

NOV 1986 NEWS



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

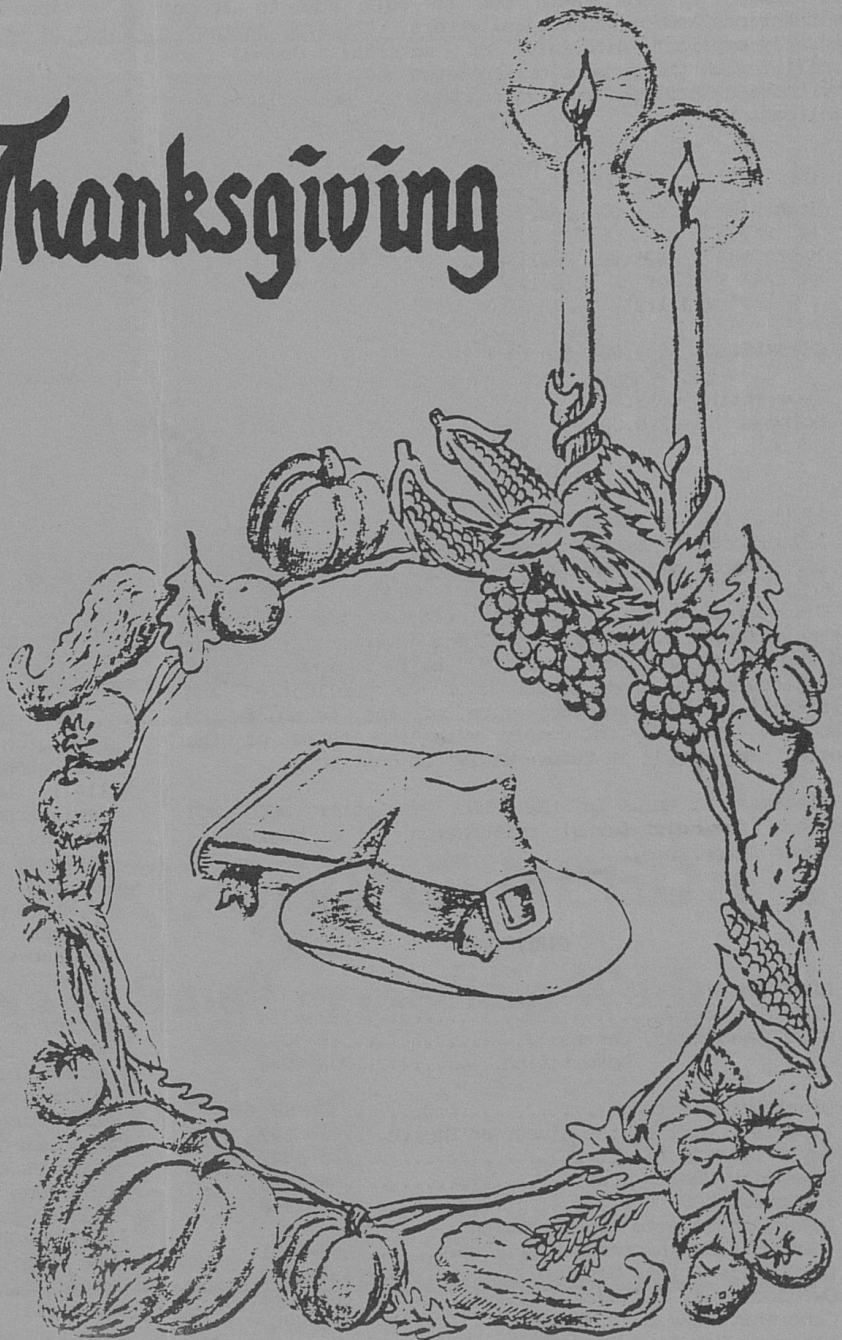
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Update

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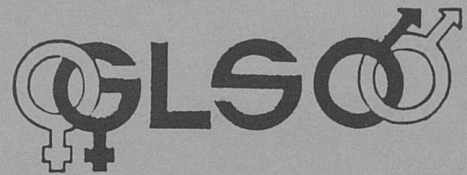
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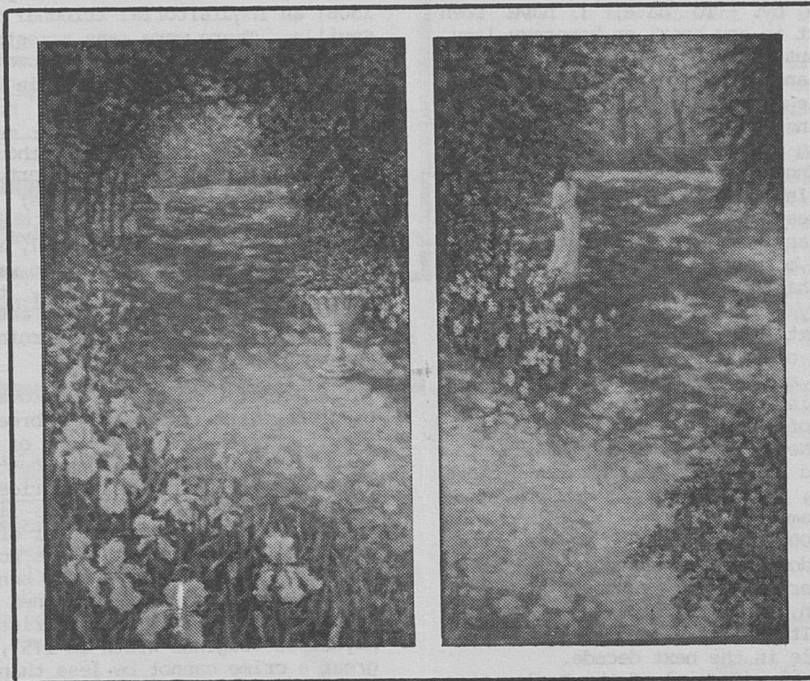
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(Editor's Note: The following is the second of a three-part series that is being presented to remind our community of the darker side of our heritage. It has been said that "history repeats itself." We can think of no other minority whose "low profile" and "division amongst itself" makes it most susceptible to a repetition of the historical events and attitudes herein chronicled.)

GAY GENOCIDE:

From Leviticus to Hitler

by

Louis Crompton

(part 2 of 3)

What of the United States? To what extent were gay people subject to the death penalty in the American colonies? Copies of early American colonial codes are obscure and hard to come by. To date, I have seen nothing about this subject in any book on homosexuality. In 1641, however, Massachusetts Bay colony promulgated its famous "Body of Laws and Liberties," the prototype for much later Puritan legislation. Among the twelve capital crimes -- which include idolatry, witchcraft, and blasphemy -- is lovemaking between men. The language, however, is not that of English law, that is, of Henry VIII's statute of 1533. Instead, the Puritans go "back to the Bible" with a vengeance, and actually legislate Leviticus verbatim: "If any man lyeth with mankinde, as he lyeth with a woeman, both of them have committed abomination, they oth shall surely be put to death" (Ed. note: Wouldn't Jerry and Pat and Jimmy just loooove to do that?!?) So, with language 2200 years old, America's first settlers condemned their gay sons to death and, in the case of a 1656 New Haven statute, their lesbian daughters. This Old Testament formula was adopted by the colonies of Massachusetts, Connecticut, New Hampshire, New York, New Jersey, and Pennsylvania. Only the Quakers revolted and showed a momentary flash of Christianity. In 1682, William Penn's reform code reduced the penalty for same-sex relations to six-months imprisonment. But, in 1700, Pennsylvania re-introduced capital punishment for sodomy in the case of blacks and, eighteen years later, under English pressure, for all men. After the Revolution, Pennsylvania led the way in abolishing the death penalty in 1786 and other states began to follow its example in the next decade.

On the occasion of the Bicentennial of the Declaration of Independence, most Americans were acutely conscious of the fact that the right to "liberty and the pursuit of happiness" did not extend to black slaves in 1776. But, how many people are aware that, two hundred years ago, the law in all the American colonies denied the homosexual an even more basic right, the right to life itself?

This should be ample to suggest the reign of terror gay people faced in Europe and America for almost a millenium and a half (Ed. - that's 1500 years). The consequent demoralization, the isolation, the lack of community and common culture can be imagined: we are only beginning to overcome these effects now (Ed. - and the hysteria over AIDS, without proper education, can set us back hundreds of years). Officially, all Christian states were genocidal. In theory, at least, the status of a homosexual was even worse than that of a Jew or heretic. Not all Christian countries condemned Jews to death or exile, and a convicted heretic could escape the flames by recanting.

But, were gay people actually sentenced to death and killed under these laws? The standard work on the history of such legislation is Derrick Bailey's **Homosexuality and the Western Christian Tradition**. In this book, published in 1955, Bailey notes the severity of the laws passed under Christian influence, but he

suggests that they were merely moral in intention and rarely applied in their full rigor. In the one hundred and eighty pages of his erudite study, Bailey does not mention one execution. Clearly, Bailey, who writes as an Anglican theologian, wants to think well of the Church, and wants to soften the reaction that any reader, straight or gay, might have to the harshness of traditional Christian legislation. For many years, lulled by Bailey's optimism, I imagined he was right. I was first jolted out of my complacency by Thomas Szasz's reference to Henry Charles Lea's treatment of the subject in his History of the Inquisition of Spain. Lea's monumental work turned out to have what no other standard history known to me contains -- a factual account of actual judicial treatment of homosexuals during a 300-year period in a major European country. According to Lea, Pope Nicholas V empowered the Inquisition in Spain to deal with homosexuality as early as 1451. In 1506, an Inquisitorial tribunal held an investigation in Seville. There were many arrests and many fugitives and, in the end, twelve men were convicted and burned. In 1519, (the) plague broke out in Valencia. A friar blamed it on God's wrath against homosexuals (Ed.: sound familiar?). A mob seized four men, who were tried and burned; a fifth was burned without any formalities. In 1562, Pope Pius IV gave the Portuguese Inquisition power to act in homosexual cases; at first, only under municipal procedures; later, under the "process for heresy." In Catalonia in 1597, about a quarter of the cases tried by the Inquisition were for sodomy. In the period (from) 1598 to 1602, twenty-seven homosexuals suffered in "autos de fe" -- "acts of faith." In all, Lea lists several dozen burnings and more than one hundred other cases.

Information about France proved more difficult to come by since there is a complete break in the French legal tradition with the appearance of the Napoleonic Code, and later legal histories consequently ignore the matter. However, the Traite de la justice criminelle of Daniel Jousse, published in 1771, lists nine executions, including the case of a Rector of the University of Paris who was hanged in front of the Louvre in 1584. Others were burned alive; the common sentence was to be "brule vif avec son proces" -- "burned alive with his trial record." Another French jurist of the same period, Muyart de Vouglans wrote in 1757, "the penalty for so great a crime cannot be less than death. The terrible vengeance which divine justice exacted of the impious cities where this crime was common is enough to show that one cannot punish it with penalties too rigorous. This penalty is set forth expressly in the 20th chapter of Leviticus in these terms: 'If a man lieth with a man, etc.'" Muyart calls it a "shame for our century" that two men had been burned in Paris in 1750 -- the "shame" being, not the burning, but that homosexuals still existed to merit this fate. Here, I might mention that both Jousse and Muyart state emphatically that women who have relations with women are also liable to the death penalty. One modern French writer mentions an account, by the Renaissance jurist Farinacci, of the execution of a number of women in Rome and Montaigne gives an account of the hanging of a lesbian in 1580.

In one country at least, systematic executions of gay men actually continued into the nineteenth century, and are recorded in government statistical tables. This was England. There are several famous instances of the death penalty being inflicted in England in the seventeenth century. The most amazing document is a pamphlet on the last days of an Anglican bishop who was hanged in the streets of Dublin in 1641. How many men died in the eighteenth century I do not know, though I am aware of at least half a dozen cases. But there is a shocking record, contained in the annual Parliamentary tables on Criminal Offenders of more than fifty hangings from 1806

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After the war, survivors of Hitler's concentration camps were, in the main, treated generously by the West German government in the matter of reparations, which amounted to over fifteen billion dollars. Homosexuals, however, were told they were ineligible for compensation since they were technically "criminals." (The Nazi laws were not repealed in West Germany until the Social Democratic Party came to power in 1968.) Most of those who survived kept their experiences secret for fear of further discrimination.

The irony of this situation hardly needs pointing up. It is overwhelming. For fourteen centuries, western civilization, acting in the name of religion and morality, perpetrated a monstrous crime against its homosexual minority. It was, in effect, the perfect crime. Death warrants were, so to speak, issued with God's signature attached to them, torture was freely employed to obtain confessions, the victims were labelled "unspeakables" and "unmentionables" and their sufferings were a subject about which silence was rigorously prescribed. Friends, lovers, and relatives who had some insight into these situations were intimidated by what may be called, without exaggeration, an unrelenting reign of terror.

Religion and morality are institutions that have commanded the respect of the world in a way that Hitler has not. Yet Hitler only put into practice what "respectable" Christian society had preached for a thousand years. That the survivors of his campaign of torture and extermination should, by and large, be as silent about their ordeals as the men of the sixth or eighteenth centuries, dramatizes more poignantly the dilemma of the homosexual than any other fact I can think of.

(Ed.: This is the end of Louis Crompton's essay. Next month, we shall examine its relevance to the status of gay and lesbian people in today's society.)

Well, folks, six weeks into the season and the standings in the Rainbow Bowling League are beginning to reflect several closely-fought battles for position. The first- and second-place teams, Spare Me & Alley Cats, have each won 17 out of 24 games (for a 70% win average...not bad!). Spare Me does lead Alley Cats in the total number of pins knocked/lucked/wished/prayed down...is anyone surprised? They (Bill, Shelby, and David) have usually been the leaders over the past couple of seasons. The third-, fourth-, and fifth-place teams (Gutter Snipes, Dave's Dandies, and Who Cares?) have won 13, 12, and 11 games respectively. There's lots of room for position changes there. Reds and Simply Lanander are in sixth- and seventh- places, with 10 games won each. Finally, in the basement (or below it, huh?), is Goody Two Shoes (with 6 games won) whose name implies their attitude more than their abilities.

Individually, we notice that eight people (Howard, Tim, Bill L., Shelby, Dan, Jim, Steve, and Bill Mc.) have already bowled one 200+ games and (again, no surprise) David has bowled three 200+ games. (What? No 300 games? tch, tch, tch...) Now, David, Dan, the Bills, and Howard hold the season honors for scratch series (scratch means that no handicap is added...not an indication of an embarrassing rash) for the males. Now, isn't that sexist? The biological males are separated from the biological females in the Honors tallies. Well, Dottie, April, Judy, Melissa, and Teri are the high scratch series honor holders (no pun intended). Finally, David, Shelby, Bill L., Chuck, and Howard lead the males in averages and Dottie, Judy, April, Melissa, and Teri lead the females in averages. Congrats to all these fun, festive people and best wishes for the future.

(By the way, look out for a very cold winter this year...Chuck is bowling on a team by the name of 'Who Cares?' and that means that you-know-where has frozen over!!!)



AIDS

NATIONAL AIDS
NETWORK

729 Eighth Street S.E.
Washington, D.C. 20003

AREA Update

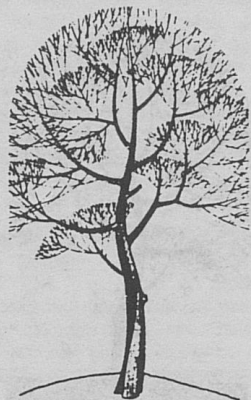
At press time, Brent Nicholson Earle had arrived in Billings, Montana, having completed about a third of his 10,000 mile run around the perimeter of the United States for the American Run for the End of AIDS. After arriving in Billings, Brent took a brief "vacation" to fly to San Francisco to participate in the Gay Games II, in—what else?—the marathon event.

"We're picking up speed," says AREA coordinator Bill Konkoy, who told the

Monitor that Brent's arrival in each city is now being heralded by radio public service announcements featuring the comedy duo of Jerry Stiller and Anne Meara.

"They've done a lot to increase AREA's visibility," said Konkoy, "and we'll be running them in each major city a few days before Brent is scheduled to arrive."

AREA is a benefit for NAN, and persons interested in finding out more about it can contact Bill Konkoy at 212-595-8415.



AIDS

MARCH ON WASHINGTON for LESBIAN AND GAY RIGHTS

The agenda of our opponents is all too familiar. It's an agenda of hatred, of fear, and of bigotry -- against us, against freedom, 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 that we are 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 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 a lack of accurate information from health officials. Politicians pander to mis-guided fears, disregarding the plain facts of both science and justice. The federal government plunders already under-financed 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 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 HIV testing, identification cards and detention camps. The chill of a dreadful *deja vu* (see "Gay Genocide" in this issue) permeates the air as a community is scapegoated to divert the society from dealing with the real problems.

Besides raising gay/lesbian issues, a march on Washington will strengthen our movement. Among other things, it will:

- * demonstrate that we will fight to keep the gains we have won and continue to demand decency and justice;
- * provide a means of educating and enlisting the support of other individuals, communities and movements who value freedom, who strive for a climate of peace, and for social and economic justice -- in solidarity;
- * vitalize local organizations, providing a new vehicle for education and outreach;
- * help galvanize the gay and lesbian community on a national scale;
- * enhance the work of lobbyists and political liasons by demonstrating that we are a large and cohesive community with political clout.

To establish the demands, set the date, and develop the structure for this historic event, we issue an invitation to all lesbian and gay organizations/people to attend an organizing conference November 14-16 in New York City.

For more information, contact the March on Washington Committee, P.O. Box 1876, Old Chelsea Station, New York, NY 10011 or call (212) 431-5999.

to 1835. What accounts for this long-lasting British ferocity? No one knows, but French and Italian jurists tell us that men placed in the pillory — not for sodomy, but for acts of solicitation — were sometimes stoned to death by London street mobs, and Jeremy Bentham, in an essay he never dared publish, speaks of seeing a judge who had just consigned "two wretches to the gallows," whose face glistened with "delight and exultation." In England in the early nineteenth century, on the average, only one man out of 30 condemned to die was actually hanged, but the majority of the men convicted of sodomy were executed.

How many men were killed in the United States? At present, I know of only three (Ed.: Of course, as history has proven, most actual events are unrecorded or the records haven't survived). The trial of William Cornish in Virginia in 1625 is vividly described in H.R. McIlvaine's The Minutes of the Council and General Court of Colonial Virginia, and there were two executions under Dutch jurisdiction in New Amsterdam in 1646 and 1660. What other cases exist, only a further search of colonial court records will tell. Obviously, in this sketch I have only touched the top of an enormous iceberg that will take generations of research workers in different countries to uncover. What will the final tally be? My own very cursory searches have, so far, uncovered over two hundred executions. The total number of executions under Church-inspired laws could easily run into the thousands.

Before turning to the twentieth century, I want to say a word about the most dramatic single episode I have yet come across from the period of capital penal laws. This was a "witch hunt" carried out in Holland in 1730, when men and boys were systematically burned, hanged, beheaded, garrotted, and even judicially drowned as homosexuals. Astonishingly, this drama took place in what has generally been regarded as the most liberal country of Europe in the so-called "Age of Reason." What caused it? The occasion seems to have been a wave of religious hysteria strikingly similar to that which had inspired the witch trials at Salem, Massachusetts, a generation before. In April, 1730, some men were arrested at Utrecht; they incriminated others and, in July, a proclamation was issued by the States of Holland, for posting in every town, announcing that, to avert from Holland the fate that had destroyed Sodom and Gomorrah -- "so that God Almighty might not -- as he used to threaten at such abominations -- punish the iniquity of our land with his terrible judgements, and spew forth the land and its inhabitants," -- the crime of sodomy should be punished publicly with whatever form of death the judges should decree and the bodies of the executed, burned or exposed without burial. The decree also ordered any man who had fled from his home after the beginning of the investigation to come forth and give reasons for his disappearance, under threat of banishment.

... (The Dutch proclamation was) terroristic in two senses. Its traditional Christian rhetoric reflects the author's own terror and it sets forth a program of legal terror against Holland's gay minority who, perhaps not too surprisingly, reacted with panic and flight. The hideous consequences of this campaign are dramatically portrayed in a series of contemporary engravings (Ed.: see first installment) ... which show the capture of two victims and, in a final scene, the various forms of death meted out to them and others. I have also extracted, from a historical account published in German in 1906, a table of names of those executed throughout Holland with a few details which have survived from contemporary records. These tell their own grim tale, with several poignant touches. The full story of these horrors will never be known, but we can imagine some of them from a commentary on Dutch legal procedure

that appeared in England during the height of the terror. An article in the Free Briton in 1730 noted that Dutch methods of criminal justice approximated those of the Spanish Inquisition. Denunciations were invited from secret informers. Men were not told who their accusers were, nor were they allowed to cross-examine them. They

were tortured, and, if they maintained their innocence, ran the risk of serious maiming. If they could not withstand the pain and, guilty or not, confessed to the accusations, they could be put to death. Records exist of sentences in more than twenty cities and towns. These list thirteen executions in the Hague and five in Amsterdam. All in all, we know of at least fifty-nine killings. In most towns, one or two men were hanged as a warning and others were banished or imprisoned. The one notable exception was the small village of Zuidhorn -- its present population is under 2,000 -- where twenty-one victims, including a fifteen- and fourteen-year-old boy, were garroted and burnt on September 24, 1731. The scene of the sentencing comes dramatically to life in the brief recorded reactions of the condemned. The judge for the district of Oosterdeel-Langewoldt who ordered this wholesale slaughter at Zuidhorn was Rudolph de Mepsche, who seems to have proceeded with fanatical bigotry (Ed.: "Shades of William Rehnquist!!") and was later accused of overzealousness. The parallels with Salem or the Inquisition are striking. But, whereas the persecution of witches or heretics is no longer condoned by modern Christianity, Sodom-mongering is still fully respectable in conservative religious circles which have been prevented by the silence of historians from contemplating the horrors this tradition of hatred and fear has perpetrated. How many Zuidhorns were there? (Ed.: or how many more will we see in the coming years?) How many town squares in Christendom witnessed scenes like those that took place in that quiet Dutch village attended by the pious formalities of law and religion? We will not know until we have overcome the reign of silence that has outlasted the reign of terror. I have now to justify my title by bringing my account of gay genocide down to the twentieth century and Hitler. The Nazi treatment of homosexuals has gone all but unrecorded in standard histories. A number of books in German touch briefly on



the subject but, until recently, the matter has gone unnoticed in English. One ironic consequence of this silence has been the almost universal, popular belief that the Nazi's tolerated or even promoted homosexuality. This impression is mainly due to the open and well-known homosexuality of Hitler's long-time friend and political supporter, Ernst Rohm, the founder of the Nazi's private army of Brown Shirts.

Hitler himself, of course, had been well aware of Rohm's sexual orientation from the early days of their long association. Nevertheless, in spite of this, the official public Nazi party line was implacably hostile to homosexuality. A significant homosexual civil rights movement had existed in Germany since 1897. It was strongly supported both by the Social Democratic and Communist Parties. Led by Magnus Hirschfeld, director of the Berlin Institute of Sexual Science, it had worked for abolition of Paragraph 175 of the German Criminal Code, a sodomy statute which had been adopted in 1671 at the time of the creation of the German Empire. The movement was allied with the feminist movement in Germany and with other left-wing causes. Hirschfeld, himself, was a Jew, an anti-militarist, and a socialist. A petition drawn up by Hirschfeld's Scientific-Humanitarian Committee was signed by thousands of German writers and intellectuals, including (Albert) Einstein and Thomas Mann. In the 1920's, during the era of the Weimar Republic, prospects for law reform looked excellent. But, in 1928, when letters were sent to German political parties, asking for their position on reform, the Nazi reply was as follows:

Munich, 14 May, 1928

Community before Individual!

It is not necessary that you and I live, but it is necessary that the German people live. And they can live only if they can fight, for life means fighting. And they can fight only if they can maintain their masculinity. They can only maintain their masculinity if they exercise discipline, especially in matters of love...



AIDS

Anyone who even thinks of homosexual love is our enemy (Ed.: now, don't tell me that doesn't sound familiar). We reject anything which emasculates our people and makes them a plaything for our enemies, for we know that life is a fight, and it is madness to think that men will ever embrace fraternally. Natural history teaches us the opposite. Might makes right. And the stronger will always win over the weak. Let's see to it that we once again become strong! ...

In 1929, a Reichstag Committee voted 15 to 13 to introduce a Penal Reform bill that would decriminalize private homosexual acts. The crisis provoked by the stock market crash caused the bill to be shelved, just when success appeared imminent. Political chaos followed in Germany and, in 1933, Hitler came to power with Rohm at his side as head of the SA. Though some Nazi's protested that Rohm was discrediting their party, Hitler continued to ignore Rohm's homosexuality until he was faced with a political crisis a year later. So strong was Rohm that the Wehrmacht was concerned that he might seize control of the army. In 1934, Hitler became fearful that the Wehrmacht was plotting a coup against him to prevent such a takeover. To forestall this danger, Hitler had Rohm and about one thousand other men murdered one weekend in June, 1934, the famous "Night of the Long Knives." Hitler gave as an ostensible reason for the killings his "discovery" that Rohm and the SA were themselves plotting against him, though no one has ever taken this excuse seriously. Later, in justifying his act, Hitler also used the issue of homosexuality against Rohm. Shortly after Rohm's death, he issued an order to the effect that, to preserve moral "purity," homosexuals were to be expelled from the SA and the Nazi Party. He went out of his way to reassure mothers that he was concerned for the moral welfare of their sons. Privately, Hitler was less moralistic. In conversation with Nazi leaders, he took the position that homosexuality was undesirable for eugenic reasons, since it was a contagion that attacked the "best and most manly of characters, solely eliminating from the reproductive process those very men on whose offspring a nation depended."

Rohm was, of course, a brutal Nazi thug. But, on June 28, 1935, the anniversary of the Rohm killings, the Nazis began a legal campaign against homosexuals by adding to Paragraph 175 another law, 175a, which created ten new criminal offenses, including kisses between men, embraces and even homosexual fantasies! Arrests jumped from about 800 to 8,000 a year. More important, the Gestapo entered the picture. In 1936, its leader, Heinrich Himmler, who was violently anti-homosexual, spoke about Rohm's death (which he had planned) and declared: "Just as today we have gone back to the ancient Germanic view on the question of marriage mixing different races, so too in our judgement of homosexuality -- a symptom of degeneracy which could destroy our race -- we must return to the guiding Nordic principle: extermination of degenerates."

How many perished? We know that more than 50,000 homosexuals were arrested under Paragraphs 175 and 175a during the Nazi terror. In addition, the Gestapo sent many more men to camps without a trial. Homosexuals who had come to the attention of the police prior to the Nazi era were also apprehended and police lists of suspected homosexuals were used. (The Berlin police had an index of 30,000 names.) Homosexuals were also seized in occupied countries such as Holland and Poland and sent to Germany. Reasonable estimates of the number of homosexuals who died from illness, neglect, medical experiments, and the gas chamber have varied from 100,000 to more than 400,000, but no systematic effort has yet been made to determine the facts. Since many Nazi records were destroyed, the total, in all probability, will never be known with any exactitude.

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NATIONAL SEXUAL PRIVACY CHALLENGE

"Keep your laws off our bodies!"

THE NATIONAL SEXUAL PRIVACY CHALLENGE will have its rally and press conference at 4:00 p.m. on June 30th (Tuesday), the anniversary of the supreme courts ruling affirming these laws. Join us and other citizen "criminals" on that date as we turn in our requests for prosecution. A SIGNED FORM IS NOT EVIDENCE OF A CRIME. SIGNING IS NOT AN ARRESTABLE OFFENSE.

Hypocritical laws breed contempt for the law. Say "NO" to laws that invade your privacy.

For more information, call CHALLENGE co-chairs, Judith Curtis-Mardon at (602) 253-5324 or Carl Brown (203) 454-2600.

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Yes! I want to become a volunteer. Contact me as soon as possible.

Yes! I want your help. Contact me as soon as possible.

Yes! Send your materials under plain cover.

Yes! Keep this reply confidential; do not leave a message when you call.

Name _____

Address _____ Phone () _____

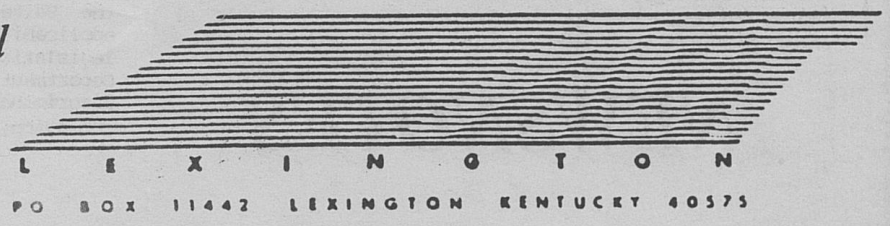
City _____ State _____ Zip _____

Clip and mail to: ACT-Lexington, P.O. Box 11442, Lexington, KY 40575



for more information, call

268-3183



What Goes Around, Comes Around

After 26 months of controversy and legal battles, the Rev. Jerry Falwell has finally paid his former Baptist Bible College schoolmate, the Rev. Jerry Sloan, the \$5,000 which Falwell promised to pay to Sloan for proving that Falwell made certain derogatory statements about the Metropolitan Community Churches.

Sloan collected a Moral Majority check for a total of \$8,982.90. This figure includes the original \$5,000 plus interest, court costs, and \$2,875 awarded to him by an appellate panel of the Sacramento Superior Court.

The controversy started on Friday, July 13, 1984, when Falwell arrived on a live Sacramento TV talk show with Sloan in the audience. He asked Falwell about certain statements that he had made on the Old Time Gospel Hour TV program about the predominantly gay Metropolitan Community Churches.

Falwell vehemently denied that he had called the MCC "brute beasts," and that he said, "Thank God this vile and satanic system will one day be utterly annihilated and there will be a celebration in Heaven."

Sloan told Falwell he had the statement on tape. Falwell then offered Sloan \$5,000 if he could produce the tape.

The tape was taken to KCRA-TV, reviewed, and played on two newscasts. All who listened to the tape agreed Falwell owed Sloan \$5,000.

Falwell refused to pay when asked to do so by Sloan's attorney, Rosemary Metrailler.

On November 30, 1984, the day Falwell was due in Sacramento on a fund-raising tour, a lawsuit for breach of contract was filed in Sacramento Municipal Court. He was greeted with the papers as he stepped off his private jet in front of all the Sacramento media.

At the trial, Sacramento Municipal Court Judge Michael Ullman ruled, in a seven page opinion, that Sloan has proved that Falwell had indeed made the statements about MCC and should pay the \$5,000.

Falwell then appealed the case on the grounds that Metrailler had appealed to a "natural prejudice" of Judge Ullman, who is Jewish, by referring to and L.A. Superior Court case involving an Auschwitz survivor who accepted the \$50,000 challenge of the Institute for Historical Review for anyone to prove the Holocaust occurred.

A panel of three judges sitting as an appellate panel of the Sacramento Superior Court found Falwell's appeal to be "wholly frivolous and totally without merit" on June 23, 1986. Their decision upheld Sloan's judgement and further awarded him \$2,875 as sanctions against Falwell for bringing a frivolous suit.

On September 17, 1986, Sloan finally received payment of the judgement from the Moral Majority, although he had sued Falwell and the Old Time Gospel Hour.

Falwell tried to silence Sloan about receiving payment by putting a condition on the endorsement of the check which would cause Sloan to agree not to call a news conference and "gloat."

Sloan, who has a very good working relationship with the Sacramento media, agreed not to call a news conference, but retained the right to talk to the press if they called, which indeed they did.

After attorney fees are paid, Sloan intends to use some of the money to help furnish the Lambda Community Center which opened in Sacramento on August 1, 1986. The Center is sponsored by the Lambda Community Fund, of which Sloan is co-founder and president.

Sloan said, "This is a great victory for all gay and lesbian people. Jerry Falwell has been made to stand accountable for what he said in a court of law. No matter what he says in the future, this anti-gay remark is established in the court records and he can't weasel out of it."

As to why he stayed with the whole thing for 26 months, Sloan said, "For me, it was a matter of personal integrity. Falwell indicated that I was a liar and, on the talk show program, that I was not a reliable person. Four judges have reviewed this case and have vindicated me. I am very happy about that and happy that the whole matter has come to a successful conclusion."

-- Lavender Letter

Nurse Contests Dismissal after Roommate Dies of AIDS

The first federal case alleging AIDS discrimination in Louisiana was filed in September on behalf of a nurse who was fired by a public hospital after his roommate died of AIDS. The case was filed jointly by the American Civil Liberties Union (ACLU) and the Lambda Legal Defense and Education Fund (LLDEF).

The nurse, Kevin Leckelt, worked for eight years as a licensed practical nurse at Terrebonne General Hospital in Houma, Louisiana. Despite the fact that Leckelt was in good health and had no symptoms of AIDS, the hospital attempted to force him to submit results of tests for exposure to the virus believed to cause AIDS. Leckelt refused to comply and, although he was able and willing to work, he was fired on April 29, 1986...80 days after his friend had died.

Joining in the suit is the Advocacy Center for the Elderly and Disabled in New Orleans. Local support for the case is also being provided by the Louisiana Sexual Privacy Project, a gay rights fund organized by the ACLU of Louisiana and the Louisiana Gay Political Action Caucus.

The suit was filed under the Vocational Rehabilitation Act of 1973, which prohibits discrimination based on handicap or perceived handicap in programs receiving federal money. The suit also alleged a violation of Leckelt's rights under the federal and state constitutions and under the Louisiana Civil Rights for Handicapped Persons Act.

"Discrimination based on AIDS or fear of AIDS, such as is presented in this case, is a growing problem across the country. Employers should be on notice that it is illegal and will be challenged when it occurs," said Abby R. Lubenfeld, Legal Director of LLDEF. "Federal health officials have consistently stated that AIDS is not spread by casual contact such as that which occurs in the workplace."

Nan Hunter, Director of the ACLU's Lesbian and Gay Rights Project, said, "firings that appear to be based on an irrational fear of contagion serve no one's interest. They violate individual rights and do nothing to protect public health. It is extremely important that courts exercise their duty to compensate the person harmed and make it clear that discrimination won't be tolerated."

The case presents a factual situation that comes within the scope of the recent advisory opinion issued by the United States Department of Justice on the applicability of federal disability discrimination legislation to AIDS-related discrimination. The Justice Department opinion suggests that AIDS-related discrimination is legally justifiable if based on fear of contagion, whether or not the fear has factual support.

-- The Lavender Letter

NEWSNOTES

PEOPLE OF COLOR
ARE COMING
TOGETHER IN L.A.

The International Lesbian and Gay People of Color Conference will convene its fourth conference in Los Angeles on November 22-23, 1986. For the first time in L.A., Asian/Pacific, Black, Latino, and Native American gays and lesbians from throughout the United States and the world will speak and be heard -- sharing our common experiences; planning a common agenda.

As we see the rise of conservatism throughout the U.S., it becomes ever more important for us to speak out as lesbian and gay people of color. We call upon all concerned sisters and brothers to help build a future shaped and determined by ourselves.

For more information on the ILGPOC Conference, call (213) 665-1485 or (213) 599-6583 or write ILGPOC, 859 No. Virgil, Station D-145, Los Angeles, CA 90029.

-- The Lavender Letter

Let's not get our hopes up too high...

At last, there seems to be a small ray of hope in the gloomy world of AIDS. Although there is, as yet, no prospect of a cure, two other milestones are approaching: a palliative drug (that would slow the course of the disease in its sufferers) and a vaccine (that would help protect those who are at risk).

Azidothymidine (AZT) is the first of many antiviral drugs that hold some measure of therapeutic promise in the fight against AIDS. In September, the Burroughs-Wellcome Company called an early halt to a clinical trial of the drug in patients who had recently suffered their first bout with Pneumocystis carinii pneumonia (one of the most common parasitic infections in AIDS patients -- median survival time is 35 weeks) because an independent review board concluded that it would be unethical to continue withholding AZT from the control group. Of the 145 patients given AZT from the control group, only one died in the course of the seven-month trial. The treated patients developed fewer infections and cancers than the 137 patients who were receiving a placebo, among whom there were 16 deaths.

AZT is believed to inhibit a crucial step in the life cycle of the AIDS retrovirus, the actual replication of the virus. Unfortunately, this action also accounts for the most serious of the so-far-observed side-effects: the suppression of blood cell production in the blood marrow (a drawback that is shared by many chemo-therapeutical drugs).

The need for a palliative drug would be somewhat obviated by the development of a vaccine, a quest that may have been advanced recently with the progress in the study of an experimental virus. Through recombinant-DNA techniques, the HIV virus was "merged" with the smallpox vaccine virus. A recombinant vaccine would be less risky than a vaccine composed of the HIV virus itself, even in a killed or weakened form. Tests showed that mice immunized with this recombinant virus made the HIV antibodies in addition to a wide range of immune responses. More importantly, this has been shown to be the case in primates (with similar anatomies to man).

NEWSNOTES

These findings may have special relevance to the prospects for a vaccine. Human beings exposed to the AIDS virus produce antibodies that can react with the HIV viral envelope and yet, the antibodies seem to have little protective effect. There is reason to think that T-cell immunity might be more effective at warding off infection. The AIDS virus causes infected cells to fuse with uninfected cells. The virus can thereby pass from cell to cell without being released into the bloodstream and exposed to circulating antibodies. It is conceivable that T-cells primed by vaccination might be able to attack the virus in its cellular refuge.

For more information about AZT, call the AZT Information Line at 1-800-843-9388 or write Box AZT, Rockville, MD 20850.

While these findings may have significant long-term benefits, we need to realize that, in the short term, we still have a major problem. **Don't use this as an excuse to return to unsafe sexual practices!** Local (Lexington) AIDS-knowledgeable people agree that AIDS is being vastly under-reported in this area. By state law, doctors are required to report new diagnoses of AIDS to local health authorities. They are not doing so, probably in an attempt to protect their patients' confidentiality. Therefore, the Health Department reports fewer AIDS cases and people come to believe that it is not a wide-spread problem here. In spite of medical evidence, people continue to use poppers and engage in unsafe sexual practices. Some people have estimated that we will be seeing 40-50 new AIDS cases per year in the Lexington area within three years. This is frightening, even more so because it could be prevented. Surely, some compromise can be made between confidentiality-protection and reliable health reporting. It seems like the doctors should be able to report that "they have diagnosed a new AIDS case" without reporting any details on the individual. There will be some error involved, but it would seem to be better to err on the side of caution.

So, what can YOU do to help prevent our local friends from dying of this disease? You can contribute money, time, knowledge, expertise, and/or resources to ACT-Lexington, a locally-based community-wide group formed to educate the community and provide support services for AIDS/ARC victims, families, friends, lovers, etc. For more information, contact Terry Andrews at (606) 268-3183 or write: ACT-Lexington, P.O. Box 11471, Lexington, Kentucky 40575.

For those of us who have had problems reconciling our religious upbringing with our sexual orientation, there is a new book out, Seeking God's Wisdom about Christian Homosexuality, by Robert W. Alexander. The retail price is \$2.95 and wholesale (20 or more) is \$1.95.

Comments about the book include "convey(s) the information in a simple, Christian-based approach" and "for confused friends...easy to read, inexpensive, and non-political." Sounds like a decent Christmas gift for the friend who is having problems (not to mention ourselves).

Send \$2.95 per copy to: Robert W. Alexander, P.O. Box 8093, Laguna Hills, CA 92654. (P.S. If you get one, let us know how you liked it...)



NOV 1986

NOVEMBER 1986

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PLEASE NOTE: There will no longer be any functions held at 431 S. Broadway...locations will be announced in the monthly Newsletter and will be available by calling the **GLSO GAYLINE** at 231-0335.

- MON 3 **GLSO MEETING**, Board Report - 8pm, Forum - 8:30pm (Topic: "Lovers & Holidays")
- TUE 4 **DIGNITY Liturgy**, 7:30pm, Newman Center, 320 Rose Lane (call Keith at 273-8056 for more information); **Rainbow League**, 9pm, Joyland Bowling Lanes, call 278-0048 for more information
- WED 5 **GAYLINE**, 231-0335, 8pm - 11pm; **Dignity Board Meeting**, 7:30pm, Newman Center, 320 Rose Lane, call Keith at 273-8056 for more information; **Gay/Lesbian AA**, 8pm, Rm. 120, St. Joseph Office Park
- THU 6 **GAYLINE**, 231-0335, 8pm - 11pm
- FRI 7 **GAYLINE**, 231-0335, 8pm - 11pm; **Cards & Games**, call Karen (259-3292) or Bill/Scott (254-3361) for more details; **Gay/Lesbian AA**, 8pm, Comprehensive Care Center, 201 Mechanic Street
- SUN 9 **Gay Parenting Support Group Potluck**, 1:30pm, call Barry at 268-3935 for more information; **Lesbian Potluck**, 2pm, call Karen at 259-3292 for more information
- MON 10 **Feminist Alliance**, 8pm, Rm. 119, Old Student Center, UK, call Kris/Shirley at 273-7870 for more information
- TUE 11 **Rainbow League**, 9pm, Joyland Bowling Lanes, call 278-0048 for more information
- WED 12 **GAYLINE**, 231-0335, 8pm - 11pm, (lesbian volunteer); **GLSO Speaker's Bureau**, Topic - "Homosexuality, Spirituality and Speaking in Tongues", call Barry at 273-8056 for more information; **Gay/Lesbian AA**, 8pm, Rm. 120, St. Joseph Office Park
- THU 13 **GAYLINE**, 231-0335, 8pm - 11pm, **DIGNITY Rap Session**, 7:30pm, call Keith at 273-8056 for more information
- FRI 14 **GAYLINE**, 231-0335, 8pm - 11pm; **Cards & Games**, call Karen (259-3292) or Bill/Scott (254-3361) for more details; **Gay/Lesbian AA**, 8pm, Comprehensive Care Center, 201 Mechanic Street
- MON 17 **INTERWEAVE meeting**, 8pm, Unitarian Universalist Church, call Karen at 259-3292 for more information

EVENTS CALENDER

- TUE 18 **Rainbow League**, 9pm, Joyland Bowling Lanes, call 278-0048 for more information
- WED 19 **GAYLINE**, 231-0335, 8pm - 11pm; **DIGNITY Program Meeting**, 7:30pm, Newman Center, 320 Rose Lane, call Keith at 273-8056 for more information; **Gay/Lesbian AA**, 8pm, Rm. 120, St. Joseph Office Park
- THU 20 **GAYLINE**, 231-0335, 8pm - 11pm
- FRI 21 **GAYLINE**, 231-0335, 8pm - 11pm; **Cards & Games**, call Karen (259-3292) or Bill/Scott (254-3361) for more details; **Gay/Lesbian AA**, 8pm, Comprehensive Care Center, 201 Mechanic Street
- SUN 23 **GAYLINE Training Meeting**, 2pm, Comprehensive Care Center, 201 Mechanic Street
- MON 24 **GLSO Board Meeting**, 7pm, call Karen at 259-3292 for more information
- TUE 25 **Rainbow League**, 9pm, Joyland Bowling Lanes, call 278-0048 for more information
- WED 26 **GAYLINE**, 231-0335, 8pm - 11pm, (lesbian volunteer); **Gay/Lesbian AA**, 8pm, Rm. 120, St. Joseph Office Park
- THU 27 **GAYLINE**, 231-0335, 8pm - 11pm
- FRI 28 **GAYLINE**, 231-0335, 8pm - 11pm; **Cards & Games**, call Karen (259-3292) or Bill/Scott (254-3361) for more details; **Gay/Lesbian AA**, 8pm, Comprehensive Care Center, 201 Mechanic Street

Responsible, GWM, 21-40, needed to snare 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 at **266-9543**, days 8am - 5pm. Deposit required.

Bill Henshaw

SWEDISH MASSAGE THERAPIST

BY APPOINTMENT ONLY

254-3361