist journal), 38 Union Sq., Somerville MA 02143.

Red Dragon Newsletter (northwest-oriented prison news and analysis written and edited by prisoners), NWPO Box 20613, Broadway Sta., Seattle WA 98102.

BAYOU La Rose, c/o Kamalia, Rt 3, Box 144D, Huntsville AR 72740.

Looking for someone between youth and maturity who enjoys creativity, outdoors, and isn't into false values or such garbage. I need a male of serenity and sensuality. Kevin SHACKETT, Box 16, Lovelady TX 75851.

Interests include music, dance, water skiing. Henry WOODALL, 912200, Box 158, No.938, Lowell FL 32663.

Gay male, well built, seeking friends. Doing time and very lonely and need someone to talk to. Gary GIBSON, 078031, Rt.1 Box 400, Jay FL 32565.

Please put me in your penpal list. I would like to have someone to write. Thanks. Alan Lee MILLER, 8454, Box C, Waupun WI 53963.



"I never worry too much about being fair-minded, because I know that in the end justice always triumphs."

Would like to correspond with persons of NAMBLA or with similar interests. Any age, any area. James D. FROST, 360927, Rt 2 Jester III, Richmond TX 77469.

These places don't offer much support for law suits filed against them, so if you'd like to help out with pen's, stamps (on envelopes only), typewriter ribbon, law materials etc, please drop me a line. Thanks. In the struggle, Alan Lee MILLER, 8454 Box C, Waupun WI 53963.

I am desperately in need of correspondence and friendship. Writing is the only way to keep your sanity in this hell hole. Ed FLAHERTY, 050705, PO Box 221, Raiford FL 32083.

Attention: handsome man wishes to write to honest, for real gay men, especially the feminine type. Age and race is not a problem. AS-SALAAM-ALAIKUM (Peace to you), Keith MOORE, 161-698, PO Box 69, London OH 43140.

Lonely young gay male seeks someone who cares about other people. Will be getting out in March of this year and could use some information about possible jobs etc. to help get parole. I need some support from the gay community now more than ever. Robert GIESE, 643873, PO Drawer 1072 Mail No.677, Arcadia FL 33821.

