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have been invited to City Hall is disheartening. When will we count?

I hope that someday there will be enlightened leadership and a true partner for these kinds of cultural events that honor the history and achievements of the GLBT community and bring vital understanding to our society as a whole.

PAUL SORIANO
Portland

Dyke March Planners Invite Trans Presence

TO THE EDITOR:

It's true, the Dyke March is called the Dyke March for a reason: It was founded by and for those who identify as dykes. Unfortunately, this can leave some confusion as to whether FTM trans people are included. The language used on the Web site can seem somewhat ambiguous, but it is ambiguous so people can self-define and decide whether they want to participate. It is meant to be inclusive rather than exclusive.

The following is the actual language used on the Web site: "As always, the Dyke March is open to all women, biological or otherwise—no sign-up or registration required. Just come out with your banners, signs, noisemakers and beautiful dyke selves and join in the march! Allies are encouraged to support the Dyke March from the sidelines!"

In fact, the organizers of the Dyke March, Stef-Anie Wells and Jamie Koty, said they would love to see Portland have its own Trans March, like in San Francisco. Until then, they say, it would be

great for a distinctive trans presence and banners of declaration to find their way into the Dyke March. There are no gender or sexuality police judging who may or may not join.

So come out and enjoy the long tradition of a march designed for dykes who often don't get much recognition in mainstream gay-male-centric queer culture.

HANK RENFROW
Portland

Discrimination at UP

TO THE EDITOR:

I am writing to express what I feel has been a grave injustice toward the queer community of Portland by an organization that has generally not raised many red flags in the past. I'm sure I am not the first whom they have wronged. I was accepted into University of Portland for the fall of 2005. Although it definitely was not my first pick, it offered me such a generous offer that I would be a fool to pass it up. I flew out to Portland from the Midwest, sight unseen.

UP has a very nice campus, and although it was strict and very conservative, I thought I would deal with it. By strict, I mean get fined for kissing on campus, can't visit other dorms at night, segregated by gender, strict. However, since this was college in the Northwest, I thought I would let it drop that I happened to like other boys and just get it out of the way so I wouldn't have to worry about it.

As soon as I came out, students' and teachers' attitudes toward me changed instantly. At first I thought it had to be something else, but it soon became apparent how wrong I was. I tried to find a Gay Straight Alliance on campus to find someone

to talk to. It doesn't exist. The only thing that even resembles it is a group of people you can only find out about through the doctor, and its official stance is that this is for the students' safety, an extremely frightening thought.

I tried to talk to the freshman adviser, and I told her I felt I was being discriminated against. Her response: "So?" She told me "although it's illegal for them to discriminate by sex, race or religion, they are perfectly in their right to discriminate by sexual orientation."

I was shocked. I thought that was illegal, at least for teachers, to harass me about my being gay. Her exact words were: "You're at a Catholic school. What did you expect? If you don't like it, leave."

And so, I was faced with a decision. Stay at the school and fight it despite being obviously unwelcome, or leave and pass up an almost free education at a prestigious university. Despite the cost, could I really allow my college years to be this miserable? I decided to get out of that environment, because I could not put a price on enduring four years of hell.

Please, my queer and allied brothers and sisters, do not support this hate-filled organization. If you are an alumnus, do not pay this school to encourage and teach its discrimination. In a city as amazing as Portland, UP is truly a blemish upon our community.

MATTHEW CONN
Portland

TRANSITIONS

Mary Kavet Anderson, 1925-2006

Mary Kavet Anderson was remembered by a large turnout of family, friends and admirers when a Mass was celebrated May 7 at St. Andrew Catholic Church. Anderson, a strong voice for human rights, died April 24 after a long illness. She was 80.

Anderson was born Aug. 9, 1925, in Seattle, moving with her family to Portland at age 14. She attended and graduated from Jefferson High School. She entered Sisters of Providence Nursing School, from which she graduated in 1947. Raised during the Depression by strong, activist parents, she learned early to stand in support of those who were denied civil rights.

She took her nursing skills to such diverse locations as a logging camp in Myrtle and a sugar plantation in Hawaii. She was an outspoken supporter of queer civil rights and an activist for universal health care, helping found the Portland Women's

Health Clinic and Health Help Center, providing impetus for Portland Neighborhood Clinics, which served the health needs of low-income Portlanders.

She was a member of St. Andrew Church and in 1985 became an associate of Sisters of the Holy Names, a Roman Catholic order known for its involvement in civil rights issues.

An enthusiastic supporter and "den mother" of Motherlode, she was present at the lesbian musical group's recent 25th anniversary celebration, her last public event. Motherlode performed at the reception after the funeral Mass.

Anderson had been married to Robert, who, with one daughter, Susan, preceded her in death. She is survived by her son, Jim; four daughters, Mary Jo ("M.J."), Barbara, Carol and Kate; nine grandchildren; and five great-grandchildren.

Remembrances may be made to Sisters of the Holy Names, P.O. Box 25, Marylhurst, OR 97036.

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