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# Chain of Life

A FEMINIST ADOPTION REFORM AND CHILD WELFARE NEWSLETTER

P.O. BOX 8081 ▲ BERKELEY, CALIFORNIA 94707

ISSUE 23 · JANUARY/FEBRUARY 1993 · JANINE BAER, EDITOR

new book on single mothers

## Wake Up Little Susie: Single Pregnancy and Race Before *Roe v. Wade*

REVIEWED BY JANINE BAER

Do you remember the pop song from the 1960s from which this book takes its title? In the song, the couple supposedly had only fallen asleep at the movies, but the mere perception of sexual intimacy was going to ruin both of their reputations.

In the new book *Wake Up Little Susie: Single Pregnancy and Race Before Roe v. Wade* by Rickie Solinger, there is finally a feminist history of unwed pregnancy, or "illegitimate" motherhood (pick your favorite epithet) in the United States. Solinger is a feminist scholar who has published widely on the politics of female fertility. Not only does she inform readers about the desperate situation of white pregnant women who relinquished children, she also presents a careful documentation of how and why African-American women from 1945 to 1965 usually raised the children born outside of marriage themselves. The book provides a fascinating window on both racism and sexism by documenting how American society treated single mothers in both groups. Neither group had much choice once a woman became pregnant.

One of many illuminating sections of this book is the chapter on psychological explanations for white unmarried pregnancy during the post-war era. Citing psychological journals of the time, the author shows that a young white woman was considered to be neurotic by definition if she got pregnant. Elaborate theories attempted to prove that she was getting back at her mother; or maybe getting pregnant was a sign of her latent homosexuality (!?) The cure for this neurosis was to give away her child, start over, become a married woman, and have children within marriage.

### *The cure for this neurosis was to give away her child*

Single women who raised their children in the post-war period sometimes needed welfare payments to get by. Although most African-American unmarried mothers did not get public welfare money, they were scapegoated as the white taxpayers' burden. Black women who might have wanted to stay at a maternity home were often

unable to find one, since most maternity homes after the war were segregated by race; few were for only Black women. Sometimes, African-American women who wanted to relinquish a child were not allowed to do so (a judge threatened to charge one such woman with abandonment for the same act that was required of white women). For women of all races, punishment for having sex was the name of the game, although the punishments differed by race.

Before reading this book I knew the general sentiments of the times, but I hadn't realized how bad things were. From today's vantage point, it is difficult to imagine that allowing a woman to relinquish her child represented a kind of progress. But prior to the 1940s, unmarried white mothers were considered to be morally tainted, probably genetically inferior. Raising the child was their punishment. "Normal" people would probably not want to adopt these genetically inferior children anyway.

By the end of the 1960s, the second wave of feminism broke loose, washing away the more extreme aspects of female sexual repression. In 1973, abortion was

next page...

.. continued from page 1

legalized throughout the United States. Little Susie really started to wake up.

Anyone who was affected by the attitudes of that time — by being born to an unmarried mother, or being an unmarried mother between 1945 and 1965 for example — can get a clearer picture of the situation from this historical account.


This book costs \$25. in hard cover. It is over 300 pages long with an extensive bibliography. If it comes out in paperback, this book will reach the wider audience it deserves. (I found a copy at Cody's in Berkeley; the local women's bookstore no longer carried it.)

*Wake Up Little Susie* was published by Routledge, 29 West 35th Street, New York, NY 10001. The author Rickie Solinger is an Associate at the Rocky Mountain Women's Institute.

Thanks to Concerned United Birthparents for reviewing *Wake Up Little Susie* in its September 1992 newsletter, where I first learned of the book. ▲

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# "ORPHANS OF THE COLD WAR" THE SONS OF JULIUS AND ETHEL ROSENBERG

BY JANINE BAER

For a brief time after World War II, the United States felt safe as the only world power to have atomic bombs. But the feeling was short-lived; soon the Soviet Union created its own bombs, ushering in the "cold war."

In 1951, the United States government convicted a married couple, Julius and Ethel Rosenberg, for supposedly giving the secret recipe for creating nuclear weapons to the Soviet Union. Although earlier in 1950 other men had confessed to having given this information to the Soviets in the mid-1940s (Klaus Fuchs, a German-born British scientist, and Harry Gold, a Philadelphia chemist), Julius Rosenberg, a small business owner with an engineering degree, was arrested in July 1950 on charges of having been a spy for the Soviets in the mid-'40s. A month later, his wife Ethel was arrested for her alleged former involvement with her husband in the spy ring.

To condense a long story about which much has been written over the past forty years, in 1953, both Julius and Ethel Rosenberg were executed, having spent nearly three years in prison in New York and after all their appeals had been denied. Many people, including their sons, believe they had been framed for being Communists. Simply being a Communist in the McCarthy era was considered by some Americans to be a crime worthy of the death penalty.

The arrest and imprisonment of

\* This title is a chapter subheading in the book *We Are Your Sons: The Legacy of Ethel and Julius Rosenberg* by Robert and Michael Meeropol, 1986, from which the information in this article was obtained. Page numbers refer to this book.

the Rosenbergs left their children without custodial parents; their deaths made orphans of their sons at the ages of 6 and 10 years old.

I thought of the Rosenbergs and their sons Robert and Michael Meeropol recently when the Soviet Union disbanded and the cold war ended. Could their parents now have been let out of jail, or retried? Might these adoptees have had a reunion? The death penalty made that impossible.

"THEY INTENDED TO PLACE US WITH "PATRIOTIC AMERICANS" SO WE'D GROW UP DESPISING OUR PARENTS"

Over the years, people have debated the Rosenbergs' guilt or innocence of the charges. Books have furthered the debate. This article focuses primarily on the custodial arrangements made for Robert and Michael, starting with the arrest of their parents in 1950.

With both of their parents imprisoned by August 1950, Michael and Robert Rosenberg, at the ages of 7 and 3, initially moved in to live with their maternal grandmother, Tessie Greenglass. But Tessie's son David had also been arrested for spying and had signed a confession, which led to a sentence of fifteen years in prison. Tessie became angry at Ethel and Julius because they would not also confess and save themselves; they always maintained their innocence.

After taking care of her grandsons at her home for only three months, Grandma Tessie brought Robert and Michael to the Hebrew Children's Home, a shelter in the Bronx. Julius's two sisters and one brother were supportive of their accused brother, but none of them was willing to take custody of Michael and Robert. So the

boys lived in the institution for seven months, after which their other grandmother, Sophie Rosenberg, having recovered from an illness, took custody of them in June 1951. In July of 1952, Michael and Robert moved from their paternal grandmother's home to live with friends of their parents, Ben and Sonia Bach, in New Jersey.

Julius and Ethel Rosenberg were executed in June 1953. They had named their lawyer, Emanuel Bloch to be guardian of their children. The boys moved back to New York City after being refused entry in public schools in New Jersey, and in December 1953 were provisionally placed by Emanuel Bloch with other friends of their parents, Abel and Anne Meeropol. Robert and Michael took the Meeropol's last name; Michael's memories of the name change were positive:

What pleased me most about moving in with the Meeropols was using their last name, a terrific asset. There would be no need to deny my parents, because no one would ask me. We would not be embarrassed by having different names from the people we lived with. (p. 244)

More political intrigue followed. Shortly after the sudden death of lawyer Emanuel Bloch, a judge removed the boys from the custody of the Meeropols in February 1954. They were placed in a children's shelter for two days "pending consideration of a petition alleging neglect filed by the Society of the Prevention of Cruelty to Children." The alleged "neglect" referred to the contention that the boys were being exploited as symbols of leftist political causes. There were people who did not want Robert and Michael to have positive views of their parents. These individuals, according to Michael,

were trying to murder Ethel and Julius again by transforming their children's love for them into hate. They intended to place us with "patriotic Americans" so we'd grow up despising our parents and honoring

their murderers. (p. 248)

This brings to mind Argentinians of the late 1970s and early 1980s who murdered pregnant women and young parents thought to be leftists (without trials), and adopted their now-orphaned children. Such was not the fate of Robert and Michael, thanks to the help of people who fought in court for the Meeropol's custody.

After two days in the shelter, Robert and Michael were placed once again with Sophie Rosenberg, their grandmother, who was not in the best health. This was a triumph; they might have been placed with "patriotic" strangers. The boys continued to visit the Meeropols in the afternoons, and attended public schools in Harlem, where the Meeropols lived. "Harlem," Michael wrote of that time, "remained a sanctuary for radicals, black and white, throughout the 1950s."

In the summer of 1954, Michael and Robert moved back to live with the Meeropols full time. Two and a half years later, in 1957, they were legally adopted.

Michael and Robert Meeropol grew up and went to college. Both were politically involved in the left. Michael married and his wife Ann had a baby; later they adopted a second child. Their close friends Jerry and Adrienne, who could not conceive, adopted twins. Robert wrote of his brother's and his friends' families, "The children have grown up together like brothers and sisters as their parents sustained one another in an extended family." (p. 306)

Although they lived "in the closet" as the sons of the Rosenbergs until 1973, not revealing to friends that they were what newspapers called "orphans of the atom spies," in that year Robert and Michael "came out" as a result of their decision to sue the publisher of a book about their parents. In this book, the author used their parents' letters without Michael and Robert's permission, distorting the letters' meaning as well. They filed a lawsuit, and then raised money to pay for its legal costs. In 1974, the Public Broadcasting System aired a

television show about their parents, "The Unquiet Death of Julius and Ethel Rosenberg." These events together led to publicity from media large and small, and the formation of the National Committee to Reopen the Rosenberg Case. Robert and Michael also contracted to write the first version of their autobiography, *We Are Your Sons* in that year. By that time, both of them were college professors, Michael in economics and Robert in anthropology. Robert later became a lawyer.

In the late 1970s, they were able to obtain 200,000 pages of previously secret government documents about their parents' case as a result of the Freedom of Information Act. (Of these Robert and Michael wrote, "The files reflect the FBI's biases and even obsessions.") They settled the lawsuit against the publisher out of court.

When Michael spoke before a Congressional subcommittee to try to re-open the Rosenberg case, he said in part,

I feel the people who framed my parents trampled the American flag in the mud. I think it is up to us to wash it. . . .

If we can learn from the past, we will escape having to repeat it, but first we must learn the whole truth about the past. Please help us learn that truth. (p. 438)

I noticed that in their autobiography *We Are Your Sons*, the authors used the phrase "our parents" to mean either Julius and Ethel Rosenberg, or Anne and Abel Meeropol, depending on the context of what was being said. As is true for many other adoptees, the story of the Meeropols/Rosenbergs is one of dual identity. It is also a reminder of the repressive atmosphere in the United States during the same time period that anonymous stranger adoption was most popular. ▲

## ▲ NEWS AND RESOURCES ▲

▲ **Growing Up Adopted: Building Attachment and Self Esteem through Lifebooks, Children's Literature, and Resolution of Separation and Loss Issues** is a **workshop for parents and adoption professionals** to be held in Berkeley, California Saturday, February 6, 1993, 9 am to 3:45 pm, at Hs Lordships Restaurant. Speakers will be Vera Fahlbeg, M.D., and Patricia Irwin Johnston, publisher of adoption books. Cost before January 22 is \$37. For information, write to Bay Area Adoption Services, 465 Fairchild Drive, Suite 215, Mountain View, CA 94043.

▲ **California has passed an adoption reform bill** sponsored by the American Adoption Congress. It provides a parent advocate for people considering placing a child through independent adoption. The parents must be told of their options regarding how they may keep their child (public funds, private organizations, etc.), and must be apprised of such future problems as the high rate of secondary infertility among relinquishing mothers, and the possibility that an adoptee might not want a reunion later on. Parents have up to four months to change their minds about relinquishment, and the prospective adoptive parents may not leave the state during that time.

This bill, SB 1148, was sponsored by state Senator Marian Bergeson and was signed by Governor Pete Wilson on September 30, 1992. AAC President Kate Burke said in the AAC newsletter, "It is landmark because it mandates that parents are armed with the truth, and most importantly, their options when considering adoption."

(information from the AAC Decree, Fall 1992. The Decree is sent

to all AAC members. For membership information, write: AAC, 1000 Connecticut Ave. NW, Suite 9, Washington, DC 20036. Membership in AAC starts at \$25. a year.)

▲ For a copy of the current version of the **Uniform Adoption Act**, which is still in a draft form, send \$7.90 (\$5. plus \$2.90 shipping) to: National Conference of Commissioners on Uniform State Laws, Accounting Department, 676 North St. Clair Street, Suite 1700, Chicago, IL 60611; for questions about ordering the report, call (312) 915-0195. The report itself includes the names and addresses of the individuals who make up the drafting committee that is writing these recommendations for adoption laws. (Issue 20 of Chain of Life included an article about its records access provision.) Based on the first names of the committee members, about ten out of fourteen of them are men.

This report recommends that adoptees' records be sealed for ninety-nine years. While states will not be forced to follow these recommendations, they are likely to do so. If you are an activist with time to keep tabs on this process, you might want to order the draft report and send your opinions of it to committee members.

Thanks to Adoptive Parents for Open Records for information on where to obtain the report.

▲ **The American Adoption Congress will hold its 15th annual conference** for adoption triad members and professionals April 1 - 4, 1993, in Cleveland, Ohio. Cost before March 1 is \$175. for AAC members, \$215. for non-members. As always, this

conference will address numerous interesting topics, with ten workshops offered in each time slot. For more information, call the AAC Conference department at 714-434-7635 (southern California). The brochure lists topics and presenters.

▲ The Lyon-Martin Women's Health Services in San Francisco offers an innovative nine-month program for **prospective lesbian, gay, and bisexual parents of color**. For information, call Cynthia Chan, (415) 565-7674. (info from San Francisco Bay Times, October 1992)

▲ A book for adoptive parents on **Adoption and Attention Deficit Hyperactivity Disorder** by Randolph W. Severson, Ph.D. is available for \$7. plus \$1. postage. Write to Hope Cottage, Financial Office, 4209 McKinney Ave., Suite 200, Dallas, Texas 75205; 214 526-8721.

▲ There are eleven groups for **children of lesbians and gay men**, in ten North American cities: Boston, Windham (Connecticut), Dallas, Indianapolis, Los Angeles, New York, Orlando, San Diego, Toronto, and Wahsington, D.C. More information about these groups can be obtained from the **Just For Us Newsletter, Box 187, Station F, Toronto, Ontario, Canada, M4Y 2L5.**

▲ **Child abuse on the rise in Los Angeles.** In 1991, the number of children killed by their parents and

*continued on page 5...*



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## NEWS & RESOURCES

... CONTINUED

caretakers in Los Angeles rose to 61 victims. The number of children who were sexually or physically abused in Los Angeles county rose by 11% over the previous year, to 120,358. The increase in babies born addicted to drugs was up 9%, to 2,551 in the county. (*L.A. Times*)

▲ "Man in the Maze" earrings, one of several designs based on Native American tribal designs and themes, remind me of adoption search. According to a description, "This earring design, the "Man in the Maze," is the tribal symbol of the Tohono O'odham (Papago) Indians of Southern Arizona. This maze or labyrinth represents [hu]mankind's journey through the "Maze of Life" back to the Source. A symbol of feminine wisdom and the mystery of birth in many traditions, the labyrinth is long and circuitous. However, with careful observation, you will note that regardless of the way you travel through the labyrinth, you always reach the center. The key is to have the trust to keep going."

I think of the design as the "woman in the maze," and I wear these earrings frequently.

For information about the

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Chain of Life is a forum for exploring adoption issues and related topics. It is not responsible for actions taken by readers as a result of information presented here

earrings, request a brochure from: *The Alchemists, P.O. Box 1660, Green Valley, AZ 85622.*

▲ *Loving Journeys Guide to Adoption* by Elaine L. Walker is a new book for prospective adoptive parents. It contains a database of U.S. and foreign adoption agencies that were asked many questions, including "Do you accept gays/lesbians?" Many of them answered "Yes." The

book can be obtained by mail for \$27.95 from Loving Journeys, P.O. Box 755, Peterborough, NH 03458; (603) 924-7489. (*I haven't seen this book; it was mentioned in the newsletter of Gay and Lesbian Parents Coalition International, P.O. Box 50360, Washington, DC 20091, U.S.A., which has a valuable quarterly newsletter for \$15. a year. GLPCI's Winter '92-'93 issue includes a list of five organizations for biracial families.*)

## ▲ CHAIN LETTERS

October 9, 1992

Dear Janine,

*Chain of Life* continues to challenge me to understand, investigate, and explore my own feelings as a lesbian, a feminist, and an adoptive parent. It is a wonderful resource — please accept the enclosed donation to help keep it going!

Thanks & in sisterhood,  
Marge Booker  
Rochester, New York

October 22, 1992

Yes, you can print my letter — I have enclosed our birth announcement for Ms. Louise — she is 8 weeks now and so precious — birth mother Tina is doing all right, we talk every couple of weeks so far. Her little boy is only 14 months old, and her decision to relinquish was based on her feeling that she couldn't handle 2 babies.

The territory of open adoption is so uncharted, it's a little scary sometimes, but we approach the challenges with a lot of hope and willingness to communicate. What else can you do? I have in my mind some vision of The Tribe, where we care for our children, the children of the Tribe, as in times long ago we cared for each other. . . .

Thanks again Janine for helping illuminate the path,

In Sisterhood,  
Marge ▲

December 1992

Hi Janine -

Last time I wrote, I was on the way to Ecuador to adopt a baby girl. After 4 assignments and much political bru ha ha, it (they) all fell through. Now my quest for family is taking me to China in late December to get a 6-month old baby girl from an orphanage outside of Shanghai. Apparently there are lots of healthy baby girls being killed and/or abandoned in China due to the birth rate/family policy of only allowing one child per family. Of course boys are held in higher esteem and desired, so the girls are discarded.

I am very joyous to be able to travel to this land and bring "home" a baby. I am saddened, however, by the fact that there are no known birth parents, a foreign culture and language, and the feelings of abandonment this child will go through all her life.

I'd love to connect with other lesbians who are getting babies from China. Any out there? Maybe we can attempt to bridge the gaps together!

In sisterhood,

Lynne Lucas  
2483 Columbia  
Eugene, OR 97403 ▲

Editor's note: *The Pact Press* newsletter from Autumn 1992 includes two short continued on back page. . .

# Search and Reunion: Skipping a Generation

by Janine Baer

In my family, search and reunion skipped a generation. On several occasions, my mother has told me the following story about her mother, my Grandma Ida, who died in 1973.

Born in 1888 in Warsaw, Poland to a woman named Mary who was unhappily married in an arranged marriage, Ida and her sister Basha were abandoned by their mother at an early age. They lived briefly with their father, until he died — according to Ida — “of a broken heart.” Basha died in early childhood and Ida was subsequently raised by her aunt and uncle, who did not treat her well; she told of being fed crumbs. At the age of five, Ida worked as a child laborer, a “dipper” in a comb factory. Her wages, naturally, went to her aunt and uncle. Meanwhile, Mary had hopped a boat to the United States and remarried, giving birth to four more children named Joe, Irving, Murray and Rose.

Ida grew up in Warsaw and married Abraham at the age of eighteen. They emigrated to the United States in 1908, settling in New York City's Jewish section. While in New York, Ida hoped to find her mother, Mary. (“Mary” must have been her new American name, as this was not a typical name for a Polish Jewish woman.) Ida asked people at a kosher butcher whether they knew a woman from a certain section of Warsaw, and they were able to help her locate her mother. Ida knocked on Mary's

door. When her mother answered, Ida identified herself as her daughter. Mary asked, “Which one are you?” Clearly, Mary had not kept in touch with her first family.

That was probably not the end of their conversation; Ida and Mary maintained a relationship until Mary's death in the influenza pandemic of 1918, which killed 450,000 people in the U.S., and 15 million worldwide. Two years later in 1920, Ida gave birth to the last of her five children, who was to become my mother, and named her Mildred in honor of Mary's memory.

*neither child abandonment  
nor reunification is  
new or unique*

This story has a lot of meaning for me as an adoptee who found my birth mother. Although closed records adoption is an anomalous practice of the mid-twentieth century, the story of my grandmother reminds me that neither child abandonment nor reunification are new or unique. Coincidentally, I first contacted my birth mother by mail a year after Grandma Ida died, not knowing then how much Grandma and I had in common.

I have the impression that my mother thinks both her mother and her daughter were a little *meshugah* (loca, crazy) to have gone to the trouble of finding mothers who abandoned them. I must be especially *meshugah*, because I was raised by a mother who treated me well — no crumbs, no comb factory — in comfortable post-World War Two prosperity that included membership in the Girl Scouts and three home-cooked meals a day.

Both Grandma and I wanted to know what ever became of that significant, missing person in our lives. The desire for reunion, as those of us who have chosen that path know, is unrelated to how one was treated. Although the motivations of

adoptees who search have been analyzed and quantified by psychologists, the situation is not that complex. I like to think Grandma would have understood. ▲

## Writing an Article for Chain of Life?

Here are the deadlines for 1993's newsletters:

<u>Issue Date</u>	<u>Last day for submissions</u>
March/April 1993	January 31, 1993
May/June 1993	March 31, 1993
July/August 1993	May 31, 1993
September/October 1993	July 31, 1993
Nov./December 1993	Sept. 30, 1993

## Loyal Subscribers!

As of December 31, 1992, *Chain of Life* had 82 paid subscribers, over half of whom live in 3 states: California, New York, and Massachusetts. Six are in the South (Texas, Georgia, Virginia). Two subscribers live in New Zealand, and one is in Canada. I also exchanged this newsletter with 14 other publications from Ottawa to New York to West Virginia to Washington state.

Although the number of *Chain of Life's* paid subscribers is down a little from a high of 100, the confidence expressed by your subscriptions and donations in difficult economic times means that its continuation throughout 1993 looks hopeful. Many thanks to all of you.



# Chain of Life

## BOOKS BY MAIL

**A QUESTION OF ADOPTION: CLOSED STRANGER ADOPTION IN NEW ZEALAND, 1944-1974** BY ANNE ELSE  
Explores the rationale for and practices of secret, stranger adoption, which are past history in New Zealand. Includes a chapter about the native Maoris. 239 pages. 1991.

**\$17.50**

**SACRED BOND: THE LEGACY OF BABY M**  
BY PHYLLIS CHESLER

About women, "surrogacy," and adoption - possibly the best feminist discussion published in the U.S. 1988, 212 pages.

**\$7.95**

**WOMAN-DEFINED MOTHERHOOD**  
EDITED BY JANE PRICE KNOWLES & ELLEN COLE

Anthology exploring motherhood from a feminist perspective, primarily by women psychologists. 1990, 243 pages.

*slightly used, \$8. plus postage*

**MOTHERS ON TRIAL: THE BATTLE FOR CHILDREN AND CUSTODY** BY PHYLLIS CHESLER

Victimization of mothers that can lead to loss of child custody. Also the international custody situation and children's rights. 1986, 558 pages.

**\$11.95**

*Also one copy that is slightly used, \$7. plus postage*

**DIFFERENT MOTHERS** EDITED BY LOUISE RAFKIN  
What does it feel like to be raised by a lesbian mother? Interviews of "children" (ages 5 through 40) of lesbian mothers. 1990, 174 pages.

**\$9.95**

**CONSIDERING PARENTHOOD** BY CHERI PIES  
Adoption, legal guardianship, foster parenting, alternative fertilization; even "sexual intercourse with a man" are considered for prospective lesbian parents. 1988, 274 pages.

**\$9.50**

**RUBYFRUIT JUNGLE** BY RITA MAE BROWN  
1973 coming out novel has lesbian adoptee as main character; the author is an adoptee. 246 pages.

**\$4.95**

**FAMILIES** BY MICHAEL WILLHOITE  
A coloring book for young children about different kinds of families, those with two moms or two dads, and adoptive, divorced, and stepfamilies. 1991, 32 pages.

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# READER FEEDBACK

I would like Chain of Life to include more...

- ... of the same
- ... gay/lesbian adoption-foster care stories, issues, resources, and "step" parenting
- ... about adoptees' character disorders, how to treat them as adults, how to avoid them early on
- ... analyses of reunions with birth-mothers

I have liked...

- ... good thought-provoking articles
- ... articles on personal accounts of adoption/adoptees
- ... articles about lesbian adoptees searching and reuniting

Other comments...

- ... I've found all the articles very interesting.
- ... This has been a great investment!

I may be interested in writing an article for Chain of Life on the following topic...

- ... Growing up adopted and gay

... Foster Care/Adoption by gays and lesbians

## CHAIN LETTERS

... CONTINUED FROM PAGE 5

articles about Asian views on adoption that may be of interest to you, although the articles do not specifically mention adoption from modern day China. Write to Pact Press, 3315 Sacramento St., Suite 239, San Francisco, CA 94118. This newsletter is a good resource for all transracial adoptive parents. ▲

December 5, 1992

Dear Janine,

Enclosed is my subscription for Chain of Life. I sincerely hope you get to continue with doing it. Chain of Life is unique and is a very valuable contribution to the adoption reform community.

Thank you!

with love,  
Sheila Ganz ▲

For many of our kids, GLASS (Gay and Lesbian Adolescent Social Services) is the first safe place they can call home. A home that is warm in the winter. A home that does not trade favors for a place to sleep. A home with a family of staff and volunteers that encourages them, and who really care that they have clean clothes and regular medical care.

GLASS currently operates four group homes and a dozen foster homes. We provide long-term housing, food, clothing and medical care, as well as educational counseling, case management services, and emancipation training.

GLASS is also the only facility in Los Angeles licensed to care for teens that have AIDS or who are HIV-positive. We also offer a Foster Parent program. GLASS is a crucial resource for treating abused children, many of them gay, lesbian, or HIV-infected.

For more information, please call 310-288-1757

# GLASS

"Someday, maybe, people will understand that the most deadly of all possible sins is the mutilation of a child's spirit."

An excerpt from Erik Erickson

## I Want to Subscribe to Chain of Life

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Are you -  an adoptee,  a birth parent,  an adoptive parent,  a professional/other? \_\_\_\_\_