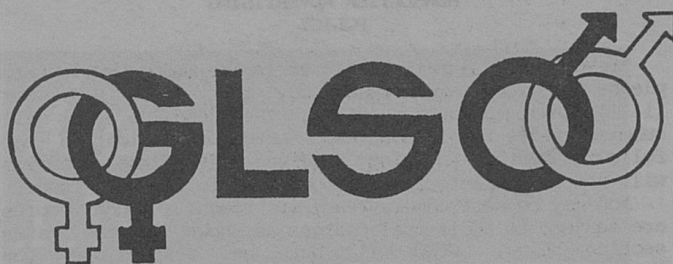


OCT 1986 NEWS



LEXINGTON GAY/LESBIAN SERVICES ORGANIZATION P.O. BOX 11471 LEXINGTON, KY 40575

INSIDE:



Cycle for Life

NEW YORK TO SAN FRANCISCO

CAMPING TRIP

EVENTS CALENDER



"The GLSO Board wishes you a *HAPPY HALLOWE'EN*"

NEWSLETTER ADVERTISING
POLICY

If you would like to advertise in the GLSO Newsletter, please send your camera-ready copy to: GLSO, P.O. Box 11471, Lexington, KY 40575. The deadline for all submissions is the 15th of each month for publication the following month. Anything received after the deadline will not be guaranteed to be published in the next issue.

Ads may be sent camera-ready or rough. Rough copies are subject to additional charges as shown in the rates section below. GLSO will not be responsible for typesetting errors in the ad after printing; advertisers are responsible for proofing the ads they submit for publication.

The Editor and the GLSO Board of Directors reserve the right to censor advertisements and other submissions which are deemed in poor taste and to edit due to space restrictions and/or grammatical errors. Erotica, fantasy, sexually-explicit materials, or material deemed in conflict with the purpose or policies of the Lexington Gay/Lesbian Services Organization will not be accepted for publication.

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each additional word)

Typesetting \$15.00
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GLSO Billboard.....	293-6734
GLSO Newsletter, General.....	259-3292
Advertising.....	278-0048
Dignity/Lexington.....	266-3759
Imperial Court of the Bluegrass Empire...	266-0882
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Community Health Trust.....	268-2329
Interweave/OVUUD.....	223-1448
Lexington-Fayette County Health Dept. AIDS Information.....	252-2371
Louisville Crisis Hotline.....	(502) 637-4342
Owensboro Gay Alliance.....	(502) 685-5246
Cincinnati Gay Switchboard.....	(513) 221-7800
National Gay Task Force Crisis Line and AIDS Crisis Line.....	(800) 221-7044



MEMBERSHIP APPLICATION

— Please put me/us on the GLSO mailing list, including a free subscription to the monthly GLSO Newsletter (delivered in an "unmarked" envelope).

— Enclosed is \$10.00 (or \$5.00 for students) for each membership in GLSO.

— Please let me/us how I/we can be more involved in GLSO or other gay/lesbian organizations by calling

_____ (phone)

— or writing to:

NAME(S) _____

Address _____

Apt. # _____

City _____

State _____

ZIP code _____

Mail to: GLSO, P.O. Box 11471, Lex., KY 40575



The GLSO Newsletter is published monthly by the Lexington Gay Services Organization, Inc. (d.b.a. Lexington Gay/Lesbian Services Organization), P.O. Box 11471, Lexington, Kentucky 40575. The GLSO is a registered non-profit organization the purpose of which is to provide educational, recreational, social, and referral services directly involving or relating to gay/lesbian people.

Views or opinions expressed in the articles, stories, letters, or advertisements are those of the authors and do not necessarily represent those of the GLSO Board of Directors nor the Newsletter staff. Publication of the name or photograph of any person, organization, or other entity in articles or advertising in the Newsletter is in no way indicative of the sexual orientation of such person, organization, or entity.

Submissions for the Newsletter are welcome. All submissions become the property of the the Lexington Gay Services Organization, Inc. (d.b.a. Lexington Gay/Lesbian Services Organization). All submissions must indicate the full name and address of the author, although no by-line will be published without the express, written permission of the author. Non-original material must indicate that the original author has given permission for use of the material. Anonymous submissions cannot be accepted. The editorial staff reserves the right to alter submissions (including advertisements) to meet publishing requirements.

Brett Johnson
GALLERY

144 Harrison Avenue Lexington, Kentucky 40507
(by appointment) 606-254-2207



RELOCATION SALE

SUNDAY, OCT. 26

2:00 till 5:00

25% to 75% off paintings, drawings, prints

Funny NOT!

As if we don't have enough problems dealing with the AIDS crisis, it is apparent that companies using this tragedy for capital gains may be on the rise.

Recently a Lavender Letter reader submitted to our office a cigarette lighter which she "borrowed" after a 19-year-old man showed it to her, laughingly. He thought it was funny. She did not. Neither do we. The inscription on the lighter read: "I've got AIDS and Herpes. Guess I'm just an incurable romantic."

Those of us working with PWA's and their families do not see the humor in this message. If you have seen one person die from AIDS, you can understand our position.

Lavender Letter and its staff are requesting a boycott against "Gas Lite" company, makers of this lighter, until this lighter is removed from the market. We highly urge all of our readers to write letters offering their thoughts on the matter to this company:

Gas Lite
Marlboro, TN 37130

—The Lavender Letter



P.S.: I Love You!

LET'S CAMP !

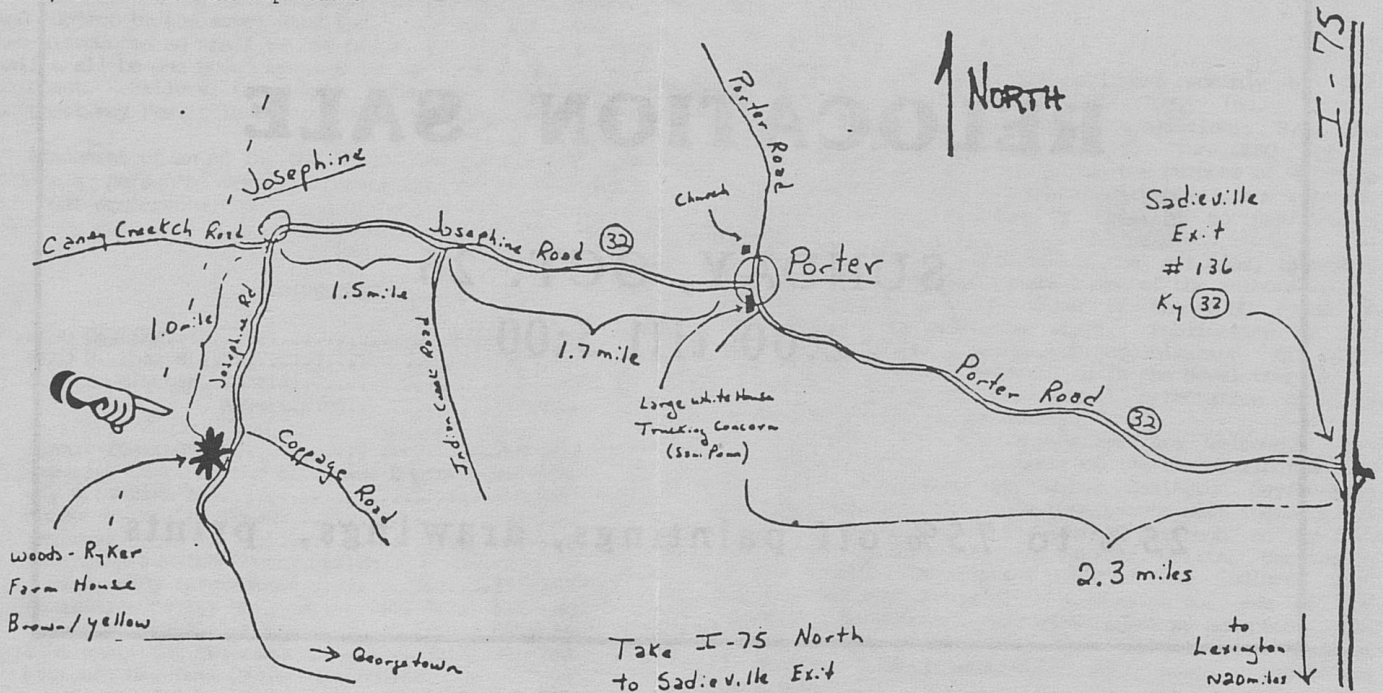
GLSO's sixth annual fall camping trip will be on Saturday and Sunday, October 11 and 12 at Eddie's farm in Sadieville, Kentucky. This is always one of the most popular events and usually draws people from both Lexington and Louisville, so don't miss this exciting weekend. Plan to arrive any time after 4:00pm. Bring your dinner and breakfast. This is primitive camping (no facilities), and you should be prepared for fall temperatures! Come out and share our bonfire and lots of good company! In case of rain, this trip will be held on October 18th. For more information, call Eddie at 259-0878. Directions: Take I-75 North to the Sadieville exit, then follow the map below.

Nazareth Home Accepts First AIDS Patient

During the first week in August, the Sisters of Nazareth nursing home accepted their first AIDS patient, a heterosexual woman from Kentucky.

At the request of Jack Kersey, local (Louisville) AIDS support groups had combined efforts in preparation for assisting the nursing home, covering a 24-hour period for one full week after the first AIDS patient was accepted. After putting their staff through intensive training in how to deal with AIDS patients, Nazareth Home thanked Mr. Kersey and the support groups for all of their efforts and support, and indicated that this week-long vigil would not be necessary. The staff felt they were prepared and adequately educated.

-- The Lavender Letter



Call to Action
for a new
March on Washington for Lesbian and Gay Rights

“Depriving individuals of the right to choose for themselves how to conduct their intimate relationships poses a far greater threat to the values most deeply rooted in our nation’s history than tolerance of nonconformity could ever do.” —U.S. Supreme Court Justice Harry Blackmun, dissenting from the Court’s 1986 ruling that upholds sodomy laws

WE OF AMERICA’S LESBIAN AND GAY COMMUNITIES urgently need to bring a message to this nation and its leaders—it is not we, but the threats to us, that endanger the entire nation and its values.

The agenda of our enemies is all too familiar. It’s an agenda of hatred, of fear, and of bigotry—against us, against freedom, and against love.

Lesbians and gay men are denied the right to make love, even in the privacy of our own homes. Lesbians must survive in a society that renders us invisible and which denies equitable compensation for a woman’s labor. We’re told we’re unfit to nurture our own children, or to adopt otherwise unwanted ones. Young lesbian and gay people are taunted and beaten, or rejected by their families. Many of us have been victims of violent attacks; some are even driven to suicide by a hostile and alienating society—all in the name of “morality.”

The AIDS crisis is manipulated to advance this agenda. The public is frightened by irresponsible voices in the media and by lack of accurate information from health officials. Politicians pander to misguided fears, disregarding the plain facts of both science and justice. The federal government plunders already-underfinanced social programs, pitting victim against victim, as it offers too little too late to combat AIDS. Meanwhile, though medical evidence continues to show that AIDS is not transmitted through casual contact, the Justice Department sanctions discrimination against people with AIDS and people with ARC.

The United States is in danger of becoming a place where everyone’s privacy and freedom yield before the prying eyes of a fearful, lunatic fringe. The “LaRouche Initiative” in California would, if not soundly defeated, set the stage for forced HTLV-III testing, identification cards and detention camps. The chill of a dreadful *deja vu* permeates the air as a community is scapegoated to divert the society from dealing with its real problems.

The escalating attacks on our community are part of a pattern of assaults on human rights. As the rights of lesbians and gays are threatened, racist attacks increase; the hard-won civil rights of People of Color are dismantled. The federal government gathers intelligence for the brutal regime in South Africa, and then claims to oppose apartheid. As lesbians and gay men are denied the right to make love, the right of women to control their own bodies is in jeopardy. As the centennial of the Statue of Liberty is celebrated, the right to live here—to migrate freely—is denied to both lesbians and gay men from abroad and to many others escaping oppressive living conditions, including Central American refugees fleeing wars promulgated by the U.S. government. A climate of spiraling militarism and violence leaves little room for spending on AIDS, or for a humane culture.

In 1969, the Stonewall Rebellion released the pent-up yearnings that had been stilled through eons of oppression. And today, after all the suffering and all the struggling, we issue this Call for a March on Washington as we proclaim to friend and foe alike, **FOR LOVE AND FOR LIFE, WE’RE NOT GOING BACK!**

Sidnie Abbott
Richard Adams
Rita Addressa
Virginia Apuzzo
Steven Ault
Sharon Ayling
Vic Basile
Dixie Bechlam
Leonard Bloom
Paul Boneberg
Hon. Harry Britt
Joe Browne
Charlotte Bunch
Lee Bush
Leslie Cagan
Hon. Karen Clark
Eleanor Cooper
Irving Cooperberg
Hon. Brian Coyle

James Credle
Maria Helena Dolan
Gary Dotterman
Peter Drago
Richard Dunne
Joe Fanning
John Ferra
Harvey Fierstein
Morris Floyd
Gil Gerald
Mitchell Halberstadt
Frances Hanckel
Jim Harlow
Harry Hay
Dr. Emery Hetrick
Marjorie J. Hill
Ray Hill
Bill Hirsch
Sarah Holmes

Brenda Howard
Louis Hughes
Andy Humm
Hon. Joyce Hunter
Franklin E. Kameny
Jim Kepner
Dave Kopay
Bill Lake
Jeffrey Levi
Hon. Jim Levin
Audre Lorde
A. Damien Martin
Susan McCreity
David McReynolds
Nicole Ramirez Murray
Hon. Pat Norman
Bill Olwell
John O’Brien
Dennis O’Mohundro

Rev. Troy D. Perry
Candida Scott Piel
Betty J. Powell
Imani Rashid
Darrell Yates-Rist
Eric Rosof
Gwendolyn Rogers
Igal Roodenko
David Rothenberg
Carmen Roundtree
Marc Rubin
Hon. Steve Schulte
Hon. David Scondras
Vivian Shapiro
Tom Stoddard
Tony Sullivan
Tim Sweeney
Howard Wallace

(Editor's Note: The following three-part article is presented to remind people of a very dark side of their heritage. In light of recent Supreme Court decisions and the growing strength of evangelical groups encouraging the imprisonment and subsequent extermination of homosexual AIDS victims, it is felt that a historical perspective on the persecution of our community is needed. As you read, we urge you to notice the similarities between the events of the past and the events of the present. Similar things could happen again. The essay is from the book The Gay Academic, Louis Crew, Editor, published by ETC Publications, Palm Springs, California, 92262 in 1978)

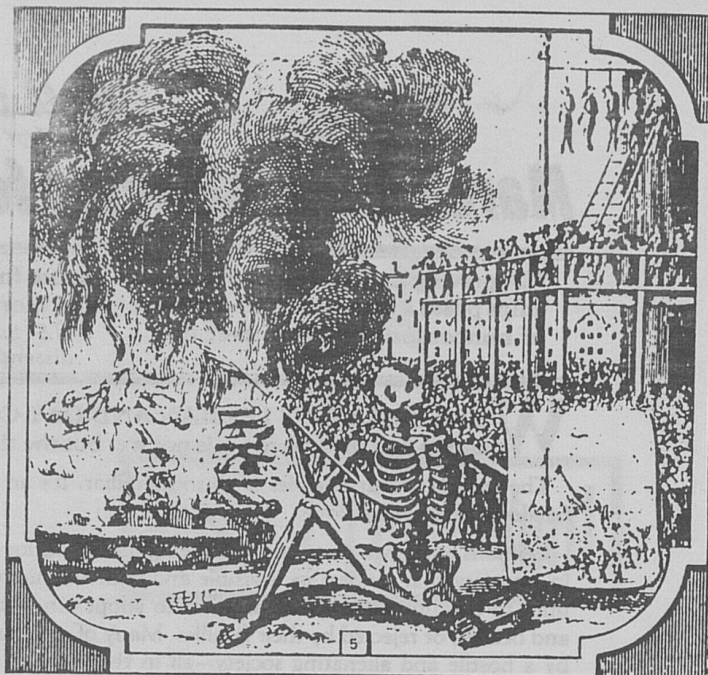
GAY GENOCIDE:
From Leviticus to Hitler
by
Louis Crompton

The expression "gay genocide" is not in very general use. It sounds dramatic, and I suppose I ought to justify it, so that I will not be accused of trying to exploit people's emotions in an illegitimate way. The 1953 edition of Webster's Collegiate Dictionary defines "genocide" as "the use of deliberate, systematic measures towards the extermination of a racial, political, or cultural group." Of course, genocide comes to mind when we think of the fate of Jews in Nazi Germany, of the American Indian, of Jesuits in England or Protestants at the St. Bartholomew massacre, or of the losing side in any class war. We have ample records of all these campaigns of extermination. Why, then, does the word "genocide strike the ear as novel, or even strained, when applied to homosexuality?

I would like to emphasize immediately that it is not because the facts do not justify the use of the term. The term "genocide" can be properly applied historically to society's treatment of gay people as to any of these other groups. For a remarkable length of time — not less than 1400 years — homosexual men and women in western society stood under a formal sentence of death, and were, in consequence, systematically killed or mutilated. But there has been no public account of this astonishing crime against humanity, all but unparalleled in its relentless use of sanctified legal traditions, and in its continuance century after century.

This is because there has been no "gay history" as there has been a history of the Jews, of the blacks, of the Indians, and of Christian sects. "Straight" historians have been inhibited from writing on the subject by the taboo which made it "unspeakable," "unmentionable," and "not fit to be named among Christian men." Gay historians, who might have had a greater incentive to record the martyrdom of their sisters and brothers, have been restrained by this convention, and something more: the fear of ceasing to be invisible. Suppose western civilization had killed off its Jews, declared Jewish people to be unmentionables, and discouraged any record from being kept of anti-Jewish pogroms. Suppose the reign of terror had been so complete that Jewish communities and cultures had vanished and no one dared publicly identify himself as Jewish or dared speak, without the most elaborate precautions, to someone he thought might belong to his minority. Suppose, in addition, that Christian scriptures contained an unequivocal law to the effect that all Jews must be killed as practitioners of "abominations." The histories of oppression that today contain chapters on the persecution of Protestants, Catholics, witches, and heretics would no doubt be silent about the Jews, just as they are now silent about homosexuals.

Can this chapter of gay history be written at all, given the centuries' old conspiracy of silence? I would like to suggest that it can.



5. and 6. The city square at Amsterdam where homosexuals are being burnt, hanged, drowned, and garrotted. The scroll unrolled by the figure of Death shows ships taking bodies to be thrown into the sea. The seated man holds the flaming sword of Divine Wrath.

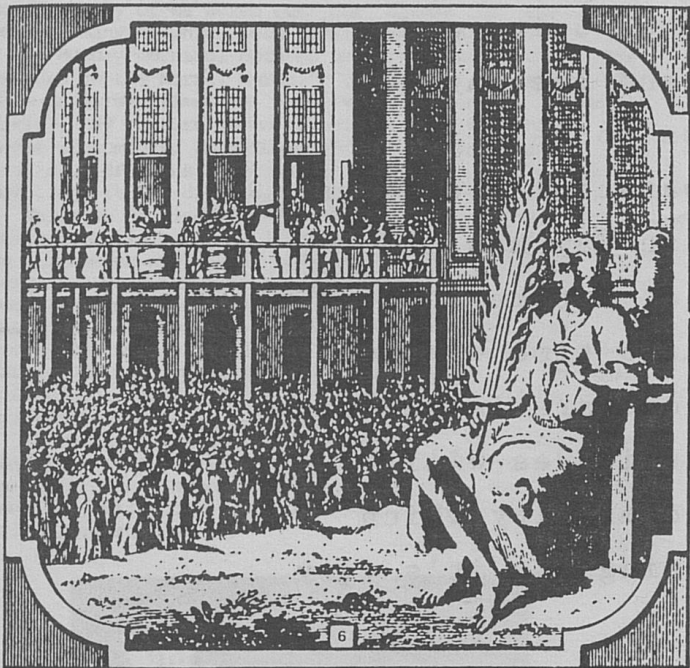
First, what have been the laws that have condemned homosexuals to death, and where did they come from? In western Europe, they first enter the statute books with the coming to power of Christianity in the fourth century A.D., and they appear to have been inspired by laws adopted by the Jews in Palestine almost a thousand years earlier, probably about 550 B.C. This millennium was, of course, the age in which the civilizations of ancient Greece and Rome reached their heights. It was also one in which homosexuality, in this classical culture, was tolerated and even honored. In ancient Greece, homosexual relations were respected above heterosexual ones: far from being decried, homosexuality was associated with patriotism, with military valor, with opposition of tyrants, and with love, beauty, wisdom, and virtue. It was one of the pieties of the tribe, like football in modern America. Though gay love was already amply celebrated in song and story, it rose to a special height of esteem in Athens in 514 B.C., where the lovers, Harmodius and Aristogiton, were "canonized" as martyrs in the struggle for democracy. Ironically, at almost the same moment in history, the author of the "Holiness Code" in the Book of Leviticus inscribed what was to prove the most fateful statement ever written anywhere on the subject of homosexuals. In a bare two dozen words, he wrote an edict that was to have an immense influence on western law-making in Christian times: "If a male also lie with mankind as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death." The punishment for such an act in Old Testament times was stoning to death. Here is how the Talmud describes the procedure:

The place of stoning was twice a man's height. One of the witnesses pushed him by the hips, so that he was overturned on his heart. He was then turned on his back. If that caused his death, he had fulfilled his duty. But if not, the second witness took the stone (i.e. a heavy stone that it took two men to lift) and threw it on his chest. If he died thereby, he had done his duty. But if not, he [the criminal] was stoned by all Israel, for it is written: the hand of the witnesses shall be first upon him to put him to death, and afterwards the hand of all the people.

Non-Jews convicted of homosexual offenses under Jewish jurisdiction were also liable to the death penalty.

This was a statutory policy of gay genocide and, following the adoption of Christianity as the official state religion of Rome, it became the legal policy of Christian Europe until the French Revolution, and of North and South America as long as they were under European control. Gay culture in Greece, which had celebrated gay love in a thousand poems, dramas, myths, biographies, and epics, vanished, and love between men or between women became what a sixteenth-century Scottish indictment called — "wyild, filthie, execrabil, detestabil, and unnaturall" — an occasion for the death penalty. The cultural shock in the Greek Mediterranean world must have been extreme when we realize that this violent turnabout took place only within the course of two or three generations.

Let me cite an instance. The first Roman imperial edict condemning gay men to "exquisite punishment" was issued in 342 A.D., five years after Constantine's baptism and death, in the name of his sons Constantius and Constans. This law reflected the vehement anti-homosexual policy of Paul and the Church Fathers. Then fifty years later, in 390 A.D., Theodosius, the first Christian emperor to decree the death penalty for heretics, passed a law condemning homosexuals to be burnt at the stake. In the same year, Theodosius' governor at Thessalonika in Greece arrested a popular charioteer for a minor homosexual offense and jailed him. The



Thessalonikans rioted and killed the governor. Theodosius, disguising his wrath, invited the citizens to games in the stadium, hid soldiers in the stands and massacred more than 7,000 of the spectators. For this deed, Theodosius later did penance in Milan Cathedral before St. Ambrose. But gay love was dead, and unrelenting hostility was the policy of Christian Europe from then on.

I have mentioned that Theodosius' edict of 390 condemned homosexuals to be burnt at the stake. This had been the traditional Roman punishment for arson, and was presumably used against homosexuals because of the legend of Sodom and Gomorrah. It was, of course, also the standard punishment for recalcitrant heretics. The so-called Etablissements of St. Louis, issued about 1270, prescribed that "if anyone be suspected of bougerie, he shall be taken to the Bishop, and if he is

proved guilty, he shall be burned." "Bougerie" or "buggery" at first meant heresy, then usury, and finally homosexuality. This law was in force in France until the end of the eighteenth century. Justinian's famous edict of 538, which, on the analogy of the Sodom story, blamed homosexuals for the plagues (sound familiar ... nothing really changes, does it? — Ed.), famines, and earthquakes that had recently beset the Byzantine empire, seems, according to the accounts in Procopius and Theophanes, to have been part of a systematic campaign of terrorism unleashed against homosexuals by the Emperor. Because of the prestige of Justinian's famous code, it also had a great influence on later legislation. The earliest English legal treatise that touches on the subject (a work called "Fleta," written about 1300) prescribes an unorthodox penalty: "Those who have connexion with Jews and Jewesses or are guilty of bestiality or sodomy shall be buried alive in the ground." A marginal note in another English treatise of about the same date indicates the role the clergy were to play in identifying gay people for punishment — "The inquirers of Holy Church shall make their inquests of sorcerers, sodomites, renegates, and misbelievers; and if they find any such, they shall deliver him to the king's court to be put to death" — in this case, by fire. The religious nature of these ordinances is clear enough.

But even after Parliament passed a civil statute in 1533 making gay love a felony with hanging as its penalty, commentators like Coke and Blackstone always stressed the religious origin of the law. Coke's Institutes tell us the traditional English indictment was "grounded upon the word of God," and Blackstone, in his Commentaries of 1769, says this crime is one which "The voice of nature and of reason, and the express law of God, determine to be capital. Of which we have a single instance ... by the destruction of two cities by fire from heaven."

On the continent, Spanish law had originally condemned homosexuals to castration and stoning to death. Ferdinand and Isabella, orthodox in all things, changed the penalty to burning. A generation later, Ferdinand's grandson, Charles V, then Holy Roman Emperor, set forth in his Constitutions of 1532 an order that also explicitly condemned not only male homosexuals, but also lesbians to the flames: "If a man commit unchastity with a beast or a man, or a woman with a woman, they have forfeited their lives and shall be condemned to death by fire in the usual fashion." According to an eighteenth-century French legal encyclopedia, "The Swiss exercise extraordinary rigors against men guilty of this crime. They cut off one limb after another in the course of several days — first an arm, then a thigh; when the body is a lifeless trunk, it is thrown on the fire." These genocidal laws remained in the criminal codes in France till 1791, in England till 1861, and in Scotland as late as 1889.

(Next month: We continue with gay genocide in the United States and the world up to the Nazi atrocities. In October, we will discuss the Nazi reign of terror and, in November, we will discuss recent events as portents of things to come.)



THIS ADVERTISEMENT HAS BEEN PLACED BY
CONCERNED MEMBERS OF LEXINGTON'S
GAY AND LESBIAN COMMUNITY.

We feel that the recent enactment of a dress code by Brezing's is counter-productive to the needs of unity and support within the gay and lesbian community. Such a dress code is a clear reflection of separatist attitudes which serve only to drive gay men and lesbians further apart at a time we need each other the most. At a time when our rights to live and to love are in jeopardy as never before, such attitudes will serve only to weaken a community which is quite literally fighting for it's very life.

(this advertisement does not necessarily reflect the opinions of G.L.S.O., or of it's board members)

What we did on our Summer Vacation ...

by Steve & Craig

Labor Day weekend was a very special one for us this year. Not only was it our first long weekend away together, but we spent it in a wonderful way. We went to the annual Labor Day Gay Men's Retreat at the Camp Rowe Unitarian Universalist Conference Center.

Located in the serene, beautiful Berkshire Mountains of western Massachusetts, the retreat proved to be one of the most moving experiences either of us have ever encountered.

Fifty-five gay men, of various ages, participated in the weekend, both in large and small weekend activities.

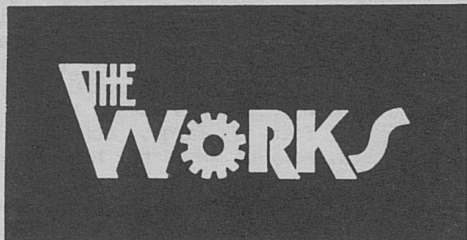
On Friday evening, the men were divided into small groups of eight. In these groups, feelings of anxiety, fear, and joy, along with other "held in" and "pent-up" emotions were freely expressed and shared throughout the weekend. It is our common feeling that these interpersonal activities are among our greatest memories of the weekend.

Most of Saturday and Sunday were involved in a "healing process," with the entire group participating. On Saturday, the process itself involved an initiation, a meditation, a feast, visits to the Houses of Comedy and Tragedy, and ended with a hand-holding walk through the forest after dark and a campfire ceremony. Then, on Sunday, many of us acted out our dreams of the night before, many of which were remarkably related.

By Monday morning, both of us were really dreading the "Return to the Normal World." For us, this weekend had been the first time we had ever experienced a true, living, gay culture (even if only for a weekend). The sense of comfort, of release and, most importantly, of healing, drew us incredibly close to all of these men...and it was difficult to leave them all behind.

While we did learn a lot about ourselves emotionally and personally, we also learned about gay life elsewhere. We discovered what seems obvious in retrospect. We are part of a very fragmented community and are missing so much that we could so easily enjoy just by being more united as a group. In addition, we discovered just how deeply the fear of AIDS is tearing apart the tenuous fabric of gay community in areas where it is more widespread. Nearly everyone at the retreat have lost friends to it.

In closing, we wish to emphasize that we cannot let this fear rule our lives. The whole "healing process" we went through showed us that the only way the gay community will survive is by relying on the bonds of friendship and caring.



The staff of the GLSO Newsletter would like to congratulate **The Works**, Indiana's newsmagazine for gay women and men on their FIFTH ANNIVERSARY. This publication, a member of the Gay and Lesbian Press Association, has become a major publication in the Ohio Valley area, with distribution points all over Indiana, Illinois, Ohio and, of course, Kentucky. They have consistently kept readers abreast of issues of concern to gay men and women, and we would like to wish them continued success in the future.



Why?

don't you join **GLSO**?

GLSO Board Report

The Board of Directors of Lexington's Gay/Lesbian Services Organization have announced that a voting position on the Board will open on October 1st. David N., the outgoing member, informed the Board last month that, due to other commitments, he didn't feel he would be able to fulfill the duties of the position and that he wished to make it available to others. The Board also wishes David well in his new endeavours.

Any person who is interested in serving the gay and lesbian community in central Kentucky is encouraged to send a letter of interest to: Board of Directors, **GLSO**, P.O. Box 11471, Lexington, KY, 40575; or deliver it personally to any member of the Board. The deadline for letters is October 21st.

The Board also announced that it is surrendering the lease to its office at 431 S. Broadway. This is an economic move due to a lack of financial support by the community. Although several organizations utilized the office space, it was felt that the primary financial attention of **GLSO** should be focussed on our **GAYLINE**, Speaker's Bureau, and newsletter, as well as several support services not requiring a permanent office.

The Board has accepted a request made by the Gay Pride Week Association to assume the functions of that group and administer the funds for purposes consistent with the purpose of the GPWA, i.e. Gay Pride Week 1987. The Board decided to operate the group semi-autonomously, much in the same way the Parenting Support Group is operated. Anyone wishing to help plan the Pride events for 1987 is encouraged to contact Steve A. or Karen M. (259-3292). Chairpersonship of the group carries with it a non-voting position on the **GLSO** Board of Directors.

Finally, the Board would like to issue the following statement:

We would like to express our concerns about recent incidents locally and reaffirm the **GLSO** Board's strong opposition to discrimination and separation, of any kind, within the gay and lesbian community. We believe that hostility, and violence have no place in our community and are unacceptable, whether directed at us from without or from within. We would like to make a plea for understanding in the gay and lesbian community, and we urge gay and lesbian people to join us to build cooperation and harmony amongst ourselves, thereby avoiding strife and in-fighting.

In an effort to encourage our readers to speak out to public officials on issues of interest to gays and lesbians, we would like to begin the following (hopefully) regular feature:

LET'S WRITE TO...

Paul G. Kirk

the Chairman of the Democratic National Committee, to let him know the importance of the Democratic Party's positions on civil rights for our favorite invisible minority, ourselves. Our favorite evangelists, especially the one who believes he can stop hurricanes, have exhorted their mindless followers to write to Mr. Kirk and let him know that the Democratic Party shouldn't support morally degenerate perverts like us. Let's show Mr. Kirk that you can be a gay person and still care about your country. His address is:

Paul G. Kirk, Jr.
Chairman
Democratic National Committee
20 Ivy Street, S.E.
Washington, DC 20003

Remember...

it's no longer a TREAT
to TRICK !!!



Help Us Help Others!!!



Lexington, KY

Name of Member
 Voting Friend Expires _____

President

Secretary

Lexington Gay/Lesbian Services Organization

\$10.00 Annual Membership Fee

Possession of this card does not denote sexual orientation.

★★★ GET YOURS TODAY! ★★★

GAYS IN CONGRESS?

The current U.S. Congress numbers 535 members, with 510 males and 25 females. Have you ever wondered how many of the men are gays and how many of the women are lesbians?

Recently, those questions came strongly to mind as we pored over a new book, The Gentleman from Maryland: The Conscience of a Gay Conservative, by Robert Bauman. It is one of the most truthful confessions yet written dealing with the homosexual side of the nation's capital—a sleazy, sordid side relatively few voters know anything about.

In 1980, Bauman writes, he was one of 10 members of Congress investigated by the FBI and the Washington, D.C., police for importuning young men for sexual purposes. A Republican ideologue despised by the Carter Administration, a former page boy in the House of Representatives who had served almost 10 years as a staff member and almost eight years as a Congressman representing Maryland's first district, Bauman was accused of habitually cruising gay bars, in one of which he reportedly solicited sexual favors from a 16-year-old nude male dancer. He pleaded not guilty to violating Section 22-2701 of the District of Columbia code and was let off with six month's probation. His political career and his marriage of 21 years, however, were ruined. A self-admitted homosexual who works today as a lawyer for a tax-exempt foundation and a few other understanding clients, Bauman, 49, reports that the gay scene in Washington is similar to that in other large cities "with the exception of the openly hospitable attitudes displayed by the mayor and city government." He adds, "Perhaps exceeded only by San Francisco, the policy of Washington's mayor, Marion Barry, is to support gays, who form a large, cohesive block of Democratic Party voters, many of whom he has appointed to municipal office."

In a phone conversation with this reporter, Bauman was quick to point out that homosexuality knows no politics. "Washington's closets are filled with gay Republicans," he said, "who serve in high Reagan Administration posts, some in the White House, others in leading government agencies. Many are well known and protected by the police and the press. Some are the really big names of our time. Homosexuals are not limited by party affiliation." When we asked Bauman to "guesstimate" how many gays and lesbians there are in the 99th Congress, he replied, "Ten gays and one lesbian."

He should know.

--by Lloyd Shearer, in Parade's
Special Intelligence Report

Bits'N Pieces



A Call for Writings: Lesbian Coupling

Lynn Scott and Pam White are seeking essays for an anthology relating to Lesbian's coupling experience. They ask that the writings express the important aspects of the love relationship. If you, or someone you know, would be interested in submitting some input for this important work, send a self-addressed-stamped-envelope for more information on the project to: Lynn Scott and Pam White, Box 56, Miller's Falls, MA, 01349.



In an unexpected reversal on June 27th, British Customs dropped all obscenity charges against London's Gays the Word bookstore. One of the store's directors expressed joy at the decision, "After 2 1/2 years of having our lives totally taken over by this, we can now get on with the real job of running the shop." Customs had brought the charges after an April, 1984 raid in which all of the store's American-published books were seized as obscene by virtue of being imported books describing homosexuality.

--The Advocate



Two girls who won a court battle to attend their high school prom together enjoyed the big event after overcoming a last-minute problem: they forgot to bring their ticket. "I can't believe I forgot the prom bid," said a distressed Stephanie Salgado, 17, realizing she was armed with a court order, but no ticket to the event. School officials, however, admitted Stephanie and her friend, 18-year-old Marie Hawkins, without it. Stephanie wore a black and white gown, and Marie, a tuxedo with blue bow tie.

--The Newsletter



On July 10, a Superior Court judge ruled that the Magic Mountain amusement park in Los Angeles County had illegally discriminated against homosexuals when it had denied a lesbian's request in May 1985 to rent the park for lesbian and gay "pride night". The park officials claimed they refused the request because they thought that their staff, fearing AIDS, would refuse to work. The lesbian, Valerie Heekin, said she will now proceed with plans for the party.

--San Francisco Chronicle



Branching Out Productions has announced that an all-star night of entertainment on November 22nd at 8pm at the Arlington Theatre, 1025 N. Arlington Avenue, Indianapolis, Indiana. Appearing then will be Kate Clinton (a stand-up comedian), Bishop & Riley (a blues-rock-contemporary folk duo), and Jasmine (a pop-jazz-blues & boogie-woogie ensemble). Tickets are \$12.50 in advance. For further information, call Denise Sierp at (317)637-2906.



Gay Men are More Likely to have Gay Brothers

A study of gay men published in the Archives of General Psychiatry found that gay men were four times more likely to have gay brothers than heterosexual men. These findings lend credence to the long-held theory/hope that homosexuality is caused by genetic, biological, and environmental factors, or a combination of all three, as suggested by Dr. Richard C. Pillard of the prestigious Boston University Medical School. "Whatever the causes, we now know (that) it runs in families and appears early in life," Pillard said. "It is not caused by later situations, like being seduced as a teen-ager."

This report has raised mixed feelings among the gay community. Some feel (undeniably) that it would help the cause of gay rights if it is proven that homosexuality is caused by factors beyond one's control. Others feel that the search for a cause implies a search for a "cure"; the majority of people searching for a cause are heterosexual and "being gay is being me, thank you...I don't care why I'm gay. It took me long enough to accept the idea that I was gay. I'm certainly not going to worry about it now."

Trivial Pursuit is OUT!!! Gay Monopoly is OUT!!! Now comes D.Y.K.E, or "Do You Know Enough?" The game has 3,000 questions covering six categories: Potluck, Our Story, Arts, Music & Entertainment, Fun & Games, and Earth Sciences.

For more information, write to: LipService, Inc., P.O. Box 63362, St. Louis, MO 63163.

The FIRST person to bring this game to GLSO's Cards N' Games will win a free, all-expense paid trip with Aunt Mary.

ACT ON AIDS

Enclosed is my contribution to the AIDS Campaign Trust—the political action committee that will have a direct impact on congressional funding of AIDS research and treatment.

\$25 \$50 \$75 \$100 \$250 Other _____

The Human Rights Campaign Fund
P.O. Box 1396
Washington, DC 20013

OCT 1986

OCTOBER 1986

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EVENTS CALENDER

PLEASE NOTE: There will be no Lesbian Potluck nor Pride Week meeting this month.

- WED 1 **GAYLINE**, 231-0335, 8pm - 11pm
- THU 2 **GAYLINE**, 231-0335, 8pm - 11pm
- FRI 3 **INTERWEAVE** Retreat begins, **GAYLINE**, 231-0335, 8pm - 11pm; **Cards & Games**, GLSO office, 431 S. Broadway, Suite 322
- MON 6 **GLSO MEETING**, Board Report - 8pm, Forum - 8:30pm (Topic: "Self-Love: It's Role in our Community")
- TUE 7 **DIGNITY** Liturgy, 7:30pm, Newman Center, 320 Rose Lane (call Keith at 273-8056 for more information); **Rainbow League**, 9pm, Joyland Bowling Lanes
- WED 8 **GAYLINE**, 231-0335, 8pm - 11pm; **GLSO Speaker's Bureau**, 6:30pm, GLSO office, 431 S. Broadway, Suite 322
- THU 9 **GAYLINE**, 231-0335, 8pm - 11pm; **DIGNITY Rap Session**, 7:30pm, (call 273-7870 or 273-8056 for more information)
- FRI 10 **GAYLINE**, 231-0335, 8pm - 11pm; **Cards & Games**, 7pm, GLSO office, 431 S. Broadway, Suite 322
- SUN 12 **GLSO Potluck**, (call Barry at 268-3935 for more information)
- MON 13 **Feminist Alliance** meeting, 8pm, Rm. 119, UK Student Center, (call Shirley at 273-7870 for more information)
- TUE 14 **Rainbow League**, 9pm, Joyland Bowling Lanes
- WED 15 **GAYLINE**, 231-0335, 8pm - 11pm; **Gay Parenting Support Group**, 7pm, GLSO office, 431 S. Broadway, Suite 322
- THU 16 **GAYLINE**, 231-0335, 8pm - 11pm
- FRI 17 **GAYLINE**, 231-0335, 8pm - 11pm; **Cards & Games**, 7pm, GLSO office, 431 S. Broadway, Suite 322
- TUE 21 **Rainbow League**, 9pm, Joyland Bowling Lanes
- WED 22 **GAYLINE**, 231-0335, 8pm - 11pm
- THU 23 **GAYLINE**, 231-0335, 8pm - 11pm
- FRI 24 **GAYLINE**, 231-0335, 8pm - 11pm; **Cards & Games**, 7pm, GLSO office, 431 S. Broadway, Suite 322
- SUN 26 **INTERWEAVE** Meeting, 12:30pm, Unitarian Universalist Church, Clays Mill Road; **GAYLINE Meeting**, 2pm, GLSO office, 431 S. Broadway, Suite 322
- MON 27 **GLSO Board Meeting**, 6:30pm, GLSO office, 431 S. Broadway, Suite 322
- TUE 28 **DIGNITY Meeting**, *** ELECTIONS ***, 7:30pm, Newman Center, 320 Rose Lane, (call Keith at 273-8056 for more information); **Rainbow League**, 9pm, Joyland Bowling Lanes

WED 29 **GAYLINE**, 231-0335, 8pm - 11pm

THU 30 **GAYLINE**, 231-0335, 8pm - 11pm

FRI 31 **GAYLINE**, 231-0335, 8pm - 11pm; **Cards & Games**, 7pm, GLSO office, 431 S. Broadway, Suite 322

GWM, lt. brown hair, blue eyes, 5'9", 150 lbs; have been told very attractive. Looking for a Bi/GWM -- must be masculine -- between 20-35 to develop friendship. I'm the kind who needs someone who will care for me as a friend and respect me as a person over all. Send letters to: D. Turner, RR 6, Owenton, KY, 40359. Please send a photo -- I'll answer all letters and return a photo.

FOR SALE: 8mm & Super 8mm projector and screen and several gay videos. Will ship UPS. For information write, Hugh Hampton, Rt. 61, Box 90, Turkey Creek, Kentucky, 41570.

Responsible, GWM, 21-40, needed to share a furnished, 2-BDRM house with own private bath, on the east side of Lex. Fenced backyard with lots of privacy. Must like small dogs. \$300 monthly, personal phone calls extra. Call Dan, days 8am - 5pm. Deposit required.

ASKAUNTMARY

Dear Aunt Mary,

Well, it happened again. I fell in love Saturday night with a guy I met at a bar. We spent the night together, and I saw him twice during the following week. everything was going fine, but he never called the next weekend. I tried to reach him, but got no answer. that Saturday night, I saw him at the same bar with someone else. He acted very cool towards me. Why do I keep falling in love with jerks? This is the third time in three months! - Disappointed

Dear Disappointed:

You weren't in love, dear, you were most definitely in lust. Love happens on Mondays and Tuesdays, lust on Fridays and Saturdays. Nothing happens on Sundays, Wednesdays, and Thursdays. You'll know there is at least the possibility of it turning into love when you wake up and actually know the person you've slept with. Until then, don't call them jerks. They are probably saying the same thing about you. - Aunt Mary