

Arkansas Passes Anti-Gay Resolution

By Regina Russell

LITTLE ROCK--The Arkansas General Assembly passed HCR 47 in late March calling on the Board of Regents for the University of Arkansas at Little Rock to prevent the teaching of courses on homosexuality.

The action resulted from a continuing education course called "Homosexuality and the Gay Community" taught by Rev. Jeff Bishop of the United Church of the Living Hope. The course was designed to share information about the facts and myths of Gay lifestyles.

The legislature refused to pass the anti-Gay legislation when first introduced to the floor following protests by Rep. Irma Hunter Brown, who threatened to filibuster if HCR 47 were brought to a vote. Brown, a Black woman, stated Gays "have rights," becoming the first legislator in Arkansas history to

speak in favor of Gay rights. "A very large segment of the community has, so to speak, come out of the closet," Brown said, "and they say they have rights, and I agree."

Brown suggested that the legislature should be more accepting of Gays and that members of the legislature took her statement as an accusation.

Rep. Bill Foster moved to send the legislation back to the Aging and Legislative Affairs Committee for further study following Brown's threat of a filibuster that would have blocked numerous state bills. After a hearing at which Rev. George Gunn of Pulaski Heights Presbyterian Church and Sandra Kurjiaka, director of the ACLU of Arkansas, testified against the resolution, the committee voted 9 to 3 to send the resolution back to the House floor.

The legislature passed the resolution when it was returned to the floor. A resolution by Arkansas law, however, is merely the stated opinion of the legislative body and has no legal effect. The Board of Trustees of the University of Arkansas met after the resolution passed the Arkansas legislature but failed to take action on the resolution. Rev. Bishop's course was completed as planned on March 26. Plans are currently in progress to offer a course in "Gay American History" in the fall session.

The resolution was initiated by Rep. Jerry King, an Assembly of God minister, who claimed that the course violated the separation of church and state because it was taught by a minister on state facilities. Rev. Bishop noted, however, that the course was taught as a part of the university's "Open University" program and teachers within the program were volunteers and not paid by the university.

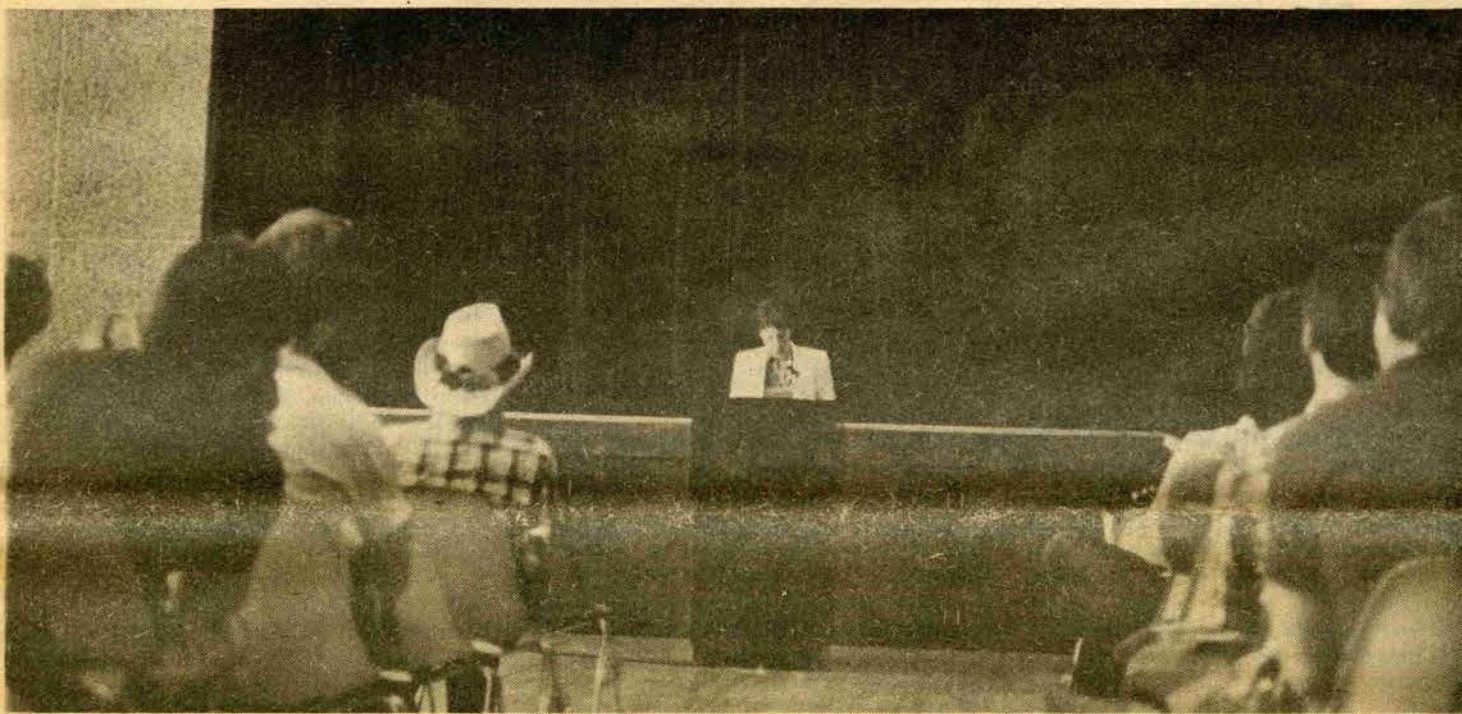
King said the class was comparable to allowing a "murderer to teach a course in how to murder," and that the course on homosexuality advocated "illegal activity."

Although homosexual relations are illegal in Arkansas (and 34 other states), the state's courts have recently recognized the validity of Gay marriages. In the June, 1980 case of *Bramblett vs. Felman*, a Gay divorce case, the Arkansas Supreme Court ruled that "equity cannot be denied a person only because they are homosexual," and held that Gay couples constitute a "constructive trust."

Rep. Brown, whose 3rd State Assembly District is half Black and half Gay, was the first state legislator to address a Gay civil rights group during her campaign, Arkansas Gay Rights, Inc. AGR subsequently aided Brown's understaffed campaign on election day by staffing all polling booths in her district.

Sixth SEC Draws 200

By Marcia Kearn



Keynote Speaker Ann Toups appearing before Conference assembly.

BATON ROUGE, LA.-- The Sixth Southeastern Conference of Lesbians and Gay Men on April 10-12 drew over 200 men and women from 16 states to the campus of Louisiana State University for a variety of keynote speakers, workshops and discussion groups.

The three keynote speakers were Larry Bagneris, a long-time activist in the Gay and Hispanic movements and former president of the Houston Gay Task Force and the Texas Gay Task Force; Michael Denny, associate editor of *Christopher Street* and noted author; and Ann Toups, a New Orleans psychotherapist who works with Gays and serves as chairperson of the New Orleans Gay Community Center. Musicians Robin Flower, Nancy Vogl and Barbara Higbee appeared in concert.

The conference was disrupted briefly when much of the audience walked out of a "musical comedy" presented by a New Orleans "theater" group. The event, billed as a play, was termed, "the most disgusting drag show I've ever seen in my life" by one woman who walked out about half way through the show. "I felt as though I'd been raped," she added. Another woman who attended said, "It was an insult to women and an insult to men. It presented men-loving men as nothing more than cheap sex."

According to Guillo Rodriguez, a conference organizer, the conference committee had been told that the group represented legitimate Gay theater.

Keynote speaker Ann Toups presented a brief and controversial speech which resulted in a lengthy and heated group discussion of the dynamics of the Lesbian and gay movement and of the differences between different segments of the community, particularly between men and women. "We cannot," she said, "continue to defend

ourselves to the heterosexist society... We are different from heterosexuals, but we are also different from each other... Oppression is experienced differently (between men and women) and political expertise has developed differently. We have a right and a need to be with each other in separate places."

The discussion that followed her speech centered on the issues of separatism, sexism and the needs of Lesbian and Gay people to come to understand each other and respect each other's differences. Nancy Vogl, who was in the audience, stated that she had reached a point in her "personal development" that allowed her to begin educating men about the reality of sexist attitudes in society.

Speaker Michael Denny told the audience that the development of Gay culture is important to Gay identity and that too much energy has gone into concern about the problems that heterosexuals have with homosexuality.

A wide range of workshops included concerns of racism and sexism, health issues, religion, rape and violence, legal issues, and stress within relationships.

Due to the small attendance and high cost of the conference, a \$2,000 debt was incurred by the conference committee. The LSU Students for Gay Awareness plan to host fundraisers to pay the debt.

Michigan Ends Job Discrimination

LANSING, MI--Michigan last month became the third state to prohibit employment discrimination on the basis of sexual orientation for state civil service employees. The new policy covers approximately 65,000 state employees.

The information of the policy came from the chairperson of the Michigan Civil Service Commission, Michael Dively, in a letter to State Representative David Evans, the chair of Michigan House of Representatives Civil Rights Committee. The letter established that conduct unrelated to job performance, such as cohabitation, sexual orientation, or other personal factors may not be considered in making state employment decisions.

Dively cited the basis for protection for employees and applicants to be Merit Principle Number Two, adopted in December of 1979, which calls for "fair and equitable treatment in all aspects of personnel management...with proper regard for their privacy and constitutional rights." This language is identical to language in Title I of the Federal Civil Service Reform Act of 1978, which resulted in a similar policy statement in June, 1980 from the Federal Office of Personnel Management.

The impetus for the policy clarification came from the Family and Sexuality Task Force of the Civil Rights Committee of the Michigan House of Representatives. One task force recommendation called for the Michigan Civil Service Department to ensure

non-discrimination in state employment decision-making on factors unrelated to work activities. The Michigan Organization for Human Rights (MOHR) worked closely with the chair of the House Civil Rights Committee in the creation of the task force and in ensuring implementation of its recommendations.

"This advancement of Lesbian-Gay rights at the state level is a tremendous one," said MOHR Legislation Officer Robert Lundy. "It is built on successes at the local level in Ann Arbor, Detroit, East Lansing, and Ingham County."

Michigan joins Pennsylvania and California in prohibiting discrimination in state employment on the basis of sexual orientation.

Confessions Of A Male Lesbian

Guilt, guilt, guilt.

I am guilty of homosexuality. I am guilty of enjoying various kinds of sex with another man. I am guilty of loving men.

I have absolute, concrete proof that it is *what I am* that condemns me in the bloodshot eyes of heterosexual society rather than *what I do*; if I were a woman, I would be commended for loving men, but because I am a man I am condemned for it.

I confess to that guilt. I confess, also to strongly believing that Gay and Lesbian people in Memphis can be organized politically. I believe that there are many Gays in Memphis who believe in the political effort and are willing to work toward equal rights. I believe that adult Gay men and women can work together to educate the general community and the Gay and Lesbian community about human rights issues, to foster awareness and communication, assert rights, and to confront and work to overcome oppression and discrimination.

Some tell me that political efforts are too "radical," (agreed that some political efforts, such as the Moral Majority's, are radical), but by the nature of the way our society views homosexuals, we are radical whether we like the idea or not. Any Gay man or Lesbian who ever said, "hey, I'm Gay and I'm not ashamed of it," was labeled a "militant homosexual" by the pseudo right-wingers.

Thus I confess to being "political."

And as I sit here attempting to sort through the almost daily assaults upon Gay and Lesbian people by groups such as the Moral Majority, I suddenly find myself picturing shady-looking "militant homosexuals" stocking basement arsenals in preparation for the elimination of homosexuality. (Don't they think we have anything better to do?)

My ultimate confession, however, is that...well...I'm a Lesbian. (!)

To avoid complete confusion, I am indeed male. A particular twist of a chromosome

resulting in a particular configuration of genitalia has defined me as such, and I cannot deny the resulting differences in the distinct sexes of male and female. I can and do deny, however, that those differences must result in inherent sexism. The sexism results from the labeling and the subsequent guilt that a sexist society has attempted to incorporate into my "maleness."

Can we deny that we are, in reality, despising terms? Do we despise what and who we are or do we despise what we call each other?

Women-loving women and men-loving men are particularly vulnerable to the "guilt" that results from labeling. But the guilt imposed on us is far deeper than comes from simple labels. The system that teaches guilt is so well-built that we are almost forced to use labeling as a tool to cast guilt on others to relieve the burden of guilt the system has cast upon us.

Whether I am called Gay, Lesbian, man,

woman faggot or dyke may be a symptom of our disease, but it is *not* the disease nor the cause of it. Whether I am heterosexual, homosexual or bisexual is irrelevant to the human condition. The fact that we seek to find one superior to or better than the other is *not* inherent to the human condition. The fact that we as a society do indeed sublimate other human beings—be it by sex, sexual identity, race, creed or color or whatever—is a social disease.

But a rose is a rose is a rose...the moral is ageless. When will we learn it?

When will we become certain of our identities—whatever we choose to call ourselves? When will we unite behind the ideal of eliminating the relevance of our label?

And ultimately, when will we learn to cast aside our "guilt" that our labeling society labels us with? Confessions?

What Does It Mean To Be

Three Essays About The Gay-Lesbian Experience

By Bob Markle

What is it like to be Gay? It is hard to describe. I don't have anything to compare it with, not having ever been straight. For me being Gay is a part of my life, not my total life, but a foundational part of it. Being Gay is being myself, not being forced into the mold of the straight lifestyle. A mold that I could not possibly bend myself enough to fit within.

I can't say being Gay is my chosen lifestyle because there was no choice to make. Does a person choose to be straight? Not likely; it just happens that way. The same thing is true in my case; I just happen to be Gay and I feel quite comfortable with it. Anyone trying to "convert" me to being straight would have as much luck as did the medieval alchemist in changing lead into gold.

Many times someone will ask, "How do you handle being Gay?" This is like asking how I handle being a certain height. This person implies that being Gay may be less than desirable, sort of like how do you handle having a cold. Being Gay to me is just part of my life, interwoven into the fabric of myself.

Being Gay in itself is not a challenge. Out of context the Gay lifestyle is no more a stress burden than anything else in life. The problem is that the Gay lifestyle can not be taken out of context, out of the remainder of society, thus making the Gay lifestyle a challenge. I have always liked challenge in my life. It keeps me active and alive, but this is one challenge I don't need. While going through life everyone is going to get a few scrapes and bruises; however, I think society inflicts more scrapes and bruises on Gay people than anyone else. I am not unhappy being Gay; far from it. I am unhappy with the way society looks at me.

I realize being openly Gay to everyone would be the ideal situation; however, this is theory, not practice, and works only for a lucky few. Not being out to my employer or straight friends creates a double life to some extent, but I can handle that. Straight people do not think about their lifestyle all the time and I don't think about being Gay all the time. Not to say that being Gay is like a favorite toy stored on a shelf and taken down to enjoy as desired. It is more like my arm; it is with me day and night and I use it all the time but never think about it.

But I do feel badly sometimes that I am not comfortable sharing an exciting event in my life with my family because of their not knowing of my lifestyle. One of the enjoyments of life is sharing your happy moments with the people you love. This is

hard to do when many of my enjoyable experiences are centered around the Gay lifestyle. I can hardly share this with my family or straight friends. I feel like I am wearing a mask around my family and not allowing them to know about this major influence in my life. I have never felt like I am living two lives, but at times a large portion of my life has to be left out of the picture.

I am not ashamed of being Gay. There is nothing to be ashamed of. I just wish I could share my happiness with other people and that they would not be repelled or threatened by my lifestyle. If at a future point in my life I am given the opportunity of being straight, I would turn it down without any reservations whatsoever.

By Rhea

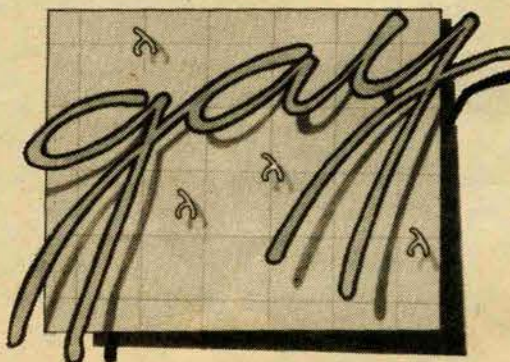
It is especially hard for me to identify my feelings when asked to respond to "what I feel about being Gay," because, as a Black Lesbian, those feelings are naturally different from those of, say, the outspoken and forefront views of the white Gay man.

I feel the problems of being Black, I feel the problems of being a woman, and I feel the problems of being Lesbian. I cannot honestly say I feel one more than another because the problems with each of them are the problems of those who oppress me for each of them. I wear all three of my labels very proudly.

The biggest difference in my potential suffering under the burden of my oppressors, though, comes with my Lesbianism. Everybody knows that I am Black and everyone knows that I am a woman. Few people, however, know that I am a Lesbian. I know the oppression of racism and of sexism more readily than I know the oppression of heterosexism. Being Lesbian or Gay is, therefore, less of a *real* problem for me than that of being a Black woman, but in a sense, the threat that hangs over my head because of my Lesbianism is the greater burden.

The potential oppression, should everyone suddenly discover that I am a woman-loving woman, is a far greater threat to me and to my existence than the forces of oppression that are visible and tangible.

I tend to say that my Lesbianism causes me less oppression than my Blackness or my womanhood, but I have to finally admit to myself that my life is more controlled by this "threat of oppression" than it is by the visible oppression. My life and actions are controlled largely and altered greatly by my attempts to hide that part of myself which most expresses my spirit—that of who and how I love.



Yet I cannot bring myself to force the facing of that oppression by "coming out." I cannot feel safe by signing my full name to my intimate expression, I am an ebony-skinned closet dyke trapped in a cave of threats.

I have grown up in a culture that centers around the church. The church in the Black community has been a focal point of the civil rights cause and has taken civil rights to mean the singular issue of race. Many whites have asked me if it was easier being Gay in the Black community, but I have answered that it probably is not. Perhaps the Black community will come to realize that human rights means everybody, but right now it is only an issue of race. The churches have promoted heterosexism, Black and white, and it will take them a long time to change.

Meanwhile we must live and learn to deal with their problems. We are forced to help them overcome their oppressiveness.

I do not like the idea that, as a Black Lesbian, I must represent a peculiar segment of society—even within our own community—that somehow must be the topics for interviews in Gay newspapers, but at the same time I want to read about the concerns and issues of people like me. There is no justice for any of us unless there is justice for all of us.

How do I feel about my "Gayness?" I feel wonderful about it. I feel disgust, anger and sorrow for those who are consumed with the desire to make me feel otherwise.

By Chuck Creasy

Sitting here trying to figure out how to approach this, I'm having a few problems. I don't know quite how to begin.

I'm addressing the problem of being Gay but yet having to live under a straight situation. In my situation, I live at home with parents who disapprove of the Gay lifestyle. There is another aspect of this for me. My mother knows I am Gay, and I would hate to think what my mother might do if she discovered I am not "being straight" as she thinks I am and would like me to be.

Some people might think that perhaps this puts me in the closet with the door locked.

But they are wrong. I'm very happy being Gay. I accept it. I love it, and in fact, I wouldn't want to be any other way despite my situation.

But, yes, there are obviously some definite obstacles. Being a high school senior and therefore young, I sometimes feel alone—as if there were nobody out there my age. I know this is not true, but I sometimes feel this way.

I guess being fearful is a real aspect of my situation. Being scared is really unnecessary, but it can't always be helped. One reason for my fear is the lying I must do in the first place to even get out of the house. I dislike lying to my mother and other family members because I love them and don't want to hurt them. But, I know that if I told my mother the truth I could never go out at all. So until my family learns to accept me and until I am able to support myself independently, I will continue to lie. I look forward to the day I can be honest and can always tell my family the truth.

At this point, I've pretty well learned to deal with the problem of being scared. I know that fear can ruin the good times that I am able to share with my friends. I've learned to be cautious, rather than fearful, and I find that is a much better way to handle my feelings.

Another aspect of my situation which I particularly dislike is the "closed mouth" I must keep at home. By "closed mouth" I refer to the fact that I can never share my experiences. This is especially hard for me because I like to talk. I really have to be careful at times not to spill the beans on myself.

The most important realization I've come to since I've been out is that those stereotypical views of people who are Gay that I've heard or read about are not true. I always thought, "I'm not like all those things I read about Gay people, so I know that everyone who is Gay isn't like that." I can well understand why my mother is in so much grief when she thinks about her two Gay children (my sister is Gay) because she has all those stereotypical views to frighten her. If I were totally ignorant of the true situation and I thought my Gay child was leading the stereotypical lifestyle. I as a parent would be saddened also. The thing my mother doesn't realize is that instead of my sister or myself being miserable because we're Gay, my mother is the one who is miserable.

All in all my home situation is a hinderance, but by no means is it a complete stoppage. The only way I would would miserable is if I truly had to "play it straight." But I'm certainly not miserable because I'm Gay. I love it!

Switcheroo!

"People who cling to the idea that homosexuals are utterly different from the rest of humanity may be surprised we found so few differences," said Letitia Anne Peplau, reporting in *Psychology Today*.

Her four year study of "What Homosexuals Want in Relationships" found values and experiences of homosexual couples very similar in many ways to those of heterosexual couples, with gender being of greater influence than sexual orientation. For example: Women's goals in a love relationship are very similar whether the love partner is male or female; the same is true of men, be they homosexual or heterosexual!

The study of 127 Lesbians, 128 Gay men, and 130 heterosexuals (65 men, 65 women) found among many similarities, the following dynamics in common: Gays and straights alike want a close, loving relationship; both groups desire autonomy with that closeness; neither group is immune to the perils of close relationships; both groups show no difference in the manner of approaching problems; and Gays and straights are equally likely to be starry-eyed romantics-or cold hearted cynics.

(More recent studies by other researchers have come up with similar findings.)

One major difference showed up, however, indicating some advantages in non-

role-playing relationships of the homosexuals. Straight couples are powerfully influenced by the traditional marriage mode with its very different roles for husband and wife. Gay couples reject husband/wife roles with success--demonstrating that love relationships can be built on models other than traditional heterosexual marriage. One advantage is that the individuals in Gay love relationships are more free to express their personal preferences. Another is that in a Gay relationship both individuals are more likely to gain self-realization--without endangering the relationship.

Feminists have contended for years that non-role-playing relationships can and do work. This study by Ms. Peplau appears to support that contention.

Considering the divorce rate in marriages, maybe it is time for the heterosexuals to pattern their relationships after those of Gay people.

Fixed Metaphors; Mixed Assets

President Reagan has promised to stand "shoulder to shoulder" with fellow conservatives in accomplishing their social goals along with his programs for the national economy and national defense. "Just as we seek to put our financial house in order and rebuild our national defenses, so, too, we seek

to protect the unborn, to end the manipulation of school children by utopian planners...and permit the acknowledgment of a supreme being in our classrooms..."

Mr. Reagan delivered the remarks in a speech to 1,000 delegates attending the Conservative Political Action Convention in Washington in mid-March.

We have heard the rhetoric before; the metaphors are standard. It is the political assets we now need to know about. Are these conservative goals fixed, or mixed?

Another Chicken in Every Pot?

Predicting depression and simultaneous inflation, Doug Casey, author of the best-seller *Crisis Investing* recently stated: "The problems are going to get very bad, and Reagan will be looked upon as the 'Hoover of the eighties'...The problems that this country and the stock market are facing on a fundamental level have been built up over the last fifty years...and Reagan will be blamed for it."

Sounds Right--Dead Right

The CIA is rumbling, again. Heaven help us if there's an eruption; our elected officials probably won't.

Some Central Intelligence Agency officials are "worried" about our internal security, again. They are objecting once more

to the restrictions placed on CIA activities by President Gerald Ford--restrictions which protect us Americans from government attacks on our civil liberties. Once again the CIA wants to claim "higher loyalty" for its agents. "Higher loyalty" is a code phrase for "license to kill."

The Associated Press obtained a document showing that the Reagan administration is considering allowing the CIA to use break-ins, physical surveillance and infiltration on U.S. corporations and U.S. citizens who are neither criminal suspects nor foreign agents.

Now, here's the zinger: The president order would permit the CIA to *infiltrate domestic groups for the purpose of altering their activities.*

Deputy CIA Director, Bobby R. Inman says that President Reagan will be asked to relax the restrictions on CIA internal activities, and he is confident the President will "go along."

Now, more than ever in recent history, we need to rally together our local and national activist groups and support them as never before. We are in danger!

Yessir, Mr. R.

It is difficult to believe that the Moral Majority admitted that "We have some continued on page 11

RESEARCH

Bias Pervades Early Studies

The relationship between the profession of psychology and the Gay community has often been a hostile one. This is unfortunate because mental health professionals are in the unique position of being able to offer support and factual information to their Gay clients as well as their heterosexual clients. The field of psychology, however, has in the past and sometimes currently been used as a forum for heterosexual bias. Psychologists are as prone to heterosexism (heterosexuality considered "better" than homosexuality) and sexism (men considered "better" than women) as the normal population and unfortunately are in a position of authority and power so that this bias can actually affect the well being of their clients.

Psychologist and psychiatrist have unethically stated their opinions on homosexuality as though these statements were concrete research data. Many of these early books and papers are still available and sometimes widely used.

Although the literature reviewed here is geared more toward research and opinions on Lesbians, most of the research in fact has been done on Gay men rather than women. This may again be a reflection of a sexist bias in which men are seen as being more closely scrutinized and labeled by psychologists and psychiatrists.

In the 1950's, a number of major books and position papers appeared in which Lesbianism was considered: a form of "immaturity" or "pathology"; "an outgrowth of failing relationships"; "an ego defect"; "narcissistic" or "self-centered" (Deutsch, 1932 Bergler, 1956, and Fried, 1960). Lesbians have also been described as denying the female genitals when, in my opinion, Lesbians would more appropriately be described as confirming their sexuality. Even in one of the most widely available books on Lesbianism today, *Female Homosexuality: A Psychodynamic Study of Lesbianism*, written by psychiatrist Frank Caprio in 1954, the Lesbian is described as "jealous", "insecure", "possessive", "sodomasochistic" and "unhappy". The following quote is from Frank Caprio's 1954 book and also illustrates this heterosexist bias.

"Psychoanalysts are in agreement that all women who prefer the homosexual way of like suffer from a distorted sense of values and betray their emotional immaturity in their attitudes toward men, sex and marriage."

This statement clearly assumes that women's role and purpose in life is to be subservient and reverent toward men and marriage. Furthermore, sex is seen in this statement only through the heterosexual man's perspective. My objection to Frank Caprio's book and this statement in particular is not so much that it was written but that it was written as though based upon actual research rather than his own opinion. In fact, there is *no* data to indicate the above. In future articles, I'll be revealing data comparing heterosexual men with Gay men and heterosexual women with Lesbians. In general, these studies demonstrate no difference psychologically. In some studies, the Lesbian women appear more well adjusted than the comparison group of heterosexual women.

Between 1939 and 1960 in *Psychology Abstracts*, an index of research, only 22 articles appeared that even mentioned Lesbianism. Of these 22 articles, most were based upon one or two Lesbian subjects and/or mental patients. However, generalizations from mental patients or one or two persons have been used to describe all Lesbians. Clearly, this mistake would be seen as ludicrous if done on heterosexuals. Psychologists do not look at groups of mental patients or even persons in therapy and then use those people to describe heterosexuals as a whole. Unfortunately, this was and sometimes still is a common practice regarding Lesbians and Gay men.

One of my favorite examples of bad research is an article in *The Archives of General Psychiatry* by Kaye et al. (1967). *The Archives of General Psychiatry* is generally considered a respectable journal among the mental health profession. In this particular article, Kaye and his colleagues sent to 150 psychoanalysts questionnaires about their Gay patients. The patients themselves were never asked to contribute or respond. Only 24 of the 150 questionnaires were returned. From these 24 replies, Kaye and his colleagues found that according to the psychoanalysts clients' primary reasons for entering analysis were depression and anxiety, the same reasons most people--straight or Gay--enter therapy. Interestingly, no further mention is made in the article regarding these clients' depression and anxiety. Instead, "successful psychoanalysis" and treatment results are discussed, *but*, only in terms of the number of

clients whose switch to heterosexuality. Perhaps a suitable analogy would be patients entering the hospital for cancer treatment being told that they had had a successful appendectomy.

The effect of the above writers can be very depressing unless evaluated properly. It is important to look at the basis for their conclusions. What leads them to make these statements? None of the above were the result of controlled outcome studies on normal groups of Gay men and women with comparable control groups of heterosexual men and women. In subsequent articles, research which has more to offer will be examined. We will look at the pioneers of more well-conducted research on Gay men and Lesbians, Kinsey (1948, 1953), Ford and

Beach (1951), and Evelyn Hooker (1957). We will also look what Barbara Sang (1978) has termed the transitional phase of research. This research focuses on the question of who's healthier--Gays or straights? Finally, we will be looking at research which asks questions of import to us, *i.e.*, the effect of heterosexist oppression, maintaining a Gay relationship and a heterosexual marriage simultaneously, helping children of a Gay parent to cope with being "different" in a society that values conformity. The profession of psychology can offer us something worthwhile, but we should be careful to evaluate their work so as not to be unduly influenced by heterosexist ideas disguised as psychological data.

GAZE

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Lesbians May Make Better Mothers

LOS ANGELES--A study conducted recently by graduate students at the University of Southern California indicated that children adjust well when they stay with their lesbian mother and her female lover following a divorce or separation. The children studied were between the ages of seven and twelve.

The researchers found evidence to indicate that many children may actually fare better in a lesbian/lover household than in a household in which heterosexual mother has divorced and remarried. Researchers Michelle Cutrow, Peggy Hopman and Jessica Lehman found that the children studied "seemed happier and better adjusted" than other children who have encountered the trauma of parental divorce and remarriage. Researchers found, also, that these children do not feel that they were to blame for their parents' divorce as is frequently true of children in divorced heterosexual families.

The researchers found in a preliminary investigation for the study that mental health evaluations of lesbian mothers are frequently based on personal bias and speculation. Lehman noted that "Legal precedents are being set with virtually no empirical basis."

The study disputes any claim that lesbian mothers are inferior to heterosexual mothers.

New Strength For Coors Boycott?

LOS ANGELES--(Update, San Diego)--The question of a boycott of Coors beer has surfaced during the past few months as a result of Joseph and Holly Coors' large contributions to New Right organizations. A nationwide boycott of Coors by Gays began several years ago after a San Francisco Gay activist misrepresented Joseph Coors' contribution to Anita Bryant as contributions from Coors Corporation. The impact of that boycott was measured in the millions of dollars and produced the first net loss in Coors history.

The Coors Corporation then pledged non-discrimination against Gays, revised its employment examinations that had screened out Gay applicants, contributed to Gay organizations and bought advertising in Gay publications. It was later revealed, however, that the non-discriminatory hiring policies were mandated by a Colorado court.

The present controversy stems from extraordinarily large financial contributions to New Right organizations by majority stockholder Joseph Coors.

Gays Arrested To Achieve "Sex Parity"

MINNEAPOLIS--Mayor Donald Fraser and Police Chief Anthony Bouza recently

released figures indicating that Minneapolis arrests during 1980 included 1,594 men and only 1,227 women for vice offenses.

The sex parity was established primarily by massive arrests at the Locker Room, a Gay bathhouse, on February 10, and by assigning vice-officers to local bookstores almost fulltime.

Most of the Gay arrestees opted to pay fines ranging from \$25-\$75 rather than hire attorneys and challenge the arrests. About 40 men, however, have sought help from the newly established Minnesota Gay Defense Fund in hopes of getting Minneapolis' indecent conduct law declared unconstitutional.

Claiming an uncommonly high incidence of attacks on Gay establishments in Minneapolis, the Minnesota Gay Defense Fund is seeking contributions nationwide in an effort to raise \$5,000. Contributions may be sent to the Minnesota Gay Defense Fund, P.O. Box 21072, Minneapolis, MN 55421.

New "Causes Of Homosexuality" Found

JONESVILLE, MI (Washington Blade)--Gerald Carlson, a candidate to fill the seat vacated by David Stockman's appointment as director of the Office of Management and Budget, has suggested that the cause of homosexuality is repressive law prohibiting white men from defending their property and women from assaults by Black men. The white men then become irritable and fight with their white wives, leading to rejection by their wives and subsequently forcing these white men to turn to each other. The next thing you know, they've become homosexuals. (Carlson neglected to mention his thoughts concerning Black Lesbians).

Meanwhile a person by the name of Rob Allanson states in *East West Journal* that "dairy food has a neutralizing effect on a person's masculinity or femininity." Allanson says, "The lack of attraction for the opposite sex that dairy food promotes is also playing a large part in the increasing number of Gay men and women in the U.S. In these cases, dairy food tends to work in conjunction with meat and eggs in the case of Lesbianism and with sugar in the case of male homosexuality. Both of these developments, however, can be reversed if the person involved wishes to change his or her diet."

Gay Rodeo Set For August

SAN FRANCISCO--The largest entertainment event of its kind, the California Gay Rodeo, Hoe-Down and Country Fair, will be held August 15 at the Cow Palace. Starting at noon, the Country Fair will offer live music and entertainment, games of skill, exhibition and sale of hand crafts and western merchandise, and displays by businesses.

The Rodeo will have 15 events for Gay contestants of both sexes. For the first time in

California. The conference is sponsored by Seventh-day Adventist Kinship. Eight Adventist pastors and scholars have been invited to meet with Kinship. A number of workshops and seminars aimed at assisting Gays in reconciling their sexual identity and their religious beliefs have been scheduled. A variety of recreational and social activities are also planned, including a banquet and talent show.

Illinois Teachers Adopt Rights Statement

CHICAGO (Gaylife)--The Illinois Federation of Teachers adopted a statement in support of Gay rights at its 1981 convention in mid-March.

Following requests from the Illinois Gay Rights Task Force, the IFT legislative committee submitted a platform for convention approval which included a commitment to "support legislation to eliminate job discrimination because of sexual preference."

The platform plank was part of a section on civil rights that included support for the Equal Rights Amendment, strengthening civil rights, prison reforms, and protection of teachers' rights.

First BWMT Convention Slated For June 25

SAN FRANCISCO--Black and White Men Together, a national support group, will hold its first international convention June 25-28.

"The recent swing to the Right has created a new and frightening climate for minorities, particularly Blacks," a spokesman said. "Passive reaction to racism is no longer enough. What's needed is a more public sense of interracial concern."

BWMT, founded just over a year ago, has chapters in 24 American cities and in London. For further information, write BWMT, 279 Collingwood, San Francisco, CA 94114.

PFOG Educates Educators

LOS ANGELES--Parents and Friends of Gays has begun mailing about 3,000 of their booklets, *About Our Children*, to school counselors, physical education instructors and administrators of all Junior and Senior public and private high schools and correctional institutions in the State of California.

Says Adele Starr, coordinator of PFOG, "Gay and Lesbian teenagers need the support and understanding of informed school counselors, as well as their families."

Adventist Gays To Meet In August

SACRAMENTO, CA--Lesbian and Gay Seventh-day Adventists from the U.S., Canada and Australia will attend their second annual conference this summer in Northern California. The week-long "Kampmeeting" will be held August 16-23 at a privately owned ranch in Guerneville,

California. The conference is sponsored by Seventh-day Adventist Kinship.

For more information about Kampmeeting '81 or local Kinship chapters, write: S.D.A. Kinship, P.O. Box 1233-V, Los Angeles, CA 90028.

Michigan Gays Produce TV Shows

LANSING, MI--Gay men and Lesbians are going to be on TV and on radio during mid-Michigan's Lesbian-Gay Pride Week in May.

As part of a wider ranging outreach project, local Lesbians, Gay men, friends and allies are producing four one-hour programs to be shown on public access cable television. The series, *Lesbians and Gay Men: The 80's*, will include programs entitled "Let's Talk About It," "Our Lives," "Fitting In," and "Among Ourselves."

The tone of the series is positive and non-confrontational. A fundraising drive currently underway seeks to fund a radio advertising campaign to promote the TV series and other Lesbian-Gay Pride Week events.

Dutch Gays Seek Entry Into U.S.

NEW YORK--On March 30 three Dutch Gays attempted to enter the U.S. through JFK Airport in NYC. One of the three, Nans Koops, had been issued a visitor's visa which was stamped with the statutory code indicating that he was excludable as a "sexual deviate." The visa was also stamped with the statutory code indicating that this ground for exclusion had been waived by the Attorney General. Koops was allowed to enter the U.S. without further legal action because of this waiver.

Rosalyn Richter, Executive Director of Lambda Legal Defense & Education Fund, which provided legal assistance to Koops, commented, "We have never heard of this type of waiver before. Koops was questioned in an offensive manner regarding his private life by the American consul in Amsterdam before the visa was issued. We are outraged at this situation and concerned about the practice of stamping someone's visa with a code indicating that they are a homosexual."

Accompanying Koops were two Dutch journalists who voluntarily stated to Immigration officials that they were homosexuals. They were paroled into the U.S. pending an exclusion hearing on the basis that they are suspected "sexual deviates."

PRAY
WITH
GAYS



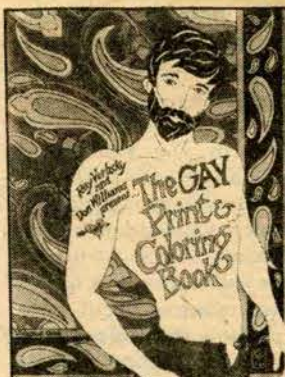
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Sunday 11 a.m.

Can a woman forget her nursing child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I not forget thee.

Isiah 49:15



PUT SOME FUN BETWEEN YOUR FINGERS Color Your Sexual Fantasy! THE GAY PRINT & COLORING BOOK

Volume 1 by Ray Verbsky and Don Williams

This is a fantasy collection of gay guys engaged in poses, games, and social activities so much a part of the gay world.
- MICHAEL STHING, *New York City*
It's a cleverly packaged series of twenty-seven black and white line drawings which celebrate gay life and love.
- David McGill, *NORTHEAST ALIVE*
"Eroticism is suggested, there are no hard-core scenes. The nicest thing about them is the room they leave for creative fantasy."
- Barry Selinger, *OUT, Wash., D.C.*
"They've taken a classic approach to the coloring book and added textile design backgrounds."
- MANDATE

"The art direction has been done with taste."
- GAY OPINION, *New York City*
"keep as your very own to dream away a Sunday afternoon."
- CRUISE WEEKLY, *Atlanta, Georgia*
"tear them out and send them to someone special and see what happens."
- FIFTH FREEDOM, *Buffalo, New York*
"a thoughtful gift to those friends who have such specialized taste."
- ALTERNATE, *San Francisco*

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LOCAL

Gay Man Rejected As Counselor For Crisis Service In Little Rock

Jim Norris, vice president of Arkansas Gay Rights, Inc., was turned down in March as a counselor for CONTACT, a church-funded crisis service. Norris charges that he was turned down because he is Gay.

Having undergone the required 50-hour training program and after completing all requirements for the position, Norris said that he has "no doubt" that he was rejected because he is homosexual. "I met all the qualifications," he said. "I knew what I was doing. I think it is their attitude that they don't want a homosexual working for them."

Norris was previously involved in a dispute with CONTACT after suggesting that Gay callers be referred to local Gay groups or Gay churches rather than to a mental health agency.

Gay Health Issues Topic At MGC Meeting

Health issues relevant to Gay men and women will be examined at the May 18 meeting of the Memphis Gay Coalition. A local physician will address issues such as attitudes among health professionals and disorders commonly found in the Gay community. A question and answer period will follow.

The Memphis Gay Coalition meets at 7:30 p.m., Meeting Room A, Main Library, at Peabody and McLean.

Gays And The Law

"Anyone in this room or anyone who isn't here...has every reason to be frightened to death," said Julie Steiner, Executive Director of the ACLU of Tennessee, during the opening panel discussion of "Gays and the Law," a public forum sponsored by the ACLU and the Memphis Gay Coalition on March 15.

Attendance was termed "disappointing" by organizers Julie Steiner and Ric Sullivan, who said that about 40 people attended the first public forum ever in Memphis to explore the legal issues relevant to Gay men and women.

With the help of Elaine Adams of EEOC, Mike Collins of the Housing Opportunity Center, April Ferguson and other local attorneys, participants explored the denial of rights to Gays in areas such as housing, employment, child custody, and protection as same-sex couples.

"They really emphasized the fact that Gays as a group do not enjoy the Constitutional rights presently given to other minorities," said one participant.

Sherri Myers, of Memphis Area Legal Services, stressed the importance of organizing for political clout. "Gays will not be given these rights; they have to fight for them. Fight for them by organizing and coming together as a strong group. There's strength in unity."

The forum culminated with the presentation of a Gay Advocacy Program to aid Gays who are arrested, harassed, or facing discrimination. "Through this project we want to get as much information out in the public about Gay issues as possible, train volunteers to help Gays being hassled, and develop a list of resources for the Gay community such as lawyers who are sympathetic to the problems faced by Gay people," said a spokesperson for the Memphis Gay Coalition.

Anyone interested in helping develop this program can contact the American Civil Liberties Union at 521-9875 or Ric Sullivan of the Memphis Gay Coalition at 274-0431.

"This Ain't No Fag Bar..."

The fifth annual St. Patrick's Day pub crawl began with an open invitation for all to

enter Blues Alley as the owner of the establishment was introduced by a man who said to the crowd, "This ain't no fag bar; this ain't no George's or Sharon's."

Some jeering was reported at two bars, J-Wag's and Sharon's, which were included on the pub crawl route along Madison Avenue. Many Gay people who participated in the pub crawl reported incidents of heterosexuals being "freaked out" by the thought of going into Gay bars.

Adding to the festivity was the reverend Charles Britt and a band of about 10 people from Thrifhaven Baptist Church protesting the use of alcohol. Britt and Thrifhaven climbed the ladder to fame during the past year by attacks on Gay and Lesbian individuals and groups in Memphis.

Mid-America Bike Conference Set For April 25

The Mid-American Conference of Bike and Leather/Levi Clubs will hold its spring meeting on April 25 in Memphis. The Conference includes clubs from a geographical area bounded by the Canadian border to the North, the Mexican border to the South, the Rocky Mountains to the West, and the Appalachian Mountains to the East. The Conference, which will draw representatives from approximately 35 clubs, meets twice yearly in various locations throughout the Conference area.

The meeting will be hosted by Tsarus, which will be celebrating its fourth anniversary that same weekend. A 3-day schedule of activities is planned to celebrate the dual event weekend. A highlight of the weekend will be a midnight performance by Sex, Inc. from St. Louis. The show will be held at The Barracks. Tickets will be available to the public at the door. The Conference has not met in Memphis previously.

Carnival Committee Requests Participation of Gay Krewe

The Krewe of Lambdi, a group whose existence is for the purpose of Cotton Carnival activities, has been formed at the request of the Cotton Carnival Association. The Carnival is seeking the input of more of the community than in previous years.

Lambdi, which Aphrodite, Apollo, GOPS, Tsarus, Unicorn and many individuals involved with the Memphis Gay Coalition have agreed to support, will host an official krewe event for the Carnival celebration and will built a float for the Carnival parade. This year will mark the first time in the Carnival's 50-year history that Gay and Lesbian people will have participated openly in its events.

Memphis Committee Forms For Black Gay Unity

The Memphis Committee formed recently as a Gay social/political organization to help unify the Black Gay community and to offer a social fabric for the Gay community. For information about the organization call 396-6146.

Gay Student Union Forming AT MSU

Papers were filed at Memphis State University April 16 for the establishment of a Gay Student Union. The group filed 14 signatures petitioning for the group, 4 more than the required 10. Memphis State, with an enrollment of more than 22,000 students, has never had a recognized Gay student organization.

Goals set for the group are to provide emotional support, to provide a place to discuss the problems of being Gay on the MSU campus, to provide a place to meet others in a social context, to provide a place to discuss topics of interest to the group, and to provide any other service suitable to the needs of the group.

The Gay Awareness Discussion Group, which exists for MSU students currently, is a service provided by the Center for Student Development. According to Dr. Mac Bernard, the CSD counselor for the group, the MSU-GSU will be totally separate from the present group and will have no effect on the group. Dr. Bernard said, "I am glad to see the Gay students forming a union; I am glad to see any new group form here at Memphis State." She reported that the Gay Awareness Discussion meets in room 209B of Scates Hall on Fridays at 12:15. Dr. Bernard can be contacted at 454-2067 for further information.

continued on page 11

CALENDAR	sun		mon		tues		wed		thurs		fri		sat	
	26	27	28	29	30	1	2	3	4	5	6	7	8	9
	26 MCC, 11 a.m., 92 N. Avalon. "Gay Alternative" 3 p.m., WEVL-FM 90.3		28 GAZE Staff Meeting, 8 p.m., 274-0431.	29 MGC Political Concerns, 7:30 p.m.	30	1	2 MCC Picnic							
	3 MCC, 11 a.m., 92 N. Avalon. "Gay Alternative" 3 p.m., WEVL-FM 90.3 Mass for Dignity, 5 p.m., St. Peter Village Chapel.	4 Memphis Gay Coalition, Main Library Rm. A, Peabody & McLean, 7:30 p.m.	5 GAZE Staff Meeting, 8 p.m., 274-0431.	6 Gay Pride Week '81 Meeting, 7:30 p.m., 452-0802.	7	8 Apollo Benefit for Gay Pride Week, 10 N. Cleveland, 9 p.m.	9							
	10 MCC, 11 a.m., 92 N. Avalon. "Gay Alternative" 3 p.m., WEVL-FM 90.3 Mass for Dignity, 5 p.m., St. Peter Village Chapel.	11 GAZE copy and ad deadline, 274-0431. Parents & Friends of Gays, 274-0653.	12 GAZE Staff Meeting, 8 p.m., 274-0431.	13 MGC Political Concerns, 7:30 p.m.	14	15	16 Aphrodite Camping Trip, May 16, 17							
	17 MCC, 11 a.m., 92 N. Avalon. "Gay Alternative" 3 p.m., WEVL-FM 90.3 Mass for Dignity, 5 p.m., St. Peter Village Chapel.	18 Memphis Gay Coalition, Main Library Rm. A, Peabody & McLean, 7:30 p.m.	19 GAZE Staff Meeting, 8 p.m., 274-0431.	20 Gay Pride Week '81 Meeting, 7:30 p.m., 452-0802.	21	22 GAZE out, Vol. 2, No. 6.	23 NOW Women's Fair-MSU, Joyce Cobb concert. Carnival Krewe Parade, Lambdi.							
	24 MCC, 11 a.m., 92 N. Avalon. "Gay Alternative" 3 p.m., WEVL-FM 90.3 Mass for Dignity, 5 p.m., St. Peter Village Chapel.	25 Dignity Meeting, 7 p.m., St. Peter Village Administrative Bldg.	26 GAZE Staff Meeting, 8 p.m., 274-0431.	27 MGC Political Concerns, 7:30 p.m.	28	29	30							
	31 MCC, 11 a.m., 92 N. Avalon. "Gay Alternative" 3 p.m., WEVL-FM 90.3 Mass for Dignity, 5 p.m., St. Peter Village Chapel.	1	2 GAZE Staff Meeting, 8 p.m., 274-0431.	3	4	5 Aphrodite Benefit for Gay Pride Week, Pendulum.	6							

Service Vs. Social

Many questions apparently still remain unanswered in the mind's eye of the Memphis Gay population concerning the Mystic Krewe of Aphrodite. The claim that Aphrodite is an "elite social club" is made often enough to cause concern and a desire to explain our position. In an attempt to clarify the situation, this women's organization attempts to provide our community with entertainment while at the same time raising those funds necessary to support our efforts in charity services.

The Gay world that exists within each city is, as a rule, quite socially oriented and Memphis is no exception. It is not unusual that Aphrodite, therefore, would become a part of this atmosphere. It is unusual, however, that criticism still exists when Aphrodite is reaching a need of our community relatively untouched until now-CHARITY. The social connotation associated with Aphrodite is only half of what we have achieved.

Since the social portion is more visible to Memphis Gays than is the charity portion, we must work diligently to make the services we perform as effective as possible. For obvious reasons, we haven't publicized these service efforts, but it has become evident that perhaps we should in the future. It is not our intent to embarrass those we help, nor do we feel the need to pat ourselves on the back. However, Aphrodite must be understood in this social/service question to continue the projects we have begun with the help of our Gay population.

As members of Aphrodite-Memphis, we feel we have reached a fairly well-balanced organization by providing social activities and charity services. We hope that a better understanding will come about, but in the meantime Aphrodite will continue our programs and work fervently to serve you-the Memphis Gay community.

The Mystic Krewe of Aphrodite
Memphis

No Answer From Holiday Inns

We never received an answer to our letter to Holiday Inns (the letter you published some time ago), and want to pursue this with another letter to them.

Before doing so, could you please let us know the latest in the dispute with them? Any apology, change in policy or what?

We find your newspaper very informative of your (Gay community) area. Keep up the good work.

Adele Starr, Parents and Friends of Gays
Los Angeles

(Ed. note: There has been no change in the dispute with Holiday Inns. No apology has been issued nor change in policy indicated. Letters remain unanswered.)

Stop Putting Ourselves Down

I am a strong believer in Memphis. I love my city, and I don't think it gets the credit it deserves. And I don't like to hear it put down. I want Memphis to progress. I want it to become an even greater city than it already is, a city others will be envious of. I believe GAZE is a positive step in that direction.

However, it really irks me when I hear a prominent, well-known Gay person make a statement like, "I think the music at 10 N. Cleveland is too progressive for Memphis." How long are we (the majority who want the city to move ahead) going to listen to our own citizens put us down like this? Do we have to listen to music that's already old in other cities? Are we too slow and backward to handle new music? Does Memphis have to stay behind the times?

We are beginning to progress, and we are progressing in a good direction. Let's keep it that way. Let's get over this negative attitude. Let's move ahead!

M. Pirtle
Memphis

(Ed. note: We, too, believe in a positive Memphis. It seems, for some reason, that criticizing the timeliness of the music in our bars has been a focal point of our popularized negativism for years. It's time we realized, before using this as a negative focus, that few cities or regions of the country have given more music to the world than has Memphis. And we heard every note of it here first.)

Learn From Our Differences

I feel the time has come when our community should recognize the prejudice and oppression within the community and put forth every effort to end this self-oppression. There are many examples of this situation within the community as a whole and there are many of us who have experienced discrimination from our supposed Gay "brothers and sisters," for one reason or another.

How can we expect the straight community to accept us as Gay people, though there are differences within all of us, when we can't accept "us" as Gay people? There is no one solution to the problem and a handful of people can't change the entire community. I believe there has to be education within, as well as education without the community. We all have to be more patient and understanding of the things that make us different from one another. We all have one thing in common-we prefer members of the same sex as bed partners. I'm sure if you were to think about it a few minutes you could find a few more things all Gay people have in common. Why waste time bickering about the differences when we can be learning from sharing the similarities?

Regarding discrimination without our community-why do we do it to ourselves and turn around and gripe about heterosexuals' discrimination toward Gay people? If there is one thing the Gay cause stands for, it is to do away with bigotry. I have never been personally discriminated against, other than the fact I have to have 3 I.D.'s at one bar in town. But, the bigotry I can feel anytime more than 10 Gay people are together, male or female. And it's ridiculous for women who wear Levi's and cowboy boots to condemn men who wear dresses and high heels, just because they don't understand each other.

Maybe I'm naive, but I believe if we all try, we can have a unified Gay Memphis community. Let us learn from the differences among us rather than destroying each other-

whether we're male, female, Black, White, bull dyke, drag queen or transsexual-we all have a lot to give! So let's get our act together!

Leah Gaylor
Memphis

Something Different

From a small town in Kansas come the pages of *Sisters United*, a bi-monthly Lesbian/Woman magazine. It is produced by Ruth Lang and Jean Mallatt, two Lesbian women who have shared their lives together for the past 21 years.

The first issue of *S.U.* rolled off the press in August of 1979. Since that time there has been continual growth and improvement in the format of the magazine as well as in the written word itself. *S.U.*'s circulation is continually increasing and the magazine is now mailed to every state in the U.S. as well as Canada.

The basic message contained in *S.U.* is that of HOPE and SPIRITUAL strength. *S.U.* differs from other Lesbian newsletters in that it speaks forth on issues of importance for the strengthening of the INNER person of the Lesbian Woman. The chaos generated by today's society is creating more and more frustration. *S.U.* points out that our only hope for survival is the tapping of the SPIRITUAL SOURCE from whence cometh our strength. Lesbian Women need especially to know WHY they are Lesbian, and to find the strength that is generated by BEING together. *S.U.* is devoted to bringing the Lesbian Women together into a SPIRITUALLY UNITED BODY, thereby giving them the strength and fortitude which will in turn create a Unified Outward Sisterhood.

Sisters United is a sharing magazine, presenting Poems and short stories written by Lesbians from all parts of the country. *S.U.* also presents reviews on Women published books, as well as announcements of Women events.

Jean and Ruth would love to have you become a member of their "reading family." For a FREE complimentary copy just send your name and address to: *SISTERS UNITED*, 118 W. Sparks St., Galena, KS. 66739. Subscription rate is \$5 for 1 year or 6 issues.

Sister United
Galena, Kansas

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10 N. Cleveland

Apollo GOPS Tsarus
Aphrodite

(And everyone else who has something to show off)

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All proceeds go to Gay Pride Week '81

First Prize of \$50 and Free Entry to All
Gay Pride Week Events

LESBIAN HEALTH

Why Lesbian Health? By Audrey J. May

First, why a column on Lesbian health issues? Do Lesbians have health problems that are different from those of straight women? And aren't Lesbians adequately served by traditional health services?

Well, yes and no. Lesbians do share some of the health concerns common to all women. Lesbians seem less likely than straight women to encounter certain types of health problems, but they may be more prone to contract others. Simple information is often the key which can help keep a minor problem from occurring in the first place.

Also, many Lesbians receive excellent health services and information from traditional health care providers-doctors, nurses, dentists, therapists, clinic workers and so forth. However, there are still complaints that not all health providers are knowledgeable about aspects of health care particular to Lesbians. Some Lesbians have experienced difficulty finding health care professionals who treat Lesbians in a non-judgmental fashion (i.e., who don't tell you that your problem is that you're Gay).

So, the purpose of this column is simply to provide you with more information on health issues of particular concern to Lesbians so that you can (1) become an informed, active health care consumer and (2) stay healthy.

And staying healthy is something we all want: strong healthy bodies and minds help us feel good about ourselves. Feeling good about ourselves is an important way of reclaiming our lives as our own in a society which seeks to oppress us and negate our life experiences.

The Memphis Center for Reproductive Health (MCRH) is a non-profit, state-licensed women's health clinic. While some of the services we provide (birth control, first trimester abortion) are generally of more immediate interest to straight women, the staff of MCRH is strongly committed to the health care and education of all women in the community. Too often Lesbian health needs are lost in the shuffle or regarded as insignificant. This column is one effort to reverse that attitude and help us all reclaim our bodies and ourselves.

Each column will focus on a different aspect of Lesbian health care. Possible future topics include basic self-help, common gynecological problems, alternative fertilization, alcohol abuse, and dealing with a heterosexual health care system.

Responses, criticisms, and suggestions are welcome and encouraged. Remember, for this column to speak to your needs, we need to hear from you!

GAY PRIDE WEEK '81

With

Robin Tyler

Lea Hopkins



Fri. June 19: FREE BEER BUST & Dance at the Schlitz Belle, 7:30-9:30 p.m., 5151 E. Raines Road.

Sat. June 20: Lesbian Comic ROBIN TYLER & Dance, Beale Street Cinema, Fourth & Beale, 8 p.m., Tickets \$7.

Sun. June 21: Meda Midsummer BLOCK PARTY, free beer, potluck picnic, games, music, crafts, information; Meda Street between Young and Walker, 2 p.m.

Wed. June 24: Live Entertainment POTLUCK DINNER (location to be announced).

Fri. June 26: "Counseling the Gay Client: Issues and Techniques," Memphis State University. Keynote LEA HOPKINS. Call 454-2021 for information.

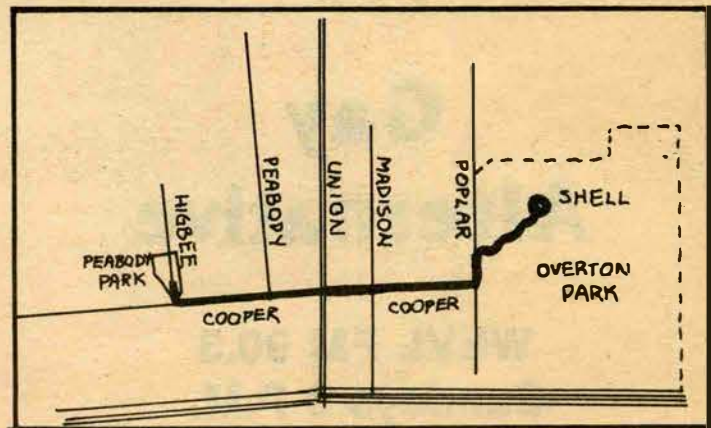
Sun. June 28: Dignity Mass for Peace in honor of Gay Pride Week, 5 p.m., St. Peter Village Chapel.

Sat. June 27: SCAVENGER HUNT, beginning 10 a.m. with brunch, all-afternoon hunt and ending with champagne and prizes.

Sat. June 27: GAY RIVERBOAT CRUISE ON THE SHOWBOAT, 8-Midnight, BYOB. Tickets, \$10.

Sun. June 28: GAY PRIDE MARCH & RALLY. Assemble 1:30 p.m. at Peabody Park, Higbee at Cooper. Grand Marshall LEA HOPKINS (see map).

ADDITIONAL EVENTS ARE BEING PLANNED! IF YOUR GROUP, BUSINESS OR ORGANIZATION IS PLANNING AN EVENT FOR GAY PRIDE WEEK, PLEASE NOTIFY GAZE AT 274-0431 OR BOX 3038, MEMPHIS 38103 BEFORE MAY 11 AND WE WILL INCLUDE IT ON THE CALENDAR OF EVENTS.



Marchers will assemble in Peabody Park at 1:30 p.m. and proceed North on Cooper Street, cross Union Avenue, Madison Avenue through Overton Square and continue to Overton Park, ending at Overton Park Shell for rally. Lea Hopkins will speak at the Shell.

"Gay Memphis-- Believe It!!"

The Grandest Week of Your Gay Life!

For further information call 726-4299, 274-0431 or 452-0802.

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City: _____ State _____ Zip _____

Mail to: GPW '81, Box 3038 Memphis, TN 38103

Please send me _____ tickets for the **Riverboat Cruise** at \$10.00 donation each.

Name: _____

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dignity | | memphis

Is an organization of Gay and concerned Catholics who wish to see Christ's Love expressed to and among all men and women regardless of sexual orientation. We are a support group which accepts members of all denominations, Gay or non-Gay in a spirit of fellowship. We wish to promote an atmosphere where friendship can develop and mature, and where the Gay person's sense of acceptance and individual worth may be strengthened.

Meetings Last Monday of Each Month, 7 p.m., St. Peter Village Administration Building.

Call 278-5677 or 726-5297 for information.
Mass Sundays, 5 p.m., St. Peter Village Chapel, 1805 Poplar at McLean (Beginning May 3)

SF Coroner Denies 10% Of Homicides From Gay S & M

SAN FRANCISCO--City Coroner Dr. Boyd Stephens has denied statements in the San Francisco *Chronicle* alleging he said that ten percent of the city's homicides result from Gay sadomasochistic sex, or that he is holding workshops in the Gay community on "S & M Safety," reports San Diego's *Update*.

In a story by Pearl Stewart, Stephens allegedly said that reports of deaths and injuries from sado-masochistic activity had been rising alarmingly in recent months. The *Chronicle* reported that Stephens met with 20 people for an S & M safety class Feb. 10.

However, Stephens and Paul Seidler, police community relations officer, say the Feb. 10 meeting was with Gay businesspeople and "had absolutely nothing to do with sex, teaching about sex, talking about sex, or anything else," said Stephens. They say the purpose of the meeting was to encourage cooperation with police in crime investigations.

The original *Chronicle* story was picked up by wire services and broadcast by radio and television news media nationwide as a significant national news story.

San Francisco Mayor Dianne Feinstein responded immediately with a press conference denying the homicide figures. Feinstein said she was "absolutely dismayed."

In a follow-up story, the *Chronicle* quoted Stephens as saying the classes were not authorized by the city, but were conducted by him as an extracurricular activity. The *Chronicle* said the classes had been greeted with approval by the Gay community and said the city's Gay population was estimated at 15 percent. Spokespersons for the U.S. Census Bureau put the Gay population of San Francisco at 30 percent.

Neither the *Chronicle* nor wire services noted that San Francisco had only 110

murders last year. In refuting the *Chronicle* story, Stephens said, "the quote was that ten percent of our homicides are sexually related. This included sexual assaults, both by heterosexuals and homosexuals."

He said that homicides linked to sadomasochism is "very small, maybe one percent or less." That would translate to one murder in the past year.

It was the second time in the past year that a news media had held the coroner alleging that 10 percent of the deaths in San Francisco are related to Gay S & M.

CBS News in "Gay Power, Gay Politics" quoted Stephens as saying, "We've been seeing for a while now about 10 percent of our homicides related to homosexual behavior, and this ranges from just general homosexual-type behavior...through and including sadomasochism with bondage and severe injury."

In an edited narrative, CBS News dwelt on S & M and created the appearance that Stephens was saying that 10 percent of the homicides are related to Gay S & M. Stephens, however, later warned that the 10 percent figure he mentioned to CBS News included the murder of homosexuals by heterosexuals. By any standard, then, murder in the Gay community in San Francisco is well below the rate of murder in the city's non-Gay community.

Keith Power, assistant city editor of the *Chronicle*, said the newspaper stood by Pearl Stewart's story. CBS News also affirmed the truth of their story following massive documentation that virtually every sequence in the program was false.

(Reprinted from *Update*.)

House Revives Family Protection Act

WASHINGTON--The "Family Protection Act" has been re-introduced in the House of Representatives, with Rep. George Hanson (R-ID) as its chief sponsor. H.R. 311, which is virtually identical to the bill introduced last session, has several anti-Gay provisions.

Although there can be no certainty when it comes to Congressional developments, the Gay Rights National Lobby indicates that they expect H.R. 311 to be withdrawn when the "Family Protection Act" is re-introduced in the Senate--probably as several *separate* bills--and then re-introduced in the House to conform to the Senate version. Contrary to information learned previously by the Lobby, it appears that Senators Roger Jenson (R-IA) and Jeremiah Denton (R-AL) will play leading roles on the legislation in the Senate. Former chief sponsor Paul Laxalt (R-NV) will

be playing merely a supportive co-sponsoring role.

GRNL Executive Director Steve Endean urged those concerned with the "Family Protection Act" to write their Representatives (House Office Building, Washington, DC 20515) and Senators (Senate Office Building, Washington, DC 20510) to voice their concerns.

"It is important that Members of Congress hear from constituents who oppose the exploitation of the family issue to enact the anti-Gay, anti-Black, anti-women, and anti-labor provisions of the FPA."

GRNL had previously reported that the "Family Protection Act," or some version of it, would be re-introduced by Senator Paul Laxalt, President Reagan's closest advisor in the Senate.

Alternative Radio Program Music News

Gay Alternative

WEVL FM 90.3
Sundays 3 P.M.

April 26 ---Current Events,
Local Information, Music

May 3-Issues and Concerns
of Black Gays

May 10-Robin Tyler
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May 17-Gay Participation In
Cotton Carnival

Gay
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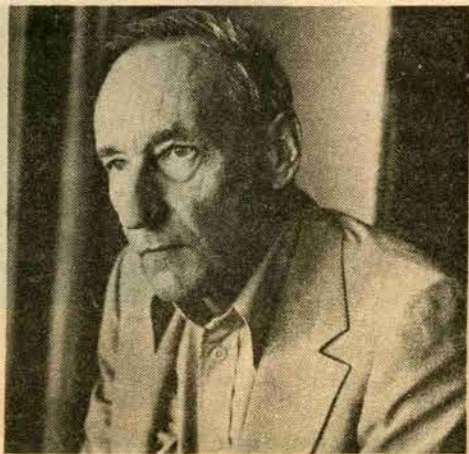
Cities Of The Red Night by William S. Burroughs, Holt, Rinehart and Winston, 521 Fifth Avenue, New York, NY 10175.

Twenty-two years ago William Burroughs turned the library world on its ear with his novel *Naked Lunch*. Now, more than two decades later, Burroughs gives us *Cities of The Red Night*, which most critics have hailed as a masterpiece worthy of being placed beside the earlier work. Not that Burroughs has been idle during the intervening years. This is his 14th book.

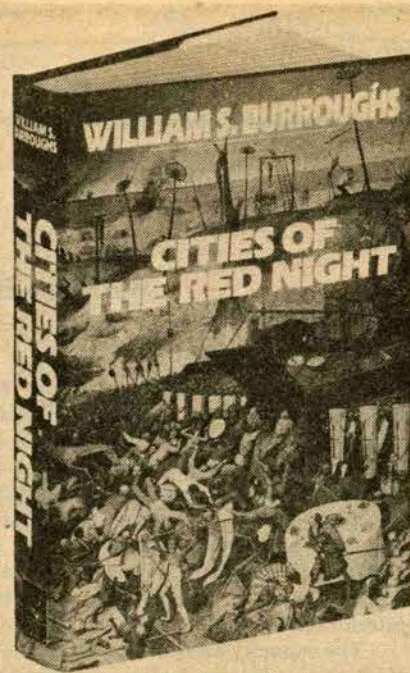
Cities of The Red Night, like all of Burroughs' work, has a "plot" which is, at times, very difficult to follow. Burroughs uses as a jumping off point the true story of an early 18th century pirate named Captain Mission, who established a sort of commune named "Libertatia" in Madagascar. This society of pirates and societal outcasts was ruled by the "articles" which Mission drew up—sort of democratic "Constitution" which prohibited slaver, the death penalty, and harassment because of unpopular beliefs and practices. Mission and 300 of his men were slain by natives before the democratic idea could spread (it predated the American and French revolutions by almost a century). As Burroughs notes in the introduction to the book: "The chance was there. The chance was missed...Your right to live where you want, with companions of your choosing, under laws to which you agree, died in the eighteenth century with Captain Mission. Only a miracle or disaster could restore it. This novel partakes of both."

One of the things that makes this book so unusual is Burroughs' use of time. He constantly shifts back and forth among several different tales occurring in several different time periods. One strand of the narrative takes place in the 18th century and proceeds as if the commune established by Captain Mission has succeeded. Burroughs postulates a string of such colonies throughout South America, which survive and flourish due to the genius of an 18-year old seaman named Noah Blake who invents the cartridge gun and other protective weapons long before their time. In this society a haven is created for Burroughs' "Wild Boys" where they can't be persecuted for their sexual and psychic differences from society-at-large.

The contemporary narrative concerns one Clem Snide, Private Asshole, one of Burroughs' characters from previous novels. Snide travels all over the world investigating a murder (by beheading) and is also well versed in magic and mysticism. These investigations also involve the uncovering of a futuristic plot by the forces of evil. These



evil characters are attempting to gain control of the planet, whose population has been reduced to what has been several hundred years ago by a radioactive virus. The origin of this virus is unclear (at one point it is suggested that it migrated through time from six ancient cities which had been located in the Gobi Desert via a black hole), but its symptoms are truly vile: fever, red rash, phosphorescent sores, a metallic odor, sexual



frenzy, and terminal ejaculation.

The threads of the different stories become interwoven in the last third of the book, when some of the characters travel through time (from the past, into the past, into the future), assuming different identities during different time periods by inhabiting one another. This inhabitation and the ever present virus unify the separate story lines in the book.

Burroughs' imagery is always both science-fictional and colorful (literally): blue fire, chromatic orgasms, multicolored hallucinogenic trips, phosphorescent sores, etc. The result of all of this multilayered imagery and instantaneous time travel is both confusing and spellbinding, and no attempted plot summary or critical analysis can even approximate an explanation of Burroughs' style or theme.

OUTLANDER



JANE RULE
short stories and essays

Outlander by Jane Rule, The Nalad Press Inc., P.O. Box 10543, Tallahassee, FL 32302.

The short stories of Jane Rule surpass any works available in portraying the depth, feelings, and variety of Lesbian lifestyles, and *Outlander* is a collection of her best short

stories and of essays that get tough on the issues that concern Lesbian and Gay people.

Much literature is available today about Lesbian and Gay people, but little of it can match the dynamic quality of Jane Rule's storytelling. "Powerful" is too weak a word to describe her messages and the way she presents them. Her affinity for writing places her in a category of the literary giants. Her ability to make a statement by evoking the reader's emotion from a set of circumstances lends credibility to the statement. This says much of style, but it says more of genius.

Sandy Boucher writes, "These stories constitute together a powerful investigation into the many varieties of love between and among women. The essays reveal the author's broad intelligence and balanced good sense on a number of subjects, some of them surprising. Thanks to her for a rich collection, written (as she herself has described her relationship to her characters) with "tenderness, severity and humor."

Harriet Desmoines and Catherine Nicholson, co-founders of *Sinister Wisdom*, write, "In the *Outlander* stories, Jane Rule evokes a startling variety of Lesbian lives with the sure-handed artistry that readers have come to expect from her work. In the essays following, she analyzes Lesbian and Gay concerns with a tough independence of mind that makes the true 'outlander.'"

One of the most astounding—and creative—aspects of *Outlander* is the variety of the characterizations presented and the author's seeming ability to punctuate each character in such a way that different readers can identify with them in different ways. There is not "something for everyone" in *Outlander*; there is *everything* for everyone.

Jane Rule was born in Plainfield, New Jersey in 1931, grew up in the midwest and in California, and graduated from Mills College, California, in 1952. In 1956, she moved to Vancouver, British Columbia, where she and Helen Sonthoff lived, teaching and writing, for twenty years, spending summers in England, Greece, and New England. They have spent the last five years on Galiano Island, off the coast of British Columbia, taking a winter month or two on the southern deserts of California or Arizona. A Canadian citizen for some years, Jane Rule is active in the writers', women's and Gay communities, reviewing books, writing articles, and serving on government committees; but writing fiction continues to be her chief occupation.

Her previous works include *Desert of The Heart*, *This Is Not For You*, *Against The Season*, *Lesbian Images*, *Theme For Diverse Instruments*, *The Young In One Another's Arms* and *Contract With The World*.

"The closest thing we have to a gay Passages"*

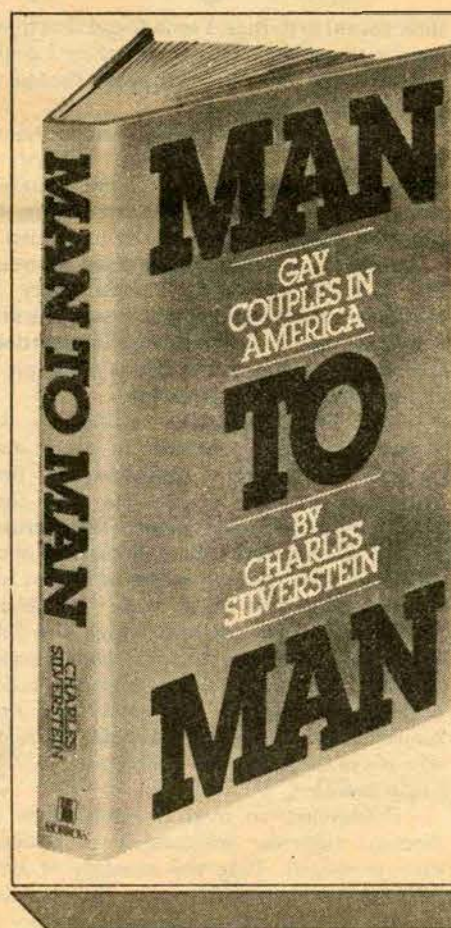
"Overflowing with information and wisdom. Based on a study of scores of gay couples from farms, small towns and big cities all over the country, it tells us how gay men grow up, how they come together—and why they split up...it is the best guide for couples (straight or gay) I've read."—Edmund White, author of *States of Desire*

"*Man to Man* is an exciting and much needed addition to the few good works on male homosexuality today."—Rev. Troy Perry

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MUSIC

Holly Nears Sings Issues

Fire In The Rain

By Mike Bush

Holly Near knows what a delicate thing she's holding when it's your heart. She knows how to maneuver right up next to you before you know she's around. She's a singer, songwriter, healer, and activist. Her songs speak of joy, grief, and rage, of the nurturing of the individual and of a sense of community. Her words are simple and direct. They bring a sense of--can it be?--hope in the face of Reaganomics, a new Vietnam in El Salvador, our old friends racism and sexism, and worst of all, a poisonous atmosphere of nuclear and other evils. So many evils that by the time Holly's finished her list, we are shocked at the enormity, shocked into awareness.

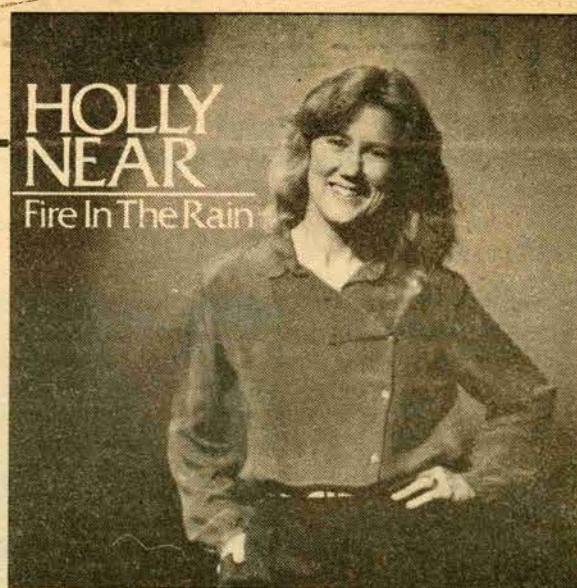
Holly's world and her art are expensive. She reminds us that all three billion-plus of us make a community; that what happens to the trapped, the battered, the suppressed, happens to everyone, whether the oppression comes from a junta, a loved one, or from within. She rejects fads and fashion, inviting us to relearn with our five senses what is essential to life--the love of human beings for one another, the Spark that brings us Fire.

This love is reflected in songs as diverse as "Fire in the Rain," the title song from her

latest album, and "Hay Una Mujer Desaparecida," a haunting litany of Chilean artists who lost their lives or livelihoods under the current fascist regime. Holly delivers these melodies in a clear, plaintive folk style which is unaffected by theatrics and yet powerfully evocative. Her stage presence is natural and easy-going (a trait which was put to the test by an unfortunate intermittent speaker whine late in the show).

The capacity audience at Memphis State University's Harris Auditorium April 4 was fired up but focused. The singer we'd come to hear made a simple entrance empty-handed (she doesn't play the guitar), and began her first song without accompaniment. Her voice was the only sound in the room. Some songs later, after accomplished pianist Adrienne Torf had joined her, Holly invited the audience to join with harmonies on an anti-war song (remember those?). The lyric bears repeating: "Why do we kill people who are killing people to show that killing people is wrong?"

Other songs dealt with the nuclear threat, the plight of the working woman, and the problems of "those who are different."



A Lesbian songwriter, Holly Near seems to have achieved a balance in her work which might serve as an example. Her love of women is frank and obvious, and she is aware of society's disapproval. But she will not be stifled. Instead, she has focused on the problem in a creative spirit and shown us a few ways out of our traps. Fight back, she says--Get involved--Find out--Organize--Reach out.

Her politics embrace the sexual. In a medly on the subject of relationships, she examined the age-old demon Jealousy and concluded that couples need to let each other go in order to find out what love is. She recoils,

at the idea of possession. In this respect she confirms what psychologists tell us, and she points the way to a more mature and enlightened attitude toward bonding.

Newcomers quickly become fans under the influence of a generous dose of Holly Near's gracious humanity. She reminds us of our real needs, our common bond. She encourages us to take heart and be proud. Holly Near is an instant friend.

Holly Near's albums are available at Peaches Records and Tapes and The Book Cottage in Memphis and at Womankind Books in Nashville.

69 Myths About Homosexuality

Myth Number 1: The Effeminate/ Masculine Label

By Clifton St. John

Because humans like things in neat, tidy packages, we pre-judge and label people and groups, especially minorities. Such labeling allows us to deal with *any* member of a group, not as an individual person with strengths and weaknesses, merits and faults, but as a stereotype who bears accountability for the entire group. Stereotyping dehumanizes and depersonalizes individuals so that we can ignore or annihilate them without feeling any guilt.

Without myths, stereotyping would not be possible. Myths are the framework, the sticks and stones of the scaffold on which the stereotype hangs: "all Blacks are..." "all Jews are..." "all homosexuals are..."

The Gay stereotype hangs on many myths, the strongest, oldest and most prevalent of which is the very foundation on which the Gay stereotype is built:

ALL GAY MEN ARE EFFEMINATE;
ALL EFFEMINATE MEN ARE GAY.

ALL LESBIANS ARE MASCULINE;
ALL MASCULINE WOMEN ARE LESBIANS.

The first assumption here is that any man who is not heterosexual must be less than masculine. He must, therefore, be effeminate. Effeminacy is male behavior which resembles the gestures, movements and mannerisms of women. Men are sometimes effeminate; men are never feminine. And when a man is effeminate, he must be Gay!

The second assumption is equally ridiculous. To be attracted to another woman, a Lesbian must adopt a masculine role and be masculine in appearance, manner, gesture and dress. It follows that any woman who appears masculine must be a Lesbian.

Both assumptions are erroneous.

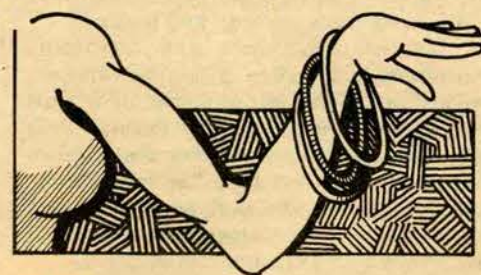
Dr. Evelyn Hooker, Ph.D. psychologist and psychology research pioneer, opposes the stereotyping of Gays.

"Both groups (heterosexual and homosexual) include the super masculine and the very feminine. You cannot assume, as most people do, that an effeminate man or a masculine woman is Gay," says Dr. Hooker. "And you can't assume, as Irving Bieber seems to, that guys who play football and other rough sports are straight. I could tell you about some big rough football players who are as Gay as birds."

"But I must admit," continues Dr. Hooker, "that Gays tend to be more at the extremes of both masculinity and femininity. Both the queens and the muscle-beach boys

are more likely to be Gay. This raises an interesting question: Are these extremes a result of homosexuality, or are they a product of the way we treat homosexuals? Our society's attitude toward homosexuals does push them into some bizarre roles."

Dr. Martin Hoffman, author of *The Gay World*, referring to the research for that book, says: "I particularly looked for men who were reasonably conventional in all but



their sexual activities; I soon found that there were more of such individuals than I could ever talk with, even were I to spend the rest of my life doing this study."

According to several authorities, homosexuality in men does not cause effeminacy; neither is male homosexuality caused by effeminacy. The same can be assumed regarding masculinity in women.

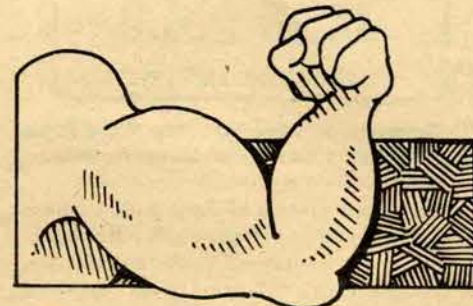
In his book, *"The Homosexual Matrix,"* Dr. C.A. Tripp says, "...effeminacy is relatively rare even among homosexuals and would not require as much attention as it does if it were not that in the minds of people it characterizes the whole group."

Dr. Tripp applies a theory of import/export in reference to one's own qualities and those qualities we find attractive in other people. He says that nobody strives to import more of the qualities he/she already has. The homosexual is no different. What he/she wants to import are the qualities that have made the object-person attractive--qualities which the Gay person has never tried to develop in himself/herself. "The boy or man who has made athletic prowess his long suit may find himself drawn to the bright scholar or the kid who plays the hot piano--and vice versa," Dr. Tripp explains.

Effeminacy in men is quite taboo in Western cultures; masculinity is praised, even eroticized. Take the example of such prominent historical figures as Billy the Kid and Wyatt Earp, Kitchener and Lawrence of

Arabia. Obsessed by everything masculine and shunning feminine, these "macho" heroes exemplify what can happen when eroticized maleness gains popularity. The culture which produced these super heroes idolizes masculinity; the super men repay the compliment by eroticizing maleness and becoming super masculine.

Few people ever suspect that such super masculine heroes were homosexual, yet they



all were. Furthermore, these he-man homosexuals are sexually submissive, even tender in their partner contacts. To them, a submissive turnabout just "feels right" and does not endanger their "macho" image.

Along similar lines Dr. Wardell Pomeroy writes: "The common myth that homosexual males are effeminate and that homosexual females are swaggering 'butch' types is not born out by the facts. About 15% of the males and 5% of the females with extensive homosexual histories are identifiable. The others are able to live in society without undue notice."

Dr. Pomeroy, associate of the late Dr. Alfred Kinsey and co-author of the Kinsey Reports, comments further: "The relation between effeminacy and homosexuals is most elusive. Overt homosexuality was probably more common among the cowboys and Indian fighters of the West in the nineteenth century than among any other single group of males in our country. Although they despised the effeminate man, they were quite acceptant of homosexual activity."

Could it be that our myth originated as a cover for heterosexuals who enjoyed sneaking over the line? Probably not, though it is an excellent cover.

The myth that Gays are effeminate, Lesbians are masculine is the basis of the Gay stereotype, designed by a hostile society to serve two social functions. First, it is supposed to teach children which personal characteristics are desirable and which are

reprehensible. For little boys, the weak, effeminate "faggot" is a role to be avoided; for the little girls, the masculine "bull dyke" is the role to be shunned.

The second function of the stereotype is to punish homosexual people for deviating from the accepted patterns of "normalcy."

As a negative role model, the Gay stereotype is not effective. It never was. Witness the number of effeminate men and masculine women who are straight. Witness, also, the great diversity of Gay and Lesbian lifestyles. What is more, the incidence of homosexuality in our culture has not declined, and it would have if the Gay stereotype had been effective.

As a form of punishment, however, the Gay stereotype can claim several important, but dubious, accomplishments. It has prevented too many Gay people from loving themselves. It has kept too many closet doors closed. It has enabled some people to delude themselves that they are not homosexual and has caused others to fear that they are homosexual when they are not. It has fostered self-hatred in both Gays and straights. And it has denied too many homosexuals and heterosexuals the joy of expressing love to others of their same sex, including their own fathers and mothers.

Although some modern-day Gays do dress in drag and identify with the opposite sex, they are a small percentage. Most Gay men and women today are more androgynous than their straight counterparts and more willing to adopt so-called "opposite sex" qualities into their personalities. It is not so much identifying with the opposite sex as it is that Gays have come to realize just how arbitrary *all* social conventions are.

Because Gay people already defy social convention by being Gay, they are free to become the persons they elect to be without being hampered by oppressive myths and stereotypes set forth by the ignorant, fearful and chauvinistic heterosexual majority.

Fortunately, these Gay myths and stereotypes are already beginning to break down from sheer unmanageability. And they are being chipped away by Gay and Lesbian activists who keep reminding the hostile public that Gays cannot, will not be ruled by silly myths nor stereotyped. They are being challenged by Gay publications which report, to Gays and straights alike, the variety in the Gay experience. And as more and more Gays step out of the closet and become visible, this old myth--Gays are effeminate; Lesbians are masculine--will fade.

Classifieds

Rates for classified ads are 20 cents per word, \$3 minimum. Classified ads for commercial use are \$1 per word, \$15 minimum. Phone numbers count 2 words; zip codes are free. Deadline for ads is 10 days prior to the 4th Friday of each month. Payment must accompany ads. Make checks payable to GAZ. There is a \$2 charge for use of P.O. Box. Address to GAZ, Box 3038, Memphis, TN. 38103.

ARKANSAS, Young man would like to meet another under 30 for lasting relationship. I am 5'6", 130 lbs., brown hair, blue eyes. Should be attractive, slim and sincere. Please write LARRY, c/o GAZ, Box 3038, Memphis, TN 38103.

GAYS: Integrate work and friendship with progressive social values in 4 rural communities, including Twin Oaks and East Wind. Gentle cultures based on cooperation, equality, and environmental concern. For information send \$2 (free if needed) to: Federation of Egalitarian Communities, P.O. Box 6B2, FS3, Tecumseh, MO 65760.

LATIN AMERICAN LESBIANS interested in contributing articles (Spanish/English) on their struggles in the US & Latin America for an anthology being published by a collective of Latin Lesbian activists contact Juanita/Digna L., 170 Ave. C, 4-H, NYC 10009 (212) 473-6864.

NEW ORLEANS White businessman, 36, 5'10", 180 lbs. interested meeting white Memphis chubby, 230 lbs., and over for friendship and more, 25-60 years. Discreet only please. No feds, long hair or beards. Visit Memphis regularly. Will answer all--please submit photo. Write G.O., 1205 St. Charles #601, New Orleans, LA 70130.

BWMT/MEMPHIS? Local chapter of Black & White Men Together (BWMT) now forming. For further information call the Gay Switchboard for BWMT/Memphis contact person (726-GAYY) or write to BWMT/Memphis, c/o GAZ, Box 3038, Memphis, TN 38103.

BLACK/WHITE MEN TOGETHER, Nationwide group. BWMT-NA, 279 Collingwood, San Francisco, CA 94114. (415) 431-0458 24 hours.

THE MYSTIC KREWE OF APHRODITE, women's organization, is here to serve you. For further information, Please write to us at P.O. Box 40364, Memphis, TN 38104.

PRISON INMATES need your friendship. *Ken's Friends* directory lists many addresses and descriptions. Donations appreciated. Lambda Lighthouse, Box 3023, Port Charlotte, Florida 33952.

Also...the Moral Majority is overlooking the "living arrangements" of two Reagan appointees. Mrs. Anne Gorsuch, new head of EPA, and Mr. Bob Burford, head of Bureau of Land Management had developed a "close personal association" when they both served in the Colorado House of Representatives. The Moral Majority had objected, at first, but decided to compromise and stay on Mr. Reagan's smiling side.

Looks as if Mr. Reagan is going to be "yessed" to high heaven by the "Christian" Right.

Oh, well. Better pragmatic than static, Mr. Falwell. Compromise is the name of the political game. Just be careful how liberal you become!

Directed by Rich Roberts, the show featured live singing, puppetry, dance and comedy.

GPW '81 coordinators Scott Correll and Cecil McLeod indicated that future fundraising events will be held to build support for this year's Gay and Lesbian pride celebration. Activities scheduled include a performance by Lesbian comic Robin Tyler, a Gay cruise aboard the Showboat, a block party and picnic, and Memphis' first annual Gay/Lesbian pride march and rally featuring activist Lea Hopkins.

GPW '81 is from June 19 until June 28 and will feature numerous other events not yet announced. For further information, call 452-0802.

COUNTERPOINT

continued from page 3

Sunday school teachers who are not really good on the issues...we're interested in people who can run the country."

Considering the many puffed up preachments they made during the 1980 campaign, the Moral Majority must have believed that even a Sunday school *pupil* of theirs was more qualified than any Democrat in office at the time.

Also...The Moral Majority is making no statement about the Reagans' re-introducing hard liquor into the White House, though some members have raised objections!

LOCAL

continued from page 5

Though approval for the Gay Student Union is still being awaited, they may be contacted through MSU-GSU, Student Organizations, Room 416, University Center, Memphis State University, Memphis, TN. The contact phone is 454-2093.

Gay Pride Benefit Raises Over \$500

A variety show on March 29 at the Pendulum netted over \$500 for Gay Pride Week '81, according to the GPW '81 Committee.

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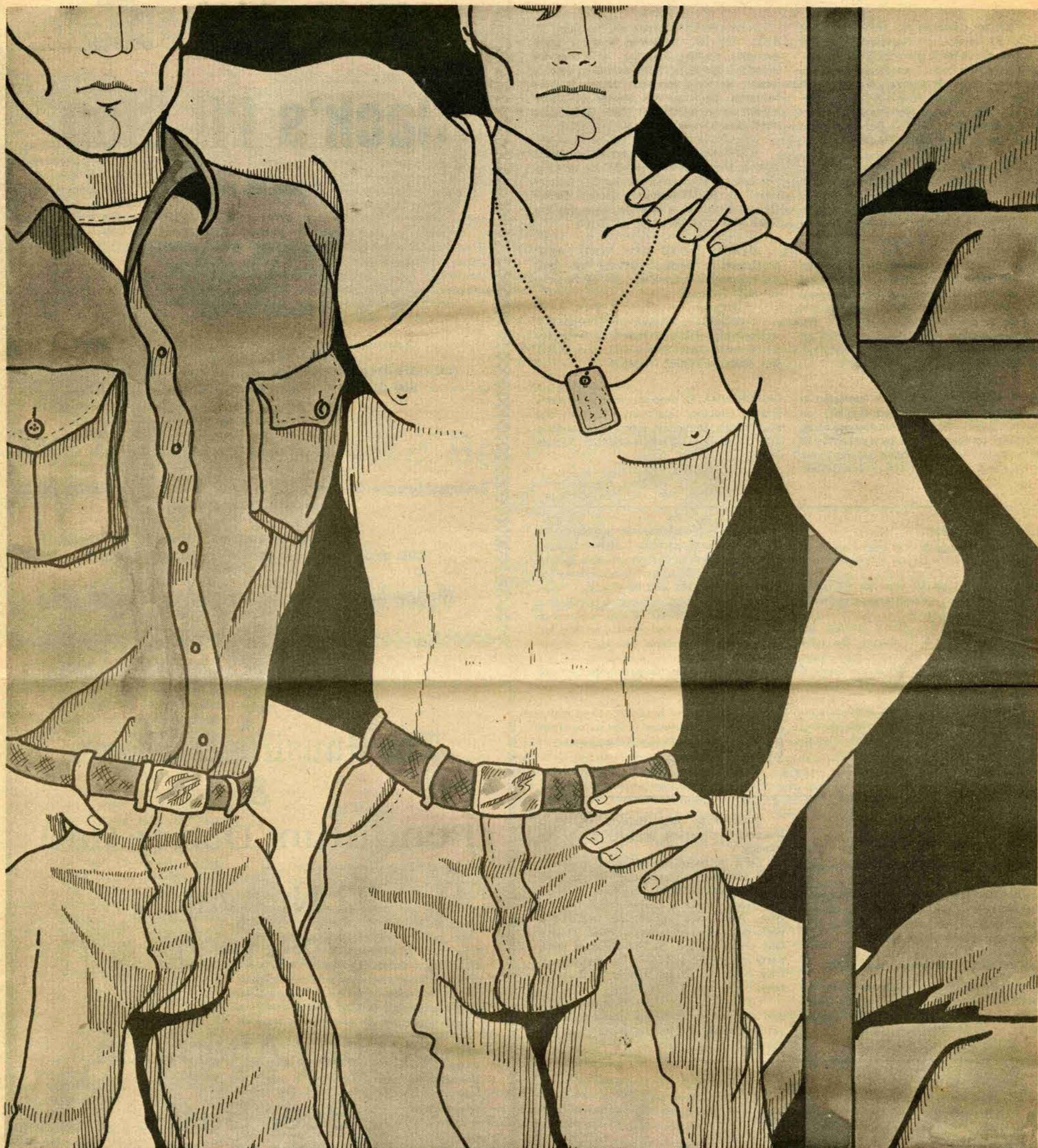
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