



new england's gay weekly

exclusive GCN interviews:

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Mardirosian, Saxe's attorney, p.7

also:

lesbian oppression, p.8

25¢

Vol. 2, No. 42 April 12, 1975

Saxe Busted

By Janet Cooper

PHILADELPHIA — Susan Saxe, a woman who had been part of the lesbian community in Philadelphia under the pseudonym of Val Woolf, was apprehended by the Philadelphia police and identified by the FBI as one of their 10 most wanted fugitives for over four years on March 27.

Lezzie Fair, the leaflet of the Lesbian Community Defense Committee, reads in part:

"Because she was arrested here, federal and local police are trying to find out more about her and about the lesbian community and the women's movement in Philadelphia. Because you are part of one of those communities, they may want to talk to you. Talking to any one of them may be very dangerous to you and any of the women close to you. Here's why:

"1. Talking about anything at all encourages them to try to get more information from you.

"2. They may want to know things that you think it's OK to tell them. Nothing is OK to tell them because they could use almost anything at all in one of the following ways:

"—to harass you by going to your employer, parents, etc., with the information that you are gay.

"—they can use you as a source of information for names, telephone numbers and addresses so they can bother other people.

"—they can make your life miserable by following you around, taking your picture for their files, and visiting you repeatedly."

For the past month the FBI has been holding grand jury hearings in New Haven, Conn., and Lexington, Ky., when people refused to answer FBI questioning. Two women in New Haven and six people in Lexington are still in jail and will be held indefinitely until they talk about what they know concerning Saxe and her still-at-large companion, Kathy Power.

Since the FBI has no power to command one to answer questions beyond "No comment," they use grand juries as a legal inquisition to force people to talk and to jail indefinitely people who continue to refuse to answer questions.

"The reason that Saxe and Power have evaded FBI capture for such a long time is because they have blended so well into the Lesbian Feminist Community," straight newspaper reports have said. "Conversely," Pam

Murray, co-founder of Gays in Health, says, "I would expect the problem is that the FBI found it unusually difficult to 'blend' into the lesbian feminist community, to infiltrate lesbian feminist organizations and communities."

"There are lesbians and lesbian activists — and, there are political activists and political revolutionaries," Pam Murray goes on to say. "We cannot allow the FBI to identify any one group with any other group. Individuals may identify themselves with none or one or all. If a lesbian is charged with a crime or she commits a crime, even robbing a bank or taking a life, that fact should in no way implicate the lesbian community — nor should it lead to generalization about members of that community. For that reason, concern for community safety is imperative."

Byrna Aronson, a prominent member of the Philadelphia lesbian feminist community, was walking hand-in-hand with Susan at the time of her arrest. Byrna, a competent and trusted activist in the gay, feminist, and anti-war movements, only knew Susan as 'Val Woolf.' "Suddenly the FBI hunt is here . . . in Philadelphia . . . not in New Haven. There's something terribly wrong about a government that condemns as illegal my love making with another woman and yet is the very same system that bombs villages and civilians, that experiments without consent on poor people here and abroad, and that indiscriminately rapes the resources of the world for the benefit of its own economy while at the same time starves and exploits a portion of its own population."

Byrna, who has been a civil libertarian and an activist for seven years in the Philadelphia area, goes on to say, "I never did believe in grand juries and I certainly don't believe in grand juries that come down on the lesbian community. The way grand juries have been used for the last five years in this country as a legal form of torture, of getting information from Movement people which has been totally irrelevant for the supposed convening of the grand jury, the fact that it is McCarthyistic and reeks of witch hunting, all this would force me to take a stand against cooperating with one even if Susan hadn't been my lover."



Susan Saxe

Cobblestone Killing

By Rick Paquette, Abe Haruvi
and Jane Picard

BOSTON — Members of the gay community are becoming actively concerned with the growing number of "gay-related" incidents of violence. In the early hours of last Sunday morning, a brutal slaying of a 20-year-old Puerto Rican man occurred in the Bay Village area of the South End. Nearly 50 persons who had just left Jacques and The Other Side bars witnessed what police and newspapers are referring to as the "Cobblestone Killing."

Detectives are trying to track down five youths who are suspected of murdering the man. Det. Sgt. Frank Whalen of the homicide unit, working on the case, talked with GCN but was unable to divulge information on witnesses involved. Whalen has requested assistance from any persons who may have been leaving either Jacques or The Other Side bars and witnessed the start of the fight which led to the murder of the young man. Of the 50 police witnesses, none were able to offer insight as to the motive of the disturbance.

An eyewitness stated that the murdered man, Juan Claudio Pascacio

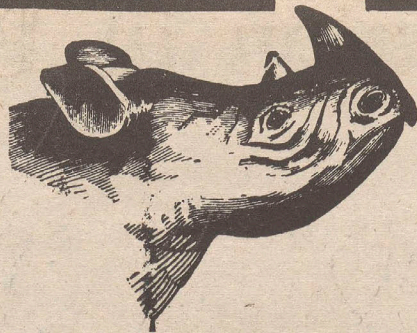
of 209 W. Newton St., South End, appeared to be with a white woman described only as petite and blonde. Many feel that the motive for the killing was racial rather than homophobic. There is no indication that Pascacio was gay.

Frank Cashman, manager of Profile Lounges Inc., which owns Jacques and The Other Side, told GCN that "the murder did not happen near either Jacques or The Other Side. Automatically Jacques and The Other Side are blamed whenever anything goes wrong in the Bay Village area." Cashman suggested that Pascacio may have been sometime that evening at Jacques or at the Bradford Hotel where a dance for Puerto Rican people was being held. The dance, however, ended at 1 a.m.; the murder occurred shortly after 2 a.m.

This latest murder has prompted renewed action by the Bay Village Assn. to close Jacques and The Other Side. A protest rally was scheduled to be held last Thursday, April 3, in the Bay Village area. Barney Frank, State Representative for the Bay Village

(Continued on page 6)

news notes

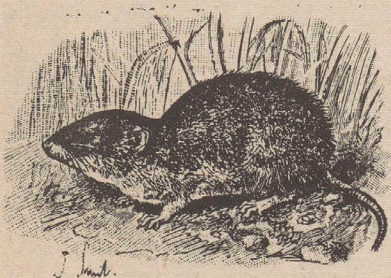


GCN WRITER VISITS OTTAWA

OTTAWA, Ont. — Deported gay activist John Kyper recently visited Canada for five days as the guest of Gays Ottawa. His visit was used by GO to generate pressure on the Canadian Immigration Department to repeal sections of the Immigration Act that discriminate against homosexuals.

Kyper entered Canada under authority of a special permit from the Minister of Immigration and Manpower, which allowed him to remain in the country from March 22 to 27. There were no major complications, except that the permit was delivered to the wrong border station, necessitating a special trip to get him legally entered.

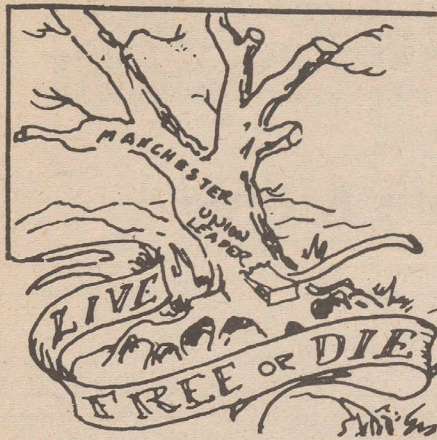
While in Ottawa Kyper addressed a GO meeting and was interviewed by local radio and television.



Common European Meadow-vole (*Microtus agrestis*).

VOLLEYBALL SPRINGS TO LIFE!

BOSTON — Twenty gay people were on hand for the first gay volleyball games sponsored by the Gay Recreational Activities Committee (GRAC). The games were held March 23 at the Boston YMC Union, 48 Boylston St., Boston. Nine games were played from 2 p.m. to 5 p.m.; a good time and plenty of exercise was had by all. Many look forward to future games and better weather when volleyball can be played outdoors, and the cost eliminated. This will be an every week event; look for weekly locations in the calendar section of GCN.



By Su Borden

EXETER, N.H. — A women's lending library has been started at A Sterling Example on Water Street. The library consists of more than 80 used books concerning different aspects of women's experience with emphasis on the women's movement and lesbian literature.

The library was started three weeks ago when Laura Perkins, owner of A Sterling Example, decided that women should have the opportunity to "borrow books that they would ordinarily not have access to without spending a lot of money." So she pulled out her collection of women's books and started asking for donations.

A \$1 membership fee ("if you have it, if not that's OK too") is asked of women wishing to borrow books.

Donations of books which deal with women's experience are joyfully accepted.

FINANCIAL CRISIS AT WCHC

BOSTON — The Women's Community Health Center, which runs a lesbian self-help workshop, is a collective of women who work together to maintain a woman-controlled health center based on self-knowledge, education-sharing and the delivery of quality services. All explanations are thorough so that each woman can make educated decisions about her own health care. There are fees for services, but no woman is denied access to any activities because she can not afford to pay for them. Until recently, a grant from Our Bodies, Ourselves enabled the center to operate on this principle. That grant has now been spent, and until additional fee-generating programs are established, which will involve a minimum time lag of a few months, the center is faced with a state of financial crisis. If the center is to remain open, the women who work there must rely on friends, women and men, throughout the community, to help. Donations can be sent to Women's Community Health Center, 137 Hampshire St., Cambridge, Mass. 02139.

GAYS ARE HEALTHIER?

The March edition of Psychology Today includes an article written by Mark Freedman, a staff psychologist at the Northeast Community Mental Health Center in San Francisco, and gay activist. The article marks the first time that a gay writer has had a chance to explore in Psychology Today the psychological literature from a perspective of support for gay lifestyles.



LILITH LIVES ON!

BOSTON — It has been announced this week that Lou Crimmins, "woman-identified-woman" folksinger, has joined Lilith, a women's rock band.

Springfield Notes

SPRINGFIELD — The Springfield Gay Alliance has embarked on an ambitious program of providing the Springfield community with some long needed direction and leadership. One of the services offered is the recently formed rap group, the first of its kind in the Springfield area. The purpose of this group is to raise the consciousness of the gays living in this area. The meetings are held on a bi-weekly basis at one of the member's homes. Guiding the SGA in this endeavor are three of its advisers, two of whom are professional counselors and one who is a psychologist. There is also a counselling referral service offered for those who feel the need of professional help.

It was also decided that a regular social event would be held on the first Sunday of every month. On Sunday, April 6, there will be a buffet open to everyone. Admission will be \$1 with a dish or \$2 without, and will be held at the Unitarian Church. Further events will be announced.

The possibility of opening a booth at one of the area's successful indoor tag sales has been discussed and members are now collecting items that can be used for this purpose. All proceeds are to benefit the SGA treasury.

On April 8 at 8:30 p.m., after a short business meeting, the SGA will discuss in depth the problem of VD within the gay community. Ms. Coderre of the public health service will be the speaker and will answer any questions concerning these diseases.

A contingent of 20 members attended the N.E. Gay Conference in Provincetown and took an active part in the workshops and events. Through this they were able to feed back to the membership the separate as well as the similar problems faced by gay groups all over New England.

The SGA has also taken an active part in working on the upcoming bills which are to be voted on in the legislature very soon. Many members

have written letters and lobbied their representatives and senators. They have also sent out letters to all Hampden County representatives and senators. So far only two replies have been received, one from Rep. Coffey of West Springfield who indicated he will vote against the legislation. The other was from Peter Lappin of Springfield who said he would give the bills his consideration but in no way indicated how he would vote. Senator Zarod, who represents parts of Springfield and Ludlow, was lobbied by one of his constituents and was very evasive on his answers, but did reply that he usually votes the way the committee recommends. Rep. Steve Chmura from Ludlow, in a phone conversation, said he will vote against the legislation as he felt gays were sick and it was all right to discriminate against them to protect society. A political action group is being formed and will meet on separate nights from the general business meetings. A sheet is being planned on all area politicians on their stand on gay rights. This will be distributed to the gay community in hopes that all gays will consider a representative's stand when deciding who to vote for.

Gay Pride Week will be celebrated in Springfield for the first time. The SGA is pleased to announce that the featured speaker on June 15 will be Elaine Noble. Other activities are being considered but are still in the planning stages.

A building fund has been started with the hopes of opening a community center sometime in the future. With this as a long range goal as well as the many activities presently being offered for the women and men of the Springfield community, the SGA has become a very active and useful group. With the first election of officers as well as the acceptance of a constitution and by-laws behind them, they can devote their full energies to making Springfield a better place for gays to live.

\$98,000 COUNSELLING GRANT

LONDON (Gay News) — Islington Council and the Home Office have jointly awarded nearly 40,000 pounds (about \$98,000) to a gay counselling and befriending service. The grant will be paid at the rate of about \$19,000 a year for five years.

The recipients, workers of London Friend, applied for an Urban Aid grant last year. At present Friend workers are entirely volunteer, and monies from the grant will be used to pay for staff and to rent badly needed permanent premises.

Friend was delighted about the decision. They had told the council earlier that, to date, Friend had been financially supported by a small section of the gay community, and that "while we are confident of continuing and increasing financial support from this sector, it is unrealistic, unjust and socially divisive to expect the gay community to foot the bill entirely and forever."

News from Worcester

By Julie Benavides

WORCESTER — The Worcester Homophile Organization, formerly the Worcester Gay Union, will leave their office on April 2. They are closing the office because of lack of financial support and its ineffectiveness as a drop-in center. The W.H.O. will continue to meet at members' homes until a more suitable drop-in center headquarters can be found. They have purchased a new telephone answering system to service phone calls more efficiently.

In continuing the ideas developed at the New England Gay Conference, the W.H.O. plans to support the upcoming New England organizational functions. Members will be attending Symposium 11, Bangor, Maine, and the 1975 Conference on Women and Health. Locally, the Massachusetts Minority Committee on Alcoholism will have time set aside for Gay involvement in their May conference in Worcester. The W.H.O.'s Gay A's will be regrouping on April 3. The first few meetings will be open to new members and thereafter will be a closed group. As summer approaches the W.H.O. members are gathering treasures for their seasonal flea markets.

MCC Worcester's first potluck supper was a great success. Potluck suppers are planned for the third Friday of each month and a gym night or social for each first Saturday. MCC's Alcoholics Together is gathering new members every week. This is an open group for all those concerned with alcoholism.

The Clark Gay Alliance has found much support, both from the gay students joining the organization and from the Student Council in aiding financially and in planning social events. They have contacted gay student groups at Oberlin, Antioch, the University of Rochester and Central University of Iowa and are discussing the possibility of forming a consortium for activities and information with these schools.

The C.G.A. is in the process of forming an educational program. For a start GCN is now available in the Goddard Library. They hope to help students and faculty "coming out" and will assist anyone with problems in connection with homosexuality.

Saxe's Companion in Bust Speaks to GCN

By JANET COOPER

PHILADELPHIA — Byrna Aronson, a strong civil libertarian and member of the Philadelphia lesbian feminist community, was walking down the street holding hands with Susan Saxe at the time of her arrest on March 27.

"Since Susan was arrested, the women in our community have started thinking with renewed fervor about the political implications of what it means to be a lesbian without any power in this country. We have been thinking as well about what it means to be a revolutionary and what it means to put your life on the line. We have also been considering what it means to see

only a few years ago. That kind of unjust incident created an awareness of a gay sensibility when people identified how oppressed they were because they were gay. People are still oppressed because they are gay, but for political lesbian feminists, there are additional events raising and radicalizing their political consciousness as well. For Byrna, an employee of A.C.L.U., finding out who her lover really is, while both of them were handcuffed by the police in the back of a paddy wagon, further radicalized her.

"I think Susan phrased it simply and eloquently," Byrna stated. On the court house steps, shortly after Susan's

forces people to testify against each other or else go to jail because they refuse to answer questions about issues which frequently are not directly related to the case at hand. Grand Juries are much cheaper than paying informants and they eliminate the problems of worrying about double agents, getting caught, or getting bad publicity in the media.

"People who want to talk will talk. People who are not willing to talk, won't. No one knew who she was. No one can be responsible for her ignorance.

"People are refusing to testify. We do not feel Susan betrayed us. We refuse to testify not only because of Susan but because we do not believe in the system that oppresses all of us. If she is the catalyst making warriors of some of us, then so be it."

Byrna highly values her relationship with Susan. "I can never repay Susan for the awareness she has given me both politically and personally or for the joy of our sharing. I imagine that in the last five years she has shared her wisdom and strengths with many women and all of us are better for it. I am in no danger for my association with her since I didn't know who she was. Part of the danger I am in is my willingness to try to protect Katherine Power and Susan, and I am doing that of my own choosing. The rest of the danger to me comes from my own personal beliefs that testifying before a grand jury is morally wrong, that helping to perpetuate the system by cooperating with the FBI is morally wrong and that not fighting back is morally wrong."

Byrna's experience with Susan also helps her to see more clearly than ever before the implications of the actions taken by other people who have been harassed by Grand Juries and the FBI in connection with this case. "Suddenly the probability of prosecution is here — not in New Haven. I had thought about the issues connected with this case long before the events happened to me and I am grateful for the courage and strength of my sisters and brothers in other cities who are my models. As a result, I have had the time to think about all the implications and

my responses to them."

"All of a sudden, handcuffed in the back of the paddy wagon with Susan, I realized that those issues I had thought about for so long meant the woman I loved and knew as Val. Of course there is strength that flows from her to me. Now I know about those five years of running, of giving up her family and friends. Of course I am grateful to her that after she has been through so much, she still had time to share, to give, to teach me. How could I not be strong when she has to spend the rest of her life in jail? Susan Saxe is absolutely one of the finest women I have met in my life."

Today, if Byrna had the opportunity to shelter knowingly Kathryn Power, she would. "There's still a sister at large. If you find the opportunity, offer her refuge, be strong. Such action is one alternative to armed struggle for those people who don't believe in the system. What happened to me may happen in your city. What happened to me, may happen to you. United we stand, divided we fall. This maxim has never been more true for the gay, feminist, and anti-war communities."

Byrna feels her responses in this situation to be within her character. They give further context to her actions in the past. "I find myself in an extra ordinary position. I had a responsibility to Susan and to myself to do what I thought was right, and not to back off from that responsibility. I felt that people who are really my friends would understand what I was doing and would find it consistent with whom I am. People who do not know me as well might in the future question my credibility and my effectiveness in the gay, woman's, and anti-war Movements. I have faith that perhaps these people will eventually find that they too will have to consider and make decisions about the issues that many of us are raising now."



Byrna Aronson

social injustice and not to do anything about it. Of course we are also concerned about people getting harassed and going to jail."

About six or seven years ago, Byrna, now a lesbian feminist, was busted for kissing her lover in a gay bar. "You are under arrest." "What for?" "Sodomy." The police charged her with breach of peace and disorderly conduct. While she clearly wasn't guilty of either offense, the police charged her anyway. "Such blatant and demeaning and humiliating treatment by the police made me very angry and I wanted to fight back," Byrna says.

Just three hours before that arrest, Byrna had gone to the office of Daughters of Bilitis for the first time and had a pocketful of lesbian literature. The women from D.O.B. had been in the bar at the same time the police busted Byrna and eleven other people. After the bust, the D.O.B. women not only followed those arrested to three different police stations but also followed them to court the next morning.

Police injustice and harassment were not the only things that radicalized Byrna that day. The solid support of the Daughters of Bilitis women raised her consciousness and helped her identify with a gay community. She became a gay activist.

Today the lesbian community would identify another form of oppression different from the oppression it faced

arrest, Byrna read Susan's statement, "For me this is not an end, but a new beginning. I intend to fight on now in every way as a lesbian, a feminist, an Amazon. Four years ago I was charged with a series of crimes against property, against the state, against the man. They called me a "dangerous woman." Dangerous to whom? To my people? To the sisters I love? No, only to the vicious patriarchal authority that kills, despoils and rapes in every corner of the world."

Byrna hopes, "that other people who have had contact with Susan will feel the effect of her reverence for what is right and just, and her abhorrence of the exploitation, murder, and destruction that Amerika brings down upon its own people and the people of the rest of the world. Eventually, as I have, I hope people will realize that the only way to fight back is to fight wholeheartedly because a true revolution is made up of the actions that bring it about. The only way to do this is to be true to yourself and the only way to be true to oneself is to be ready to pay the price for what you believe."

One way Byrna anticipates having to pay the price is to be summoned to appear before a Grand Jury. "The Grand Jury has proven to be an instrument of the Justice Department used to acquire information "legally" to which they would not otherwise be entitled. Grand Juries are a gross invasion of privacy. The way in which Grand Juries grant partial immunity



BILL OF MALLARD DUCK
As seen from above and from the side

Women Picked Up in Philly Police Panic

By Rose Flower

PHILADELPHIA — Another Philadelphia lesbian was caught up in the Saxe-Power panic Wednesday night. Pam Murray of Germantown was picked up by police and brought to headquarters to be identified by FBI Agent Rex Eggleston. They thought she was Kathy Power.

Pam told GCN that the new, as-yet unreleased pictures of Power "looked more like me than my own I.D. cards."

Pam and GCN columnist Janet Cooper had been out all evening, some of the time with Byrna Aaronson, leafletting all the lesbian bars in Philadelphia downtown area. They were passing out ACLU booklets that inform people of their rights in FBI investigations and grand jury hearings. Janet recounted that the bars had more FBI agents than lesbians in them.

When they reached the last bar, Rusty's in Chinatown, a police car at the end of the alley shined its lights on them. When they came out of the bar, there were three police cars in view, three more were parked on adjoining

streets, and there was a paddy wagon.

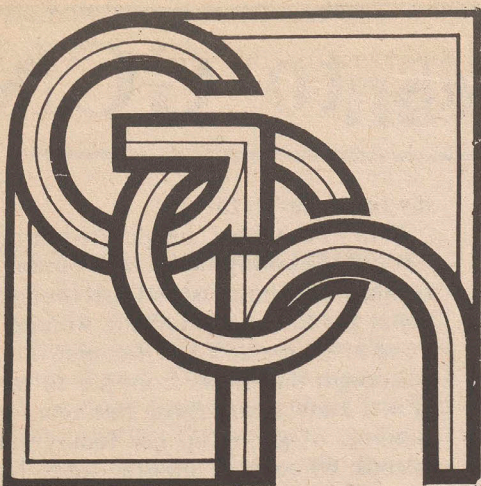
"The police questioned us for quite a while. All the time their radios were reporting real crimes like armed robbery. Finally they took us to headquarters."

The women were never sure which one of them had been arrested. They were never read their rights or allowed a phone call. But they were not man-handled, either.

FBI agent Eggleston was called out of bed at 3:30 a.m. to identify Pam. He said that he had seen enough pictures of Power to know that she was not the woman, but he warned her that she may well be picked up again and again. Eggleston also said that the FBI would carry on an intensive investigation in Philadelphia.

So far, the FBI has been all over the city questioning people involved with Aaronson. Cooper reports that they have moved in downstairs from Aaronson.

GCN is on its way to Philadelphia, so reports will be forthcoming in the next issue.



Gay Community News (GCN) is dedicated to providing coverage of events and news of interest in the New England gay community as well as stimulation of event-oriented opinion within the community.

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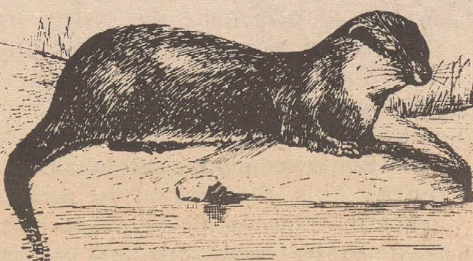
Sometimes those of us who live in the comparative freedom of large cities and have time to squabble with each other about philosophies of gay liberation and feminism, forget what life is like as a gay person in many of the rural areas in this country. Isolation, harassment, loneliness and fear are often constant realities for those in the country.

On my most recent visit to southern Maine, I felt the furtiveness and the fear among gays. When stopped by the Maine state police, the two women I was with told the state trooper who questioned us that we had been at a local straight bar rather than admit that we were at Roland's, Portland's gay bar. They knew all too well the kind of harassment and intimidation we would face if we told the truth.

There is a group of people in southern Maine and New Hampshire who have been struggling to be able to admit they are gay and proud openly. Two of them, Sue and Bob Boisvert, daughter and father, opened what was a lifelong dream, the Stage Door, a gay

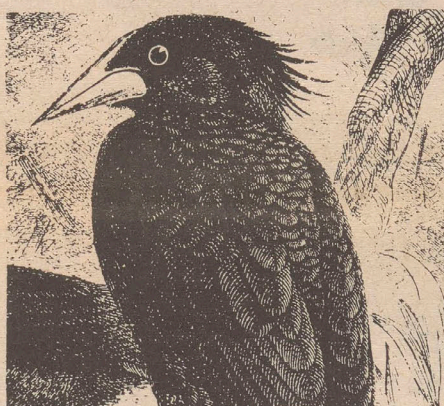
bar in Wells. Months of harassment, obscene phone calls, denial of a liquor license, culminated last week when an arsonist set fire to the bar. The Boisverts intend to rebuild the bar and press for a renewal of their liquor license, and have told GCN that they will fight as long as they have to for the rights of gay people to be a respected part of the larger community.

It is long overdue for us city folks to find the room and space in our busy lives to give support to our rural sisters and brothers. Wells is only eighty miles from Boston (in other ways it is light years away!). Get out your pens and pencils and write to the Wells Board of Selectpeople, Town Hall, Wells, Maine; letters of support to Sue and Bob Boisvert, 64 Harrison Ave., Saco, Maine, and to the Seacoast Area Gay Alliance, Box 1424, Portsmouth, N.H. 03801. Anyone who is interested in organizing some kind of group to actively support these people is asked to contact Linda Graham at (617) 426-4469.



THE OTTER

HELP! Our vital life signs are strong but our financial condition is critical. To prevent us from slipping into a comatose state we need a strong transfusion of money. One of the remedies we have arrived at is to raise our subscription rates. Beginning next week our 25-week subscription will be \$6.00 and our yearly subscription will be \$12.00. Also, the cost of placing a classified ad will go from \$1.00 to \$2.00. These actions in themselves will not be enough to cure us of our financial ills. We still must rely heavily on the generosity of our readership. While donations are needed and appreciated, for a long term recovery we need ad salespersons. Any aid that you give will help us toward a healthy financial situation. Thank you, GCN.



Editor's Note

GCN would like to qualify last week's article regarding the attack of two hitchhikers by four South Boston men. Official police reports on the incident are still lacking for a complete chronology and locations, and a hearing at South Boston District Court on April 5 (which GCN will cover) will provide an opportunity to examine more factual evidence on the incident. At the present time, GCN would like to note that whether the two men were at The Other Side on the particular night in question is not known, and will not be known until after the April 5 hearing, and until at least one more of the suspects is apprehended.

LETTERS

PRAISE

Dear David:

I just wanted to take a minute to write and congratulate you on your Edelin article in this week's GCN. It was an exceptional piece of journalism and truly a fine example of your ability to perceive issues.

Your writing is excellent and continually improving and I look forward to reading many fine columns in the future.

Sincerely,
Elaine Noble
State Representative
Sixth Suffolk District

conference

To all New England Gay Persons:

We, the Provincetown Planning Committee for the N.E. Gay Conference '75, wish to thank G.C.N. for their open and extensive coverage of this conference. We can only say that such positivism is deeply fulfilling and serves the gay community well.

The help we received throughout New England from such groups as the Worcester Gay Union, Boston University, and Minority Affairs Committee of Northeastern University, was invaluable and rewarding in that new friendships were cemented.

It is regrettable, however, that one or two people from the original core committee were conspicuously absent for at least 90% of the afore mentioned conference. They have chosen to justify their absence by promoting disunity, casting stones and calling names. They have misdirected their energies at the people who were very much in attendance and who expended so much good gay energy in preparing for and planning these events. This behavior seems to reinforce what Representative Elaine Noble said in stressing the need to eliminate the tremendous amount of self-hate within our community, "80% of us pick each other off and the government never has to worry about us because we are doing it ourselves." This infighting must cease because we are sapping our own strength.

Within the month we will be sending out our first newsletter to herald the beginning of a New England Gay Clearing House.

In unity and good gay love:

Ann Weld-Harrington
Richard Stewart
Linda Weinstein
Brian Tourigny
Frank Zampello
Carole Walter
Dan Hurley
Kay Schaefer
(all of Provincetown)

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NEED OF THE WEEK

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Editor, GCN:

In a letter published in a recent issue of GCN, Skip Rosenthal cited this year's New England Gay Conference an "utter failure." I would like to state that this is pure farce. Mr. Rosenthal judged the failure on two points. The first was very true. The conference failed to produce as an outcome a New England Clearing House. Yet, more importantly and incorrectly reported by Mr. Rosenthal, the theme of the conference "Unity in Action" was indeed successful and not an utter failure.

Mr. Rosenthal concluded his assumptions on the basis of his knowledge of the internal workings of the conference coordinating committee and the individual coordinators involved, of which he was one. He judged the success of the theme "Unity in Action" on the internal interactions between the coordinators instead of investigating the reactions of those the conference was for: gays from throughout the New England community, both politically active and those not.

Seven hundred fifty gays came out for this conference to which Mr. Rosenthal referred to as the "worst planned New England wide gay activity." Mr. Rosenthal once again judged this without the consideration of asking those attending the conference whether they felt this to be true. Of the over 100 people I happened to catch throughout the conference, the general consensus was that they found it to be organized and rewarding. Mr. Rosenthal speaks only of his own internal knowledge of what should have been, could have been, and what did not take place as supposed to according to the conference coordinators' plans. We cannot refer to this conference as a failure when those present did not feel this way. What the gays attending saw was a good display of organization and productivity, the culmination of a very rushed six week planning period.

In his letter, Mr. Rosenthal made references to two of the coordinators of the conference from Provincetown: Ann Weld-Harrington and Carole Walters. Having been involved with the planning of the conference myself, I will not state my own likes or dislikes of these two women, but I feel the need to defend some incorrect remarks made against them by Mr. Rosenthal. He stated that they were "foreigners." Both these women no longer live in New York City or the Midwest. They are residents of Provincetown, making them valid New Englanders. As for stating that these two women have disrupted our "most unified regional Gay Community in the world" as said by Mr. Rosenthal, I can only say bull. I am not in the position, as Mr. Rosenthal believes he is, to refute these two hard working women and accuse them of certain charges publicly, which may indeed be true. Yet, if our Gay Community is so unified, then these women will be taken care of accordingly.

The mistake made by Mr. Rosenthal was to call these two women "enemies" of all concerned Gay People in

New England. Factionalism begins when we declare someone a friend or an enemy. This is something Mr. Rosenthal forgets even though he stressed in his letter the need for gays to end political separatism and the need for us to become politically unified. How can we do this if we are declared enemies? Politically, whether we realize it or not, and no matter what faction of the gay movement we belong to, we are fighting for and against the same ideals. These two women are gay; they cannot be our enemies.

In conclusion I must state that Mr. Rosenthal has made his accusations on the basis of his belief that the conference was a failure without having attended the workshops; a highlight of the conference. He would have learned and would have taken part in discussing and explaining many of the problems within the different factions of the gay movement. Mr. Rosenthal failed to even sit out most of the other conference functions. Of the theme "Unity in Action," action did not have to mean anything more immediate than getting 750 gays together and discussing specific areas of oppression from both within the gay movement as well as outside it.

We cannot accept Mr. Rosenthal's notion that the New England Gay Conference was an "utter failure." Ask those that really attended.

Abe Haruvi

To the editors:

I am not only disappointed, I am angry. The coverage that the Lesbian Separatist Workshop received by GCN was incredible. You've got to be kidding, printing that Saturday's workshop "was spent in argument over whether men, who were in attendance, should be present." As facilitator of that workshop I simply can't believe your coverage. A total of five or so minutes, all told, was taken on that topic — and if the men in attendance had been sensitive and politically aware of the expressed needs of the women present — no time at all would have been spent. Women should not have to explain and justify their desire for separate space and time. It is a political necessity at present. Permit this history for one moment. When I visited Provincetown two weeks before the Conference was to take place, I met with Carol Walters, on a social basis, not planning to participate in the Conference. When she had finished enumerating the workshops and had acquainted me with the theme of the Conference (that being Unity) I asked her if she had considered that there were very many women who would avoid the Conference simply because that was the theme. I was speaking of Lesbian Separatists. I also saw a need for at least one workshop that would serve as a time and place for the gay women at the Conference to talk about Unity among themselves first and foremost, and the process of uniting with gay men along political lines. I am not naive enough to think that a great percentage of the women in attendance were already convinced that the theme of the Conference was an agreed upon

goal. Within this context, the workshop was scheduled.

But when? Right opposite the panel discussion that took place Saturday morning. I couldn't believe it. In one room downstairs we're to be talking about separatism, upstairs they're to be talking of unity. Okay, I'm told it's a mistake — but enough time has elapsed so that there is much in the way of hostility and confusion surrounding the Separatist workshop. It's postponed until 3:00.

Now the room is overflowing and it's tense. I can't believe you didn't mention the tension and hostility that was present throughout the entire Conference. I've never heard such animosity between brothers and sisters, Third World and white, Separatists and non-Separatists.

I have to sincerely ask did you send a reporter to the Lesbian Separatist workshop? This question is half rhetorical since I don't see how you could fail to mention the dichotomy that was drawn up between Lesbian Separatist ideology and Socialist Lesbian ideology. It was this that laid the entire groundwork for discussion.

What soon became evident was a great feeling of restlessness and discontent among the women, all of it focusing around the fact that this one and one-half hours was the only time designated for women. That in many ways the premise of the Conference was premature and surface in daily interaction.

Yes, there were four or five men in the room, all of whom found me later that day to search for either explanations of the hostility or to express concern that they had caused such a furor.

I propose that the energy that was directed towards the men present was misdirected and directed feelings of co-option and disillusionment that the women were experiencing at the Conference. This is substantiated in roughly three dozen conversations I had of varying lengths with women who were present.

The decision to meet again on Sunday DID NOT arise out of frustration from the presence of males. That is an egotistical, presumptuous, male viewpoint. The Sunday meetings were planned because there were many varying needs of the women present that we all agreed could be more adequately and personally dealt with in smaller groups with a specific interest in common. To represent the outgrowth of further workshops as a REACTION to male interference is to say that even our (Women's) attempts at solidarity are overshadowed by the presence of men and not one another.

I know that I was not approached by anyone from GCN, and consequently, my name was eliminated from the reporting. I believe I am the sole example of this omission. The

importance of this error is simple: when I left the Conference I posted my name, address, and home phone in several places so that further contact would be easy and spontaneous. Your omission made further contact difficult, and I feel in a very ironic way was representative of the entire seriousness with which women were dealt with at the Conference: little or none.

When I called GCN upon the arrival of this week's issue, I spoke with Skip who apologized and told me to write in. I was told that a man had covered the workshops. I realize the problems of logistics: everyone can't be everywhere at once. But it seems like it would have been a politically wise move to have sent a woman to cover the only workshop that dealt with women and issues of separatism and unity. Perhaps if this had been done, the coverage would have been correct from the beginning, certainly there would not have been the needless focus on the yes/no men issue.

We speak of Unity and schedule a Separatist and Unity workshop at coinciding times. We speak of Unity and make minimal recognition of the needs that women have, SEPARATIST OR SOCIALIST for private time and space.

Perhaps it's the self-deception that's the hardest for me to take: a Conference on the theme of Unity before a conference "On Working Towards Unity" is at least ridiculous. The title of the workshop, by the way, was: "Lesbian Separatism: Towards Unity."

Nothing is working in conflict with the ideal of unity when women have the political and personal need to meet alone. It is a step toward unity — and in other cases it is an example of a total alternative. I can not choose to ignore the voices of my sisters for a louder (in terms of allocated power) voice calling for "Unity."

We're working. We're working harder than you can believe. And when you control something like the New England Gay Media coverage of the Conference and handle the one women's workshop like that, we're in trouble.

ALL the women left there with more resolved than whether or not men should remain. We were dealing with each other.

In Sisterhood and Solidarity,
Susan E. Cayleff
103 Hadley Rd.
Sunderland, Ma. 01375

[Ed. Note: The GCN news department always has women cover events by and for women. The reporter at the Lesbian Separatist workshop was a woman, although the other two conference stories were written by a man.]



Quote of the Week

"Are you an active lesbian, or has it been corrected?" Lou Maglio, head of the Boston Juvenile Court when meeting with the Project Lambda youth advocates.

★ "SEX OFFENSES THAT WOULD SHOCK THE MARQUIS DE SADE!" — Rex Reed, N.Y. Daily News ★

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Joanne Little (center) confers with attorneys Jerry Paul and Karen Galloway

photo by Jill Kremetz

Boston Area Lesbian Feminists Support Joanne Little

The following is a statement by the DWA, WARAS and other women involved in the benefit:

BOSTON — At the present time, women around the country are organizing to raise money for the legal defense of Joanne Little. Joanne is a 20-year-old black woman who might be murdered by the state of North Carolina because she defended herself against a white jail guard who viciously attacked and tried to rape her. As part of this nationwide effort, Boston area lesbian feminists organized a benefit which was held at the Saints, March 23, 1975. Dorchester Women's Alliance, Women Against Racism and Anti-Semitism and many other women gathered money, cooked breakfast, tended bar, performed music and played tapes. The liquor and space for the benefit was donated by the owner of the Saints. All the printing and paper for leaflets and the labor of all the women involved was donated for the defense of Joanne. Over \$1300 was collected and sent to the Joanne Little Defense Fund, P.O. Box 1003, Durham, N.C. 27702.

The following summary of the Joanne Little case is taken from the National Lawyers Guild Notes and the Poverty Law Report.

WASHINGTON, N.C. — Joanne Little was indicted in September 1974 for first degree murder in the fatal stabbing of Clarence Alligood, a white guard at the Beaufort County Jail.

In June 1974, Ms. Little was convicted of breaking and entering and received a seven to ten year sentence, which she appealed.

Instead of being sent to the women's prison in Raleigh, which is customary,

she was held in the Beaufort County jail in Washington. Most of her time there, Ms. Little was the only woman prisoner. The jailers were men, and all were white. There was little privacy in Ms. Little's cell. A closed-circuit TV monitor was directly across from her cell, and she was not informed when it was on or off.

On Aug. 27, 1974, Clarence Alligood, one of the jailers, was found dead in the cell assigned to Joanne Little, stabbed with an icepick normally kept in the jailer's own desk drawer. According to the autopsy report, Alligood's "shoes were in the corridor, socks on feet but otherwise naked from the waist down. . . . The left arm was under the body clutching his pants. . . . his right hand contained an ice pick. There was blood on the sheet, cell floor, corridor. . . . Extending from the penis to his thigh skin was a string of what appeared to be seminal fluid. . . . The urethral fluid was loaded with spermatozoa."

Little, the only person in the jailblock, fled the scene, surrendering to the State Bureau of Investigation in Raleigh eight days later.

Attorneys Jerry Paul and Karen Galloway of Durham, N.C., have taken on Little's defense. The day before the preliminary hearing in the case was held, a Beaufort County Grand Jury handed down a secret indictment for first degree murder, which carries a mandatory death sentence in North Carolina. Bail was set for \$100,000, and she was released on bail Feb. 26. Ms. Little's attorneys have been denied one motion to move

her trial from Beaufort County, but they intend to file another before April 14. "It would take them five minutes to convict her down there," Attorney Paul said. "Racist feelings are running so hot in Beaufort County that a fair trial is impossible."

Griffin, the district attorney for the case, intends to fight for the death penalty. He argues that the case is a clearcut case of a prison escape. He is a strong advocate of capital punishment, seeing the death penalty "not as a deterrent, but as punishment." The local newspapers have honored the deceased jailer as dying in the line of duty.

Little's trial is set to begin April 14. The case has begun to attract considerable attention in both the Black and feminist communities. It raises vital questions concerning both racism and sexism in the judicial and penal systems. Since Little's case has come to light, reports have come from other women regarding sexual advances by the Beaufort guards, either under the guise of special privileges to the acquiescent, or by brute force.

The attorneys view the forthcoming trial as a test of a poor person's basic legal rights. "In cases of political crimes, for example, Angela Davis's case — large numbers of people come together and make a defense. But what about the ordinary people, the average defendant? How do we bring justice to 99% of the people facing justice in this country?" Attorney Paul asked.

Bay Village

(Continued from page 1)

area, told GCN that the purpose of the demonstration "is to show that the area is residential and that the residents will not be intimidated by hoodlums. We want the bars to close earlier." Further information concerning this rally will be followed up in next week's GCN.

Black and lavender armbands are being worn by some members of the gay community to express outrage at what is seen as gay oppression and harassment.

Persons having any information concerning the Pascacio murder or who may have been in the vicinity of the murder are urged to contact Rick Paquette at GCN or Sgt. Whalen at the Boston Police Dept., 247-4470.

Correction

The photograph of the demonstration at the Village Voice, March 21, 1975 (GCN Vol. 2 No. 41) was taken by John Lauritsen. Sorry, John!

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Mardirosian: Mouthpiece for Saxe

By Rose Flower

BOSTON — Attorney Robert Mardirosian, a Watertown lawyer, will defend Susan Saxe against charges of robbery and murder. GCN wondered why a man was to be the attorney for the self-proclaimed "lesbian, feminist and Amazon." We went to see Mardirosian.

The doors of the plush office were welcomingly opened to us. Mardirosian must be a busy man, but he and his staff took the time to sit down with us; even the telephone did not interrupt. The attorney is softspoken, but confident. He is not polished and slick like associate John Brazillian; he is more like a people's person. And he is tough.

"I am not a revolutionary lawyer," he said. "But I know this kind of case (armed robbery). I defended Stanley Bond, and he asked me to help Susan Saxe and Kathy Power if they were in trouble."

Stanley Bond was tried in three robberies in which Saxe and Power are implicated. He was convicted in a Philadelphia robbery. With Mardirosian as attorney, Bond was not convicted in the robbery of the National Guard Armory or the State Street Bank and Trust Co. The trials ended in mistrial. Bond died in Walpole waiting retrial, when a homemade bomb exploded.

When Mardirosian heard that Saxe had been arrested, he remembered his promise to Bond and went to the telephone.

"They wouldn't let anyone talk to her, so I said I was her lawyer and that I would have the whole damn thing thrown out of court if I did not talk to her in fifteen minutes. I gave them my number and hung up."

Five minutes later the phone rang. It was Susan Saxe on the line.

"At first she wouldn't say who she was because positive identification had not yet been made. But then we talked," Mardirosian said.

Saxe insisted that a feminist lawyer be called in to work on the case. Mardirosian agreed but, he told GCN, no feminist lawyer capable of handling a case of that magnitude was available. He is still looking.

Mardirosian made it clear to Saxe that he did not want her involvement in the movement to interfere with his defense.

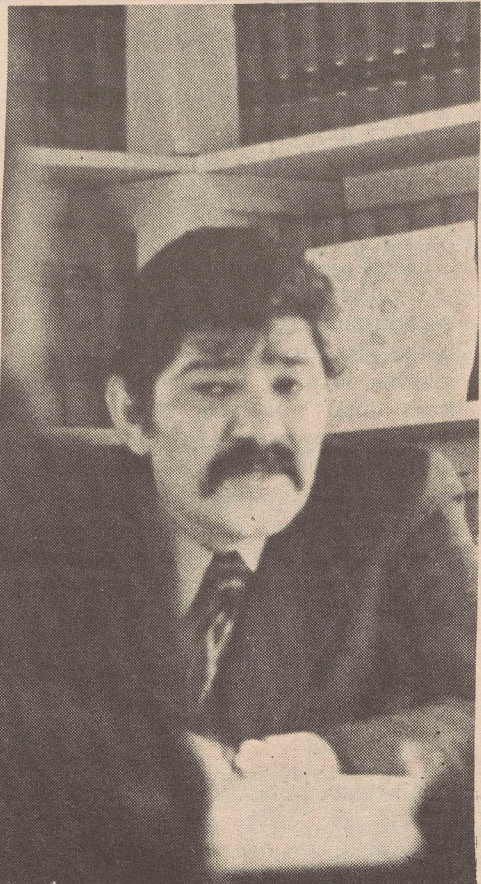


photo by Jane Picard

"Saxe loves the movement," he said. "And she wants the trial to be good for the movement." He could not define the movement precisely; however, he was adamant with Saxe that movement issues should not interfere with a sane defense. Saxe agreed.

"After all," Mardirosian said, "a victory for Susan is a victory for the movement."

Once the deal was set he and Brazillian flew to Philadelphia to talk to Saxe.

"They are keeping her tightly under wraps. We saw her for an hour but it took an hour for us to be cleared through security. She seems well," Mardirosian said.

He was concerned that Saxe had been arrested; he wondered if the FBI had an informant in the lesbian community in Philadelphia. We asked about Kathy Power.

"I don't even want to know about Power," he said. "I discussed her in passing, but I do not even want to know myself where she may be."

Mardirosian was pleased that we had come to interview him. He said that he didn't know that Saxe had any support in the Boston area and was interested in obtaining that information. Supporters may write to Susan Saxe Defense Fund, c/o Bryna Aaronson, ACLU, Philadelphia, Pa. 19103. Brazillian gave copies of GCN to Saxe and she expressed pleasure in receiving them.

The lawyer felt good about the case. He felt that he was a good person to take on the defense because he had been involved with Bond and had tried the case before.

"I even sat in on the trial of

Gilday," he said. "I was not Gilday's lawyer, but I had to defend Bond next and so I sat throughout the trial. This gives me even more background information to take to this case." William Gilday was the man convicted of the murder of Patrolman Walter Schroeder, killed during the robbery of the State Street Bank in Brighton in 1970.

Mardirosian was a public defender and an assistant district attorney. He tried the Brinks robbery, the Brighton building collapse in 1971, and most recently, the Somerville conspiracy case.

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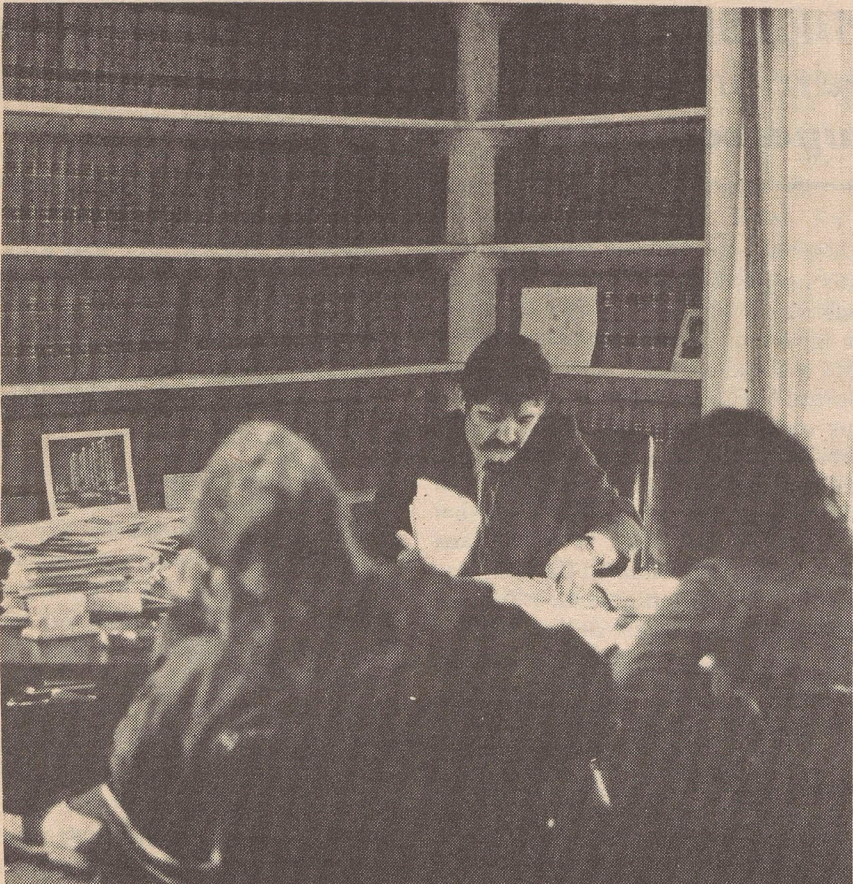
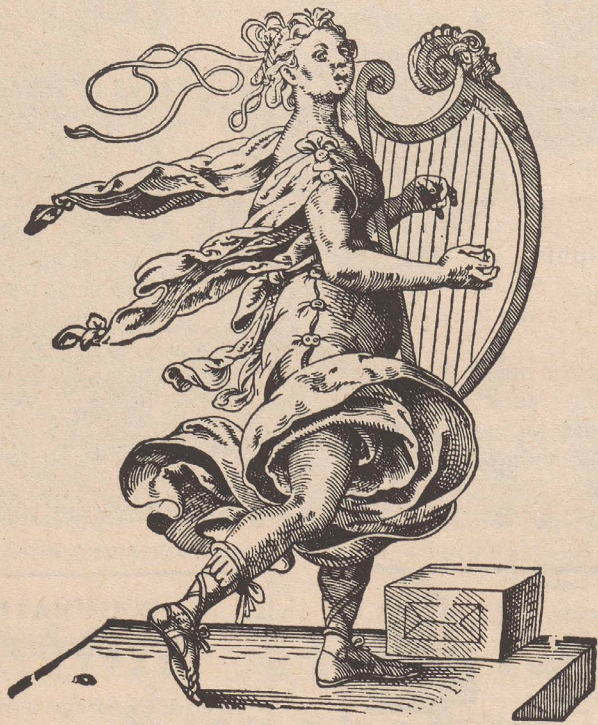


photo by Jane Picard

Robert Mardirosian talks with GCN Managing Editor and Features Editor.

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Male Images of



This is "Woman playing a harp," one of the lovely Renaissance woodcuts that have been collected by Jost and reprinted by Dover Books (1968). The paperback collection is called *Two Hundred Thirty-nine Renaissance Woodcuts for Artists and Illustrators*. Available in paperback for \$3.00.

By MARGO

To this day, Lesbian history remains mostly unknown history. Even in the overlapping fields of feminist and Gay history, Gay men and straight women are favored over Lesbians. Given the male domination which has prevailed for the past several millenia, it is not surprising that more Gay men should be known than Gay women. Given the homophobia which has been the rule in many societies during the same interval, it is equally unsurprising that Lesbian women should be at a disadvantage in comparison with their straight sisters. How else is it possible that such a strong feminist as Elizabeth Gould Davis can make only two passing references to Lesbianism (as I recall) in such a monumental work as *The First Sex*, assuming that her editors did not remove Lesbian material?

However, Lesbian history is now becoming a field in its own right. As Phyllis Lyon and Del Martin inform us in *Lesbian/Woman*, there are paleolithic cave paintings which depict love between women — and this love has never stopped since. It is time to put aside all prejudices and to celebrate the love which has flowed between women throughout history — and to celebrate it regardless of whether it was expressed in genital terms or not, and regardless of the relationships which these same Lesbian women may or may not have had with men. Such an open perspective may give both common strength and mutual tolerance to the members of the present Lesbian community.

In searching for the history of Lesbians, as in seeking the history of any oppressed people or social movement, there is the constant problem that most of the literature and documentation available is produced by the oppressors rather than by the oppressed. On the negative side, this lack of material by Lesbians about themselves must inevitably limit both our knowledge and feeling for Lesbian culture at various times and places. For example, it would be fascinating to know how Lesbians were influenced in the 12th century in Europe by the rise of a feminist culture in the area now centered around southern France — but while we know that women were

often leaders of "heretical" religious movements during this period, and even can read and hear the heterosexual courtly love songs of the Comtessa de Dia, we have no known Lesbian troubadours.

Beyond this negative lack of Lesbian sources, we must deal with the positive distortion and prejudice inevitable when straight men write about the women they most detest. However, the Lesbian historian can take advantage of this material in one way — she can get a very good overview of how men have viewed Lesbians over a considerable length of time.

In this article, which is more of an impressionistic survey than a connected history (that remains to be researched and published), I will simply look at four great moments in the annals of men trying to deal with Lesbians. It would seem that male biases have not changed much over the past thousand years.

Around the year 1000, many people were celebrating the fact that the world did not come to an end in that year — it was 200 years after the patriarch Charlemagne, and 200 years before the Pope and his patriarchal prelates would begin in earnest that project known as the Inquisition. Yet this point in time is especially significant because of a certain Burchard of Worms, who wrote a famous *Decretum* in order to preserve morality and sanctity (and of course the perennial supremacy of patriarchy). This document, written sometime before 1025, is given in Latin only by the loyal Catholic Montague Summers in his book *The History of Witchcraft*; but here is my rather free translation:

Have you done what certain women are wont to do, so as to fashion a certain project or mechanical device in the shape of the virile member, to the measure of your pleasure, and with this device at the place of your genitals, or those of another woman, do you come together with other women to be united, and perform fornication with other womanlings, or do other women, by means of this instrument or another, fornicate with you? If you have done this, you shall make penitence for five years during lawful occasions. . . . Have you done what

certain women are wont to do, so that now, contrary to law, by means of a molimen [literally undertaking or project] or any other mechanical device, you make fornication with yourself alone? If you have done this, you shall make penitence for one year during lawful occasions.

First of all, it is worth noting that old Burchard condemns both women making love to each other, and women making love to themselves, because both kinds of acts are Lesbian. Another approximately contemporary document, which in the relevant matter is short enough to be given both in Latin and in my humble translation, reveals the contempt that a woman is held in for loving a woman's body, including her own:

Mulier qualicumque molimine aut per seipsum aut cum altera fornicans, tres annos poeniteat; unum ex his in pane et aqua.

A woman who with any device or by herself or with another woman fornicates, let her do penitence for three years, one of these years with bread and water.

Now that we have established that women loving themselves, alone or in pairs and groups, is a subversive act, one question remains unanswered: why is it that our male authors are unable to mention Lesbian love without invoking the presence of that "device" (and it seems that the Latin word *molimen*, which my dictionaries reveal signified only a "project" in classic Rome, was in medieval times the favorite euphemism for a dildo)?

The reason, very simply, is that in the patriarchal view women are always dependent, never self-sufficient and complete. If it were admitted that women, with female bodies as given by nature, could give sexual satisfaction to themselves and each other, then the ideal of female dependency might be shattered. Therefore, Lesbian love must be linked with mechanical substitutes for the absent but essential man. Also, an act of artificial intercourse between an active and a passive partner would better fit the limited male view of sexuality than the free-form embracing and caressing of two women without set roles.

"like Blacks in White society, Lesbians in patriarchal society are viewed at once as supersexual and subhuman."

Almost ten centuries later, Burchard's perspective still is going strong in American sexist circles. For example, the infamous homophobe David Reuben maintains that Lesbianism is doomed to failure because "one vagina plus one vagina equals zero" — the clitoris of course going unnoted. In dealing with Sappho, at least two of her male critics have debated whether or not a certain word in one of her poems should be rendered (in Latinized Greek) *olisbos* — another term for that perennial "mechanical device."

More generally, throughout the last millenium, patriarchal philosophers have inquired exactly where the limits of sodomy lie, and how women could commit it without male assistance. Last summer, one apparently sophisticated Gay male asked me: "How do Lesbians really make love?" I replied that Lesbians, like human beings in general, have hands and mouths and

sensitive places to touch with them; and I suggested that whatever one person can do for herself, two people can do for each other. Actually, the scholastics and theologians could have discovered this for themselves simply by taking to heart the Biblical advice of Matthew 22:39 — love thy neighbor as thyself.

Much is still being investigated about Joan of Arc, a woman who was burned, by official account, largely for the offense of wearing male clothing. In recent years, with a growing interest in the Witch subculture from both a feminist and a Gay perspective, there have been speculations linking Joan with various religious rituals of Celtic origins which during the 15th century fell under condemnation by the Church as "witchcraft."

However, such speculations aside, I feel from long available and accepted information that one of Joan's cardinal crimes was maintaining a Lesbian relationship on a spiritual level with two women: St. Catherine and St. Margaret. Indeed, one of her officially deplored sins was her claiming to visions of St. Catherine and St. Margaret (as well as St. Michael); she affirmed throughout her trial that these two women were a constant source of guidance and object of love to her.

From a traditional point of view it may seem far-fetched to call Joan's love for St. Catherine and St. Margaret "Lesbian"; but no one hesitates to call "heterosexual" the love of Beatrice by Dante, who had visions of his love and in the *Divine Comedy* journeyed even to other worlds in order to be with her. As a Lesbian mystic, I find it not surprising that women should be willing to go just as far for each other.

In fact, Joan was dangerous because she had taken religion, and separated the wheat of love and mystical passion from the chaff of male hierarchy under a celestial God-Father. Joan's brand of personal spirituality is equally evil (or sick) to a scholastic patriarch like Aquinas (who would condemn her for trusting her own soul above the authority of the Church) and a materialist patriarch like Freud (who would condemn her holding to such infantile notions as other worlds and

spiritual visions); doubtless both Freud and Aquinas would find Joan an excellent beginning for an expostulation on female imperfection.

In somewhat different words, the pro-feminist George Bernard Shaw has written:

Her prayers were wonderful conversations with her three saints. Her piety seemed superhuman to the formally dutiful people whose religion was only a task to them. But when the Church was not offering her her favorite luxuries, but calling on her to accept its interpretation of God's will, and to sacrifice her own, she flatly refused, and made it clear that her notion of a Catholic Church was one in which the Pope was Pope Joan.

This the male authorities, sacred and secular, could not tolerate. And so Joan was burned partly for being a 15th century drag butch, and partly for

Lesbianism: 1,000 Years of Oppression

making mystical Lesbian love with St. Catherine and St. Margaret without letting the Pope in on the action.

+ + +

In the year 1628, just 40 years before the incomparable Lesbian writer Aphra Behn would flourish in Restoration England, another author named Robert Burton published a work called *The Anatomy of Melancholy* — the term melancholy then being equivalent to the modern concept of madness.

Note that Burton refers to Lesbians diminutively as “womanlings,” just as six centuries earlier they are contemptuously called *mulierculae* or “little women” by Burchard of Worms. This diminutive usage may compensate for the immense power these women must enjoy — Burton says that they can “fulfill Venus even among Eunuchs,” for whatever that may mean. Like Blacks in white society, Lesbians in patriarchal society are viewed at once

“no novice in impurity, which, as she confess’d, she had learnt and often practiced at Bristol with her methodistical sisters.” Johnson soon converts Hamilton both religiously and sexually:

... she soon made an easy convert of Molly Hamilton, the warmth of whose disposition rendered her susceptible enough of Enthusiasm, and ready to receive all those impressions which her friend the Methodist endeavoured to make on her mind.

Young Mrs. Hamilton began to conceive a very great affection for her friend, which perhaps was not returned with equal faith by the other. However, Mrs. Hamilton declares her love, or rather friendship, was totally innocent, till the temptations of Johnson first led her astray.

In elegant prose, these passages present a paradox in male views of Lesbianism. Lesbianism is a shocking and unspeakable perversion; yet no woman can possibly continue in it after what is now called “a good lay.”

After this desertion, Mary Hamilton, nicknamed Molly, decided to adopt a male identity in order to cover her homosexuality — she was happy to love Anne Johnson as a woman, but feeling that this kind of love will never be permitted, she must pretend to be a man in order to love a woman (unlike female-to-male transsexuals who really feel themselves to be male at the deepest level). She proceeds to Ireland and other places, where her inner femaleness actually helps her in various courtships:

‘It has been observed that women know more of one another than the

“the infamous homophobe David Reuben maintains that Lesbianism is doomed to failure because ‘one vagina plus one vagina equals zero.’”

Throughout the 16th and 17th centuries in England, from the time of Henry VIII on, Catholicism as centered in Rome was the great scapegoat for all troubles — much as the Red Menace centered in Moscow served American politicians during the McCarthy era. Many will recall how in the 1950s allegations of Communism in the State Department were closely linked to allegations of homosexuality — and so it is not surprising that in the 1620s Popery and gaiety should be linked by Protestants.

As a good Protestant and a good heterosexual, it was appropriate for Burton to link his condemnation of Gay love, female as well as male, with the victorious confiscation of the monasteries by Henry VIII:

... in the year 1538, the most prudent King Henry the Eighth ... inspected the cloisters of cowls and companies of priests and votaries, and found among them so great a number of wenchers, gelded youths, debauchees, catamites, boy-things, pederasts, Sodomites, Ganymedes, &c., that in every one of them you may be certain of a new Gomorrah.

As expected, the orientation of the passage so far is all male. But to begin at the commencement of a very interesting sentence:

I am silent meanwhile as to the other uncleannesses of self-defiling monks, scarce to be named. Rodericus a Castro tells that they take turns scourging each other with whips, by way of incitation to Venus, that they have Spintrias [or those that seek out and invent new and monstrous actions of lust], Succubas, Ambubaias [or Dancing-Girls], and those wanton-loined womanlings, Tribadas, that fret each other by turns, and fulfill Venus, even among Eunuchs, with their so artful secrets. Nay, then, what wonder that a woman in Constantinople, being mad in love with another woman, dared an incredible thing, went through the ceremonial of marriage disguised as a man, and in short was married ... ‘Tis plain truth, what Plutarch’s Gryllus objects to in Ulysses; moreover, he saith, we have not to this day, in the matter of men with men or women with women, so many sorts of vile actions as among your memorable and famous heroes ...

Here all references to Lesbianism end, although there follow some quaint and charming passages about the shocking bestiality from which resulted such hybrid creatures as Centaurs, Silvanuses and Fauns in classical legend.

as supersexual and subhuman.

Perhaps it is ironic that Burton should end by accusing the Roman Catholic Church of the same practices which it had tortured and murdered in order to stamp out. But for Burton the Reformation certainly did not include a reformation of ideas about Lesbian women — except that he permits the women simply to “fret each other by turns” without benefit of mechanical devices. As far as his theme of covert Lesbian marriage, that would receive much more play in the hands of a certain male writer named Fielding.

+ + +

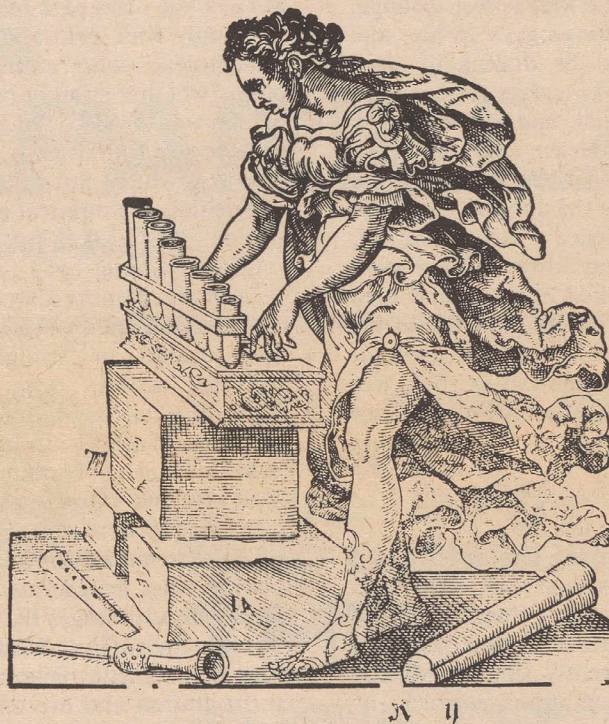
To many people, the 18th century in England is the Age of Enlightenment — the period of balanced classicism and reason against which the romantics would revolt. A common image is one of refined debauchery, as in *Fanny Hill* and *Tom Jones*. At the same time, it was an era in which 200 offenses were grounds for hanging, including appearing disguised on a public road and petty theft; women were now burned alive, if not so often for witchcraft (out of style with the rationalist temperament), then for such less esoteric wrongdoings as passing counterfeit coins.

To a moderate and up-to-date gentleman, and Henry Fielding fell into this category, nothing was more distasteful than the popular religious movements of the common folk such as Methodism, which could be neatly put down with the simple label “enthusiasm,” much as a modern dignified Brahman in Boston might react to young and unkempt “Jesus freaks.” In reality, both the 18th century Methodists and the 20th century Jesus freaks stand for the upholding and even strengthening of stern patriarchal morality; but in fantasy, it is always entertaining for the upper class observer to guess what sexual hanky-panky is being perpetrated under the cloak of lower class piety.

And so it was natural for Fielding to publish a book or rather short story in 1746 called *The Female Husband*, in which tells of a woman first corrupted to Sapphic love by another woman in Methodism, who then undertakes to disguise herself as a male preacher (and later a male physician) in order to marry unsuspecting women. The story, while it may be embellished and enriched in detail, is based on a criminal case tried by Fielding’s first cousin.

The story begins with Mary Hamilton and Anne Johnson, the two being long neighbors and friends, and the latter being a confirmed Lesbian,

This is “Woman playing a portative organ” from the Dover paperback *Two Hundred Thirty-nine Renaissance Woodcuts for Artists and Illustrators*.



As Molly Hamilton was extremely warm in her inclinations, and as those inclinations were so violently attached to Mrs. Johnson, it would not have been difficult for a less artful woman, in the most private hours, to turn the ardour of enthusiastic devotion into a different kind of flame.

Their conversation, therefore, soon became in the highest manner criminal, and transactions not to be mention’d past between them.

In other words, they dare to make love with each other. But Johnson eventually is “saved” by marrying a good male Methodist, and writes Hamilton:

All the amends I can make to you, is earnestly to beseech you, in the name of the Lord, to forsake all such evil courses, and to follow my example now, as you did before my temptation, and enter as soon as you can into that holy state into which I was yesterday called. In which, tho’ I am yet but a novice, believe me, there are delights infinitely surpassing the faint endearments we have experienc’d together.

wisest men [if ever such have been employed in the study] have with all their art been capable of discovering. It is therefore no wonder that these hints were quickly perceived and understood by the female gallant, who animadverting on the conveniency which the old gentlewoman’s fortune would produce in her present situation, very gladly embraced the opportunity, and advancing with great warmth of love to the attack, in which she was received almost with open arms, by the tottering citadel, which presently offered to throw open the gates, and surrender at discretion.

If women can empathize so well with each other, why should they not be the best lovers for each other? Fielding has no desire to consider or answer this question. Instead he tells of this woman’s adventures as a male impersonator, and her multiple marriages which end one after another upon her discovery as female — she must travel often and fast. Finally she is

(Continued on p 10)



BUTCH

or

FEM

?

By JACK LATHAM

When I was shown my first faggot, I was riding in the back seat of a shiny new red Ford in downtown Dallas. My parents were in the front seat, and we were in town for the Cotton Bowl. I don't remember who played in the Bowl in 1956, but I will always remember my parents' pointing out "the homosexual" and how he looked on the Dallas street: artificially orange hair, orange shirt, tight black pants, a very thin, frail, and effeminate man.

The first time I ever looked in a gay bar was in Oklahoma City in 1961. As an undergraduate waiting in line for tickets at the Mayflower Theater, I used to stare through the tiny window in the door of the Mayflower Lounge. There was an orange glow inside, and there seemed to be dozens of dark corners. It was like a stage setting for a contemporary Hell, and as I looked in there, I felt turbulence and confusion. It was not the self-consciousness I still sometimes feel at the door of a gay bar; it was the turbulence of disorientation, for inside the Mayflower Lounge were women who looked like men and men who looked like women and people whose sex I could never have guessed. Somewhere inside me I knew there was some connection between me and those inside, but I could not risk exploring the connection in my own mind any more than I could investigate the experience inside the bar.

The single unifying impression I had of what a homosexual male was could be said in one word: Effeminate. And though I was aware of few lesbians, they were apparently simply: Masculine. Those assumptions seemed, of course, especially true for us who grew up in the small cities or towns in the less cosmopolitan states and who are thirty or older.

For the homosexual male there seemed to me to be two basic responses to the homosexual stereotype: to effeminize ourselves or to pass for straight. To effeminize ourselves was to imitate what we saw, to ingratiate ourselves to the only visible portion of the gay world. So we became the obviously "fem," blatantly swishy, campy imitations of the female stereotype. There is some strength and beauty in that choice, for it takes some guts and lots of energy to take what our society hands down to an effeminate male; it was the drag queens and sissies who came out in America when more "manly" but less courageous homosexual men crowded into closets.

The disadvantages of adopting effeminacy as an identity were visible in the pathetic attempts to appear fem by men who were neither delicate nor submissive. It is clear even from the outside that no one role is becoming or fulfilling for us all. One of my clearest pictures of anguish is imagining this dilemma: deciding to endure the obstacles of proclaiming who I am (gay) by imitating who I am not (a female) and being a failure at that (not being a pretty stereotype).

The second choice was to pass for straight. In 1970 when I began to go into the bars as a gay man rather than look inside, I used to leave Sir James Page 10 • GCN, April 12, 1975

on Oracle Road a little astonished to find that most of the men inside had been a little better dressed than average, better groomed than average, a little more articulate than average, more friendly and interesting to talk to than "the average man." Though at first that pleased me, I eventually decided — and still believe — that this apparent attractiveness was really apologetic. These men seemed to be asserting in every nonverbal way to the public, both straight and gay, "I may be homosexual (repulsive), but I am also clean, intelligent, and highly conventional (acceptable) otherwise."

The extreme of this behavior is a very deadly attitude among gay men: I am gay but I can pass for straight. The gay man who prides himself in his straightness, who cultivates straight poses (whether straight middle class or macho freak) is like the Blacks of light complexion who used to go North and pass for white. Such deceptions and self-denials are political and emotional suicide.

Often among gay men I hear derogatory remarks about the effeminacy of other men or praise based on their macho or straightness. Such attitudes thinly cover our male supremacy just as exclusive idolization of the blond adonis is a racial slur. The fetish for straight-looking men among men who feel effeminate is simply an expression of self-contempt.

The extreme admiration of straight-looking men exaggerates one of the biggest disadvantages the gay minority has: our invisibility. While on the one hand some inconspicuous gays avoid confrontation and are understandably glad to do so, their invisibility increases the isolation and persecution of blatant gays. If we were more visible, as ethnic minorities are, our fun, our struggle, and our solidarity would be much more easily achieved. I share with Phyllis Lyon the dream that some day all homosexuals will turn beautiful colors for twenty-four hours; our society would, I believe, be even more astonished at our numbers and our identities than our pigmentation. There is no question but that our political power and our morals would increase dramatically.

It is apparent to me that the entire issue of butch-macho-straight versus effeminate-swishy-queer is a reflection of our society — a rigid sex role system. Just as women are fighting that system for liberty from a life script of servitude, so we also must fight for freedom for living out either rigid role. Obviously the male role is a more privileged, but roles themselves, even those with power, are formulas for ways of being which are unrealizable, inhuman, and inflexible. And I see our choice as gay people to be whether we will subscribe to the inflexible male/female roles of power and submission or whether we will design our beings and behaviors from our feelings, from expressions of individual strength and mutual compassion, from processes of cooperation rather than conquest, and from the discovery and revelation of who we are as dykes and faggots.

—Reprinted from Mountain News-real, Tucson, Ariz.

(Continued from page 9)

OPPRESSION

caught and tried, with evidence including "something of too vile, wicked and scandalous a nature" which was found in her trunk — presumably that inevitable mechanical device once again.

Being convicted "for having by false and deceitful practices endeavored to impose on some of His Majesty's subjects," she was sentenced to be whipped in each of four market towns (in addition to imprisonment):

These whippings she has accordingly undergone, and very severely have they been inflicted, insomuch, that those persons who have more regard to beauty than to justice, could not refrain from exerting some pity toward her, when they saw so lovely a skin scarified with rods, in such a manner that her back was almost flead; yet so little effect had the smart or shame of this punishment on the person who underwent it, that the very evening she had suffered the first whipping, she offered the goaler [jailer] money, to procure her a young girl to satisfy her most monstrous and unnatural desires.

Not yet vanished is this male resentment that "the most beautiful women are Lesbian"; and Fielding merely confirms that in the 18th century, as before or since, the fact that a woman (Lesbian or straight) might measure up to the male standard of beauty (arbitrary and oppressive in itself) did not protect her against every form of abuse.

Perhaps the victim herself has not been cured of her Lesbianism:

But it is to be hoped that this example will be sufficient to deter all others from the commission of any such foul and unnatural crimes; for which, if they should escape the shame and ruin which they so well deserve in this world, they will be most certain of meeting with their full punishment in the next; for unnatural affections are equally vicious and equally detestable in both sexes, nay, if modesty be the peculiar characteristic of the fair sex,

it is in them most shocking and odious to prostitute and debase it.

This passage pretty much speaks for its own sexism and homophobia. However, as a Lesbian mystic, I feel an obligation to point out that idea of a "next world" or of many such realities, as Elizabeth Gould Davis observes, was originally a matriarchal concept which expressed an extension rather than a rejection of life and love in this world, especially including Lesbian love. As one who embraces the original matriarchal concept, I feel a special responsibility to expose how patriarchy has perverted and distorted it.

Concerned that his audience might consider Lesbianism an indelicate topic, Fielding closes with these words:

In order to caution therefore that lovely sex, which, while they preserve their natural innocence and purity, will still look most lovely in the eyes of men, the above pages have been written, which, that they might be worthy of their perusal, such strict regard hath been had to the utmost decency, that notwithstanding the subject of this narrative be of a nature so difficult to be handled inoffensively, not a single word occurs through the whole, which might shock the most delicate ear, or give offense to the purest chastity.

Unfortunately for Fielding, chastity and unchastity are in the eyes of the beholder — and I am now the beholder. While I cannot find it in me to imagine any form or act in the loving embrace of women that could possibly offend me, no matter how graphically described, I am shocked by persecution, jailing and whipping of a woman for the crime of loving her sisters, which Fielding not only describes but approves.

Yet there is one thing even more obscene than this immoral condemnation of innocent Lesbian love — and that is silence. Lesbian history must replace this silence with celebration.

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Gay Times for All

"Fantastiks" Features Up-Front Gay Couple theatre

By JOHN MITZEL

A new production of "The Fantasticks," that perpetual staple of Off-Broadway (15 years), is in previews now at the Charles Playhouse; it opens Tuesday, April 8.

Among the players are Edward Garabrandt and Anthony Bruno who besides sharing billing, share bed and board. They're a gay couple.

Ed: "We've been together three years. We met doing the show ['Fantasticks'], as a matter of fact. I hired Anthony to do the mute. I was directing it."

Anthony's 30. Ed's 41 and he's been in show business for 27 years. He has a wife and son living in California.

Are there difficulties for a gay couple working together in the theatre?

Ed: "Oh no. If anything, it's much better. One of the things about traveling on the road is that it's hell to be alone sometimes. When you're

which was all horseshit. There wasn't anyone in that show who was willing to stand up and say he was gay. The gay people in the cast were never discussed."

Both men are currently working on adapting a novel to the New York stage: Ed's writing the book, and Anthony's writing the music and lyrics. In addition, Bruno's authored a children's book, *How I Got My Dog*, which ends with a picture of two men together with their pets. "I think it's time we start showing kids different lifestyles."

Both these actors are veterans of

other "Fantasticks" productions. Ed Garabrandt's done this particular show for over seven years, taking time out for other theatre work. In a recent production, he directed Richard Chamberlain and John Carradine. During his years with this show, he's done all seven roles in the play.

As to the current production at the Charles Playhouse, Anthony comments: "It's so much different than I've ever, ever seen it before. The set, for example, is usually iron poles and black clapboard. This set is fabulous, lots of pastels. It's different; it's a change."

As an actor, Anthony Bruno represents a refreshing casualness about his work. He candidly admits that he's as willing to attempt performing parts written for women as those written for men. He feels not at all bound by conventional prohibitions in his art. He did a kind of reprise of one of the most fetching of tunes in the score of "The Fantasticks": "I want to do it all. I want to go out and see the world. And I also want to stand in front of a mirror and comb my hair and have it turn colors. I want a bandit to take me away — which he has, to do [just] one side is boring."



Edward Garabrandt

traveling with somebody, it's really nice, especially in new towns. You get to experience a lot of new things, and it's really nice to share them with people. When you can share it with the person you're involved with that's even nicer."

Anthony Bruno finds that living with a man with greater experience in the theatre helps him and is a plus in their friendship. "Ed's been in the business a long time, and I can learn a lot from him. Sometimes it's difficult for me to open up in the first couple days of rehearsal. It's like walking on eggshells. But working with Ed, it's very simple because we've done everything together. It's very easy to be vulnerable to him. I learn a lot even when he's not teaching."

Bruno is also a poet, and some of his



Anthony Bruno

recent work has been published in *Fag Rag* and *Mouth of the Dragon*.

Bruno commented that he and Ed were the only two gay people in the cast of the current production of "The Fantasticks." It seems a mark of some progress that they were speaking out to the gay press and on radio (they're scheduled to appear on one of our local gay talk shows).

Ed: "Look at the awful thing they did with 'Boys in the Band.' Instead of interviewing Kenny Nelson, they interviewed Cliff Gorman who's 'married,' interviewed him, the straight —

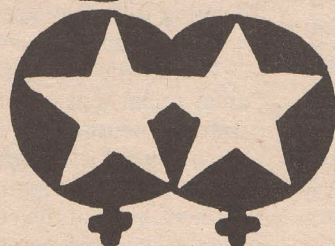
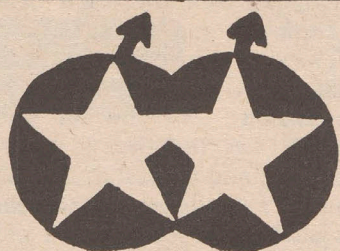
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DAKE COOPER

GCN wishes to introduce a new columnist, Janet [Dyke] Cooper. Ms. Cooper has been a librarian and college instructor, and a gay activist. The activism cost her the other two jobs as her first column explains. Presently she is a writer, a teacher of Gay and Erotic Minorities Studies at Pennsylvania State University free university, and a public speaker. She is active in G.A.U. and the Governor's Task Force for Gay Liberation in Pennsylvania, a group that examines covert and overt discrimination in state agencies. Her writings have appeared in countercul-



This is Janet Cooper

ture publications like *Revolting Librarians* and *G.A.U. Proceedings*. She co-founded the Task Force for Gay Liberation of the American Library Association in 1970.

Dyke Cooper says she is tired of seeing her gay brothers and sisters die; she does not want to sit back and watch them oppressed by the straight world and each other. She hopes the column will help to end oppression by elucidating the issues close to the lives of gays and erotic minorities, presenting examples from her life and the life that she sees.

"Let's stop destroying each other," she says. "The world is destructive enough."

In May I shall start working as a second cook in a Mexican restaurant in Harvard Square.

I have received a national award for having the best elementary school media center in the country. The program I established in Andover, Mass., to provide mongoloid and brain damaged children with library service is an international attraction. I catalogued for a year at the major research library in the State University of New York system and worked with one of the top rare book collections in the country. My entries have been collected in catalogues for the James Joyce Collection and for twentieth-century American and English poetry. I was a reference librarian at one of America's foremost museums and at

one of our foremost theology schools. I have enough credits for graduate degrees in history, art history, English, classics.

For the past four years I have taught at a state teachers college in Appalachia. I have never taught the school media course; I have never taught the cataloguing course; I have never supervised student teaching; I have never taught research. I have not been given the same opportunities for summer employment as other members of the faculty. I did not get tenure.

For the 8,000 people in the town

where I live there are 52 churches, primarily fundamentalist. The writing on the wall includes: "I have nothing against niggers/everyone should own one." "Flush twice/the niggers are hungry." That graffiti can be found in the college library. There is little conflict between town and gown. There are swastikas. Sissies are beaten up, raped, and harassed. It is the kind of town where ministers still preach that homosexuality is sinful, where guidance professors teach that homosexuals should be treated with aversion therapy, and where the law enforcement representatives would just as soon run gays out of town as lock them up. The college automatically sets aside the applications of unmarried male job applicants over 30, since, as one staff member so succinctly put it, "They might be homosexuals and this gives the administration problems."

We know that at all our colleges there are gays on the faculty who have gotten tenure, department chairpersonships, and administrative positions by remaining in the closet, by placating rather than embarrassing the people who make decisions about their careers, by becoming so respected in their discipline that they have not been handicapped professionally by being gay. I, on the other hand, was embarrassing. I helped to found the Task Force for Gay Liberation of the American Library Association, and actively worked with it. I participated

in gay political activities. I wrote gay articles. I was not discrete. I did not use the body language and dress which females are expected to use in conducting business with male colleagues. In Appalachia my professional life has not been like that of my colleagues in New Haven, Cambridge, or New York. I have had a heavy course load and no teaching assistants. Nevertheless, I am a teacher. I have had neither time nor energy to write the book that would have given me critical respect and professional prestige. Nevertheless, I am a scholar. I have not had the power to be gay within the system. But I came out. And I anticipate the day when we won't have people walking around our campuses so angry or depressed by being persecuted every day for being gay in every way that they can't possibly fulfill their academic potential.

At the end of my first semester I gave a female student a "D." She went to the Dean and accused me of having attacked her in my office. The school's administration kept a file in which any material such as this could be placed, with the accused person having no recourse. The student was free to make any accusation at all, but I was unable to reply.

I came out. . . . To testify to such conditions.

The harassment I have put up with descends even to such petty and unprofessional levels as that of inter-departmental mailings, which invariably reach me late, or not at all. The putative reason for my being kept out of the communication chain is deceptively simple — my office and classrooms are in another building.

I came out, and my openness was met with furtiveness and evasion.

Last summer a library graduate student invited me to be a professional consultant at her library. After she heard that I was to give a speech on gay liberation on the college campus, she withdrew the offer.

I came out and I took the consequences.

In explaining to my Jewish students what it means to live with the need to hide, to live with denial of self, to live with the fear of discovery, I remind them of the time the Nazis marched into Denmark and demanded that all the Jews wear the Yellow Star of David so that they could more easily be exterminated — of how the King of Denmark was the first to wear the Yellow Star and the rest of the country followed. I challenge my students to wear gay buttons for 24 hours without denying that they are gay.

I came out to bear witness.

Within the last year there has been great racial tension on my campus. In spite of censure by my colleagues, I teach *Inner City Mother Goose*, one of the most widely banned books in the country, even at the college level. It has been accused of perverting elementary education majors against the moral workings of good Christian communities. I tell my rural and suburban students about a friend of mine, an inner city black, who enjoyed the book, and who was stabbed to death: when we called the police, we were told, "Let the nigger faggots kill each other off."

I came out. . . . To teach.

When, during my coming out speech on campus, I gave a gay reading of Ruth and Naomi's friendship, and of Jonathan and David's, for some listeners I ruined the books of Ruth

The Ins and Outs of Academia: A College Teacher's Story

and Samuel forever. But others came to acknowledge that there were indeed tender and moving intersexual overtones in these passages. Their shock at my reading had an impact that I would not have predicted. Many were resentful that gay interpretations had been censored from them for so long.

I came out. . . . To increase awareness.

I had another student to whom I had given a "D." After not seeing him for several weeks, I received a phone call one morning at 7. "Miss Cooper! Miss Cooper! I've got to see you immediately." After saying I was asleep, I didn't want to see anyone, I wanted to go back to sleep, I gave way to his urgency. I said I would put on coffee and he could come over. When he arrived dramatically in my kitchen, he burst out: "I'm gay. What do you think of that?" I answered, "I need a cup of coffee." As I drank my cup of coffee, I gathered my wits and said, "I have a houseguest who is in-between a series of gay speaking engagements who can counsel you." Barbara Gittings came down the stairs with a migraine headache and counseled him with that tender, attentive manner most of us who know her admire so much.

But for some students there is no Barbara Gittings. They don't know who she is. They have never met . . . US. For them, for these students in Appalachia who never once in their lives met a person whom they knew to be gay, I came out.

For the most part, my encounters with gay students have been like running an underground railway out of there. I was sitting for office hours one day when a student came in requesting information on the gay movement for a paper he was doing. Because there was a queue of students I asked him to return with a list of questions. When he did, the only question he really wanted answered was, "Can you show me a picture of a happy homosexual?" When I reminded him of this quote last month, he said he didn't remember being that unhappy.

I came out and I was shut out.

I don't have a job. I don't have my book. I don't have my doctorate. I do have an ethical obligation that transcends my role as a professor: to come out so that my gay brothers and sisters don't go around small towns shuddering. At the Homophiles of Penn State we received a letter from a thirteen-year-old boy:

I heard about your organization. I would like to join. But as the case is, I don't know where State College is. Could you send me some pamphlets or flyers about the gay movement and there [sic] members? My sexual drives are so great that I am often bored with nobody to love. I'm probably committing a sin in God's eyes, but I'm gay, and that's it. There is nothing I can do. Because I'm a homosexual doesn't mean I'm insane. I don't consider myself that. So that's why I need your help. I don't want my parents to know about this. Thank you. P.S. Write back.

We did.

Donald P. Williams
REGISTERED ELECTROLOGIST
(permanent hair removal)
419 Boylston St. Suite 607
Boston, Ma. 02116 (617) 267-8180
consultations invited

The View from the Closet

By A. NOLDER GAY

In my neighborhood a free community newspaper, the *Beacon Hill News*, pops up every so often to inform us of the quality of life on "the sunny streets that hold the sifted few." (In February, for example, they ran a fascinating article on the Beacon Hill roach.) The *News* has been doing a Bicentennial series on the architecture of the Hill, and recently got around to doing my street.

"Upper ——— Street early attracted the litterateur," said the article. "My God," I thought, "someone's blown my cover!" Then I realized the writer was talking about the likes of Louisa May Alcott (a closet dyke if there ever was one) and Jacob Abbott, author of two 19th century series of boy's books (and no doubt a secret chicken queen).

The oldest house on the Hill, now a landmark on the Black Heritage Trail, was jointly built about 1786 by Louis Glapion and George Middleton, "presumably bachelor friends," according to the article. My right eyebrow slightly lifted, I read on: "Glapion was a French mulatto, hairdresser by occupation, and his housemate, Middleton, a black man with trade of 'horsebreaker.' Barber and liveryman seemed to get along well enough until Glapion married," shortly after which interesting event they divided the house and lot right down the middle. "Aha!" I said to myself.

It being a sleepy day, I drifted off into a reverie. Here we are getting ready for the Bicentennial, with its Freedom Trail and its Black Heritage Trail and its Beacon Hill Trail and its

... By gravy, why not a Gay Heritage Trail? We could make a deal with the blacks to share the Glapion-Middleton house; although that could be a problem, since Middleton was a Revolutionary War veteran and the DAR might get uptight. On the other hand, if it's a bi-Centennial we're celebrating, Glapion at least appears to be worthy of commemoration.

I wonder how Otherfund might react to a proposal for bronze plaques identifying historic gay buildings. I would be the last to rip open the closet door by thus identifying the gay architects of two of Boston's most monumental recent public buildings. But a marker should certainly be placed on one of the Beacon Hill homes of the late Prescott Townsend, one-man Demophile Center and undoubtedly Boston's first gay liberationist. Perhaps the Society of Architectural Historians would share the costs of a marker on the Hayden building on Washington St. at La-Grange, now housing a gay baths, but designed by none other than the late, great, straight Boston architect H. H. Richardson. (How about that, gay trivia-collectors?)

At least one historic watering-hole ought to be on it. Should it be Sporter's (a place of historic encounters for many), or the Napoleon (as having the most historic patrons)? Certainly the Saints, for our token women's site (one more token women's site than any other Heritage Trail!). Or perhaps we should just mark the site of the old Punchbowl, in order to avoid conflicts between current pat-

rons and the influx of wholesome rubbernecking families from Iowa (which here in Boston we pronounce Ohio).

These days preservation is linked with ecology, so let's get the Sierra Club to join us in a campaign to restore the erstwhile reedy appearance of the Back Bay Fens. And what about doing a Williamsburg on "The Block," with live hustlers costumed to represent typical denizens from the military beginnings during World War II to the

great Block-busts of 1974? We might work out a time-sharing arrangement along the Esplanade; the Boston Pops can have it until 11 p.m., but after that it goes on the Gay Heritage Trail. The possibilities are endless!

"Hello? Boston 200? You say you have some Bicentennial money left to distribute? Listen, baby, I've just had this really *super* idea . . . No? . . . You mean, like, NO? But I thought it was a *revolution* we were celebrating!"

Talking Politics

By DAVID P. BRILL

HANDWRITING ON THE WALL...

Former state Rep. James J. "Red" Bowler of Springfield pleaded "no contest" in Springfield District Court last month to a charge of "annoying and accosting a person of the opposite sex." Bowler, the operator of a Springfield driving school, was arrested on a complaint of a woman student of his. He was fined \$50. Many State House observers will also remember Bowler as the member of the Commerce and Labor Committee who led opposition to gay rights legislation because of "what they do to little boys." People like him seem to give straights a bad name.

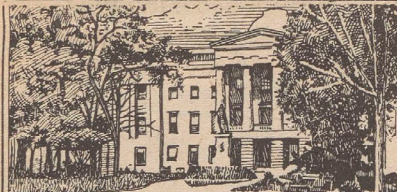
On the same subject, Bowler's successor in the House, 23-year-old Rep. Sean Cahillane, told members of the Gay Legislation '75 Committee that he intends to support this year's bills.

GCN's list of subscribers is a very confidential one, but there's been one new subscriber recently whose name is already public record: Gov. Michael Dukakis!

The March 25 *Boston Herald American* article that accused the members of Gay Legislation '75 with creating "confusion" regarding Cardinal Medeiros's position on this year's legislation. The article was as guilty of creating confusion as it alleges the gays were, said State Sen. Michael LoPresti (D-East Boston), a supporter of the bills. LoPresti made that observation after reading the original letter from the Cardinal's office.

Many newspaper people, including this one, were unusually harsh and pessimistic when Frank Bellotti was elected Attorney General of Massachusetts last November. But after his letter in support of this year's gay anti-discrimination legislation — which must certainly have shocked many of his conservative and friendly supporters in the legislature and in East Boston — it appears that we Soothsayers of Doom *a la* Bellotti may have been a little off-base prematurely. Us and 48 per cent of the state that didn't vote for him. Sorry, Frank.

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A GAY PERSON'S GUIDE TO NEW ENGLAND
1975 edition hot off the presses . . . 400 listings of businesses, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, and Bridgeport to Bangor. \$2.00 to GCN/GPG, 22 Bromfield St., Boston, MA 02108.

N.E. GAY CONFERENCE.
Die cast metal pin with antique bronze finish, saying Provincetown "Unity in Action". N.E. Gay Conference 1975. \$1.50 on sale at Other Voices, 30 Bromfield St., Boston, MA 02108.

Two Islands in Moosehead Lake Maine (Hogback Islands), for sale at \$6000 a piece. 2200 ft. shore front, wooded (pine, spruce), 1 1/2 mile from shore, fantastic view. Both islands are high and dry. For further info write GCN, Box 9000.

apartments

GM couple looking for apartment available May or June 1st. Both now working, planning on school in Sept., but want the apt. through the winter. We're looking for a large living room (uncarpeted), fireplace, 1 bedrm or 1 bedrm with spare workroom in either lower Back Bay or Beacon Hill area. Prefer to pay around \$150/month, but can go higher. This is our first apt. together. GCN Box 1975.

HOUSE TO SHARE

GM, middle fifties, seeks another to share living expenses in 10 room old fashioned house 30 miles south of Boston, in Brockton-Taunton area. 3 acres of wooded land, barn, attics, comfort & privacy, car a necessity. Call: 1-238-6478 or write Box 338.

If you're a straight appearing, decent guy or gal who wants an apartment or room in a small building with other good people, near the Pru, call Jay 353-1958.

APEX APT. RENTALS

Centralized source of all available apts—Greater Boston & Suburbs. Unlimited help until rent. \$25 fee.

261-1680

for sale

WORN DENIM JOCKS

Soft & faded with age, made into comfortable pouches. 3.50 ea., 3 for 9.00 ppd., no two alike! State waist. Check or M.O. to: deda designs, P.O. 318, Beverly, Mass. 01915.

instruction

The Peoples College of Law of the National Lawyers Guild is a new 4-year law school oriented toward those usually excluded from the legal educational process.

Gay people, especially lesbians and third world gays, are definitely welcome. Entrance requirements are 2 years of college leading towards a Bachelor's degree, or you must take the college equivalency test. Tuition is low. All applicants should be committed to use the law as a tool for social change.

For more information, write **Gay Caucus**, c/o PCL/NLG, 2228 West 7th Street, L.A., CA 90057 or call (213) 388-8171.

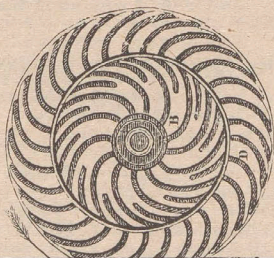
jobs offered

NEEDED: Film Reviewer for GCN. Must know film and be able to write. Payment: Passes to movies. Call Lyn at GCN.



jobs wanted

Be your own boss. Set your own hours. Join the GCN team of ad representatives. Don't restrict yourself to Boston. We have outlets all over New England. 20% Commission. Earn extra money, or make it a full-time job. Dennis, Bill, and Diane are here to help you. Write GCN or call 617-426-4469.



CLEAN IT UP AND PAINT IT

Housecleaning and interior painting by strong, responsible, young man. Fast, efficient work with reasonable rates. Call John 617-536-8130, early mornings or late evenings. Boston area only, please. Versatile person seeks employ part-time. Have office skills (slow typing), and good organizational ability. Experienced at working with plants, have managed a used clothing store, an organic food co-op, and have worked at factories. Call Ron Arruda at (617) 783-1627.

Male, 28, U-Mass, Amherst, student needs summer work in Spfld. to Greenfld. area. Together, intelligent, good worker, varied experience, responsible. Call Frank, 1-413-665-3947.

Van and driver for hire for small deliveries: of commercial or private product. Ron, 267-1540, Boston.

miscellaneous

FREE KITTENS

723-1865.

BFGS (Black Female German Shepherd) needs gentle, sensitive AKC-registered MGS (stud) for fleeting, intense relationship leading to PUPPIES. Call 354-5710. Quickly!!

ANDROGYNY BOOK SHOP

A wide selection of gay feminist and nonsexist childrens books. Come and visit when you're in Montreal. 1217 Crescent St., Montreal, (514) 866-2131. OTHER VOICES — Gay bookstore at 30 Bromfield St., 3rd floor, open 11 a.m. to 6 p.m. Mon. through Saturday. Many new titles including Woman Plus Woman.

Wanted: Used ten speed bicycle. Call 523-3435 after 6 pm weekdays.

AMBITIOUS AMAZONS — Where are you? Any women who have transportation and are interested in going to the cultural exchange for lesbians, April 25, 26, 27 in East Lansing are urged to contact Linda Graham at 426-4469 or 227-8587. It's a long way, but it will be worth it.

organizations



PIONEER VALLEY GAY UNION of Western Massachusetts meets Thurs. evenings. Meet other gays and create a better world. Call Demian: (413) 253-5171 or Resource Center: (413) 253-2591 or Bruce: (413) 586-2512.

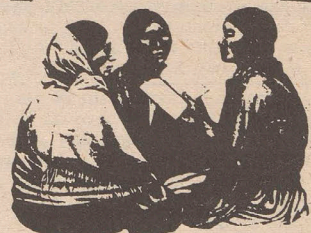
WE'RE NOT AFRAID ANYMORE! in Worcester, Mass. Join us at MCC-Worcester 4 p.m. Sundays. Central Church, 6 Institute Rd., near Lincoln Square. Call Heather and Nancy (ministers) or Bob (deacon): 756-0730.

Community Synagogue of Boston organizes with a religious, cultural and social program. For information write with name, address and phone to MCS, PO Box 2009, Boston, MA 02106.

Metropolitan Community Church meets for worship every Sunday at 7 p.m., 131 Cambridge St., Boston (Old West Church). Fellowship hour 8:15 p.m. Revs. Lawrence Bernier, Stephanie Biquasiak, and Jeffrey Pulling, pastors. All persons are welcome. Telephone (617) 523-7664.

WORCESTER GAYS COME OUT Join us at 82 Franklin St., third floor. M & F welcome. For further info., write W.G.U., Box 359, Fed. Sta., Worcester, MA 01601.

pen pals



I would appreciate being able to correspond with any of the beautiful people who read this paper. Please write. Samuel H. Haywood III, 029737, P.O. Box 747-M-3-N-9, Starke, Fla. 32091.

I will be 29 years old on March 16th. I am 5 feet 11 inches tall, I have blueish green eyes, brownish blond hair and I weigh 208 pounds. So if this interests anyone who might read this letter then I'd appreciate it if you would write me. I would answer as many letters as I get, if any. It is a lonely life in prison and the mail does help make it a bit easier to serve this time. I only have my mother and one sister and have been left out on a great deal of things that have been going on in the free world since my bust in 1966, so I would greatly appreciate all the help you may give me in this matter and hope to hear from some great people in the near future, if anyone reads this and would like to correspond then here is where they can write me: Ron Browning, #125538, P.O. Box 787, Lucasville, Ohio 45648.

I am an uninhibited, non-prejudice male, 26, 5' 9" tall, 148 lbs., brown eyes, black hair. I am Asian/Spade, my nickname is Lemon-Drops! Will someone there in the studios of Amerikka write to me? Gay People, it is willed you cry before the owl! Franklin P. Brown, P.O. Box 747, Starke, Fla. 32091.

I am a prisoner and would like very much to correspond with people on the outside. I'll assure you all letters will be answered promptly, fully and truthfully. It doesn't matter who writes or what you write about. As I have no religious, sexual or racial hang-ups. Herman Jackson Jr., P.O. Box 747, Starke, Fla. 32091.

I would like to hear from anyone willing to write me; please do I will answer all letters and trade photos. All gays welcome, including TV, TS, CD's. Send photo, please. Write Anthony T. Smith, PMB-71437-CBA, Angola, La. 70712.

My name is Steve and I am presently a prisoner in Florida. I would like very much to correspond with any aware peoples. Mail is a very important part of my life, it would be most appreciated. Please write to Steven Washington, P.O.B. 747, Starke, Fla. 32091.

I am an inmate confined in the Lucasville Correctional Institution at Lucasville, Ohio. The reason I am writing you this letter is in hopes that I may find friends from the outside world to correspond with. For I have no family, and have been in prison now for going on four years.

If you could print this letter for me. I do feel it may be alot of help in helping me as well as others in keeping from being so lonely. If you can print this for me. I would like for you to print something like this if you can. Lonely prisoner seeking correspondence with people that are interested in becoming good friends; I am 29 years old, six foot one tall. That loves to correspond open-mindedly. Ralph W. Freeman, 133-151, Box 747, Lucasville, OH 45648.

I'm 22 will be 23 March 22, I am black, considered very handsome, 6 ft. even, 201 lbs., brown eyes, black hair, future NFL or WFL player. My hobbies are, body building and writing poetry. Hope to be released within the year, I will answer anyone who finds the time to write. A friend, James Melton, P.O. Box 600, Tracy, CA 95376.

My name is William Dunn, I'm 23 years old, 5 ft. 10, 176 lbs., black eyes & hair. My hobbies are, music, drawing, and chess. I promise to answer all letters. Please Write! P.O. Box 600, Tracy, CA 95376.

Hi, my name is Theodore, I'm light brn. complexion, 27 yrs. young, 5' 9", 150 lbs., bi and good looking. Mail means so much to me, please write to me; I'm very lonely. Theodore Ziegler, #011164, P.O. Box 747, Starke, Fla. 32091.

Confined in prison. Would like to find someone to correspond with. Will appreciate letters from anyone. John L. Pawlaczky, 137-816, P.O. Box 69, London, OH 43140.

I am presently incarcerated at the Florida State Prison, with very little contact from the outside world. I could never explain how much just a small letter would mean to me. I will answer anyone who will write. Gesse Anderson, P.O.B. 747, Starke, Fla. 32091.

Hi, my name is Chris. I am 26 yrs., 6 ft. 2 in., and 180 lbs. I have no living relatives and am oppressively lonely. All letters will be greatly appreciated and answered. Please write: Chris A. Mitchell, #140-271, P.O. Box 69, London, OH 43140.

My name is Melvin Davidson. I am a realist and have no illusions about myself. I see all the shortcomings, suffering and pain in humanity but am not a fatalist as I see also the innate triumph and glory of our kind. I take it from there ... I am interested in meeting professional people and students alike, those who have thoughts to exchange and who value a man who in friendship will remain loyal and stable throughout the shifting fortunes of time. Age, race, sex or creed is no barrier. If you are as real as I am then write ... I care. Melvin Davidson, 136273, Box 57, Marion, OH 43302

I'm Black, 24, 6 ft., 170 lbs. I do not have any outside correspondence and have not received a letter since being confined in "72". If there is anyone who would like to correspond with me I would be most grateful. Bobby A. Bryant, #024399, L-2-5-14, P.O. Box 747, Starke, Fla. 32091.



Viscacha (Lagostomus trichodactylus).

personals



W-W GAY DATES M-M Date your town-America, from 1 hr. of your call. Good matches. E.Z. Call (deductible) TRUSTWORTHY 212-461-2421.

HAM RADIO GAY Net. Tune in on 3905 KH2 on Thur. or Fri. at 6:00 pm or 7:00 KH2 on Sun. at 9:30 pm. Listen for "CQGN" on either CW or phone for more info, write Mark, P.O. Box 2331, W.P.I., Worcester, MA 01609.

BIRTHDAY? Surprise your friends with a birthday classified in GCN.

De-mystifying the differences between people, gay and straight, discussing openly and candidly for better human relations is our purpose. Education courses and newsletter. Join us for insights, respect for one another. A new national organization that explores a vision for growth, commitment. Alternative Serendipity Association, P.O. Box 48722, Los Angeles, Cal. 90048.

HAM RADIO OPERATORS Gay net forming. For more info, write Mark, P.O. Box 2331, Worcester Tech, Worcester, Mass. 01609.

It's not perfect. It is not what you're used to. It has spirit, community, faith, purpose and commitment. Join us! Metropolitan Community Church in Boston, Hartford, Worcester and Providence.

GAY HOTLINE The Homophile Community Health Service now sponsors a Gay Hotline service Mon. thru Fri. 3 to 9 p.m. 426-9371. WE CARE.

GWF 25, two left feet desires contact with lesbian of similar grace in Cape Cod area. Not into excessive tippling or razzmatazz. Can travel. GCN Box 351.

Levi's or Diapers? I've discovered that diapers and plastic pants can be a nice change from boring old levi's and jockey sh'ts. GWM, 26, 5'8", trim, blue eyes, masculine. Would like to cor'd with or meet guys who dig levi's, diapers, mild regression. Box 206, C.F., R.I. 02863.

GWM 24, 5'2", 130 lbs., avg. looks. New to Boston, would like to meet other GWM from Boston for friendship, fun and more. I like oldies, music, watching TV, going out to bars, movies, etc. No S&M or B&D. GCN Box 355.

GAY HOTLINE The Homophile Community Health Service is looking for hotline volunteers. Call 542-5188. WOMEN EN COURAGED.

GWF, 35, hopes to meet sensitive, mature, genuine women for friendship with possibility of long-term relationship. Are you interested? Please write! Box 343.

Attractive GWF — intelligent, quiet, honest would like to meet other GWF for friendship like music, reading, sports. Age — 45-55. Box 350.

GCN Box #331 — A sensuous party has answered ad. Would like to meet as soon as possible. Must move within two weeks. — Stephen.

GAY ARTISTS OR ANY ARTIST!!! Are you interested in donating some of your sculpture, paintings, and drawings to GCN for an art auction in May? Possibility of access to public through art fair and art auction. Box 1952.

Examine your motives. Why are you going to or not going to MCC? It is a church responsive to you and you are responsible for what it can be. Join!

HANDSOME YOUNG MAN Six foot three, 200 lbs., 25 yrs. old, dark hair, blue eyes, trimmed beard, masculine, educated. In need of financial assistance, would like to be your date. Boston area. Regular arrangements possible. Most generous offers given first attention. Discretion assured. Write Mike, GCN Box 354.

GWM, 29, 5'8", 180 lbs., seeks sincere, gentle, loveable GWM 22-35. Call 523-5177.

To the handsome guy in Filene's Basement: I have the other half of your dress. —Dazzle

Young, Gay and Hassled? Call or drop in to Project Lambda, 70 Charles St., Boston (227-8587). An advocacy program for youth (12-17 yrs. old) who need help dealing with family, court, school, etc. M-F, 10 am-6 pm.

Mature men preferred — Mass., N.Y., N.J., Del., Pa., traveling S. passive Greek and active French. P.O. Box 3, Gibbstown, N.J. Private plane I travel. Will write or phone.

Our oppression is the exploitation of the "Godfather's" bars. We support nothing good for ourselves by our patronage. Let us find and support viable social alternatives such as MCC, DOB, Dignity, etc.

GWM invites any gays passing thru Norwich, Conn., to drop in for a chat and refreshments. Gay contacts passed on at no fee. Overnight gay friends welcomed. CII 203-889-7530.

LEATHER GEAR CATALOG Handcrafted Custom Leather S&M, B&D gear. Top quality, fast delivery, reasonable prices. Complete, illustrated CATALOG only \$2.00 w/name, address, zip and age to: TANTALUS, P.O. Box 9052-G, Boston, MA 02114.

FRI. NITE BLUES? Why be bored, hassled or stood up? Come to GCN office at 6 pm and experience good folks and pleasant conversation, while folding and mailing GCN.

LESBIAN PATRONESS WANTED Delightful lesbian couple tired of city and demanding jobs seek change. We're creative, warm, intelligent. We need a home (with trees please) will care for your horse, house — whatever. GCN, Box 353.

Buster: In the spring of the year when the world around us wakes from sleep and begins to grow and flower, so will we. We are in the flower pot on the windowsill. Two small seedlings waiting for the sunshine and warmth of summer to help us grow twenty times what we now are. I LOVE YA DAY

I WISH TO FORM ROCK GROUP performing humorous skits, high camp masses, T-Rex Bowie, Sparks, Stix, incredible string band, Stewb, Reed, doors, middler, dietrich, kinks, etc. P.S. I love dancing at the 1270. Interested? Ideas? C.O., P.O. Box 413, 02862.

Counselling by gay anti-sexist expressive therapist. Sliding scale. Leave your name with message for Paul Tellalian at 876-2400 (24 hrs.).



Classified Ad deadline is Tuesday noon (prior to Sunday Publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we serve all New England, please include your area code if your ad includes a phone number. GCN reserves the right to reject advertising which may result in legal action.

GCN has no control over classified advertisers. Hence, we cannot assure you that your inquiry will be answered or that the product or service is accurately presented.

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box 22 Bromfield St., Boston, Mass. 02108.

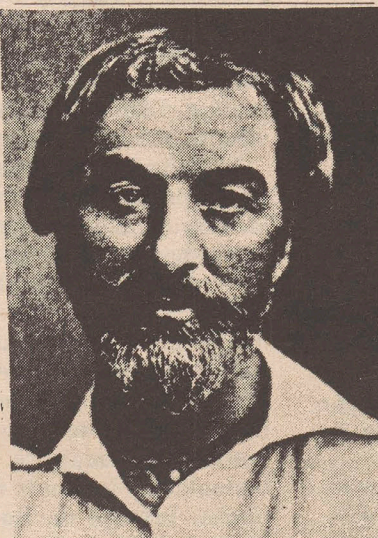
If you wish to pick up your mail at the GCN office, our hours are: 10 a.m. to 6 p.m., Monday through Wednesday; 10 a.m. to 9 p.m. Thursday; 10 a.m. to 6 p.m., Friday and Saturday; and 4 p.m. to 8 p.m., Sunday.

Please circle one of the following ad categories:
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Publications

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FOCUS

A Journal for lesbians, put out by Boston DOB. New, exciting format. 60c sample copy, \$6.00 for 1 year. Send check to DOB, 419 Boylston St., Rm. 323, Boston, MA 02116.

TEAM. MAIL ORDER HOUSE Publisher of fine magazines and mail order products. Write today for free catalog to: TEAM, 883 Geary St., San Francisco CA 94102.

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WIN MAGAZINE Peace and freedom through non-violent action. Subscription: \$7/year. WIN, Box 547, Rifton, N.Y. 12471.

MAJORITY REPORT Feminist News For Women — published every other week. Subscr. \$5.00/year. 74 Grove St., NYC 10014.

Personal ad listing service. 100's of personal non-coded ads of young persons. Send 50c for a recent sample issue with complete information and an ad form. Write: BSJ, Box 337, Milliken, CO: 80543.

CHICKEN MAGAZINES The finest European nudist magazines featuring the little ones. From Denmark, Germany and England with boy-love. \$8 each; details \$1. CARR, 225 E. 10th St., N.Y.C., N.Y. 10003.

THE GAY INSIDERS, by John F. Hunter. Everything you always wanted to know about male gay life in America: laws in each state, gay communities, lifestyle and literature, etc. Softbound. Only \$2.50. Nan-Jean Books, P.O. Box 75, Middlefield, MA 01243.

DANCING THE GAY LIB BLUES by Arthur Bell. Gay Pride Week, the Stonewall Raid and Christopher Street march, the "zaps" ... provocative, first-person accounts by a founder of the Gay Activists Alliance. Hardcover. Only \$3.98. Nan-Jean Books, P.O. Box 75, Middlefield, MA 01243.

A GAY PERSON'S GUIDE TO NEW ENGLAND 1975 edition hot off the presses ... 400 listings of businesses, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, and Bridgeport to Bangor. \$2.00 to GCN/GPG, 22 Bromfield St., Boston, MA 02108.

resorts

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7 mon

Come to the Otherfund Office Warming today from 6-9 pm at 80 Boylston St., Boston, suite 819. There will be coffee, tea, cookies and plenty of hospitality. Everyone is invited especially volunteers who wish to help during the campaign.

8 tues

Discussion of VD sponsored by the Springfield Gay Alliance, Unitarian Church, Forest Park, at 8:30. Ms. Coderre of the public health service will be the speaker.

Rap on Sexuality, sponsored by the Metropolitan Community Church of Boston, will have as its guests resource persons the Revs. Nancy Wilson and Heather Anderson of MCC, Worcester. The topic will be "Sex and Relationships." Go to the Old West Church, 131 Cambridge St., Boston, at 8 pm.

9 wed

B'nai Haskalah will be having a business meeting for all interested people, 8 pm this evening. Call 265-6409 for further info.



Shoe, 9th century.

There will be a governing board meeting this evening at 7:30 pm. It is very important that all members of GCN Inc. be present as the by-laws will be voted upon. If they are approved, we will then proceed to nominate candidates for the Board of Governors. Your participation is vital. GCN office, 22 Bromfield St., Boston.

10 thurs

The Harvard-Radcliffe Gay Students Association will discuss the topic, "Coming Out . . . With Parents?!" Jan Goodman, who has done extensive research on the lesbian experience and has written a book entitled *Telling Mother*, and Bill Stackhouse, a student at the Harvard Divinity School, will reflect their own experiences in trying to break the sex-role barrier. 8:00 pm, Phillips Brooks House Parlor, Harvard Yard. Refreshments will be served. So come out and share your experiences as a liberated gay woman or man in the parental eye.

11 fri

In honor of our liberating lesbians and founding faggots, the Harvard-Radcliffe Gay Students Association presents an American Bicentennial Dance! 9 pm-1 am, Harkness Commons, Harvard Law School, music by Stan Foote. Admission \$1 with an American flag (or reasonable facsimile), \$1.25 without. Help initiate the celebration of America's 200th Anniversary.

12 sat

Dignity of Boston invites you to join Hank for his Easter Egg Roll Party. What will be our mystery door prize this month? Come join us and find out! The time will be 1 pm, the place St. Clements student center, 1105 Boylston St., Boston.

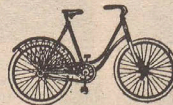
The Homosexual Counseling Journal is hosting a conference on counseling and homosexuality at Trinity College, Hartford, Conn. Registration fee is \$20 and should be sent to the Project H Committee, 45 Church St., Hartford, Conn. 06103.

Teen-age women, come together and rap. Rap about gayness, parents, school, whatever is in your head. This is the first meeting and will be held at the Charles Street Meetinghouse, 70 Charles St., Boston, at 1:00 pm. Sponsored by Project Lambda, Youth Advocacy Program. Or call (617) 227-8587.

13 sun

"Toward Gender Justice," a panel on sexism, will be held today at 2 pm in

the first floor parlor of Phillips Brooks House, Harvard University (NW corner of Harvard Yard). The panel will consist of Donna Medley, Sandie Harris and Paul Tellalian; a paper by John Stoltenberg will be introduced. Sponsored by the Gay Academic Union of New England.



Woman's Bicycle, chain-driven.



Man's Bicycle, chain-less.

Those who are enraged at what has been done to the Stage Door Bar in Wells, Maine, are asked to attend a picket and boycott planning meeting this afternoon at 3 pm. The meeting will be held at 64 Harrison Ave., Saco, Me. For further information call 1-207-282-6686.

All women are invited to join D.O.B. at the Citadel (22 Avery St.), for a \$2.50 steak dinner. It is being held on Sunday, April 13 from 4:00 to 7:00 pm; come for dinner and stay for the rest of the evening at no additional cost.

Gay Theatre Group: At our first meeting we decided to work collectively to write and produce a play. The ideas are still forming. If you're interested come to the GCN office at 3:30 pm today!

William Loeb, publisher of the *Manchester Union-Leader* and one of the nation's most outspoken critics of gay rights, will be speaking at tonight's Ford Hall Forum, to be held at Northeastern University's Alumni Hall, 360 Huntington Ave., Boston. Admission to the public is free after 7:45 pm.

14 mon

D.O.B.'s monthly business meeting will be held at 419 Boylston St., Boston, room 323 at 7:30 pm.

15 tues

John Wieners will give a reading of selected poems this evening at 8 pm at Other Voices Bookstore, 30 Bromfield St., Boston (between Washington and Tremont).

Otherfund will hold a press conference today, followed by a speech featuring Rep. Paul N. "Pete" McCloskey, Jr., one of the sponsors of Bella Abzug's bill on gay rights. This marks the beginning of the fund-raising campaign, *Otherway '75*. For further info call (617) 426-0412.

16 wed

Eric Bentley will be giving a free concert at 8 pm, Morse Auditorium, Boston University. Sponsored by the Student Activities Committee.

The Rhode Island Feminist Theatre returns to the Caravan Theatre, 1555 Mass. Ave., Cambridge, April 16, 18 and 19 at 8:00 and 10:00 pm. Tickets are \$2.50. The Wednesday performance will be a double benefit for Ann McCurry and Joan Little. For reservations call 868-8520 or 354-9107.

18 fri

Tonight Otherfund presents "Cabaret 75," a NYC disco-dance, from 9 pm to 1 am at the Charles Street Meetinghouse, 70 Charles St., Boston. Your \$2.50 donation for "Otherway 75."

19 sat

A dance to benefit the Lower Cape Women's Center will take place this evening at the Provincetown Inn, Commercial St., Provincetown, Ma., 9 pm to 1 am. Come dance to Liliths ten piece band. Admission \$2.00. Call the Center at 487-3075 for info

People who want to learn and people who already know how to play soccer are invited to come together in front of the Hatch Shell on the Esplanade at 2 pm. For further info, call Gay Recreation Activities Committee (GRAC), (617) 241-8357.

A Gay Moonlight Cruise and Dance, for the benefit of HCHS Hotline, will be leaving from Rowe's Wharf this evening at 8 pm and returning at 11 pm. There will be live entertainment, and refreshments on board. All tickets are \$5.00 in advance. Please mail a check or money order, plus a stamped self-addressed envelope, to HCHS, Rm. 855, 80 Boylston St., Boston, Mass. 02116. For more information call 542-5188.

everyweek

MONDAYS

10:00 am—Gay News, WCAS, 740 AM
5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge, Mass.
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323
7:30 pm—Gay Women's Rap, Exeter, N.H. (603)-772-6636
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., N.H.
8:15 pm—Gay bowling at 1260 Boylston St., Boston
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646

TUESDAYS

7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323
8:00 pm—Springfield Gay Alliance, 1st and 3rd Tuesdays, First Unitarian Church, 245 Porter Lake Drive, Springfield
8:00 pm—Rap on sexuality, MCC/Boston, 131 Cambridge St., Boston (except first Tuesday)
8:00 pm—Gay Way Radio, WBUR 90.9 FM

WEDNESDAYS

12-8 pm—Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.

2:00 pm—SMU Gay Alliance gay/straight rap, group one, Rm. 108
7:00 pm—Straight-Gay Rap, Conference Room, UConn Infirmary (side entrance), Storrs, Ct.
7:00 pm—SMU Gay Alliance Men's Rap, 2nd floor, campus center
7:00 pm—Liberation Rap Group (617) 756-0730
7:10 pm—Salem Gay Drop-in Center; Sexuality Learning Rm., Salem State College.
7:30 pm—SMU Gay Alliance, Student Senate Chambers, Campus Center, North Dartmouth, Mass.
7:30 pm—Waltham-Watertown Gays, meet and sup (2nd and 4th Wednesdays), Box 7100, c/o GCN
8 pm—Brown Univ. Gay Liberation, 88 Benevolent St., Providence; 2nd floor;
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

THURSDAYS

6:00 pm—Otherfund, Inc., meeting. Call GCN (617) 426-4469, 2-4 pm for place
7:00 pm—Gay Support and Action Group, Bangor, Maine
7:30 pm—Pioneer Valley Gay Union, Lord Jeffrey's Hair Salon, Amherst Inn, Amherst
7:30 pm—MCC Ecumenical choir practice, Old West Church, 131 Cambridge St., Boston
7:30 pm—Gay Women's Caucus and Rap, UMass/Amherst, Campus Center
8:00 pm—KALOS, Hartford, Conn., at Trinity Episcopal Church, corner of Farmington Ave. and Sigourney St.

8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge
8:00 pm—Harvard-Radcliffe Gay Students Assn., Phillips Brooks House, Harvard Yard, Cambridge
8:30 pm—Gay Alliance at Yale meeting in library of Dwight Hall on High St., New Haven

FRIDAYS

11:00 am—SMU Gay Alliance lesbian rap, Gay Alliance office
12:30 pm—UMass/Boston Gay Group, Columbia Point, College II, room 620
7:00 pm—Alcoholics Together, Worcester, 756-0730
7:00 pm—Wilde-Stein Club, Univ. of Maine, Memorial Union
7:30 pm—MCC/Providence Health Clinic, 37 Clemence St., Providence, R.I.
8:30 pm—B'nai Haskalah, Old West Church, Boston

SATURDAYS

1:00 pm—Boston Gay Youth, 88 Gainsborough St., Boston
3:00 pm—Worcester Gay Union Radio, WCUW 91.3 FM
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, Maine
8:00 pm—East Conn. Gay Alliance, 889-7530
8:30 pm—UConn/Gay Alliance Coffeeshop, Student Union Bldg., Rm. 217

SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM
2-4 pm—Gay Women of Providence rap, etc., 942-2094
2:00 pm—Gay Volleyball. Call 241-8357
2:30 pm—"Gay A's" Alcoholics rap, Old West Church, 131 Cambridge St., Boston
4:00 pm—MIT SHL meeting, Rm. 1-132 (first and third Sundays)
4:00 pm—Dignity Rap Group (except first Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church, 1101 Boylston St., Boston
4:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester
4-6 pm—Gay Womens Group of Providence Rap (401) 831-5184
5:30 pm—Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, Maine
6:30 pm—MCC/Boston hymn-sing, worship and fellowship, Old West Church, 131 Cambridge St., Boston
7:00 pm—"Burlington After Dark," bi-weekly radio show, WRUV-FM, 90.1 MHz
7:30 pm—MCC/Hartford, 11 Amity St., Hartford, Conn.
8:00 pm—Worcester Gay Union, 82 Franklin St., Worcester, Rm. 31
9:00 pm—UConn Gay Alliance Coffee House, Inner College Trailer, "R" lot, off N. Eagleville Rd. Storrs Ct.

Quick Gay Guide...see page 15