

## GAY POLITICS:

CONTINUED FROM PAGE 6

some doubts about utilizing Charbonnet to author that bill. "It might be better (have more chance of passing) if the legislation didn't come out of New Orleans but rather the northern part of the state," Robinson explained.

Robinson realizes it will be several years before the legislature will be ready to pass such legislation. "Any state," he said, "that is still debating if you can teach evolution in the schools is not about to pass gay rights."

For several years now gay politicians have felt that Louis Charbonnet's seat should be held by a gay person. Roberts Batson almost entered that race last spring but declined for family reasons. With the legislative redistricting, gays might have more votes for that seat. The district could either be expanded along the lake, which is heavily black, or along the river, which is heavily gay. "If the expansion is along the river, it would be very worthwhile to run a candidate," Robinson said. "But in the long run people don't need gay representatives, they need representation. Some politicians must be willing to defend gay issues in the Legislature and the City Council." Certainly gay people around the country hold legislative/councilmanic offices. Robinson feels that most of these people are very closeted and would not vote for gay legislation.

The New Orleans gay community has often been compared by the Houston community. One of the most prominent Houston gay community leaders, Greer Price, has recently moved to New Orleans. Price served as secretary and vice-president of Houston gay political organizations, chaired Houston Gay Pride Week this year.

Although Price is new to New Orleans, he made some interesting observations about

the movement here.

"I've only been in New Orleans a brief period," said Price who is palentologist, "but the first thing I noticed was the number of women active in the movement here. The movement in Houston was male dominated until recently." Secondly, Price noted that a much larger core group began LAGPAC than started the Gay Political Caucus five years ago. "In Houston four or five people sat down and put it together. LAGPAC is making a stronger beginning," he said.

"It's going to be harder to motivate gays in New Orleans because there is less oppression. In Houston we have a severe problem with the police that doesn't seem to manifest itself here." Price has also noticed that New Orleans seems to be a more conservative city.

"Gays move to Houston for jobs but gays move to New Orleans because it's a wonderful place for gays to live. LAGPAC, just like the Houston GPC, will have to prove itself. It has to show the politicians downtown that gay people in New Orleans are an economic and political force to be recognized. Economics and politics—that's the way to get things done."

The Houston gay community is a well-established upwardly mobile group with a great deal of political clout. Politicians there actively seek gay support. Most of Houston's City Council hold pro-gay views.

"Gays here must realize that being gay in American today is a political issue whether you want it to be or not."

The gay political movement is bigger than LAGPAC. Not everyone will be comfortable in such organized politics. Whether LAGPAC is able to fill the political void remains to be seen. But at any rate gay politics is here to stay.



Co-Chairs of LAGPAC, Tony Barreto-Neto and Roberts Batson

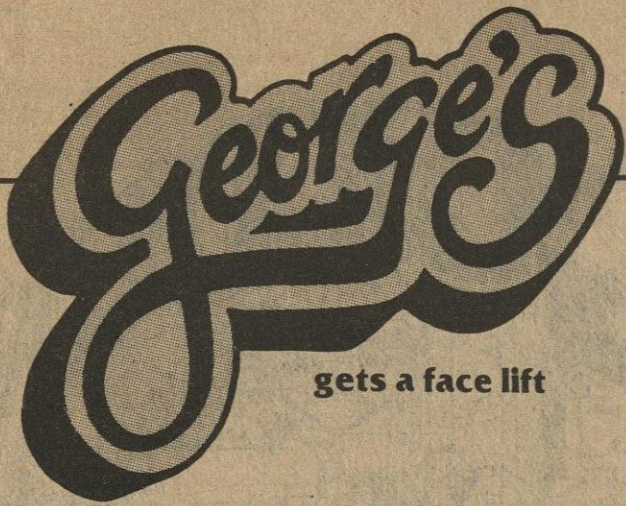
For the first time in history, the State of Louisiana has a gay political organization, the Louisiana Gay Political Action Caucus (LAGPAC).

The group was organized recently, and elected Tonye Barreto-Neto and Roberts Batson as Co-chairs of the organization and Alan Robinson as Treasurer. At the same time, the membership elected seven board members to serve with them for a one year term.

In a joint statement, Barreto-Neto and Batson said purpose of LAGPAC is to work through the political system to promote full equality and civil rights for all members of the gay community. They emphasized that,

although headquarters of LAGPAC are presently in New Orleans, chapters are expected to be organized throughout the state within the next few months.

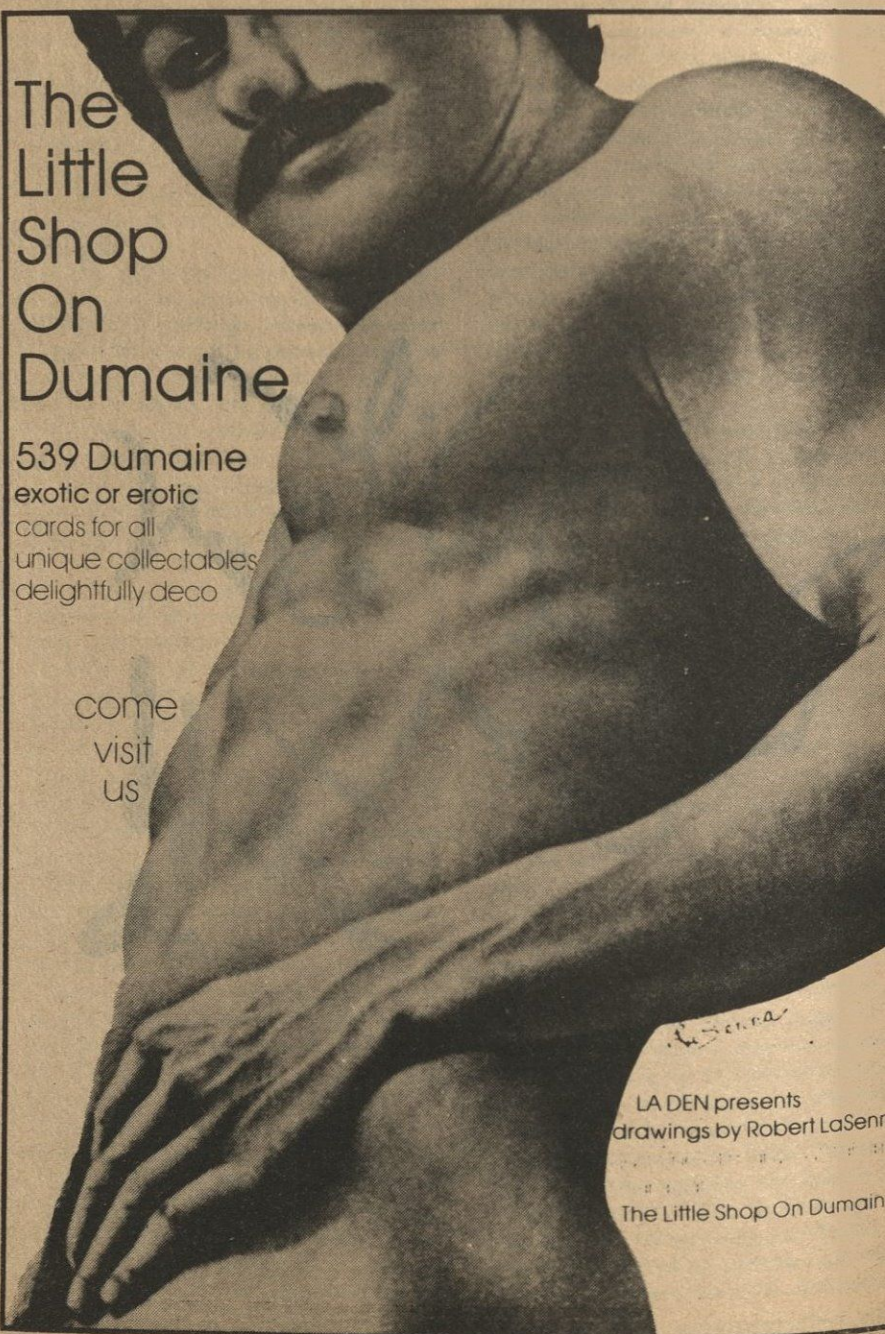
Batson, a theatre administrator and past manager of the municipal Auditorium, Barreto-Neto, owner and operator of a local business and Robinson, accountant for a local hotel, all agreed that the most important problem facing their organization now was the endorsement of a presidential candidate. When asked who they were going to endorse, all agreed that was something to be decided upon by the membership after carefully studying the platforms of all candidates.



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# STICKS AND STONES

by Tom Horner

## "Bananas, Anyone?"

*"As casually as you might say, 'Michael Fair is coming for dinner tonight,' Toklas writes, 'One day Picasso was to lunch with us...'"*

A Gay Cookbook? How many times have I been asked about this title? Is it for real? Inquirers swear that it is. But some people would swear to anything. Would Beckham have it? Or George? Or anyone? Please ask, and let me know. Or better still, if you can't find the darn book, write one yourself and call it that. Titles cannot be copyrighted. Ideas can't be copyrighted either where books are concerned. Only the text. If you want to write a book and call it *Gone With the Wind* you are free to do so. But you won't. Who would print it? Margaret has a corner on that one—in perpetuity. But a gay cookbook you can write and call it that if you want. Titles are up for grabs.

On second thought, what would determine that your gay cookbook was really gay? That's what I asked Gary. Answer: "Honey, if I write it, it would be gay!" So it would. However, it takes more than a gay

author to certify a work as gay. I have this trouble with titles such as *Gay Plays* and *A Gay Bibliography*. What makes a work gay? Obviously it has to be content. Also obvious is that no foods or recipes are any gayer than any other foods or recipes. So this whole thing has to be a put-on. There can't be any such thing as gay food—not even long bananas, or luscious, red, ripe cherries. Nevertheless, your book could have a certain ambience that would make it gay. Don't you love that word "ambience"? The dictionary defines it as "an environment, especially its surrounding atmosphere." Picture Julia Childs and the Gallping Gourmet jointly making a dish. Or Roy Letson's kitchen. The scene would be gay. You have to work it all into your book somehow.

There is of course an intimate connection

between sex and food. Have you ever been abroad? I mean, to Europe. That's a plus. Still better if you have lived there. Christopher Blake writes in the introduction of his *Easy Elegance Cookbook*: "Six formative years in Paris tend to orient one's interest toward sex or cuisine." So years later he writes, among other things, a cookbook. And a very nice book it is. Looking over the book, I find that, although there may be the Parisian touch here and there, the influence is overwhelmingly New Orleans. Witness a few of the recipe titles: "Garden District Leg of Lamb," "Margi Gras Breast of Chicken," "New Orleans Pussy Fingers," and "(John) Bogey's Pound Cake." Chris also includes a recipe for a wild drink called "Ragin' Cajin," a vodka and Tabasco killer.

Notice that Blake refers in his introduc-

tion to "sex and cuisine" in a Paris connection. Well, Alice B. Toklas, when she moved to Paris to live with Gertrude Stein, was probably interested in both, though she was definitely not turned on by cooking. So what does she do? In 1954 she put out the *Alice B. Toklas Cook Book*, where she lays it on the line: "Before coming to Paris I was interested in food but not in doing any cooking." Gertrude, however, assigned her to do the Sunday night suppers (cook's night off), and from such a little thing as this evolved the now infamous cookbook where Alice advises, among other things, that to get a high the second day without even taking a puff, throw the leftovers from your joints of the previous day into the brownies. Far more interesting in the book are the many little sidelights about Gertrude. As casually as you might say, "Michael Fair is coming for dinner tonight," Toklas writes, "One day when Picasso was to lunch with us I decorated a fish in a way that I thought would amuse him..." And so on and on. I understand that Chris Blake was also an occasional guest at the Stein salon.

The stories about those salons are manifold, including the one about Hemingway and Fitzgerald getting into an argument about who had the biggest peter. Gertrude took both peters out and measured them herself to settle the argument. It was a draw! I knew you were interested to know the outcome; but back to Alice's recipes. She includes "Virgin Sauce," "Liberation Fruit Cake," "Covered Cock with Cumin," and "Natalie Barney's Stuffed Eggplant With Sugar." From what I have heard about Natalie Barney, the sugar would have been the nearest pretty woman. That's fine with me. All the way, Natalie! There are so many recipes for chicken in the book that the poor fowl would be enraged if it could read it. David Shaffer could no doubt add a few more.

Is there any proof that any foods are aphrodisiacal, or to put it another way, is

there any food or drink that will put lead in your pencil? No, say the scientific works on the subject. But yes, say numerous people throughout history. The Bible itself allows that spiced wine can be inducement to love-making (The Song of Solomon, 8:2), and that certain foods of Egypt were badly missed by the Israelites when they fled into the wilderness with Moses: meat and fish, cucumbers, melons, leeks, onions, and garlic (The Book of Numbers, 11:5) According to one medical doctor who is also a rabbinical scholar, what the Israelites were really wailing about here was the loss of the aphrodisiacal powers that were believed to be contained in these foods. In the works of the classical Greek writers the onion appears again and again; it is, in fact, the most frequently-mentioned food that was thought to be an aphrodisiac in ancient Greece. Among the modern Greeks the list is much longer: wine again, oil (meaning of course olive oil), cucumbers again, fish again (but fresh fish, never canned or frozen), octopus and squid (yes, octopus—it's delicious), onions again, garlic again, honey, and pistachio nuts. Pistachio nuts? Those Greeks are a bit wild.

The amazing thing about these lists is how often the same items recur: any kind of seafood (because Aphrodite the goddess of love arose from the sea), wine, garlic, onions, and cucumbers. If there is any proof of any of this, it is that in all those areas where these foods are consumed in abundance—that is, from Spain to Lebanon, and throw in Latin America—there never seems to be any lack of sexual vigor among either the men or the women. As for the cucumber, the Greeks are so much aware of the sexual connotations of this fruit that they get embarrassed merely to mention it. Many people from the islands or rural areas will ask your pardon before any mention of the cucumber. "Begging your pardon," they will say, "but the cucumbers from our village are this large," spreading the hands so big. Just like you-know-what. But is it an aphrodisiac because of any internal qualities or because of the almost perfectly phallic shape of this little melon? You tell me.

Meanwhile there is one more list for you to think about, this one from Russell of the Knights D'Orleans and T.T.'s West: oysters or any shellfish, artichokes, parley, garlic, and Vitamin E. Bill Richardson would confirm the Vitamin E and add zinc tablets. He ought to know: he's seventy-two and still going strong. Don't all of you run down to the drugstore at once. They may be out, as was the case when I went for garlic tablets. There's still hope. You can always run off to Switzerland and get those injections from the fetus from an unborn lamb, calf, or whatever those doctors are using now! If only Marie Laveau could come back. She'd say, "Dem doctors don't know nothin'. You gotta get yourself to de voodoo queen!"

Maybe she would be right.





# National Rainbow Society for the Deaf

For many years in their unhappy past, the deaf has been relegated into the realm of nonentity. Not being able to hear the everyday sounds and words that many of you enjoy and take for granted, the deaf have been unable to communicate their wants, their desires, and their wishes. They have been inadequately educated in their formative years and many have been doomed to eke out a living in low paying and unsatisfying jobs. And many have become bitter about their lot in their lives. But more so is the lot of deaf gays. Unable to express their feelings within their own deaf community, many of them were fustive of their activities and suppressing their natural desires.

Haunting the by ways of the bushes, the bars, the T-rooms because they discovered that satisfying their wants entails no verbal thoughts to be uttered orally. Still even though the deaf gays were in the community of the gays they were not accepted fully and were still lonely.

But a spark of awareness has come upon

all the deaf, an awareness which will soon someday make them a full fledged member of the community. As more and more hearing people are learning the language of the deaf and getting themselves involved with them—the sudden realization that the deaf are capable of many things and do many things. As time progresses with the help of interpreters for the deaf and other knowledgeable hearing people, the deaf can participate in many activities that once were closed to them.

We the deaf have a long way to go to an era of civil and legal rights as human beings. Our lot is much better now. With new federal laws for the handicapped enacted by Congress and various state legislations easing harshness of our lot, we are able to function.

With the help of the gay community, the gay deaf can be a part of a viable community, working and striving to a goal of justice for all of us so that all of us may someday live without fear that we are gay.

As we are a minority within a minority we

do have a long way to go. Hence organizations such as the Rainbow Society of the Deaf are springing up in many cities, and states of United States and Canada.

The purpose of these organizations is to get together in a common bond of our gayness and our deafness and try to make ourselves known to the hearing gay community. Already in many of the twenty chapters in United States and Canada, there are hearing people who are members of the Rainbow Society of the Deaf. We are grateful for their help and understanding of our needs. As has been stated earlier, we still have a long way to go, there are still many of us who need help in the form of employment, counseling, medical aid, social aid and other forms of help that help us to become viable human beings. None of us are asking for handouts for that demeans us. All we ask is that you, the hearing gay community help us become human beings that you are.



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## THE FIRST BLACK LESBIAN CONFERENCE, WESTERN REGIONAL DIVISION

A group of women in the San Francisco Bay area, some of whom attended the First Third World National Lesbian/Gay Conference held in Washington, D.C. last October, women from other support groups in the area, and a few newcomers to the San Francisco/East Bay area, got together in February of this year, to plan and organize the first Black Lesbian Conference to be held in October, 1980, in the San Francisco Bay area.

The theme of the conference is *Become Visible*, as Black lesbian, along with other women of color, and white women have been struggling for many years for the same goal: To Become Visible. The Conference's logo is a silhouetted face of a Black woman gradually moving out from the shadows and into visibility.

The mere idea of this conference offers each and every Black lesbian a chance to make our existence in the community known; the opportunity to say that we are indeed present and struggling with the total lesbian community in fighting the battles of sexism, racism, classism and homophobia. Our fight is not separate from the struggles of other women. Our cause is to reach into our own communities and in areas throughout the Western region, states, where the voices, screams and feelings of other Black lesbians are not being heard. We want to contact Black lesbians who have concerns and ideologies are not being supported, and create a workable network for ourselves.

—We feel that the need to become visible to each other is a need that the Conference can bring to fulfill by involving Black lesbians from all segments of the community who normally do not make contact because of differences in education, religion, age, locality and access to money.

The Conference Planning Committee has a tremendous task ahead in order to present such a coming together in late October. We need your help in providing with your organizational talents, your ideas, your physical energy and financial assistance. To let us know if we can look forward to benefitting from your participation, in any way that you can, please fill out the bottom portion of the enclosed brochures, and mail to the address indicated. Additionally, you may contact Kenya Johnson, 6515 Telegraph Ave. Apt. 24, Oakland, CA 94609, (415) 658-9252, for further information.

We would like to hear from you to assist us in our development of the program for the Conference. To the best of our ability we will incorporate your ideas into the Conference planning. There is no way that we can do this without hearing from you. We continue to develop and gather data for this Conference, we will forward that information to you.

Please help us to publicize this event by letting your friends, sisters, etc. know that we are here and what it is we are attempting to do. Above all, please plan to attend the Conference!

We look forward to hearing from you, and are

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# LIVING THE LIFE

BY MARCY HAYNES

Being a naive newcomer to gay life continues to be a sometimes painful, sometimes worthwhile struggle. It's possible I will still be writing about it in "Impact's" tenth anniversary issue. Part II of the newcomer's primer for coming out deals with some of the hurdles and stumbling blocks a naive lesbian encounters.

## Chapter I Breakups and Breakdowns

Chances are, the naive lesbian has already gone through her first relationship with another lesbian prior to her entry into the bars. Either she has ended the relationship herself or her lover has ended it. It's possible that two "first" lovers will come to the bars together. Whatever the case, only rarely does the first pairing off result in a lifelong commitment. So even the most naive lesbian has an inkling of the pain and confusion involved in a breakup.

Our "marriages" do not have legal or social sanctions nor do we have all the religious taboos regarding adultery, purity and promiscuity. I can't imagine the most far-fetched accident that could result in our making one another pregnant so we've no need to stay together "for the children" unless those children were adopted or resulted from a heterosexual marriage.

This gives us a few advantages. We do not have the battered wife syndrome because nothing prevents a lesbian from walking out of a relationship that involves physical abuse. No relationship requires an expensive lawyer and court fees to be nullified. We don't have to worry about pregnancy or birth control. Our incomes need not be filed jointly for IRS.

We also have the complete freedom to sacrifice commitments at the first sign of a problem without bothering to work it out. The first days, weeks and months of passion are beautiful, but they do not last forever. The "afternoon" of a love affair is the day we realize that that passion is over. And that is when most of us break up and break down.

A standard question or observation the straight world makes is, "If you are gay, why are you so unhappy." We all know that gay people are not, by nature, miserable people. But without the emotional security of life long commitments many of us are often unhappy. There are about five general emotional states: happy and committed to someone (for the moment), happy and uncommitted (but cruising is hopeful), unhappy and lonely (cruising is not hopeful), unhappy and hurting (breaking up) and maturely optimistic (committed, no longer passionate by, but securely). The last category is rare and it takes rare nature adults to effect it. These are lesbians who realize that they care enough about each other to enjoy life together despite their individual human faults. Their sexual relationship may have lost some of its fireworks, but they substitute security for passion. Or, in a few cases, the partners are secure enough in themselves to have an

"open marriage" agreement. That this does not allow for commitments to the third and fourth parties may place its validity in question, but it is an option that spices up a relationship, nevertheless.

Without lifelong commitments the life becomes a turbulent succession of relationships like a roller-coaster ride of ups and downs and long tunnels of light and dark between. The naive lesbian will often find herself listening to either side of a split, dating half a couple or torn between friendships during a breakup. The loss of every kind of security and the ego damage these splits involve make them explosive with spite, jealousy and vengeance. Factions many form of the friends involved and only complicated webs of malice and sensitivity. The wounds that time and sensitive communication might heal are exacerbated by go-betweens, gossips and well-intentioned friends.

Outsiders cannot possibly judge the responsibility when two lovers split. Sometimes the lovers themselves are not sure who is really to blame. We make a mistake when we give real people soap-opera roles of villainess and victim when in normal life neither is truly the case. Only someone who has never loved has never been hurt or caused hurt. We hate to see it happen to our friends and to us, but when it does the best route is to get over the pain as quickly as possible. Of course this is always easier to say than to do in emotional encounters.

## Chapter II Bar Fever

Somehow the next step after becoming comfortable entering a gay bar is becoming uncomfortable without the gay bars. Soon after I learned to walk into the bar unself-consciously, I discovered I was becoming more and more restless with an evening at home at my apartment. This led to what I call bar fever, the compulsion to be in the bars all the time.

I had seen it happen to others and thought they were overdoing it a bit. Then one Monday I stumbled in at 7 a.m., got ready for work without sleeping, worked eight hours, napped two hours and hit the bars again. I've heard tales of women who've slept less than eight hours in a whole week.

Bar fever is a wonderful insanity that burns itself out in a week or two, but recurs frequently. My coworkers have learned to recognize its symptoms. When I wander to my desk in a fog, red, swollen eyes half-closed against the fluorescent lights and jump awoken at the telephone bell, they know not to expect top efficiency from me for a while.

Through bar fever the lesbian newcomer gets to know a large cross section of gay women. She soon has a whole family of friends. From prospects and potential lovers to couples who offer advice and stability, she knows the routes that stave off loneliness, depression and disappointments. She has gay brothers, big

sisters and little sisters. She learns to shoot pool passably well. She knows every jukebox and its best tunes by heart. After a few bouts of bar fever, she has learned to conquer pinball and the parking problems in the Quarter.

However, bar fever has its hazards. Everyone knows the dangers inherent in too much alcohol consumption, not to mention the problems of fatigue and malnutrition. The bar neighborhoods are not the safest thought at least one bar owner I know keeps a careful vigil to

protect her patrons. The bar fever victim also must spend a lot of her budget on bar hopping and her employment can be jeopardized by her compulsion to greet the sunrise somewhere in the vicinity of Elysian Fields or Rampart St. Luckily, very few people can make bar fever a life style. One good night's sleep can bring about the sanity necessary to snap the syndrome.

CONTINUED ON PAGE 12



## Sex and the Sex and the Single Lesbian Part II



## SEX AND THE SINGLE LESBIAN

CONTINUED FROM PAGE 11

### Chapter III "Then She Said You Said I Said..."

Oscar Wilde observed in his *Dorian Gray*, "There is only one thing in the world worse than being talked about and that is not being talked about at all." Everyone needs attention, and gossip is the kind of attention almost everyone is sure to receive especially in our relatively small society. It's not always bad and only a hypocrite would swear she's never indulged in it. However, there are all kinds of gossip.

My favorite is the brand that comes from bar veterans who are not motivated by spite or malice. This is usually old gossip that is more like storytelling than anything else. If these women would or could write, we would have a whole library of fascinating lesbian literature.

Once I was bored, in a bar that contained about ten women who were bored, too. Even Monday mornings are less boring than being bored with other bored people. Then, as bartenders have a way of doing, the bartender began to relate a tale about friends and foes of hers to one woman while the rest of us eavesdropped. The whole bar perked up and fairly soon we were all telling stories. The evening began to look festive as the group of us shed our boredom.

But then, there is another kind of gossip that is calculated to bring friends to fisticuffs, split lovers and promote tension, rage and jealousy. Some of its, at least, understandable. An ex-lover, motivated by spite, may spread mud all over her former lover's reputation. Since most of her listeners know her motivation she will not cause as much damage as she intends.

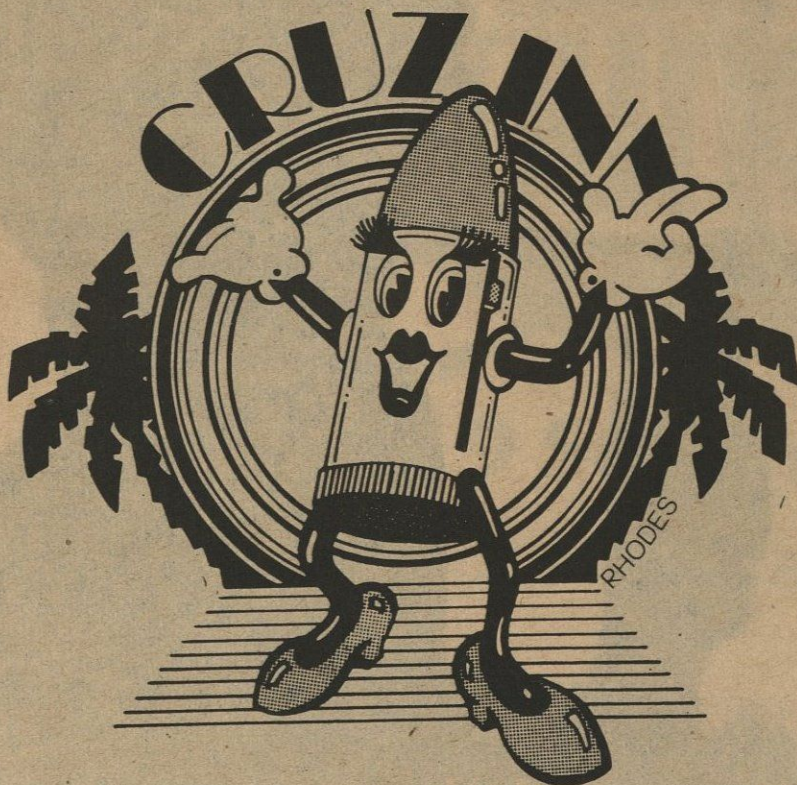
But there are people who specialize in scandal-nongering. This woman is mercifully in the minority but she can still wreck emotional havoc on her victims. She is artistic in her campaigns. A grain of truth, two words taken out of context or a misinterpreted gesture can become *War*

and Peace in her hands. And there is really no way to stop her short of staying away from her if that is possible.

She generally has an outgoing personality. No one can fathom the complex motivations for her verbal villany. Perhaps she actually believes her own propaganda. She is quite friendly to nearly everyone, but when her eyes narrow and her voice becomes a hiss, beware the beginnings of a saga calculated to hurt or anger or confuse.

As a general rule worrying about gossip is senseless. The collective memory of any society is short when it comes to current scandals. Everyone has better activities to pursue or more pressing problems to handle than the latest tidbit of who is screwing who where and who said what to who and who else found out about it. Strong relationships are not jeopardized when the partners communicate openly. Strong individuals will form their own opinions no matter what they hear from the grapevine. The newcomer does not get abt disconcerted, however, when she learns she was out drinking or drunk on a night she could have sworn she was home watching television. And she's downright frightened when she's been linked romantically to a woman whose bulking lover is the jealous type.

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# Southern Gay Conference Comes to Baton Rouge

The Students for Gay Awareness of Louisiana State University in Baton Rouge (SfGA) has been chosen as the host organization of the Sixth Southeastern Conference of Lesbians and Gay Men. The conference is scheduled for April 10-12, 1981 and will be centered within the LSU Union. A wide variety of workshops and assemblies are being planned and over 750 delegates are expected to attend.

Chartered by LSU on April 21, 1977, the SfGA is the oldest-existing gay student organization in Louisiana. It has grown from a handful of dedicated students to a viable focus for gay efforts in Baton Rouge. Meetings are held in the Union on the first and third Tuesdays of every month that school is in session. It is one of the few campus organizations that holds summer meetings. The official newsletter, *le papillon*, is published bi-monthly during Fall and Spring Semesters.

Meetings consist of general business matters which are often followed by discussions or presentations dealing with aspects of gay life. Guest speakers are often invited to talk on various topics of interest.

The group sponsors a speakers bureau which provides speakers for classes at the university such as psychology, human sexuality and sociology. The PHONE, a crisis-intervention service in Baton Rouge often refers gay-oriented calls to members of the group.

The SfGA has grown in strength and numbers to where they feel capable of taking on a major task such as the Southeastern Conference.

The Southeastern Conference of Lesbians

and Gay Men is an annual event which provides a meeting place for gay people across the Southeast who are interested in advancing gay causes and enhancing the gay lifestyle in the region. It has been an excellent forum through which ideas have been exchanged and has given gay people a chance to learn about themselves and each other.

The conference was the creation of the Carolina Gay Association which is the gay student organization at the University of North Carolina at Chapel Hill. Regional conferences were held as early as 1972, but the 1976 conference was the first to bear the name of the Southeastern Conference of Lesbians and Gay Men. Chapel Hill also hosted the 1977 conference.

The 1978 conference was held in Atlanta at the Georgian Terrace Hotel and drew over 500 delegates. Chapel Hill again was the site of the 1979 conference. Four members of the SfGA attended that conference and it was there that the idea to host the 1981 conference started.

The Memphis Chapter of the Tennessee Gay Coalition of Human Rights hosted this year's conference August 1-3 at the Holiday Inn-Rivermont. There were over 600 in attendance.

The SfGA formed an ad hoc committee in February to explore the possibility of hosting the 1981 conference. Its efforts culminated with the sending of eight delegates to the Memphis conference where they successfully bid to host the conference next year. The group's enthusiasm and organization won the endorsement of the final general assembly even though Louisiana is not an ERA ratified state.

The group will try to keep all financial expenses and benefits within the university, the gay community and the pro-ERA community of the state.

Discussions with university officials already have had positive results. The organization has made plans to rent the LSU UNION for the weekend of April 10-12. The University administration say they intend to deal with the SfGA as it would with any other student organization that would host such a convention.

"We are really excited to bring the conference to Louisiana, said SfGA secretary-treasurer Bob Udick. "We will work to have a good conference that will

draw people from all over the South. We especially hope to draw from the Texas and Gulf South area as most people in this region have not been able to attend previous conferences."

For more information contact the LSU STUDENTS FOR GAY AWARENESS, P.O. Box 16031, University Station, Baton Rouge, LA 70893 or call Bob 388-3490 or Alice 346-83.13



## Dear Gay Brothers and Sisters:

Bringing the Southeastern Conference to Baton Rouge is an exceptional opportunity to bring together the various communities of the Deep South. For too many years we have been isolated, abused, and threatened by university and parish communities and governments alike. This is our greatest opportunity so far to gather, speak out, and learn from each other our pleasures, our grievances, our political, socio-economic, and emotional views.

When our representatives from Baton Rouge went to Memphis in August, we discovered not only a new frontier for exploration, experimentation, and achievement, but we also discovered a great new family. A family of over 500 brothers and sisters who really cared about our lives and our accomplishments; a family who gave compassion and shared

frustration; a family who made us realize that we are not alone in our lifestyles, and our affectional preferences or in our fight for freedom, for justice, for equal opportunity, for love.

We as Southerners have come together in the past to fight for human rights against all prejudices, against all odds. Now it is time for us as gay people, as proud individuals, to gather in a unified effort for freedom from bigotry and harassment, and for our birthright to liberty, to peace of mind, to happiness.

May our progress today, a foundation upon which future generations can proudly stand, as well as build. Let us work together with patience and determination. Together we can make it happen: we must make it happen. Now.

Love and hope,  
Alice B. Hepinstall  
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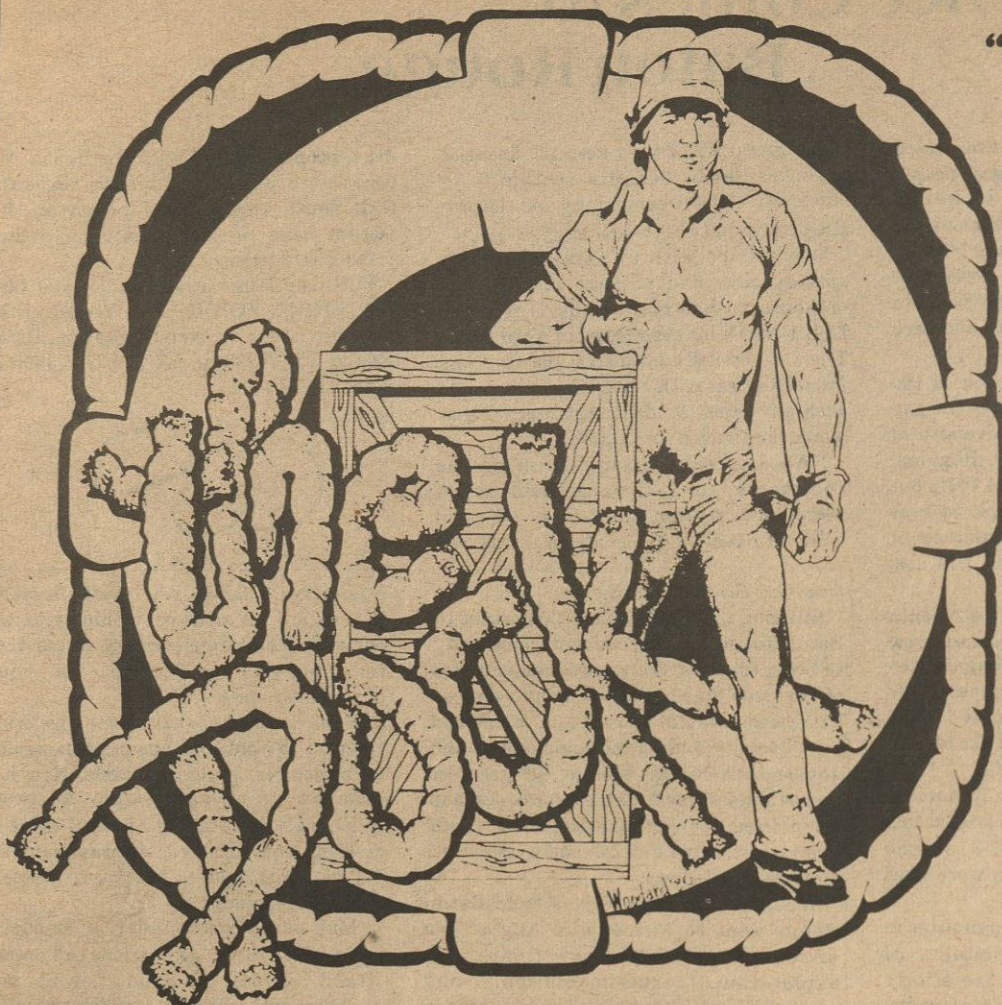


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# Gay Teachers

by Joan Collins

"I'm sure if my principal found out I was gay, he'd fire me," said one gay elementary school teacher.

Hundreds of gay men and women armed with teaching certificates enter the classrooms of Louisiana's public, private and parochial schools this month as the school year begins.

In the arts, sciences, business, engineering and agriculture, gay teachers—like gay people themselves—are everywhere.

Yet most of these educators are forced to hide their gayness for fear of dismissal.

"I teach child psychology," said one male teacher who recently moved to New Orleans from a large midwestern university, "and I have a lot of parents in my classes. If they thought I was gay, I think they would doubt my judgment on how they should raise their children."

"I might be willing to be more open about my gayness if I taught say, abnormal psychology," he continued.

The psychologist was aware of the existence of other gay teachers on staff at his university but most were closeted. "I knew one teacher who was openly gay," he said, "and he was not fired only because he had tenure. Yes, I regret not being able to be out to my students."

Although tenure saved the midwestern professor, one lesbian who teaches literature at a local catholic university is not so sure it would save her. "It depends on who's interpreting the teacher's handbook as to what they consider 'immoral conduct.' At her school the regulations for staff (general university services) were not as stringent. 'They (authors of the handbook) were more concerned with faculty because we're representatives of the college,'" she said.

"I've been there almost twenty years," said the educator, "but I almost didn't get my job because I had been divorced. Divorces were just not acceptable role models for the board member's daughters."

During the tenure of one particularly homophobic president, she found herself making references to her married days to try and compensate for her current lifestyle.

She thinks that 25% of the lay faculty at her institution are gay. She has suspected certain nuns, but feels that most do not participate in the sexual aspects of a gay consciousness. "It's all subliminal with them," she said, "she has known several gay priests and claims that one was not invited to continue teaching in spite of being academically superior because he was found out by the president."

"I don't feel threatened," she explained. "Most of them know I live with another woman but that's acceptable because women can get by living in pairs more easily than men. But on the other hand the Board, conservative Catholic businessmen

with daughters would fire me if I ever acted openly. There's no way I'd ever admit it."

Since many of the great writers are gay, this teacher has forced herself to be very objective, very impersonal in class discussions. She once team taught a woman's study course with a man and a conservative nun. "I was dying to say something but I couldn't."

"If anyone of us would come out, I fear there would be a witch hunt. And then a whole bunch of us might get axed. As long as we're all divorcees and bachelors during the day, it's alright," she said.

She is bothered that she can't be more open. "It would be helpful in some discussions," she said, "and of course would like to be a positive role model."

She assumes that most students realize what teachers are gay and could care less. "I assume the kids who are gay know about me and can identify with me if they choose," she explained.

One woman student who she realized was trying to come out and needed someone gay to talk to repeatedly tried to catch her away from campus. "I would never let her in the house or talk to her about it. I couldn't."

"I'm lucky," she concluded, "that the present administration is perfectly willing not to think about it. Of course they're not ready for us to sign our names as gay or march in a gay pride parade either."

It only seems natural that gay teachers who are able to be openly gay would want to form a gay caucus. The modern language Association (MLA) does have a gay caucus. Their next national convention is in Houston.

In addition to literature, English teachers, the only large clump of gay faculty can be found in the fine arts—art, music, theatre, dance. Gay teachers are more easily accepted in the arts and fewer of this group feel the need to be closeted about their views.

"I just can't imagine trying to hide my gayness," said one drama coach. "It would never work, and I would be uncomfortable faking it."

Not all gay teachers have the same perspective on their gayness while at school.

"Being gay has nothing to do with my teaching," said one Westbank physical education teacher. "I teach hundreds of students each semester," she said, "I don't have time to think about who's gay." Even with the girls she coaches for athletic competitions and thus spends more time with, she is unaware/unconcerned about their sexuality.

"I am not openly gay at school but I'm not afraid of being fired," she explained. "I really don't think my administration cares—about that or anything else."

She has no feeling about being a role model for other women and would take a gay student who came to her with a gay-

related problem to a sympathetic counselor rather than counselling the student herself.

She is lucky in that her high school had a counselor sympathetic to gays. Many schools do not. "At my school," said one former high school teacher, "the counsellor was a retired Army sergeant—no warmth whatsoever. I counselled the gay students myself."

"It bothered me," she continued, "If one of my students would get beaten up for a football player because he was effeminate. I did tell the principal about it but he was too stunned to do anything. I don't think a teacher had ever related a story like mine to him."

Teaching high school or at a community college in a small rural community is very different from teaching in a big city. Gay teachers in rural areas have a different set of problems—such as freedom of association.

"I never worry about seeing any of my students in the Quarter," said the physical education teacher. If she lived in a small town, could she make that statement? Probably not. "There were few places I would go without seeing someone from the school," said one former rural teacher.

"I got very paranoid when my lover came to visit. In fact I knew several of the school board members watched to see who was going in and out of my house," she said.

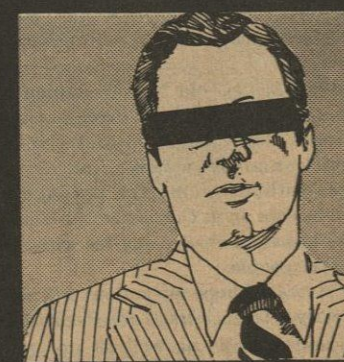
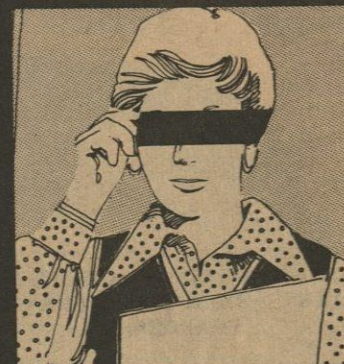
This woman's teaching career came to an end of a speech she allowed a gay student to give at a contest. "The boy's mother had helped him on it," she said. "It was a very drab informative speech written from accounts in *Newsweek* and *Time* about gays and the police in San Francisco. As the student rehearsed the speech in front of the class, one child told her fundamentalist father who told a preacher friend who made an appearance at a board meeting. Even though the principal knew about the speech and gave the boy permission to deliver it in competition, he asked for my resignation when the superintendent pressed him."

"My gay students were furious," she concluded, "but what could we do? I never forgot the incident and knew I could never teach again."

Even though the event occurred six years ago, that teacher still keeps in touch with her gay students. "I can count on a phone call every Christmas."

There are some incidents of gay teachers being fired for having sexual relationship with students. "I think that is much more prevalent among heterosexual faculty," said one teacher. "Most of my friends wouldn't even think of having sexual relations with a student even if approached by the youth," he said.

"Teaching is a wonderful occupation for gays," one teacher explained. "During the summer my lover and I can relax and take an extended vacation. If only I could admit my gayness and be myself, I'd teach forever."





# War Is Declared!

## AVERAGE WORKING CLASS CITIZEN STRIKES BACK AT SERVICE CHARGES!

John J. Dee, III is "fed up with" taxes, "fed up with" service charges and "fed up with" the "snow job" he's getting at City Hall.

And the 38-year-old New Orleanian has begun a one-man unfunded drive to amend the Home Rule Charter so that the City Council cannot levy taxes and service charges without giving the taxpayers a chance to vote on it. Currently, the Council has the power to charge any fee without a vote of the people.

Dee states, "I hope my actions will serve as a catalyst to encourage other concerned individual citizens as well as groups of

citizens to come forward, request petitions, and subsequently help me obtain the needed signatures. Hopefully, it will become a united community effort."

To amend the Charter, Dee must submit a petition proposing the desired changes to the City Council. The petition must be signed by at least 10,000 Orleans Parish registered voters. If he is successful in collecting the signatures, the City Council is required by law to put the proposal, set forth in the petition, to a vote of the people.

Dee said he decided to try to amend the Charter after finding "too much abiguity in relation to the real property service charge and the road use service charge ordinan-

ces", during the 6 months he researched the City's tax demands.

The Amendment is composed of two parts. First, it requires the approval of the City Council and the approval of a majority of qualified Orleans Parish voters to levy real property service charges, taxes on immovable property, and road use service charges assessed against property and/or motor vehicle owners registered in Orleans Parish. Secondly, it calls for the immediate repeal of all existing ordinances presently providing for such impositions.

Dee said he is angered by "the Mayor's and City Council's utter disregard for the will of the people." "Our Government is supposed to be a government of, for, and by the people, not of, for, and by the Council and Mayor," Dee states.

Dee said he is "not trying to buck the system", and stressed that he wants "to limit, not take away the power of taxation vested in the City Council."

Dee states that through the petition he is demanding the voice of the government for the majority and is seeking to bring the power back to the people. He estimates he has ("through the efforts of the people") collected more than 6,000 signatures since he began a few weeks ago.

Dee also said that "many individuals and groups of citizens" have assured him they will withhold their votes from those councilmen seeking reelection in the 1981 Coun-

cilman elections who do not support changes and said citizens will vote whomever those councilmen will run against.

Dee also said he does not favor the coming one cent sales tax increases that Council is proposing be presented to voters in the near future. He urges citizens to "vote no, a thousand times no", if, when it is presented for a vote of the people.

Dee says, (1) "the council is threatening the taxpayers and attempting to blackmail the people into voting for the sales tax increase because the council has stated it will not repeal the property and road charges unless the people impose the cent increase upon themselves." Dee says "the 'people's petition' will cause the repeal of the service charges." (2) "the council would still have the power to reinstate service charges if they decided the one cent increase is not enough." Dee says, "the 'people's petition' is designed to prevent that for all time."

Although Dee is not asking for donations, he is asking that those concerned citizens who would like to get involved send him a self-addressed, stamped envelope in order to help him defray the expense of his one-man unfunded drive.

For copies of the petition, send a self-addressed, stamped envelope to: John J. Dee, III/Petition, P.O. Box 19842, New Orleans, LA 70179, or call Mr. Dee at 3819.

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CITY OF NEW ORLEANS  
INTER-OFFICE MEMORANDUM

Date July 17, 1980

To Jay Handelman, Director  
From Jesse A. Dupart, Sr., Director  
Subject Report on Renovation Cost of the Mayor's Office and Second Floor Hallway of City Hall

the following report covers expenditures for renovations to the Mayor's Office and second floor hallway according to our records:

GENERAL REPORT		
1. Personal Services	=	\$ 60,534.86
2. Contractual Services	=	105,426.55
3. Supplies & Materials	=	79,966.95
TOTAL	=	\$245,928.37
Man Hours Expended	=	10,552

BREAKDOWN BY CRAFTS

	Man Hours	Labor Cost
Carpenters	4604	\$ 24,633.47
Electricians	1550	9,865.71
Plumbers	104	605.08
Plasterers	1176	5,391.72
Brick Mason	1252	7,120.76
Sheet Metal	1010	5,935.72
Welders	328	1,910.52
Painters	-	-
Superintendent	452	4,633.88

CONTRACTUAL EXPENDITURES

N.O. Blue Print	=	\$ 225.97
Aluminum Sliding Glass Door	=	1,700.00
Carpeting	=	21,822.00
Wall Covering	=	13,750.00
Marble	=	5,171.00
Construction Supervision	=	15,000.00
Sheetrock	=	500.00
Rafferty Elevator	=	35,257.58
Draperies	=	12,000.00
CONTRACTUAL TOTAL	=	\$105,426.55

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SEPTEMBER/OCTOBER, 1980

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	2 SEPTEMBER •Appetizer Soup du Jour A-Chicken Hawaiian B-Chicken Curry Salad Almond Cream	3 •Appetizer Soup du Jour A-Fish Amandine B-Students Choice Salad Whipped Liqueur	4 Appetizer Soup du Jour A-Chicken Divan B-Jambon en Croute Salad Cheese Cake	5 •Appetizer Gumbo A-Seafood Souffle B-Bracciolone Salad Bananas Foster	6 <b>CLOSED</b>
8 •Appetizer Gazpacho A-Carbonade Flammande B-Chicken Borracho Salad Fruit Crisp	9 Russian Eggs •Borscht A-Chicken Paprika B-Beef Stroganoff Salad Cake	10 •Appetizer Soup du Jour A-Lemon Chicken B-Students Choice Salad Pineapple Royal	11 Grape Leaves •Lemon Soup A-Moussaka B-Spinach Pie Salad Baklava	12 Appetizer •Seafood Bisque A-Fish Martegale B-Chicken Tajine Salad Cake	13 Quiche Lorraine Onion Soup A-Chicken Kiev B-Chicken Cordon Bleu Salad Cake
15 •Appetizer Soup du Jour A-Chicken Clemenceau B-Beef a la Mode Salad Cream Puffs	16 Profiteroles •Soup du Jour A-Chicken Peperonata B-Beef Bourguignon Salad Roll Cake	17 •Appetizer Soup du Jour A-Creole Daube B-Seafood Newburg Salad Tart Bourbonaise	18 •Appetizer Soup du Jour A-Chicken Tajine B-Pork Merida Salad Pie	19 •Appetizer Soup du Jour A-Fish Courtbouillon B-Chicken Provencale Salad Bread Pudding	20 Quiche Lorraine Onion Soup A-Coq au Vin B-Bracciolone Salad Cake
22 •Appetizer Soup A-Champagne Chicken B-Fish Veronique Salad Nicoise Cake	23 •Appetizer Pasta A-Chicken Fricasee B-Bouillabaisse Salad Flan	24 •Caponata Soup A-Chicken Cacciatore B-Chicken Tetrazzini Salad Zuppa Inglese	25 •Appetizer Soup A-Creole Daube B-Jambon en Croute Salad Flan	26 •Appetizer Bisque A-Fish Amandine B-Coq au Vin Salad Baked Alaska	27 Quiche Lorraine Onion Soup A-Chicken Kiev B-Chicken Cordon Bleu Salad Cake
29 •Appetizer Soup du Jour A-Lasagna B-Spaghetti Alfredo Salad Dessert	30 •Appetizer Soup du Jour A-Chicken Diablo B-Jambalaya Salad Creme Frite	1 OCTOBER Russian Eggs •Soup du Jour A-Coulbiac B-Turkey Orloff Salad Russian Cake	2 Caponata •Minestrone A-Minestrone Cacciatore B-Chicken Tetrazzini Salad Zuppa Inglese	3 Appetizer •Pasta A-Bouillabaisse B-Calamaries Salad Chocolate Mousse	4 Grape Leaves Lemon Soup A-Moussaka B-Spinach Pie Salad Baklava

David D. Shaffer, M.Ed.

• Dotted items served at dinner only  
Choice of Entrees Daily, A or B  
Menus Subject to Change Without Notice

James E. Shaffer, Ph.D.