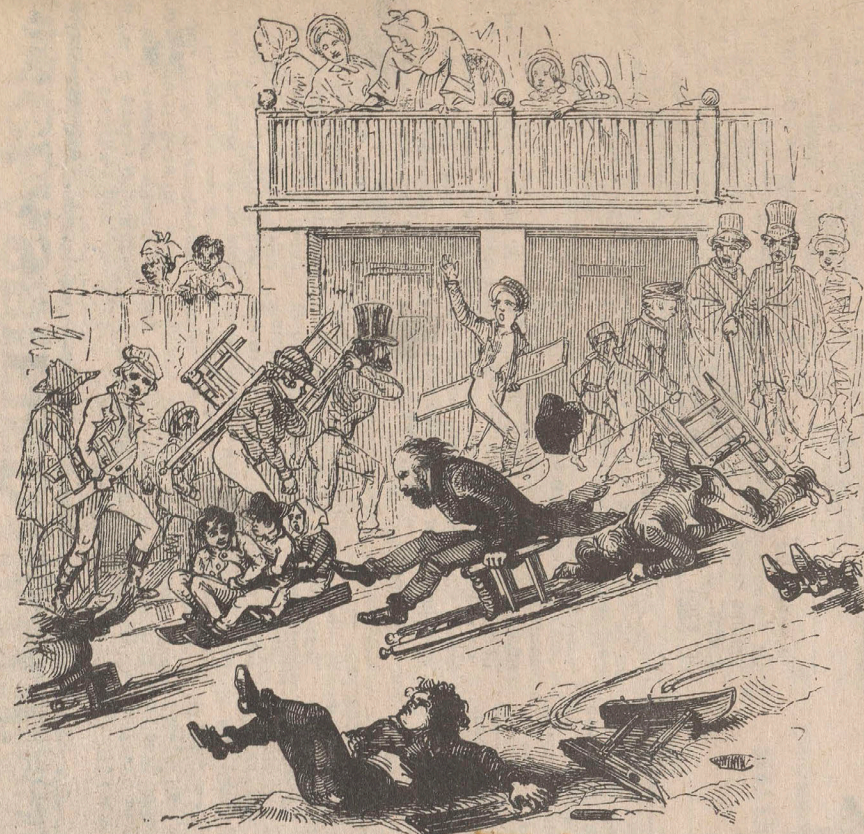


**January 6 thru 26**



WINTER SPORTS.

## 6 tues

Boston, Coming out rap and other topics for gay men to meet in a relaxed group will be held every Tuesday night at 8 in CSMH, 70 Charles St.

## 8 thur

Cambridge, MIT sponsors films on sex roles, "How To Make a Woman," 7 pm, room 14-0615, 25 cents (opt.), near Hayden Library, in basement across from Humanities elevator; discussion follows.

Boston, Marion Tholander, managing editor of GCN, will be on "Woman '76," on Channel 4 at 12:30.

## 9 fri

Manhattan, NY, Rhythm & Blues Poetry Reading at Hunter College, by Kirby Congdon, Peter Chrisafides and Jack Veasey, 8 pm, Roosevelt House, 49 East 65th St., free admission, sponsored by Mouth of the Dragon Poets and Gay Men's Alliance of Hunter.

Submit calendar items to Calendar Editor, GCN, by noon on Wednesday prior to date of publication.

## 10 sat

Boston, Gay Men's Center Opening Night Party at 36 Bromfield St. at 9 pm. All gay men welcome, BYOB. If possible, bring lamps, chairs, plants, pillows, rugs, sofas, desks, etc.

## 11 sun

Boston, Benefit for Other Voices Bookstore at The Saints. Performing will be Petrisse Briel and also Jan Field, Linda Lachman, Judy Decker and Carol Kouhia. Donation requested, brunch served at 2:30. All women invited.

## 13 tues

Cambridge, MIT sponsors film on sex roles, "Growing Up Female: As Six Becomes One," 7 pm, room 14-0615, 25 cents (opt.), near Hayden Library, in basement across from humanities elevator; discussion follows.

NY, First meeting of Gay Social Services Alliance for all interested in social services. For more info call Ron Ginsberg, day (212) 630-2160 or 2169; eves. 989-0088.

Framingham, Human Relations Commission will sponsor a seminar on "The Rights of Gay People: Privacy and Equal Opportunity." Speakers will include Elaine Noble and Arlie Scott. 7:30 pm at Civic League, 214 Concord St.

## 15 thur

Cambridge, MIT sponsors film on sex roles, "Men's Lives," 7 pm, room 14-0615, 25 cents (opt.), near Hayden Library, in basement across from humanities elevator; discussion follows.

## 19 mon

Cambridge, "Homosexuality: The Ethical Challenge for Psychology." Gerald Davidson of SUNY-Stony Brook will speak on his objections to current psychological practices concerning gay people, at Harvard-Radcliffe GSA, 8-10 pm, 1st floor parlor, Phillips Brooks House, Harvard Yard.

## 20 tues

Cambridge, MIT sponsors films on sex roles, "Living With Peter," 7 pm, room 14-0615, 25 cents (opt.), near Hayden Library, in basement across from humanities elevator; discussion follows.

NY, mini conference sponsored by Socialist Caucus of the GAU at 7:30 pm at St. John's Episcopal Church in the Village (Waverly Place at West 11th St.). For info call John D'Emilio at (212) 663-0556.

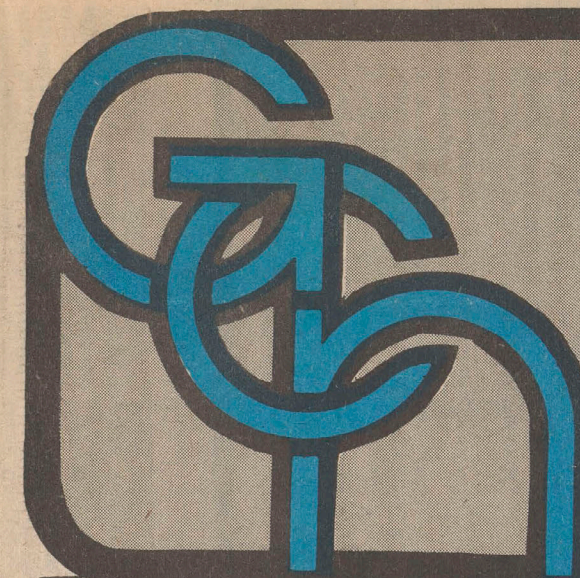
Boston, DOB Women's social evening, discussion "Is Fat Good?" Beth Gammo (who says 'yes') will be there. Women of all sizes invited. Refreshments follow. 7:30 pm, DOB office, 419 Boylston St.

## 22 thur

Cambridge, MIT sponsors films on sex roles, "Joyce at 34" and "Betty Tells Her Story," 7 pm, room 14-0615, 25 cents (opt.), near Hayden Library, in basement across from humanities elevator; discussion follows.

## 26 mon

Cambridge, MIT sponsors film on sex roles, "Girls at 12" and "Clorae and Albie," 7 pm, room 14-0615, 25 cents (opt.), near Hayden Library in basement across from humanities elevator; discussion follows.

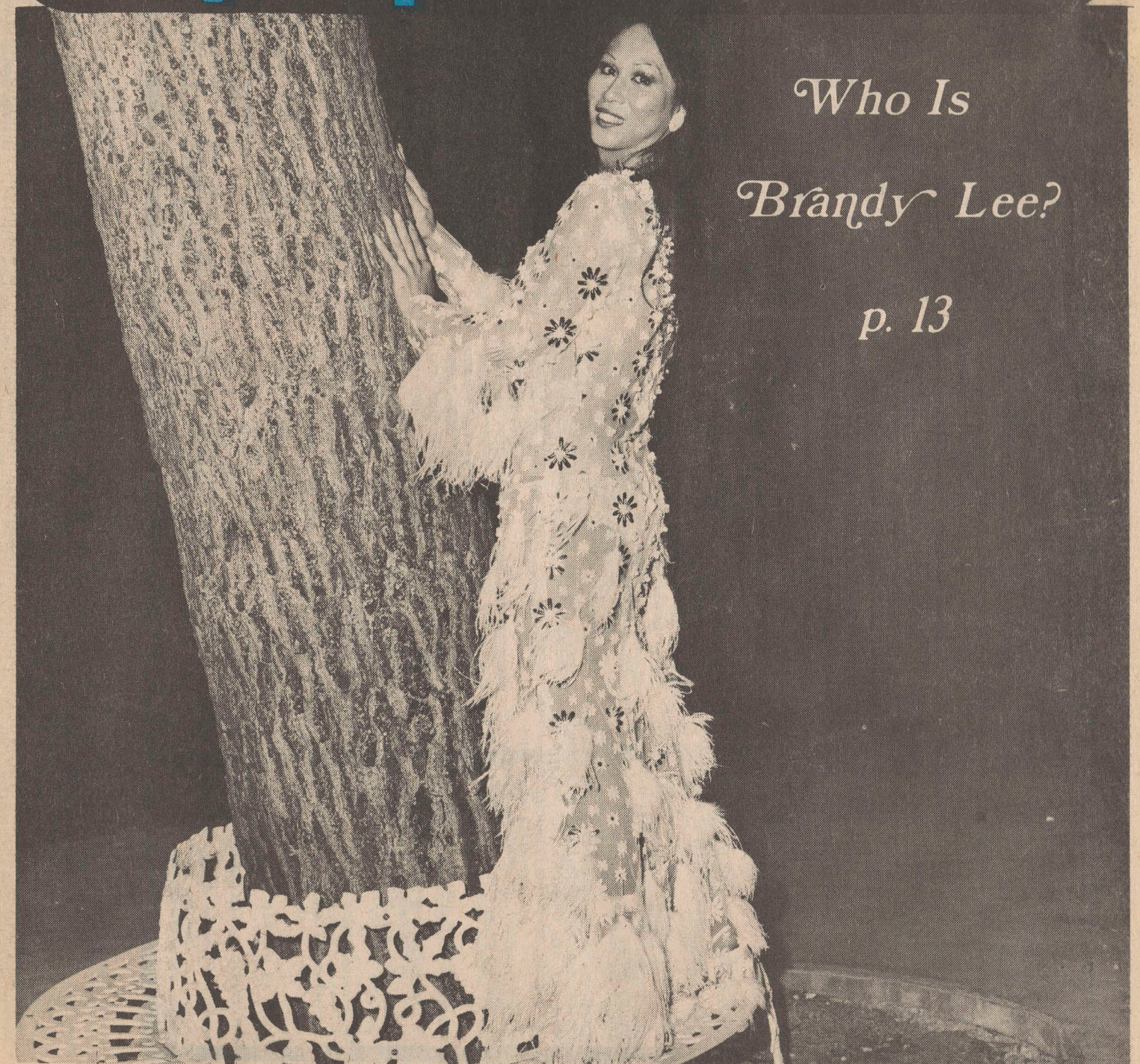


# the gay weekly for the northeast

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Vol. 3, No. 28

January 10, 1976



*Who Is  
Brandy Lee?*

*p. 13*



# gay community news

Vol. 3, No. 28

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January 10, 1976

## Job Corps Manual Under Attack

By David Brill

NEW YORK — The National Gay Task Force last week launched a full-fledged assault on the U.S. Department of Labor, charging the Job Corps with depriving job opportunities to lesbians and gay men without proper grounds, and violating administrative directives of the U.S. Civil Service Commission.

The object of the NGTF protest is a twelve-page manual, "Health Program Manual" entitled "Sexual Deviation," for use in training Job Corps participants. The Job Corps, which is part of the Labor Department's Manpower Administration, was first initiated in 1967 as part of the Economic Opportunity Amendments of that year, to prepare young people "for the responsibilities of citizenship and to increase their employability by providing them with education, vocational training, and useful work experience in rural or urban centers."

The introduction to the manual states that its purpose is to allow Job Corps centers "to prevent and control sexually deviant behavior." For prevention, the manual suggests "wholesome, supervised activities with members of the opposite sex," such as "alternative outlets" as rap sessions and athletics, "adequate supervision, particularly after the lights are out, and during meal hours," and "education concerning sexual development." "A healthy center atmosphere which emphasizes support and respect for corps members can contribute to the prevention of deviant behaviors," according to the manual.

Four different types of homosexual activity are defined in the guide. "Situational homosexual activity" is considered an exponent of emotional stress or adolescent experimentation, and enrollees who are involved in such episodes will not be discharged if they accept medical counseling and evaluation.

"Suitability questions" are those persons "whose unusual appearance and behavior raise substantial question concerning their ability to be trained successfully." These individuals may or may not be discharged, depending on the prognosis of medical evaluation.

"Chronic Overt Homosexuality" is defined as specific to persons "who have a history of at least three months of regular homosexual practice and who engage in homosexual behavior while enrolled at the Job Corps center." Admitting that the Job Corps "is unable to provide treatment or rehabilitative services" to such persons, the manual stated that enrollees who "are determined to be chronic, overt homosexuals will be medically terminated."

The fourth category, "Forceful Aggressive Homosexuality" includes persons who commit forceful, coercive homosexual acts. Such persons are subject not only to medical discharge, but to disciplinary discharge as well, and such incidents are to be reported to "local law enforcement officials."

NGTF Director Bruce Voeller, in a letter to Secretary of Labor John T. Dunlop, requested that the Labor De-

partment immediately withdraw the use of the Health Program Manual. Although the date of the document indicates it was written in July of 1972, NGTF staff member Ron Gold told GCN that the matter was brought to his attention by a female enrollee of an Oregon Job Corps center only last month.

"We . . . strongly challenge the discriminatory policy outlined in TS-J (the manual's official designation), and its pseudo-scientific biases," wrote Voeller. "For example, the phrase 'chronic overt homosexual' is used as if it were a learned diagnosis. But it simply defines those who engage in homosexual behavior. Do you label your heterosexual trainees as 'chronic overt heterosexual'?" he asked.

At the same time, Voeller announced that he will ask the U.S. Civil Service Commission to investigate the agency. The CSC adopted new policies on July 3, 1975 that prohibit discrimination solely on the basis of sexual preference in federal employment.

The official NGTF position does not challenge the right of the Job Corps to impose such restrictions on sexual behavior — "provided they are equitably imposed without regard to the gender preference of those involved." In addition, Voeller said there was similarly no objection to restrictions against "coercive sexual assault" so long as there is no differentiation between homosexual and heterosexual assault.

Voeller sent copies of his letter to several members of Congress, including U.S. Rep. Bella Abzug of New York, Sens. Edward Kennedy and Edward Brooke of Massachusetts, as well as Dr. Judd Marmor, president of the American Psychiatric Association, hoping that pressure from outside forces could expedite a reply from the Labor Department in the matter.

## Saxe Visitors Charge Harassment

By Neil Miller

WORCESTER — Two Philadelphia women, visiting Susan Saxe at the Worcester County Jail, were seized and interrogated by FBI men inside the jail last Monday. Told that "You might be somebody we want" and "We are interested in your answering a few questions," Janet Cooper, GCN columnist, and Pamela Murry were brought to the prison office after being surrounded by a group of FBI plainclothesmen.

After a short interrogation, the FBI released the two women. According to Cooper, the FBI let them go when she had demanded that the agents get in touch with FBI Head of Special Investigations Rex Eggleston.

Cooper conceded that she and her friend might have been brought in for questions because of Murry's resemblance to Kathy Power. Power is presently the object of an intensive FBI search for her alleged involvement in the bank robbery in which Saxe is



John Wieners reads his poetry for the Good Gay Poets at Boston's Other Voices Bookstore. Wiener's latest book, *Behind the State Capitol or: Cincinnati Pike*, has just been published by the Good Gay Poets. For a review of Wieners' book, see page 11

Photo by Jane Picard

## Controversy Mounts Over Jesuit's Book

NEW YORK — Father Eamon Taylor, speaking for the province of New York, stated last week that he was unaware that permission had been given to Rev. John O'Neill to publish a book on gays and the Catholic Church. Father Taylor refused to confirm a report in *The New York Times* that Jesuit superiors in Rome had granted O'Neill permission to publish the book.

According to a report in the *Advocate*, Taylor's approval was one of the

stipulations for Rome's decision to give a go-ahead on the book. His hesitation, at this point, seems to put publication of the book, with the Church *imprimatur* on it, in doubt.

NEW YORK — A Roman Catholic priest has received permission from his Jesuit superiors in Rome to publish a book on the Catholic Church and homosexuality. The decision comes after two years of review during which time the Rev. John McNeill was told to stop writing and lecturing on the subject. McNeill is the founder of the New York chapter of Dignity.

McNeill told *The New York Times* that his book emphasizes that "homosexuals are not a threat to the family and are often supporters of family life." "The church's policy," he added, "was for the homosexual to become heterosexual, which most therapists today will tell you is impossible, or to abstain from all sexual expression. The result was to prevent the homosexual from entering into any meaningful relationship."

After the original order to stop writing from Rome, which Father McNeill complied with, a board of theologians reviewed the book several times. McNeill revised the manuscript several times in the process. "I wasn't about to go ahead and publish a condemned book," McNeill said.

The book which is as of yet untitled, will be published next year by Sheed and Ward. It will be about 200 pages long and will carry the *imprimatur* — the Church's seal of approval. In his letter of approval, Pedro Arrupe, Superior General of the Society of Jesus in Rome, praised the book for its "good and positive elements."





## news notes



### ONTARIO DEMO

OTTAWA — Fifty gay women and men picketed the Ontario legislature last Dec. 4 to protest the refusal of the new Ontario labour minister, Bette Stephenson, to meet with representatives of the Coalition for Gay Rights in Ontario (CGRO). The group also proposed the inclusion of sexual orientation into the province's Human Rights Code. The demonstration came after a month of lobbying inside and outside the provincial government to force the Minister of Labour to take a public stand on the subject of gay rights.

Meanwhile, *The Toronto Star* reversed its long-time anti-gay stand and published an editorial calling for the inclusion of the term "sexual orientation" in the revised Ontario Human Rights Code.

### FAGGOT' FOLLIES

LOS ANGELES — As reported in last week's GCN, the U.S. Immigration Service, in denying Anthony Corbett Sullivan's application to remain in this country, used the word "faggot" in an official letter to the Australian citizen. Sullivan is married to another gay male. Use of the term "faggot" caused consternation in certain gay circles and last week California Senator Alan Cranston's staff met with immigration officials to discuss the case.

Cranston reported that the Immigration Service will "initiate a full and complete investigation of all actions that led to the deportation decision and the manner of announcement."

"Further," reported the California Democrat, "the service has assured me that steps will be taken to determine the person or persons responsible for this ugly and insulting characterization of gay persons, and that appropriate disciplinary action will be taken."

### APOLOGY DEMANDED

SYRACUSE — The Gay Citizens Alliance of Syracuse has demanded an apology from Canandigua County District Attorney, Jon K. Holcombe. As recently reported in these pages, Holcombe said in a speech that once you eliminate family involvement and drunkenness-related murders, gay people and bi-sexuals are involved in 62.5% of all other homicides. The GCA statement accused Holcombe of not even differentiating between victims and perpetrators in his statistics.

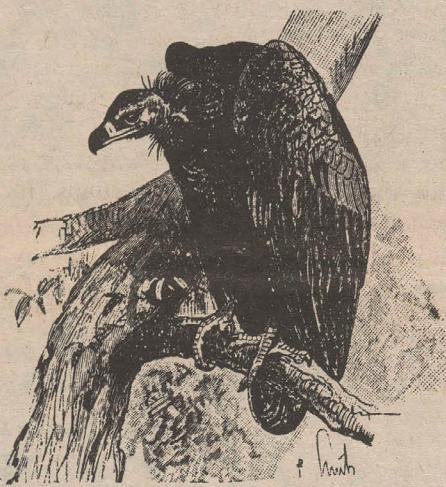
"Using numbers of victims, one could warn against the 'clear and present danger' of women in society because they are 'involved' in the vast majority of rape cases," the GCA said. The organization demanded "an honest and factual accounting" from the District Attorney. "If you cannot produce this accounting," they continued, "we deserve nothing less than a public retraction and apology for your defamatory and slanderous accusations."



### GAY HOUR SPECIAL

SAN FRANCISCO — Public television may soon be getting a one hour special on the difficulties of being gay in America. The *GWARM Monitor*, a publication of the Gay and Women's Alliance for Responsible Media, reports that Adair Films is presently negotiating with New York's Channel 13 (WNET) for a show that would be aired nationally over the Public Broadcasting System. The program would consist of oral histories of lesbians and gay men selected from video-taped pre-interviews done by Peter Adair and his sister Nancy Adair. The *Advocate* recently stated that \$45,000 of the necessary \$75,000 needed for the project had been raised.

In addition, Adair Films will tour the U.S. early this year to interview gay people about their lives before 1960. The Adairs are also seeking experts on the Nazi and other persecutions of gays. Anyone who wishes to be interviewed or has helpful information should contact Adair Films, 2051 Third St., San Francisco, CA 94114.



### NO HEARING

OTTAWA — The Ontario Human Rights Commission has refused to consider the celebrated case of John Damien, former thoroughbred racing steward, who was ousted from his position by the Ontario Racing Commission last February because of his gayness. The Human Rights Commission said that its mandate at this point in time does not include taking up the rights of gay people.

However, Damien's lawyers have decided to challenge the commission's ruling in Divisional Court, which is expected to rule in February whether the Human Rights Commission acted properly. In the meantime, Damien is suing the Ontario Racing Commission and others responsible for his firing, for \$1.2 million.

### NO GAY STUDIES

MINNEAPOLIS — Claiming that "it would be inappropriate to include in the curriculum a program related to any person's sexual or affectional preference," the Minneapolis school administration has rejected the idea of setting up a gay studies program in the city's schools. The recommendation, made to the school board by the administration, requires no vote.

The proposal for gay studies had been made by local gays in the middle of November. In responding to the school superintendent's statement, gay spokesperson Tim Campbell stated, "That's the most absurd statement they could make. They are teaching it's best to be 'straight' a thousand times a day and don't realize it."

### ZIONIST GAYS

NEW YORK — More than 250 Jewish gays from throughout the Northeast met at New York's gay synagogue to condemn the United Nations resolution equating Zionism with racism. The Gay Jewish Conference, held from Dec. 5-7, called the UN resolution merely a "cover" for anti-semitism.

The conference established a coordinating committee to "educate" the gay community on the relationship of Jews to Israel and to mobilize support against what they felt was a new threat of anti-semitism.

A second conference will take place in Washington, D.C., on Feb. 14-26. Further information can be obtained by writing P.O. Box 1270, GPO, New York 10001.

### HEARINGS ON

WASHINGTON — The House Judiciary Committee subcommittee on Civil and Constitutional Rights will begin hearings on the federal gay rights bill (HR 5452) this month. Rep. Don Edwards of California, who chairs the subcommittee, did not give the exact date on which the hearings would begin.

### MAN'S COUNTRY

CHICAGO — A Chicago alderman who is a sponsor of gay rights legislation says that a gay rights bill will be difficult to pass in his city next year. According to Alderman Clifford P. Kelley, the legislation is in trouble because "many of my colleagues have masculinity problems or are secret bigots."

### DIAL-A-BAR

CHICAGO — The popularity of phone message services as a means of communicating with special interest groups prompted R. P. Gernhardt, president of Mass Media Men, Inc., to institute a commercial entertainment news service for the heavily populated Chicago metropolitan area. A resident or a visitor to Chicago can easily find the major entertainment attractions in the gay community on an around-the-clock basis by dialing 929-4662.

Mr. Gernhardt, professionally known as Ralph Paul, a columnist for *Chicago Gay Life*, utilizes a light and breezy style to present the daily recorded messages in a positive manner, often incorporating "campy" bits of gay humor. The programs sometimes include voice inserts from other leading gay community personalities.

### SODOMY OK'D

PHOENIX — The Arizona Court of Appeals have ruled that the state's sodomy and "lewd and lascivious acts" laws are unconstitutional. According to the court, these laws violate the "fundamental right" of consenting adults to their own sexual privacy.

### MAINE MADNESS

PORTLAND — Maine motorists waking up to this state's new license plate stickers for 1976 may be in for a pleasant surprise. The Maine license stickers are a delightful shade of lavender.

### P'TOWN SEARCH

PROVINCETOWN — The Gay Community Services Center, located at 129 Bradford St. here, a large seven room house, heated, full kitchen, two baths, is looking for a year-round, full time staff resident.

Requirements are: Sober, fairly in touch with what's happening in the gay world at-large, congeniality, ability to work with both men and women, extremely small commitment in exchange for low rental. Resident would be required to meet with resident committee for interview, be able to keep reasonable hours, assure committee that building is secured every night, answer phone and refer emergencies to staff members. The center is regularly staffed by day. Hours are from noon until 5:00 p.m. Resident would be required to be available during early evening hours and may keep the usual social hours that he/she is accustomed to. It is not mandatory that resident attend any meetings but must be aware of what is going on around and in those meetings. Communication between the resident and the staff is the responsibility of both parties.

Rent is \$20 per week/\$80 per month payable in advance. No security required. In exchange for rental, resident has own room, use of entire house, kitchen facilities, etc.

For more information or inquiries, please contact Gay Community Services Center of Provincetown, 129 Bradford St., Provincetown, Mass. 02657, telephone 487-3344.



## Penn. Solons Pressed

HARRISBURG, Pa. — Pennsylvania's Gay Legislation Committee is in the process of waging a major campaign against Bill 743, the anti-gay bill which passed the Pennsylvania Senate 44-2. The bill, which would bar gay people from serving as policemen, corrections officials, probation officials, nurses in hospitals which deal with mental illness, and workers with the physically handicapped, is now in the House Labor Relations Committee.

As the legislature is now in recess, it's not clear when the committee will consider the bill. In the meantime, gay

people are strongly urged to write or call the committee chairperson, A. J. Valicenti, whose home address is 1107 Denning Way, North Versailles, Pa. 15137. His phone number is (412) 824-1339.

At a recent meeting the Gay Legislation Committee considered tactics both against 743 and towards the legislature in general. The committee is now working on position paper on the subjects of employment and the state police, a legislative newsletter, and a low-key gay lobby day in March. The committee is preparing legislation packets for the gay lobby day.



# Gay Marriages and the Law

By Louis-Ruth Landerson

CAMBRIDGE — The recently publicized gay marriage on the capitol steps, in addition to other numerous attempts on the part of homosexual couples to obtain marriage licenses, raise a number of legal issues pertinent to the gay community. The advantages of marriage consistently have been denied to homosexuals and recent trends do not indicate significant deviation from this tradition.

State and Federal governments extend to married persons a number of financial benefits. For example, the right to bring suit for loss of support and companionship resulting from the wrongful death of one's spouse is statutory in origin. Secondly, the right of intestate succession — where a spouse automatically inherits the estate of a deceased person in the absence of a will — is granted by the states. In addition, health care, insurance, and social security survival benefits are made available by state and other agencies to married persons. Finally, the internal revenue code (specifically sections 2056, 2513, and 2523) provide shelters to married persons disposing of income or property.

For those and other obvious reasons, gay couples, in increasing numbers, have been applying for marriage licenses throughout the nation. At present, there are two reported marriage licenses issued to gay couples, one in Silver Spring, Md., and the other in Bolton County, Colo. These have not yet been attacked in the courts. Among those gay marriages which have been litigated, however, none has fared very well.

The denial of marriage licenses to gay couples has been challenged in three states to date: Kentucky, Minnesota and Washington. The state supreme courts in each case rejected all constitutional arguments and upheld the denials. Until recently, no statute expressly forbade marriage between persons of the same sex. However, legislatures are quickly meeting the challenge of activist gay couples by enacting statutes which expressly deny marriage to homosexuals; Virginia recently has enacted such a statute.

Courts based their rejections on two principal grounds. First, it is said that marriage by definition and tradition is a union between a woman and a man for the purpose of procreation. Secondly, it is said that the state has a compelling public interest in denying marriage to homosexuals.

The courts' rejection of gay marriage may be challenged on First, Ninth, and Fourteenth Amendment grounds. That is, it may be asserted that gays' right to marry is protected by the right to free association, the right to privacy; is encompassed by the right to marry and the right to marital privacy; is protected by the right to due process and equal protection.

In addition, the state's asserted compelling public interest is vulnerable to

attack. The most cogent state contentions are first, that it is contradictory to legitimize gay marriage when most states have statutes which prohibit homosexual behavior, sodomy, etc., and second, that homosexuals can not provide a proper environment for the rearing of children. The first contention may be challenged on the ground that statutes prohibiting consensual sexual behavior between adults are unconstitutional. The Supreme Courts of Florida and Massachusetts have moved in this direction. The American Bar Association, a prestigious and significant influence on legislators and the courts, has urged all state legislatures to move in the same direction. U.S. Supreme Court decisions of the last ten years appear to be extending to the right of privacy to such sexual matters.

The second contention has been challenged, however obliquely and unwillingly, by a Washington Superior Court which awarded custody of four children to a lesbian couple, stating that the two women provided for the children a loving, healthful environment which was "in their best interests." (*Schuster v. Schuster*)

However compelling the constitutional arguments in favor of gay marriages may be, it is unlikely the United States Supreme Court will settle the issue within the foreseeable future. The Minnesota case, for example, was appealed to the U.S. Supreme Court, but the appeal was denied for want of a substantial federal issue — a way in which the Court traditionally has avoided potentially explosive issues.

One major Supreme Court consideration is the fact that regulation of marriage is an area traditionally left to the individual states. In addition, in the case of Equal Protection litigation, the Burger court has shown a reluctance to expand Fourteenth Amendment interpretations beyond the scope of existing precedent.

Consequently, the battle for gay marriages is more likely to be fought in state legislatures. The fate of gay civil rights bills across the nation provide some indicator of the likely outcome of this battle at present. Eight municipalities now have some form of a gay civil rights bill. The developments in New York and Massachusetts, however, are somewhat discouraging.

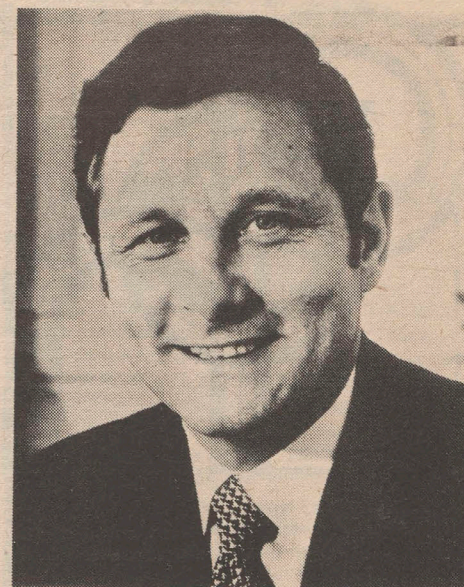
The fate of the Equal Rights Amendment may have some influence upon the future of gay marriages. Some interpret the Amendment as entirely eliminating sex as a classification which may serve as the basis of legislation. As a result, a state theoretically could not deny one person the right to marry on the basis of his or her spouse's sex. There is, however, weighty authority to support the contrary position. In fact, the Washington case challenged the state's

action on the grounds of Washington's state Equal Rights Amendment. The court, however, exhibiting somewhat shoddy reasoning, rejected this argument. Thus, the effect of the ERA is likely to be mitigated by the interpretation of the courts.

One alternative to licensed marriage for homosexuals is common law marriage. Requirements for common law marriage vary from state to state; one obstacle universally applicable to gays is the competency requirement. That is, since parties to gay marriages are both of the same sex, they do not fulfill the qualifications for marriage. Common law marriages, however, are not valid in all states.

Another alternative mentioned by sympathetic legal scholars is to grant homosexuals the benefit of a legal relationship which, though not synonymous with marriage, would entitle them to many of the financial and other statutory benefits of the union. It is difficult to see any essential distinction between such a legal relationship and marriage, and one assumes the objections to the latter would be raised in regard to the former.

In addition to the moral and religious objections embodied by the legislative and judicial reactions to gay marriage, state governments are concerned about the effect such marriages would have on the structure and organization of government agencies. The extent to which gay marriages would destroy existing tax, economic and social structures, is, perhaps, its strongest recommendation.



Sen. Birch Bayh

## Bayh Promises

## Order on Gays

NEW YORK — Sen. Birch Bayh of Indiana has escalated the level of political discussion on the gay issue by coming out in favor of presidential executive order banning discrimination against gay people. The order would apply only to the federal government employment and would presumably be modeled after the executive order of Pennsylvania Gov. Milton Shapp. Bayh's comments, made before New York's Gay Political Union, were quoted in the *Advocate*.

Other Democratic presidential hopefuls who have already endorsed civil rights for gays, such as Udall, Harris, Shapp, and Shriver, are expected to follow suit soon so as not to be outdistanced by the Indiana Senator. Bayh has been supported for President by Boston's Representative Elaine Noble.

# Gay Men's Center Opens

BOSTON — After weeks of hard work and organization, The Boston Gay Men's Center is about to open its doors for the first time. The Center, located at 36 Bromfield St. (Room 307) in downtown Boston, will be unveiled to area gay men at an opening night party on Saturday, Jan. 10, at 9 p.m. Starting the following day, temporary office hours will be in effect at the Center. The Center will be open Sundays 1-3, Wednesdays 6-10 p.m., Fridays 6-10 p.m., and Saturdays 1-10. Sundays from 3 to 6 p.m. is still the open meeting time for Gay Men's Center planning.

The Center is planning a series of ongoing workshops that will begin within the next few weeks. The regular workshops and rap groups will include a massage workshop, a coming out rap, a men's consciousness-raising group, a radical politics rap and an older gay men's night and rap group.

In addition the Center is planning

several workshops as one-time events. A Health Workshop, a Gestalt Workshop, and poetry readings are among the events envisioned. GCN will list the dates and times for future programs.

There is still lots of work to do at the Center so people are encouraged, during the first open days, to wear work clothes and paint and scrape.

Although the Center is open and the rent paid, the Boston Gay Men's Center is still in need of money. Monthly pledges of \$2 or \$5 or more are welcome as well as outright donations. Pledges and donations should be made out to the Gay Men's Center, 36 Bromfield St., Room 307, Boston 02108. For further information about the Center, people are urged to call Lee at 491-6968 or Darius at 723-6268.

## 'Gay Activist' Governor

PHILADELPHIA — Gov. Milton Shapp of Pennsylvania, whose executive order banning discrimination against gay people has brought forth a rash of anti-gay bills, continues his work on behalf of gay people. Shapp recently wrote a letter to Gov. Jerry Brown of California, urging that the governor establish a Sexual Minorities Commission as now presently exists in Pennsylvania. Brown recently signed into law a bill that removes penalties for sodomy in California.

Meanwhile, the Sexual Minorities Commission which Shapp established is on its way to become a full-fledged

state commission. It is expected to be called the Official Governor's Commission on Sexual Minorities Rights and should be established in January or February. Nominations to the commission have already been given to the governor and it is quite possible that Shapp will preside over the swearing-in ceremony of the commission members.

The governor's work on behalf of gay people is already becoming well-known across the country. "I think the governor is a gay activist," Mark Segal told GCN. "When I told him so myself, he only smiled," said Segal.

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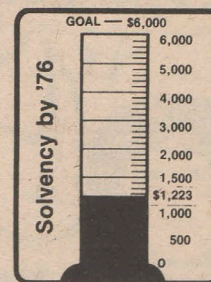
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The above thermometer will weekly show GCN's progress towards solvency in 1976. The main source of additional income will be generated by a series of benefits which began last month and will continue until January. You can contribute simply by attending. If you are unable to attend or wish to make a larger donation we are also encouraging people to send contributions to:

SOLVENCY '76  
GCN  
22 BROMFIELD ST.  
BOSTON, MASS. 02108

Help us make our dream a reality!





Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the northeastern gay community, as well as stimulation of event-oriented opinion within the community.

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Strider  
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## LETTERS

Letters to the Editor should be 200 words or less. All letters submitted for publication must be signed; names will be withheld upon request. GCN retains the right to edit all letters.

### years work well done

Dear Friends,

Greetings and best wishes!

Thank-you for the newspaper . . . it's the only efficiently printed "gay newspaper" I have known . . . a year's work well done. "I am a person for the development of human beings."

Much love to you all,

Louis C. Hoffman

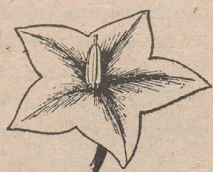
### "right on" woman

GCN:

I just want to compliment you on the Sarah Montgomery interview. She is definitely a "right on" woman and so is your paper for printing it.

Continued Success,

George Thomson



Rotate Corolla of Potato (Solanium tuberosum).

### home to the battle

Dear GCN:

In regards to your "Gayrap" column of Dec 13. It is one of the best things that has ever happened to me. I'm 17 and gay. After a Friday night suicide attempt two weeks ago, I realized that all the emptiness I had felt was fear.

For the first time in my life, I have said to myself that I can accept myself. I am a beautiful person and 17 is no time to kill oneself.

I came out later that night. I had read about the "Sense of Release" and the "Disappearance of Guilt" but I never dared hope to be part of it! Michael's article told me of a fight I am now a part of. I belong! I've come home to the battle!

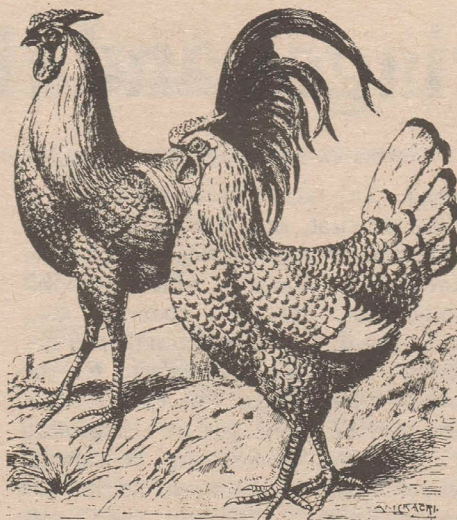
Working at a big department store in Boston, I wear a rhino pin. People come up to me and congratulate me or say, "Right ON!", people I don't know, but, they are my brothers and sisters. I haven't had more than a dozen off comments, but I've got a speech for "those people."

The past two pieces in "Connections" are fantastic! Keep up the good work, brothers and sisters!

Thank you and I love you Michael Jay.

In Gay Love,

Richard Brown



### so-called "chicken" question

Dear GCN,

The controversy that has been running in GCN about the so-called "chicken" question is quite interesting and very important. Recently, somewhat apologetically it seems, *Newsweek* devoted an issue to the youth-sex question, focussing on the activities of the Rene Guyon Foundation, which seems to be the only group to try to openly advocate sex for children. It is interesting to see the wide-spread advocacy of S&M and other less savory aspects of our current obsession with Pan-sexualism. As one who is convinced that what hurts is bad just as what is bitter is bitter and what is sweet is sweet I have a feeling that the question of child sexuality shall be the test of whether homosexuals can truly overcome the guilt problem. If, truly, "gay is good" (and I am sure it is,) then "gay is good for kids, too." If the heroic struggles of such scientists as Freud, Jung, Reik, Reich, Lindner, Lowen, Laign, Mead, Harry Stack Sullivan, Karen Horney, Kinsey, and so many more are to succeed, they will succeed with the younger generations. What is there to lose? The present "system" has produced nothing but hate-filled killer brats whose escapes from Loving have included drugs and early death. What could be the harm from a free and loving sexuality at all ages?

Troy Saxon

### freedom is diversity

Dear GCN:

I'm a little bent out over the anti-military furor surrounding T/Sgt. Leonard Matlovich.

Part of what the gay liberation movement is trying to say is that — aside from what happens in bed — gay people are not particularly different from any other people. Not less than human, not immoral, not freaks. But we also are not *more* moral, not more insightful, not better.

I am no lover of the military; I was convicted of refusing the draft in 1969. But if we refuse to support Matlovich's fight to pursue a military career as an openly gay person because we disagree with his politics, we are contradicting our own premise that gay people are just like anybody else. Put another way, not all gays are leftist and liberal, or should they be expected to be.

Part of the price of a successful movement to freedom is diversity.

Sincerely,

Alan Bell

### request for information

Editor, GCN:

I would appreciate your printing, if not contrary to your publication's policy, a request for information which some of your readers may be able to supply.

Need leads on any rehabilitation, reeducation, treatment and prevention programs geared to, or for the alcoholic gay. Study now underway on stereotypes in dealing with alcoholism problem, and where possible, will detail programs run by gays.

This is a follow-up to "The Alcoholic Gay-Stigma and Sobriety," presented last year at the National Council on Alcoholism Forum in Denver. This alerted the straight therapeutic community on how their attitudes toward sexuality hindered and denied effective alcoholism treatment for gays.

Sincere thanks,  
Hank Therholz  
Gay Alcoholism Research  
Project

P.O. Drawer J,  
Cedar Grove, N.J. 07009



### a frank letter

Dear GCN,

Recently, one of my constituents wondered why I referred him to Elaine Noble when he asked me to request that the Mayor appoint him as a Gay spokesperson to the Human Rights Commission. The individual — whose request for anonymity I am honoring here — asked if I would refer one of my Black constituents to a Black legislator in similar circumstances. The answer is yes.

Had the individual in question been calling me to give his opinion on a bill, or to ask my opinion of a bill, or to ask me to intervene on his behalf with some element of the city of state bureaucracy, or any of dozens of other matters, I would of course have dealt with his request myself.

In this case, however, the caller was asking me to approach the Mayor to urge that he be appointed to the City Human Rights Commission as at least a semi-official representative of the Gay Community.

Elaine Noble's knowledge of, and involvement in, the Gay Community far exceeds my own. On questions such as representing the Gay community on a city-wide body, I try to follow Elaine's lead, not out of any lack of interest on my part in the Gay community, but because I recognize that her understanding of the dynamics of the community is greater than mine. Moreover, this perception of Elaine's understanding of the Gay community is shared by the Mayor, which means that a recommendation coming from her on this subject would naturally — and correctly — be treated with more respect at City Hall than would one from me.

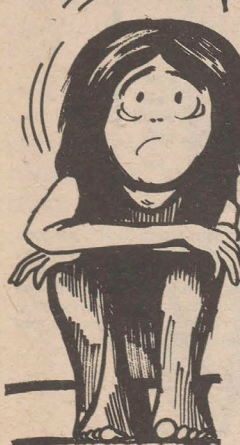
Thus, I referred my caller to Elaine for two reasons: first, because when Gay community affairs are directly involved, I think the community is best served if supporters like myself follow Elaine's lead; second, because it seemed to me that the Mayor and his aides would be likely to accept Elaine's recommendation on this subject over anyone else's.

Finally, I should add that I follow exactly this same practice with regard to Black community matters. Of course I give my full attention and help to any Black constituent who calls. Should a Black constituent call me, however, asking me to help him or her get appointed to some job as a Black community representative, I definitely would suggest that he or she contact Mel King or Doris Bunte, whose lead I follow in affairs directly affecting the Black Community, just as I try to support Elaine Noble on Gay community affairs.

Sincerely,

Barney Frank,  
Representative

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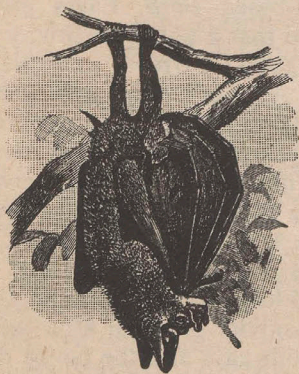
## emotional vs. physical

Dear GCN,

"On Relationships" [forum in the Dec. 20 issue of GCN] really hit home. I can relate all too well to the situation Alan finds himself in. I too, find it very difficult to separate my emotional needs from my physical. I tried but I can't do it, I don't want to anymore. A'en, you aren't "neurotic" because you desire a lover, your "humanness" is only showing through. I'm hopeful that as society becomes more understanding, and males no longer are expected to hide their emotions, that longer relationships will become more prevalent. I think celibacy can be a healthy, visible alternative if the only other immediate choice is nightly bar cruising. Gay people have had to have "faith" for hundreds of years; I think we'll last until society wakes up.

A Loving New Year,

Paul Camic



True Vampire (*Desmodus rufus*).

## you are what you eat

Dear GCN,

In the Dec. 27 issue the article *Macrobiotic Morality* and David Brill's remarks about Susan Saxe got me to thinking about "package deals." Remember David Brudnoy's not wanting to buy a package deal?

I have recently become interested in the macrobiotic diet of natural foods. However, when you get at all close to macrobiotic devotees they want to thrust their whole package upon you. It threatens the hell out of them when you reject any part of their package — just as it threatens many of us that Mr. Brudnoy isn't ready to buy the entire gay lib package.

Macrobiotics is like anything else — you have

to filter out the good things and say "no thank-you" to what you don't want. But most of us don't want to go our own way and form our own opinions, and the best we can ever hope for is that we will at some time be offered a package whose bad points don't hurt us too much and whose good points will overall yield a profit. The world has always been full of sellers of package deals with even more individuals who feel that they need guidance. A substantial part of macrobiotics is that 99 44/100% of anything that is both ancient and oriental is GOOD. The guru is the priest . . . (a macrobiotic Archie Bunker might put it "listen here buddy boy, lemmie tell ya, the guru here knows the score, see, it's a well known fact that if ya wanna go left ya eat somma this here yin food, if ya wanna go right eat yang. Stretch down at the factory even knows a fag who don't swish no more cause he ate right. Course, it don't do the colors no good"). If this sounds foolish just listen some time to a macrobiotic description of the world as we know it. I find it embarrassing, but the natural foods are good!

From the gay lib package I take darn near everything but Susan Saxe. Susan is my gay sister, but this does not mean I can excuse her for shooting somebody. If she wanted to spotlight the oppression of gay women she ended up doing so in a negative way, to the discredit of us all of us because most common (Sarah Montgomery's replacement word for "straight" [GCN 11/1/75], suggestion by Walter Phillips [GCN 11-22-75] people buy a gay package deal and Susan has been in the news, negatively. If that bank guard had been another man's gay lover would GCN have printed so many positive articles about Susan Saxe? Is it possible that GCN bought a gay is good package deal?

Each of us has a responsibility to screen all information that reaches us. As a young person I did not screen the dogma that homosexuality was very bad. Letting someone else tell me that this wonderful and beautiful part of me was awful, and then accepting this untruth made the first 31 years of my life very unhappy. Each of us, gay or common has a real duty to ourselves to personally evaluate all dogma.

Allow me to close with these other thoughts. GCN is a uniquely fine newspaper and it has upset me to read so many letters of (what I consider to be) inane criticism. I can not help wondering how much different the first part of my life might have been if only I had had such solid support when I was a teenager.

When you consider publishing an article such as that by David Brudnoy or the reply by Owen Beale, remember that 99% of us are just plain folks and that we don't understand the big words and complicated sentences. We may be very interested in sharing the opinions of these people, but we need their further help in communicating on an everyman's level. Unless it was just that I didn't understand what the hell he was writing about, can someone please tell me what it was Mr. Brudnoy wrote that was so threatening

(tell me in simple language, because I don't understand those big words).

Now that I'VE GOTTEN THIS OFF MY CHEST I can leave for Sporters to further examine the condition of humanity.

Thanks again for such a fine newspaper!

Ned Young

## a regular person

Dear GCN and Sam The Dyke,

What a bitch you are! Right On! I love you. You should have a regular column.

A sisterly Brother,

Don Meuse



Jupiter holding a Thunderbolt in his right hand. (From a Pompeian wall-painting.)

## ego aggres- sive masculine identification

Dear GCN:

When I read recently about the gay football player that finally came out, of course after his playing days were over, it sort of rubbed me the wrong way.

I was a professional boxer 25 years ago and lived openly with my lover at least by the standard set in those days. Of course my values today aren't my values of yesterday. I think I went the whole gamut of ego aggressive masculine identification, although not in bed (my lover took that role) but worked part time as a drag queen at Boston's first drag show that I remember. Sylvia Sidney although of age was still prancing up and down queens row in the Public Gardens. But that's another story as Gertrude Stein used to say.

Back to the gay ex-pro, not me dear, I mean the would-be coach. He sounds like Lenny, no not Bruce, the staff sergeant is the one I mean. Remember the Gipper, Knute Rockne and Notre Dame. Tackle hard a knee in the crotch and all that rot old boy.

So team if you go out there and fight and win the championship I've arranged a banquet sponsored by the Club Bath chain. And as an extra added attraction Joe Namath, retired now of course, will sprinkle you will with Brut. But that's another story as Gertrude Stein used to say.

Of course Dave Kopay is still young and I should try harder to respect individual life styles and what started out as a serious commentary is turning into a satire. What I think I meant to say was three cheers for anybody who wrenches free the door of a closet. But for what? To be the first openly gay coach, a field general. Off side, clipping, pass interference, now let's try a quarterback sneak. As American as apple pie.

And Richard Nixon sends a telegram congratulating the coach.

And Gerald Ford played center for Michigan. And Rockefeller sends the state troopers into Attica.

But Dave just in case you need a gay locker-room attendant I'm available.

An ex-pro, a Good Gay Poet today,  
Freddie Greenfield

Post Script and in addition:

It's always delightful to hear "which one" has recently come out, but isn't it becoming, as Tom Wolfe would say, radical chic.

I'm waiting, I'm holding my breath, waiting for an army chaplain in full battle array, key chain swinging, yellow hankie fluttering, to declare:

I'm out of my fox hole! Hooray! Hooray! I'm gay! I'm gay!

And wouldn't it be the cats meow if I were to pick up my GCN some morn and read this banner headline:

I WAS A CROSS DRESSER FOR THE CIA  
UNTIL I LOST MY BUREAU DRAWER

What can I say, it's beautiful, it's luscious, it's high camp.

## a noble endorsement

GCN,

We, being gay or bisexual employees of the Commonwealth of Massachusetts DPW-Boston, endorse Elaine Noble for the next Governor of Massachusetts. As you know, it is presently illegal to be gay and work for a governmental agency — therefore we cannot divulge our identity. However, we feel we could support an avowed lesbian as the best candidate in 1978.

Please advise Ms. Noble of our endorsement.

Sincerely,

GGE (Gay Governmental Employees)

## big "can of worms"

Dear GCN,

At the risk of opening up a big "can of worms," I'd like to make a few comments on the letter from "Sam the Dyke" in your Dec. 27 issue. I haven't seen the film "Tricia's Wedding" but I understand that many of the so-called female characters in it have beards and are otherwise clearly men. Sam the Dyke refers to this as "sick, scab-drag . . . that oppresses and rips off women . . ." I have heard many complaints like this from feminists over the past few years, and have thought deeply about them. But I always end up at the same impasse.

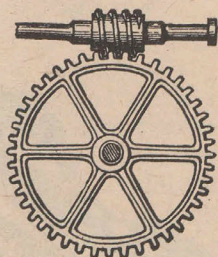
The core of my struggle to liberate myself has always been an effort to be less "masculine" in society's eyes — seeing butch men as the primary oppressors of everyone else. Doing things like taking care of kids, sewing, and going to school to become a nurse feel wonderful to me. But inevitably, I have found many feminists making fun of me and whispering behind my back that they don't like me because they think I "want to become a woman." I used to think many militant faggots and militant feminists had the common goal of androgyny. But as time has gone on, I have found myself very frustrated by the insults I have gotten from many feminists.

I just wonder what kind of statement "Sam the Dyke" is trying to make by using that butchy, truck-driverish name of "Sam." If she is insulted by "Tricia's Wedding" I think I, as a man, have a right to feel insulted and "ripped off" by someone who claims to be anti-sexist yet emulates butchiness.

Actually, I find it beautiful to see women being strong and independent or even "butch." But I just wish they would allow me the parallel privilege of being more gentle, more nurturing, and more "effeminate."

Yours truly,

Jeff Keith



Endless Screw and Cog-wheel.

## sybaritic heterosexuals

To the Editors,

First there was Judith Campbell Exner, then came Mrs. John Hitchcock Lundberg, and I swear, you can't open a newspaper these days but women are all over the place talking about their sexual affairs with President Kennedy, and while I was in the bar the other night with my pink lady I heard some queen telling another that Bunny LaRue "was the illegitimate child of Kennedy through her mother." To put this rumor to rest, my mother, Mrs. Veronica LaRue, is a matronly kennel operator in Chattanooga, and though she may have met the late President socially, I can assure you they did not have sexual congress, nor did mom farm me out to him to get screwed, as I was much too young at the time.

However, I'm writing this to you to encourage people who read your fine publication *not* to check off the \$1 give-away on the 1040 Income Tax Forms, as it only goes to encourage these sybaritic heterosexuals who, lacking all respect for the sanctity of our American institutions, fuck in the broom closets with tour guides in the White House!

In the Bi-Centennial Spirit,  
Bunny LaRue

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# Jill Raymond — A Personal View

By Nancy Wechsler

SOMERVILLE, Mass. — Ellen Grusse and Terry Turgeon were released from jail Dec. 19 after much public pressure. Jill Raymond remains in Madison County Jail. She has been there for over 10 months for refusing to testify before a Federal Grand Jury convened in Lexington, Ky. She could be in jail until the grand jury expires May 4 unless we do something to have her released sooner.

I knew Jill many years ago — we had both been active in Peoples Party. When I heard she was in jail my stomach filled with anger, sadness, righteous indignation and disbelief. Jill Raymond in jail? Jill in jail??? We have been writing letters back and forth for 10 months now — glad to be back in touch, angry and frustrated by the circumstances, sometimes paranoid about who else reads our mail. I spent Thanksgiving down in Lexington, driving to Richmond, Ky., every day to visit with Jill.

She looked pale, and has suffered from mild colds and sore throats on and off for months. Despite that, she still had her sense of humor, and was eager to learn about what was happening in Boston. Considering what she has gone through this past year, FBI harassment and imprisonment, she was in good spirits over Thanksgiving.

Her "home" is on the third floor of a fairly old jail — the heating is irregular, the bars are thick, there is not much sunlight. In the 10 months she has been imprisoned she has been outside only when being transferred from one jail to another, or when she had to appear in court for a hearing. Sunlight, fresh air, and exercise are not a part of life in Kentucky county jails.

Isolation is. Most of the time Jill has been in jail she has been by herself. At times there have been one or two other women in jail for a week or two, and then they leave and rarely does Jill see them again.

If Jill is lucky, they don't lock her in her cell. Then she is "free" to walk around the small third floor, looking out the wire meshed windows, opening and closing them to moderate the temperature a bit, watering the plants friends have brought. If she is really lucky she has someone else to talk to on a down day. Otherwise she reads, writes some, watches TV, listens to the radio, waits for letters and visits from friends. And when the visit is over and the visitors go back to Lexington, Jill climbs back up three flights of stairs.

It is time the Movement help get Jill out of jail. All legal maneuvers through the court system have failed. Jill will be in jail until May 4 unless we pressure the U.S. Attorney in Lexington to release her. The Lexington Grand Jury Defense Committee feels that U.S. Attorney Eldon Webb, because he is newly appointed, is susceptible to public pressure. They urge everyone to write him and urge him to release Jill. Jill has requested that people also urge him to transfer her to a federal prison (FCI in Lexington), if he refuses to release her. It is easier to do long time in a prison where there is a stabler population, a chance for recreation and exercise, and maybe some fresh air.

Picture yourself in Jill's position. Take a few minutes and picture yourself in a Kentucky county jail. And then get out a piece of paper and start writing. Write to Eldon Webb, U.S. Attorney, Federal Building, Lex-

ington, Ky. Let him know you think Jill should be released, or at the very least transferred to FCI. Send a carbon copy of your letter to John Conyers and Michael Harrington (U.S. Congress), and the Bureau of Prisons, Washington, D.C.

I know writing letters is a drag . . . but the Lexington Grand Jury Defense

Committee thinks it will help, Jill thinks it might help . . . and you know along with other actions it might just get her out. And wouldn't it be just fine to see Jill Raymond out of jail???

If you want to send Jill a letter or a note you can write her c/o Lexington Grand Jury Defense Fund, POB 1733, Lexington, Ky. 40501.

## Gay Cops Promised

ATLANTA — Atlanta Public Safety Commissioner A. Reginald Eaves promised that gay people will soon be hired as police officers in Atlanta. "I have no problem with that," Eaves told a panel discussion of the State Bar

Association-sponsored Sexual Privacy Project. Eaves is the former Penal Institution Commissioner of Suffolk County, Mass., where he was in charge of the Deer Island prisons.

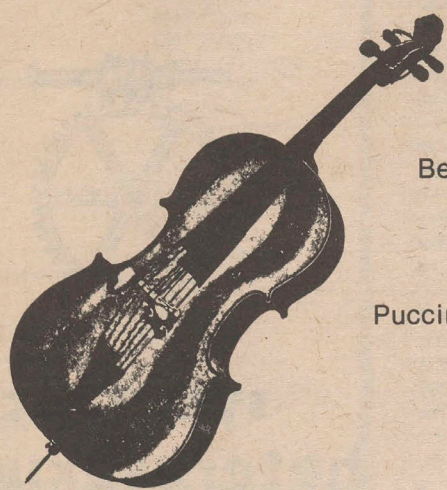
According to an article in the Atlanta-based *Barb*, Eaves also announced that a police sensitivity training program is currently underway. Bill Smith, Atlanta Community Relations Commissioner, submitted the program over a year ago and told the *Barb* that "The implementation of sensitivity training is a significant step forward for the Atlanta gay community." The Atlanta Community Relations Commission had called for a go-ahead with the sensitivity program after meetings with both gays and the police department.

Despite liberal attitudes demonstrated by Eaves on the issue of gay police, Eaves still indicated continued enforcement of laws against homosexuality in Atlanta. He said that there was a connection of drugs, robbery, and assault to both homosexuality and prostitution. Laws in both these areas must be enforced to reduce the numbers of assaults and robberies, he stated.



A. Reginald Eaves

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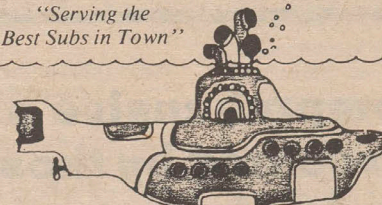
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# The Gay Pagan's Manifesto

**Below a group of gay pagans centered in Philadelphia state their reasons why they do not support the Christian or Jewish faith.**

By Tommi Avicoli

The recently passed California bill legalizing gay sex has, of course, come under attack by fundamentalists organizing to oppose the bill in a referendum next year. It seems likely they will at least succeed in getting the signatures they need to promote such an action. In other states, other cities, everywhere, whenever gay rights or anti-sodomy statutes have risen so have the crazies — the religious fanatics with their bibles, self-righteousness and their tales of impending doom. It's all so confusing to me that in the midst of this, gay church people are still urging us to cling to Christianity. But to give them the benefit of the doubt, let me examine briefly the HISTORY of the Christian church!

The Jewish nomads settled in the promised land, a land ripe with patriarchy and father-right. Whatever remained of the former matriarchies had been washed away by the onslaught of the male deities Zeus, Jehova, Rama, etc. Some matriarchal influence remained in the scattered pagan cults which the good Jews protected themselves from through such ordinances as the ban on homosexuality, on idolatry, etc., attempts to purge themselves from their neighbor's lifestyles.



The Jews were a small people, yet Christianity was born out of their patriarchal roots. Jesus, whom we're not even sure existed (read *The Pagan Christ*), established a new order. His was to be a church of love, yet his teachings speak only of "brotherhood" and of men, not of women. His only dealing with women seems to be the forgiving of a prostitute. What did he do with her afterwards? Was it for his own convenience that he "forgave" her?

Christianity was strongly misogynistic from the start. Paul denies the right of women to teach; he further asserts that Adam was innocent of the first sin. Writings of the early Christian fathers also try and deny maternity, but in theological terms, of course! I Corinthians 11:8-9 said, "The man is not of the woman, but the woman of the man." It's not much different than the attempt in Genesis to deny maternity by depicting Eve's creation from Adam's rib. Clement in the second century A.D. said: "Every woman should be overwhelmed with shame at the very thought that she is a woman." (Elizabeth Gould David, *The First Sex*, p. 231.) Thus echoing an earlier Jewish prayer and completing a full circle.

Later Christians sought out the witches, females who revived earlier totemic practices, and together with the faggots, burned them on the altars of male supremacy. A woman could be persecuted for the most obvious "crimes": lesbianism, refusal to have sex with a priest, and/or even striking back a husband who had just beaten her. Heresy was a catch-all charge, loaded and convenient for the medieval patriarchs to use against any attempt on the part of women or faggots to break the chains of their oppression.



Modern Christians try to whitewash this tradition, apologizing for Paul and Clement, for the persecution of the nine million women and countless faggots! Even the gay church apologists strive to make right the wrong of Christianity.



Peters 78

Christianity is based upon the belief that men are superior to women; witness Genesis. Witness the absence of any strong female deity. Mary is an impotent fertility figure probably robbed from the Egyptians. The main deities of the Christian faith are male. The basic creation myth of the Christians concerns a male god creating life, an impossible situation since only women biologically can give birth. Christianity is a good psychological study of *womb envy* on the part of the male sex, the envy to procreate.

Christianity punishes women for the first sin. Eve is told to bear children in pain as her punishment, and to be subservient to her husband. In medieval times women were denied use of the pain killer, belladonna, during childbirth because the church felt it was against God's will. After all, they said, women were meant to suffer in childbirth!



Christianity clearly declares gay love sick. The bible cannot be changed. Nowhere does it give us the freedom to love. All those vague passages about everything are of no use to any free-thinking gay person.

Christianity is a bigoted way of life. It segregates one person from others of different faiths, declaring them heretics and sinners; it promotes prejudice and male supremacy. In other times Christians waged holy wars against pagans and murdered millions of us. Today it wages these same wars in other ways, through political manipulation and economic control. Witness the defeat of Intro 554 at the hands of the

Christianity has most of all created a network of co-optation that can incorporate any current trend back into itself. A few years ago the church complained of dwindling numbers; now recently they're rejoicing at their growing numbers. A clever propaganda campaign? Probably not. Economic recession sends people back to their security blankets and Christianity an easy crutch to lean on.

Christianity can even absorb gay liberation. It can pretend to be accepting and loving to us while all the time greedy to snatch our co-operation. What will the church of the future be like? Will gays be worshipping a male deity, marrying and establishing nuclear family units (2.8 adopted kids) and supporting holy wars in new Vietnams? Will we be feeding the new popes and patriarchs? NO!!

Christianity has attempted to co-opt feminism by setting up a token commission to study the status of women; and in some churches by ordaining women. Yet if it were truly feminist, it would burn the cathedrals and feed the poor, abolish male deities, obliterate the nuclear family and allow us to love and live in total freedom. I don't trust Christianity, not in its most tolerating, liberal streak. It's fool's gold. I don't understand why gays find it necessary to apologize for their homosexuality by asserting that God loves them, too. The Christian's patriarchal God doesn't love dykes and faggots and queens. He's all of our fathers, the strict disciplinarian who for years told us to be women and men in the finest tradition of the sex-role oriented system. Little ladies and gentlemen, pooh!



We are queers in the eyes of this male God. We are perverted. But we shouldn't be ashamed of this fact. We should realize that in this fact we are most free. Free to challenge the millions of years of oppression and persecution against gays and women for their violation of a sexist and male supremacist theology, a theology based upon the twisted logic of man creating life through the miracle of *womb envy*. Man has never created life; his HISTORY is one of wars, violence and persecutions.

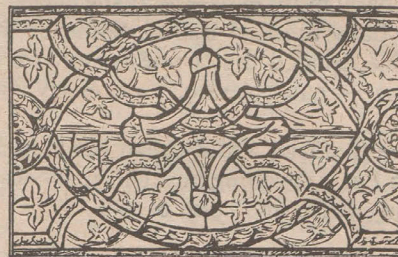
This male god is my enemy. I do not ask acceptance from him. I rejoice in my queerness. He is not my god, nor my savior. I await his destruction as I await the destruction of all homophobes.

There is no salvation in Christianity; only a continuation of our oppression as queers and as women. As free entities. As androgynes. As pagans and atheists. As goddess worshippers. As earth lovers, as matriarchy seekers. The goddess lives. Paganism now!



Catholic church!

It has never been accurately determined just how much wealth the Vatican has. Millions (if not all) of the poor could be fed on what the Catholic Church owns. Yet the Pope chooses to live like an aristocrat and to appease the poor with phony encyclicals and ridiculous pomp and circumstance.



The poor have been deluded by centuries of queer-baiting and sex role re-enforcement done at the expense of their freedoms of choice to love and to be adequately fed and housed. The church helped the feudal lords oppress the masses, helped capitalism, and did nothing to stop Hitler in the '30s. The silence of the church during times of oppression only re-enforces my concept of it as concerned with its own continued patriarchal existence.



By Nancy Williamson

The following entries from my journal are excerpted from the years 1970-71. They are about the "coming out" experience of a 32-year-old wife and mother. The journal and relationship have grown and changed during the past five years. They continue to serve as a mirror and a compass for my existence.

**May 8, 1971.** He says if I didn't have Pat it would be harder for him to leave — to leave me alone in the house with Jesse. Also, he says Pat being here was a catalyst to get him to do something he'd known for a long time that he should do. But it isn't because of Pat that he's leaving. He says his emotional agony was during the past three years, but he finally reached a point when the emotion was drained. He says he'd leave even if Pat weren't with me, although maybe not so soon.

**May 9, 1971.** Sunday. When I got up this morning at 6:00 a.m. to give Jesse a bottle and let the dog out, I raised the shade in the front room and was hypnotized by the beauty of the landscape. I didn't want to go back to bed. A dozen shades of green spread out against the gray sky, gray stone wall, heightened by the rain that had been falling all night. The front lawn was carpeted with feathery chartreuse linden blossoms. The field across the street, a deeper green, was overhung with a smoky mist. The two houses beside the field were darker shades of green and nestled into the quiet scene like fairy dwellings. There seemed to be no color in the world but green this morning; it was like those days in the earth's history before there were flowers when everything was a million different shades of green life.

**May 10, 1971.** This morning Jesse slept till 10 a.m. Charles came in about 9:45 a.m. to tell me he was leaving. Before I was completely awake I had felt him standing there. I opened my eyes and looked up at him. He put his hand on my head and rubbed my hair. Then he put his head down and kissed me lightly. I said, "I'm going to miss you." Tears welled up inside but did not overflow. Soon I got up with Jesse, and we ate breakfast.

Yesterday he said that as relationships in this society go ours had been better than average for a number of years. I tend to agree. Despite all our conflicts there was a solid core of affection and companionship. We had a lot of good times together. I remember the spring we spent working on the house and garden. The weeks after Jesse was born when C. was so happy and spent a lot of time taking care of Jesse so that I could rest. I remember the three weeks we spent in Paris in 1967 when there were no fights, no depression, no discontent. All along the way there were days, hours, moments when we enjoyed each other, when we were calm and happy. There were even long periods — months perhaps — when we didn't fight at all. But underlying it all, and from the beginning, was this major discontent (my own). I often felt that despite the fact that he understood me there was a huge gap in communications. Always there were major things that irritated me and usually I laid it to my own level of tolerance. There was something missing. But what? He listened to me talk about myself for hours. He loved me. He helped me with housework and child care, he bought presents, took me out. Sex was almost always good even toward the end of the relationship. The only thing I have thought of is that I don't expect Pat to give my life meaning, and I think I did expect that from him, from all of them — the men I loved. I demanded that they do something to make my life important. I know now that any meaning my life has comes from me and from things I do. Pat makes me happy. I delight in her presence. I am happy when I touch her, and I can sit and look at her face, when she holds me close in the dark late hours and tells me stories of her childhood, stories about a pretty little girl who lived in a big house with a middle-aged couple and spent a lot of time in Maine, a little girl who doesn't like to talk about herself and that's why she tells the stories in the third-person.

I love her when she's baby monkey even when she's so baby-monkey that she irritates me — like one afternoon last week when she insisted on holding me when I was trying to sleep. (In the London Zoo we saw monkeys with tiny babies clinging to their mothers' backs, hanging on tightly wherever the mothers went. They were small and brown and furry, and they lived on a big brown rocky island in the middle of the London Zoo.) Pat says that I bring out the baby monkey in her. that people bring out different characteristics in each other. She said if she'd acted baby monkey with other lovers the relationships wouldn't have lasted a day. She says I have certain maternal characteristics that elicit her clingy tendency. When I asked her what she did before when she was feeling baby monkey, she said she curled up. We talked about whether men will tolerate baby monkey habits. Some of them have been annoyed when I tried to cling. We decided that's one reason we like women. Women — not all women of course — can tolerate, even enjoy, baby monkey habits.

Sex is so smooth for us. Sometimes I have fantasies about ocean waves, gentle mountains and smooth crystalline lakes when Pat is touching me. The gentleness of her touch provokes peaceful images of rolling fields and calm oceans.

**May 11, 1971.** It's 3:00 p.m. Children and dogs and adolescent boys pass by in the street. The wind blows softly through the linden tree, swaying the branches. The rain has stopped, leaving a wet wrap around the world. Jesse sleeps. The dog sleeps. I am alone in my room. I drink tea and muse about my life, my present happiness. The house is absolutely still and marvelous. My only conflict at the moment is a familiar one: I have many things I want to do and have trouble deciding which I want to do most. I love this house when it's quiet and I am alone but not lonely.

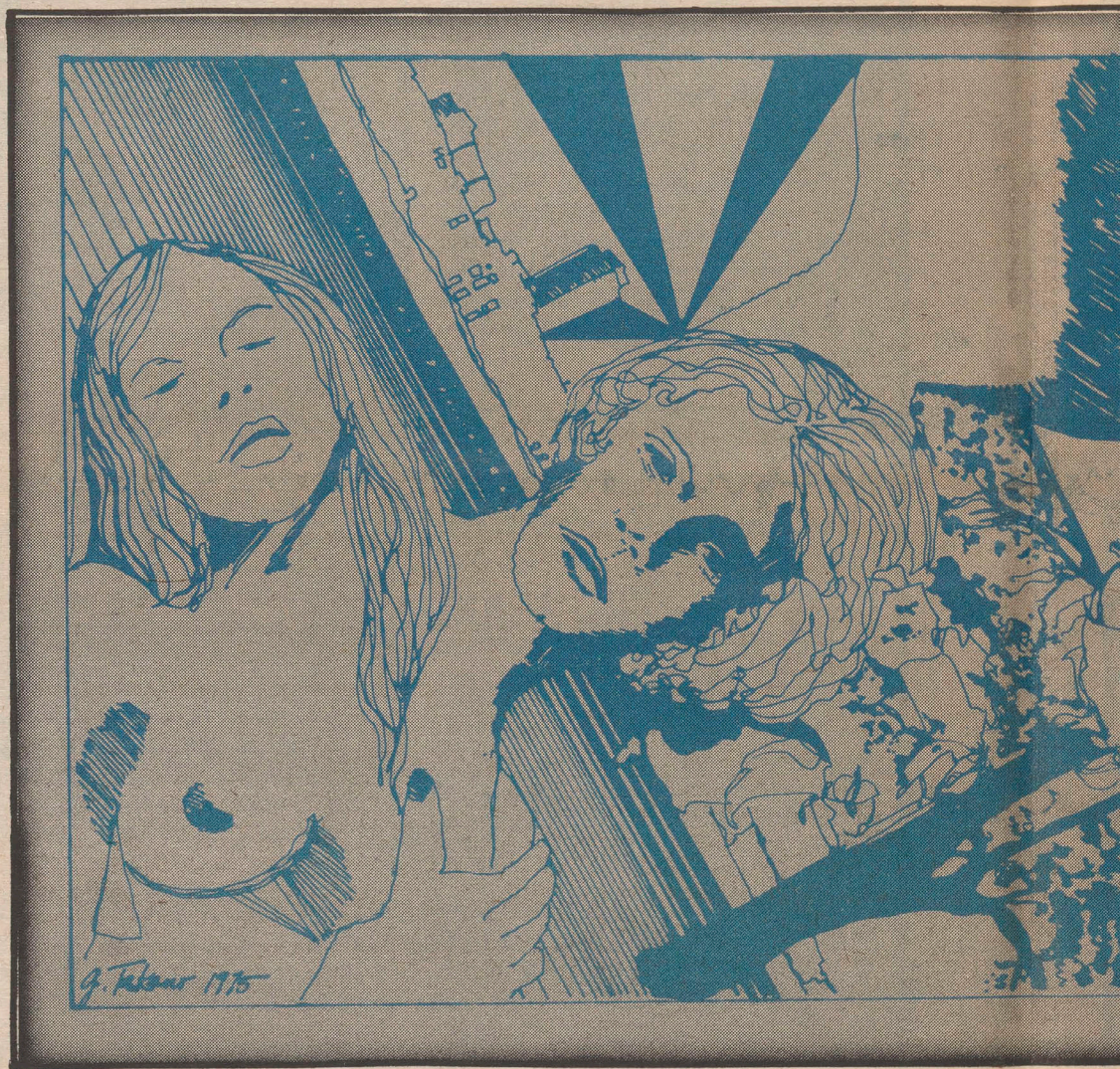
When we bathe with Jesse the three of us close together in the tub Pat's toes fit nicely inside my legs. Jesse sits or stands between us for awhile but is too active to sit still and soon clambers up, over, around, under our intertwined legs. I put my toes between Pat's legs and curl them into her pubic hair which feels soft, velvet wet and tender hidden there between her legs like a patch of woodland moss in the forest nestled between the roots of a large tree. We kiss between, over and around Jesse. He laughs and splashes, stomps and pats us. He takes turns kissing but is much too busy to stay still for more than a second. His kisses are quick and wet

# ON RELATION

and open mouthed. He takes a moment longer to fondle Pat's breasts in round-eyed wonder and to pinch me amid shrill laughter. We kiss and he splashes. We're all happy.

**Tonight Pat** asked me if she still loves me the way I want to be loved. We were lying on the rug talking. I was reminiscing about the early days of our relationship. She says that's the nicest thing I've ever said to her. She says she never thought in terms of how she wanted to be loved but only whether she was happy. That morning — in the beginning days of our relationship when I woke up in her apartment and she was kissing my face, my eyes, my lips — symbolized everything I felt I needed from love. She has an unerring sense of how to please me. She just loved me and it was right and for the first time I didn't feel something was missing.

I had lunch with a friend in Cambridge today. Hot. Blue sky. Students out in sandals and shirtsleeves lounging on the river bank and in the Yard. We ran into my friend's ex-lover at the pen counter in the Coop. She was wearing a bright yellow linen A-line dress and a matching yellow sweater. She looked like a plump chicken. I didn't guess from their conversation that they'd been lovers. I thought she was some overly properly colleague from Harvard or Brandeis. Afterwards I learned they were together for five years. "And then she decided to try men. She married after having had a nervous breakdown and going to a hospital where they convinced her she was straight." I asked my friend what kept them together for five years. She says the main reason was that they both had time-consuming outside activities and were not together constantly. They were doing different things and thus had a lot of things to discuss when they were together at dinner and



## Two Letters

*Excerpt from Elizabeth's letter in response to mine telling her about Pat and me. This is the letter I wish my mother were able to write.*

Ma chere Nancy,

What can I respond but to say that I am happy, happy for you — what more do we want for someone loved but that they be happy and outrageously so — more the better — fuck the world as you say . . . I don't and can't fully realize your relationship . . . BUT, I understand loving someone. The only thing I do not know is the physical desire for the same sex — but that doesn't bother me, for heavens, loving a man is something learned, not necessarily innate. And also, all those books all of us have read on the psychology of such — that is to say, an arrestation in our development, etc. There is something there, and yet, when I look around me — women understand each other, much more so

than men will ever. Except of course when you find a truly sensitive intelligent male. So, the real comprehension between sexes (the same) I can understand. Maybe mating is for procreation after all — I just don't know. It seems to come down to a 'desire' physically for another . . .

**All I know myself** is that . . . in my girlhood fancies and also adult (I guess I am approaching that, aren't I?) I always thought of love and perhaps 'marriage' as a great big warm wonderful friendship, that would not die but live and live fully. So I guess I do understand. Just continue to love each other, and to grow. If you can do that together, what difference does the difference make?

Funny, I just don't want to say good-bye. If I end this, then I realize it is only a letter and not a real conversation with you, then I become sad.

Dear Elizabeth,



# TIONSHIPS

on weekends. They set aside weekends to be alone together and often went on trips, discovered new places and had lots of fun. Because they worked so hard during the day and went back to the library during the evening, they were tired at night and their sex life was left for weekends too. Weekends became very special and exciting. Dinnertime was an island in the day. She thinks the main thing that keeps a relationship living and exciting is the discovery and sharing of new things together. Also we agreed that a few obstacles here and there help. The relationship has to be worked on constantly, otherwise it becomes like a blanket that provides comfort and warmth but nothing else. She believes that what happens to most marriage is people taking each other for granted and ceasing to try to build, to discover, to share. When we discuss multiple relationships she says she is, like me, monogamous by nature rather than choice. "When I am involved with someone others don't turn me on," she says. Nevertheless, we agree, theoretically, that each person should be free to relate to others. We bemoan our jealousy. I think of the experiment Bettelheim cites of the Dutch habit of leaving children alone in their lace curtained cribs, unstimulated by other children, adults, or toys, so that they develop these intense one-to-one relationships with the mother and tend to grow up with an ability to develop inner life and to develop strong intimate one-to-one relationships. He counterposes this to kibbutz children's inability to develop intimacy and their neglect of inner life. It is cultural programming that causes us to be 'monogamous by nature' but it is a tendency instilled at a very early age. As Bettelheim shows it begins in early infancy with the feeding and caring patterns. It seems almost impossible to overthrow such behavior patterns.



... I couldn't have dreamed of a better response to the letter, but then I expected such from you. I really believed you'd understand or I wouldn't have told you.

... About love, specifically loving women, particularly loving Pat. It's true what you say that women understand each other better than men ever can. And it isn't in being the 'same' or having had the same experiences because god knows Pat and I have had quite dissimilar backgrounds and are very different in many ways. But there is a larger more universal common experience that all women have shared that enables us to relate to each other more completely than we ever relate to men (or than men are capable of relating to us). I love your words about what you had always wanted marriage to be — "a great big warm wonderful friendship that would not die but live and live fully." That's what I had always thought of marriage and/or love as being — beyond the passion

and romance. I wanted to be able to love passionately, romantically someone who would also be able to lie awake nights laughing, giggling, and sharing secrets, who would understand sadness as well as happiness. I wanted to have with a man the kind of friendships I'd had with women. There was always the necessity to love a man because we're taught that's what we should do. Also, as you say, there's the physical side of it that is from earliest years directed toward the opposite sex. I did love men passionately and romantically and, even, sometimes, there was real friendship, as with Charles. But something was always missing. I never felt I was 'understood' completely.

But I don't want to talk about love as if it is something that happens on a given day and then lasts forever. That is to say, because my relationship with Charles has ended — or passed into a different stage — doesn't mean that I

never loved him or never had anything good with him. We did have a good relationship at times. Many good things came out of it, and I don't think it was a wasted nine years.

You ask about Pat and me, will it last? Nothing lasts forever. I hope it will last a long time and grow and change. It's lasted six months already and seems to get better and better. We seem to love each other and understand each other more as each day passes. We live through things and we learn from them. I understand what you mean when you say that one wants a sense of duration even if only a semblance. Maybe we all live with this illusion that relationships once begun should be permanent and for all time. I don't think we can go into a relationship on that basis. Of course, when something is wonderful, especially, one wants to hold onto it and the thought of termination is terrifying. Even when things aren't so good if one is used to a certain relationship or state of being, one is afraid to change it. All I can say now is that I want this relationship to last a long time because it is so wonderful. And, as with my other friends, I don't think of its ending. Because there is a physical aspect involved in this friendship there is more danger of feeling fear, threat, anxiety about loss. Sex does always complicate things. It shouldn't, perhaps, but it does. You speak of the physical side and that loving a man is something learned. I think so. I think that love is learned. And that being able to love someone of your own sex is wonderful and natural. That it is only society that has made it unnatural — probably to preserve the role of the family and especially in earlier times to assure the continuance of the species. There's no necessity for that now, but we're stuck with those old patterns of thought.

As for the desire — wanting someone of one's own sex — if I had thought about it as much as a year ago, I wouldn't have thought it possible for me. Probably it wouldn't have happened, I'm sure it wouldn't have happened, if I hadn't been thrown in contact with the ideas of the women's movement and gay women within the women's movement. I began to hear what other women were saying and to see how they were acting. And ideas that had been unacceptable to me earlier became understandable and acceptable. Even so, if I hadn't met a specific woman it might not have happened. I doubt if I would have gone out and tried to implement these ideas in general. One needs to be in a situation in order to act. But I did meet Pat and was very much attracted to her physically as well as mentally. It was a new and strange experience for me, frightening too. But not as frightening as it was exciting. Whole new vistas began to open up. We talked about it. She was afraid too. She had always had relationships with women — since she was about 16 — but she knew that I hadn't and she was afraid to get involved with me. I was also living with Charles and there was Jesse. But the way we felt about each other was so strong, it was inevitable that we become involved. I don't think we could have said no.

It's hard to tell someone else, or even oneself, what it is that one loves about a person. What makes this person one's lover? Why do I love Pat? I'm sure I can't explain it, but only say that it is. Anyway, you said you were happy for Pat even though you don't know her at all, and I would like for you to know her at least a little through my telling you about her. Hopefully, someday you may meet her. I don't know if you'll like her. One is always nervous when one brings two friends together. (You were laughing when you

wrote 'thank heavens she isn't like me for I like what's different.' Maybe we all do, to an extent, although I remember once we had an argument about this exact subject wherein you maintained that you always preferred people who were different and I maintained that I loved people who were like me. Or who agreed with me or saw things my way. In short, someone who would understand me. Maybe I didn't know then that that person wouldn't have to be like me.)

Anyway, there are certain concrete things that one can say about her. She is 25. She is a little shorter than me with hair a little redder than mine and curlier, but short too. Her eyes are blue. Well, you'll see all that in the picture. She's from a wealthy family. She's always loved women, but she's also had relationships with men. She is in Female Liberation, and that's where we met. She's extremely sensitive and fragile (like you and me) but she's also tough. The sensitivity on both our parts sometimes leads to difficulties. We're both too touchy, too quick to take offense, too hypersensitive, and too insecure. She is wonderful with Jesse. He adores her. She plays with him and takes care of him. When she's out of sight, he says "Where's Pat, where's Pat?" He's much more delighted by the sight of Pat than by the sight of me. She doesn't like the same kind of music, books (with some exceptions), and art as I do. Her taste in music and art is more American, more popular. We disagree on a lot of questions. She likes the way I think (I'm not sure what she means when she says it) and we complement each other — I've not quite determined how or why but our minds work well together. She's much more rational in many respects than me, much less passionate and opinionated. I don't know what else to say. I'm finding it really difficult to write "What she is." If you could read my journals over the past few months you could get a much better idea of our relationship...

Physical love between women seems so natural to me now; I don't know why I never thought of it before. You say love is neutral for you, that you understand loving someone, but not the physical desire. Again, it's just so right. Maybe that is why it's forbidden. And it's so much a logical extension of loving in friendship. Of course, it solves none of the problems of relationships. That is, loving women isn't the answer. Life is still hard. Being in love, loving is difficult. Living together is difficult. But the depth of the relationship, the profound nature of the loves make the problems more easily surmountable. Women just do understand more. It's easier to feel understood, and to empathize. Well, I could go on and on...

I left out one of the most important parts of the relationship, the thing that fascinated me from the beginning. The way we play roles. With a man there is a set role that one plays. He is one thing you are another and usually the roles aren't interchangeable. With Pat, the roles are constantly changing, merging, flowing into each other. Sometimes we're lovers, sometimes friends, sometimes sisters, sometimes she is mother and I daughter, and vice versa. It's never, or usually never, clearcut, either, for, as I said, it merges and flows, changes swiftly depending on each of our needs. We are always each role, but depending on the moment, one is more predominant than another.

Are you feeling physically well? Are you drinking too much? Are you taking care of yourself? I don't like to think of you unhappy or sad or depressed.

Love, Nancy



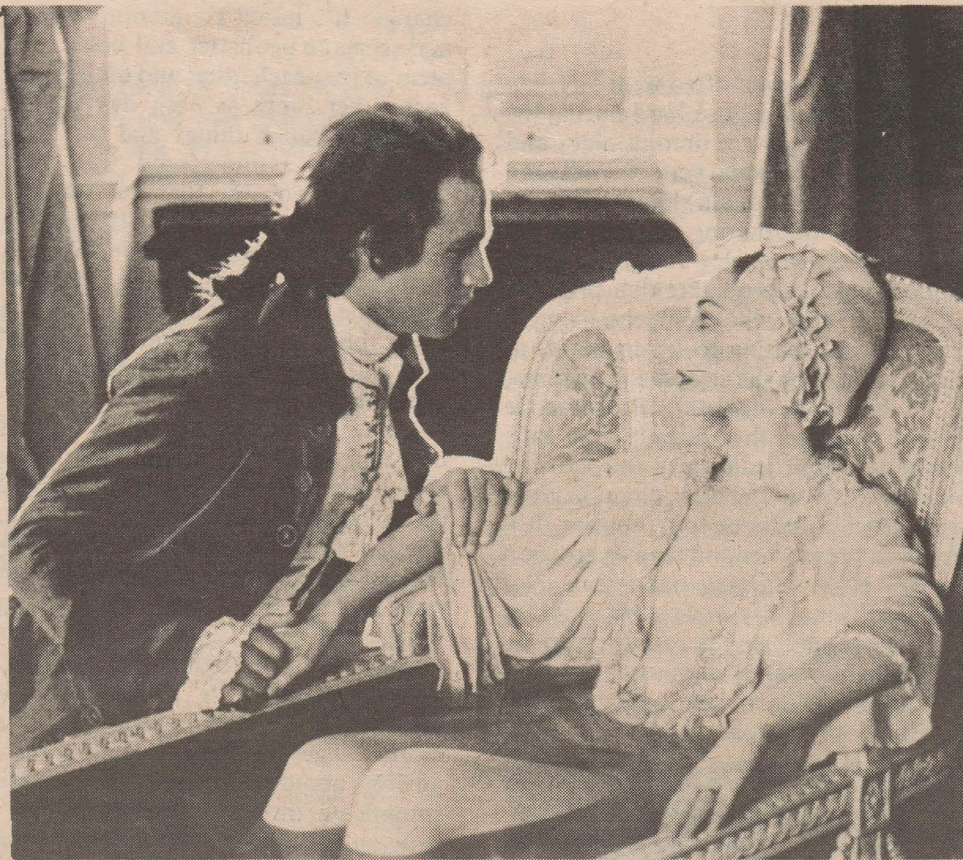
## Kubrick's Lyndon Is Beautiful But Cold

By Michael Bronski

Barry Lyndon by Stanley Kubrick (now playing at the Sack 57) may be one of the most remarkable — or one of the most boring — movies ever made. Kubrick's last three films, *Dr. Strangelove*, *2001*, and *A Clockwork Orange*, earned him something of a cult following. It is difficult to say whether this new film will be embraced with the same fervor.

Based on William Makepeace Thackeray's 1852 novel, the film is a strange, unsettling mixture of 18th century picaresque adventure and 20th century pessimism and acceptance of inevitability.

Kubrick is, in plot but not in spirit, true to Thackeray. Barry (Ryan O'Neal) is of a poor but genteel Irish family. As an adolescent he falls in love with his cousin Nora, and, after fighting a duel with one of his competitors for her hand, is forced to leave his home. He becomes involved in the Seven Years War in a non-involved way, first fighting for the English, then for the Prussians. By seeming to care for the life of his commander, he obtains a post-service post as a spy for the Prussian government. After spying and counterspying (Barry can never be true to one cause or one person — except himself — for long) he takes up with Chevalier (Patrick Magee) and becomes an international gambler. While traveling through Europe and fleeing its nobility he meets the newly-widowed Lady Lyndon (Marisa Berenson), and seeing his chance to become a gentleman of means he courts and



It was with very little attention on Barry's (Ryan O'Neal) part that he could bring his wife, Lady Lyndon (Marisa Berenson), back into good humor in this scene from Stanley Kubrick's "Barry Lyndon," starring O'Neal and Miss Berenson, written for the screen, produced and directed by Kubrick, based on the novel by William Makepeace Thackeray. Patrick Magee and Hardy Kruger also star in the Warner Bros. release.

quickly marries her. He treats her badly; their marriage is vacuous and fairly disastrous. He repents, but his

extravagance and ill will toward members of the Lyndon family cause his downfall.

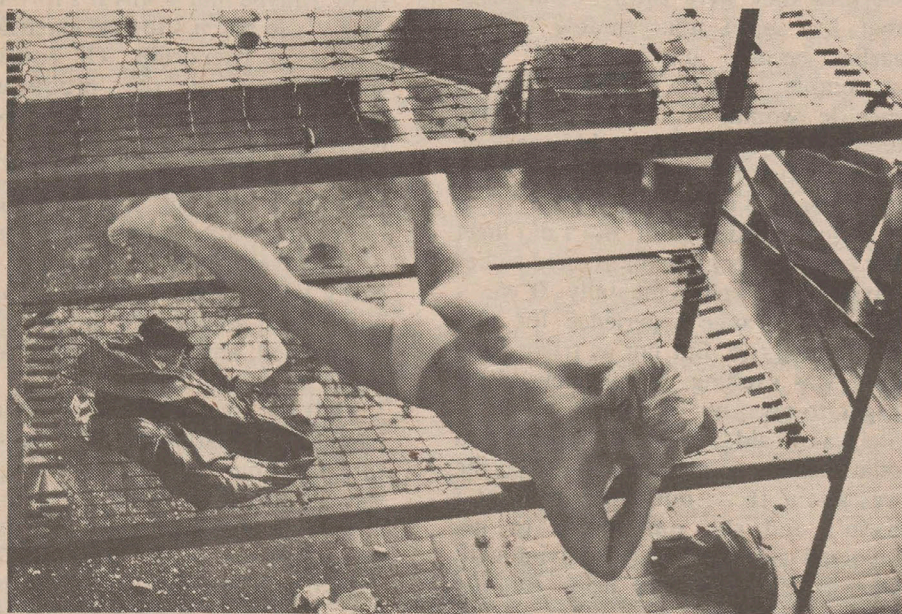
What Kubrick has done with the novel, which is a lively first-person narrative, is to remove most of the emotional content. There is very little passion in the film; except for a duel and a scene of mourning, emotion is kept off-screen or at least so underplayed as to be essentially irrelevant. In the duel scene, classical music underlines what could be high tension — but because we are always on the outside of the characters, we can care about the outcome only if we have been projecting feelings; Kubrick hasn't.

This doesn't mean the film is not good. As a piece of film it is nothing less than brilliant. But it is free of emotion as good journalism, and that isn't what we expect from films dealing with human lives. In *2001* Kubrick dealt with a world dehumanized by technology — but the austere and almost classical camera work seemed to glorify whatever the camera focused on. The same is true of *Barry Lyndon* — but what is being celebrated is Kubrick's meticulous and incredibly beautiful recreation of 18th century life. The film is reputed to have cost \$11 million, and it shows. Filmed on location throughout Europe, and using many authentic antique costumes, the film is visually stunning. Kubrick's camera is again almost classical in its simplicity and eye for composition. O'Neal and Berenson look perfect for their parts — and that is all they have to do. They are directed to act minimally — mere figures in Kubrick's landscapes. It is beautiful but cold.

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John Wieners (l.) talking to the Good Gay Poets at his Boston poetry reading.

**Behind The State Capitol: or Cincinnati Pike** by John Wieners, Good Gay Poets Press, PO Box 277, Astor Station, Boston 02123. \$4.95 paper covers.

*A Review by John Mitzel*

There are few poets around today who do more for the art of poetry than it, in its turn, does for them. And John Wieners is one of these special few:

**"I don't know anything about being a man or a woman/ Only about being a poet, in love with one man/ no youth, future or past . . ."** ("White Slavery").

Boston's Good Gay Poets have published a monumental collection (204 pages) of Wieners' work covering the last 20 years. His previous publisher, Cape/Grossman in London, who had contracted for the book, sent the manuscript back in total befuddlement. Some might say they can see why as some of Jack's poetry strikes readers at first glance as obscure. Yet it's odd that when a poet emerges who's really doing well what a poet *should* do — Welcome Wagon Hostess at the gates of the periphery of experience and telegraphing back bulletins — he's often denied a wide audience.

"Poets practice constant watch beyond obligation," Jack once wrote; he not only covers the waterfront, but he is also a scrutinizing generalist *par excellence* keeping everything under observation always. This collection includes his thoughts on topics from "To The Bad Debts in the US Dept. of Treasury" to the periphrastics in the careers of the wives of the late beloved Porofirio Rubirosa ("To Barbara Hutton" e.g.), among whom John likely counts himself.

John once drew a book out from the Boston Public Library, *Wives of Our Presidents*, and wrote a cycle of poems about these First Ladies ("Elizabeth Monroe"). John would probably be a woman today if the choice were his to begin again differently. Certainly, he himself feels a direct mission from The Muse, and there's no doubt about her

femininity — or *his* ("All Men Keep A Girl In Their Back"). John and I were once talking about women's clothes and he told me: "If I had enough money to buy all the things I'd like to wear, they wouldn't let me out on the

and sashay in El Morocco: "Look! There's Billie Holiday! And Lana Turner & Jackie Kennedy & Mata Hari & Jennifer Jones & Marlene Dietrich & Ailsa Mellon Bruce!"

The best writers always write about



The graphic for the Mata Hari poem, one of the many movie stills of women that adorn John Wieners' new book.

streets!" The women John identifies with and/or keeps under observation form a kind of Cafe Society of his mind, and he's pushing right up front against the police barricade, autograph book clutched in hand, as these stars, satin-slippered, step out of their lines

other people first and forever, and John's talents make him come across as though someone like Suzy had really pulled her shit together and done a Plutarch's *Lives* version of our 20th Century's Celebrated Women.


The only rot I find in his sensibility is

his identification with the Roman Catholic Church's idols: The Virgin, St. Joan, St. Teresa, St. Bernadette, and various other miraculous females. John is apparently visited by victims of The Virgin *inter alia* ("Beside Her") in his spare time in the comfort of his own home. And without wanting to seem too Hiberno-phobic in this matter, I'd only suggest that more material matrons of no higher elevation than say, Rose Fitzgerald Kennedy are more consistently in order with the texture of the rest of Jack's largely lace-curtain, boiled-potatoe imaginary world.

"Yes, Boston has gotten tough. It smacks of high-tone New York in 1950 to 1960, for my experience . . . No more violets by the Bachrach billboards, or organ grinder wandering down to Park Square, in the new evening, with the tunes of Alfred Noyes' *Kensington Gardens* in one's throat, or Farley Granger appearing embodiment of a prize-winner's *John Loves Mary*" ("World War I Historical Text").

*Behind the State Capitol* is illustrated with wonderful collages done by the poet himself (as was the cover) which fully complement his words: John and Lana Turner team up for the frontispiece; the widow Onassis doubles as title page. It's a handsome and interesting production, and most importantly, a very *gay* book from beginning to end. I certainly hope that readers unacquainted with Wieners' work will use the occasion of this book's publication to discover John's dazzlingly incomparable voice, style, wit and imagination.

At this point, I suppose I can only state this familiar observation: some people become movie stars, others wind up as poets, and from my stance, I'm just as pleased that Jack's film career never took off. Or, obliquely, possibly White House Jerry *re* Betty or even Wieners' self-positioning *vis-a-vis* The World in his own words defiantly: "If you wanted a modern wife, you *got* one!"



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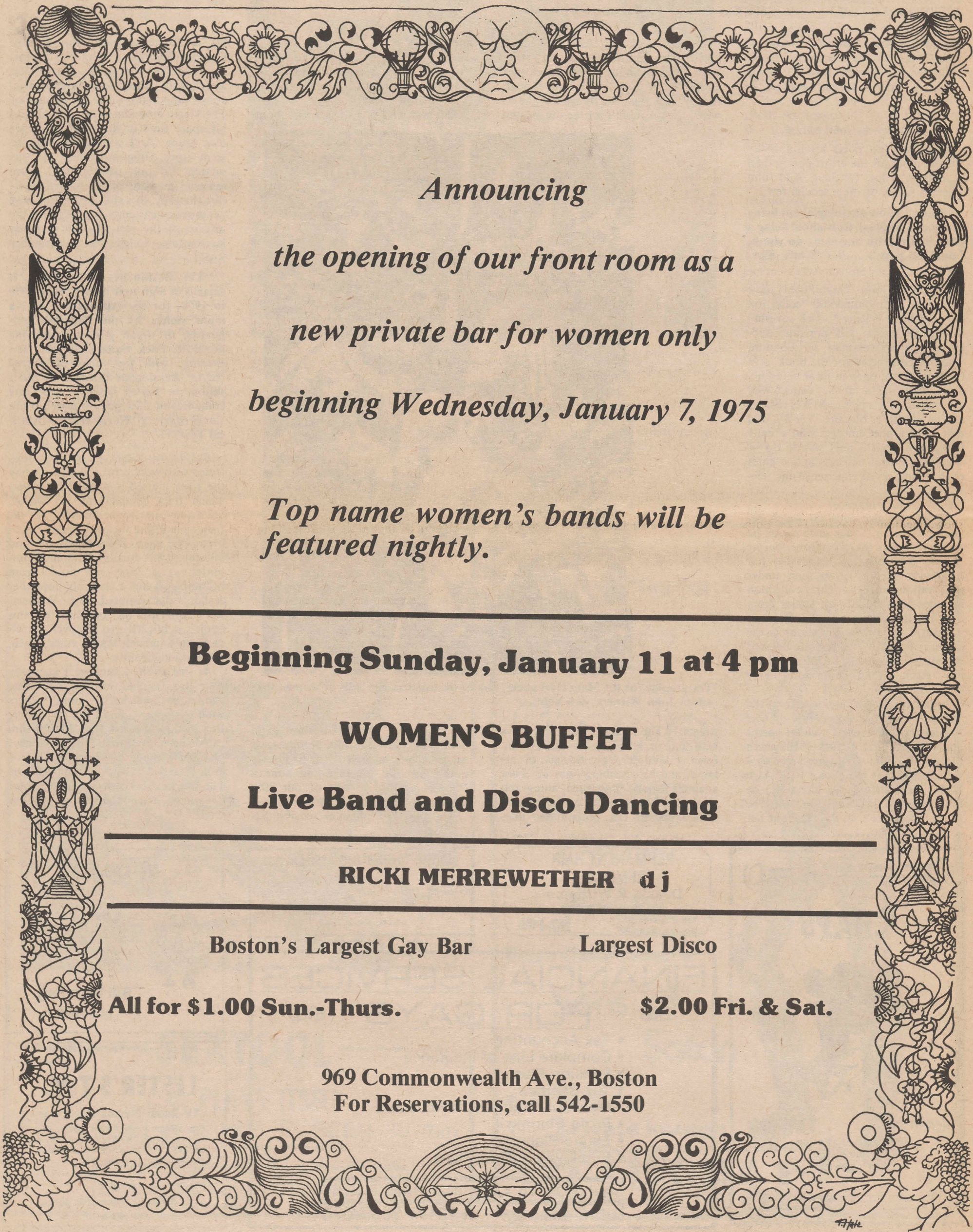
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# Who Is Brandy Lee?

By Joe Beckmann, Gary Bebout  
and Rose Flower

Who is Brandy Lee? A really fine nightclub singer who recently appeared at the Boston Oz, but is that all? "A boy with red lipstick and tits," Mr. Brandy Lee called himself on the stage. You see a beautiful Hawaiian woman with long, long hair singing sexy love songs in a deep woman's coo, but the person keeps reminding you that he is a man. The Brandy Lee show is not a drag show; it is pure gender fuck.

"I transcend gender," Brandy says. Watching him, the audience transcends their own gender preference. After all, Brandy is a beautiful woman, a lovely boy, a charming man, and a really good nightclub singer and entertainer.

From "I Want to Make It With You" which curls around and whimpers, drives and attacks, seduces and generates warmth and friendship, to the closing song, "Believe," sung quietly on the edge of the stage, Brandy is a professional singer with a fine sense of audience. He climbs down off the stage to sing and joke with individuals in the audience. He stands on a platform in the middle of the seats to scat a double-time ballad. The spotlight shines around him. He is movement, grace and strength. He needs no glitter to shine; the closer he works to the audience the more his professionalism and star quality is revealed.

In the second act Brandy discards his tuxedo outfit and comes out in a very revealing dress. The mood is changed. There are no more hot rock numbers, no more "Cabaret" or "Dancing in the Streets." Brandy, all-woman now, sings soft ballads of real emotion. The show, like Brandy, has two faces. Both



are good entertainment.

While sipping wine at a restaurant Brandy expressed a desire to be thrust into the future. He views himself as a creature from another time, a time perhaps when native gender is not as

important as the role one chooses to play in life. He noted, "Everyone is conditioned to believe that there is one place or the other. But I am where I am."

Of course, that place is professional nightclub entertainment. But there is also another place, a place where sex is displaced by sexiness, where roles are so intertwined as to be ignored, where a pretty Hawaiian boy, a lovely woman and a glamorous California queen are united into a striking, exciting person. Brandy takes the audience to that place. The female singer seduces with a coo; the proud queen drives with passion; the pretty boy brings out the need we all have to protect and be protected.

The professional entertainment comes from intuition, sharpened by 12 years of experience; no formal training needed. Brandy can handle a heckler, make jokes about a bad mike, flirt with the audience until everyone is on his side, enjoying the person as well as the singer.

A word should also be said for the

fine trio that plays Brandy's backup music. The organ, bass, drum group moves with facility through the rock, jazz and ballads. One almost wishes for a few instrumentals during the times that Brandy is off-stage.

The Oz, however, provides its own entertainment, comedian Donny Underwood. Underwood is campy and kooky, an obviously terrible drag ("Notice the hair on my chest? I'm a liberated drag queen") and a funny man. He glories in the long, long story with so many quick turns of fancy that when the punch line finally appears, it is only one of the many laughs that were caused along the way. Imitating nothing, his humor parodies the best of the drag comics without insulting their subjects or his.

A last word from Brandy: "When I get depressed, I put on happy music and think about the things that I have, instead of what I lack." If you're depressed or not, catch Brandy's happy music when he appears in your town.

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MERRY X-MAS & HAPPY HANUKAH. STATUE OF LIBERTY T-SHIRTS now available in s-m-l-xl, white, in time for holiday season at the OTHER VOICES, 30 Bromfield St., Boston, or write Gay Media Action, 22 Bromfield St., Boston 02108 (617) 523-1081.

## Job Op

Waiters, busboys, coatroom attendants etc. wanted for 15 Lansdowne St. discotheque. Apply in person, 9-5 daily.

Working Band in N.H. Seacst. sks. Gay Bass plyr. Top 40 — some rock, must be good. Join 1 GF & 3 GM who make music and money. Call Tues.-Fri., 9-5, 603-926-3770.

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**GCN has created a new division! We are starting our own distribution company which will handle Gay Community News, A Gay Person's Guide, and other publications.**

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## Organizations

### PRISON MINISTRY IN R.I.

We are trying to contact gay men & women in the Adult Correctional ISTI. We are seeking names of those individuals who would be interested in receiving correspondence from other gays. If you know of anyone, please contact Connie DiCenzo, c/o MCC Providence, 63 Chapin Ave., Providence, R.I. 02907.

### SUPPORT LESBIAN MOTHERS

Lesbian Mothers' National Defense Fund, 2446 Lorentz Place, W. Seattle, Wash. 98109 (206) 282-5798. Membership \$5.00.

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 toward 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 St., L.A., CA 90057 or call (213) 388-8171.

### GAY SOCIETY OF ANGOLA

New Gay organization in Louisiana prison. Anyone interested in helping with support contact Anthony T. Smith, GSOA, PMB-71437-CBA, Angola, LA 70712.

**BLACK GAY MEN'S CAUCUS** Concerned brothers should write GCN Box 9600.

### LUTHERANS

ALC, LCA and Mo. Uniting for justice, love, understanding in our church. Lutherans Concerned (for Gay People), Box 15592-B, Salt Lake City, UT 84115.

### BOSTON BAIL PROJECT

Most people who are arrested are allowed bail. The rich can always pay. The poor often languish in dirty cells just because they are poor. You can help. Contact the Boston Bail Project, 1151 Mass. Ave., Cambridge, Mass. 02138, or call (617) 491-1575.

### AMERICA LATINA—LATIN AMERICA

Estamos interesados en comunicarnos con Gays en America Latina y el Caribe. Si tienes amistades en estas areas, por favor pideles que se comuniquen con nosotros, o envianos sus nombres y direcciones. We are interested in corresponding with Gays in Latin America and the Caribbean. If you have friends in these areas, please ask them to write us, or send us their names and addresses. Comunidad de Orgullo Gay, Apartado 5523, Puerta de Tierra, San Juan, P.R. 00906.

### NAT'L GAY PRISONERS COALITION

would love to hear from any Gay Brother or Sister who is interested in helping liberate the Rights of Gay Prisoners in Federal Prisons. Contact Johnny Gibbs, #86976-132, Box 1000, U.S. Prison, Lewisburg, PA 17837. (Chairman of the National Gay Prisoners Coalition).



## Pen Pals

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Prison is a lonely life. I am open minded and would like to correspond with people who are same type. Write to Ron Browning #125538, P.O. Box 787, Lucasville, OH 45648.

I am a male Capricorn with a beautiful understanding of life and people. I do not have a family. I hope you will write to me. Leslie Rooks, P.O. Box 2000, Vacaville, CA 95688.

I have read the GCN and enjoy it very much. I would like to hear from anyone with the time to write, and will appreciate all letters. Write Michael Allen 046789-B-101, PO Box 667, Bushnell, Florida 33513.

GM, Virgo, interested in writing sincere gays. Enjoy boating, water skiing, deep sea fishing, yacht refinishing. Duane L. Dittus, Box A-E, A-81790, Rm. 2198, San Luis Obispo, CA 93409.

I would deeply and greatly appreciate hearing from anyone who has the time and concern to spare. Please write Charles Norman, P.O. Box 747, Starke, Fla. 32091.

I am very lonely and plan to move to Boston. I would like it if anyone could help me in finding information on the city. Write Robert Raines, P.O. Box 747, Starke, Fla. 32091.

I would like to correspond with some gay people. Please write Shelley Ethers, P.O. Box 667, Bushnell, Fla. 33513.

I am a very lonely person who would like to hear from anyone. I write songs, poems, and I like motorcycles and gays. I'd love hearing from you. William Gustafson, P.O. Box 747, Starke, Fla. 32091.

I write songs and I would like to hear from you. J. D. Parrish, P.O. Box 747, Starke, Fla. 32091.

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**An additional charge of \$1.00 will be necessary in order for phone numbers to appear in the personals**

GWM mid 40s wants to meet gay males in North Shore area. No drugs. Write GCN Box 524.

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There is mail for you at GCN. Please get in touch with Lester, so I'll know what to do with your letters.

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### JOHN

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Northeast Vermont GWM, 41, cultured, bearded, good-looking, seeks contact with other GM, especially ages 18-30. Welcome to stay over. Write GCN Box 520.

Prof. GWM, 28, seeks gay or bi teen for companionship. I like sports, theater, movies, camping. Sex not necessary unless mutually agreeable. Be sincere. Write GCN Box 1980.

GWF early 50s, attractive, would like to meet same for companionship in New Hampshire area. Write GCN Box 514.

### FUN AND GAMES

Play monopoly, go skiing, learn handball; swim, bowl; try soccer, cribbage, darts. To join in these & other Gay Recreational Activities write GCN, Box 8000. Or help start a new GRAC group in your favorite game: basketball, bridge, fencing — you name it. Organizers needed.

Bi male would like to meet couple for mutual relationship so. of Boston. Mike, GCN Box 354.

Prof. GWF, 33, Framingham area wants GWF for friendship or longterm relationship. Intelligent, caring, enjoyable to be with. If interested, please respond, I might be just the person you've been looking for. Write GCN Box 516.

WM will share small secluded country place with WM or BM 20-30, who likes livestock and the good earth. Ex-Con seeking rehabilitation welcome. Good op for right person. No drugs. Write RR#1, Box 84, Friskdale, MA.

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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 the Northeast, please include your area code if your ad includes a phone number.

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would like to meet a mature, aggressive, lesbian for a lifetime relationship. I enjoy walks on the beach at sunset, dinner parties for two, lazy Sundays. If you like the same write GCN Box 502 or call (203) 226-4182 after 6:00 p.m.

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## Wanted

See around you. Shape of a leaf, curve of moon, laughter of child, glimmer sunlight fire, sun song of brother song, sister making pottery lightly laughing, love a gay crafts collective wants pottery apprentice, etc. No experience needed, lots of care energy strength needed. Be in peace with us. **LIBOW POTTERY**, Harrisville, N.H. 603-827-3388.

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I want to buy old upright pianos to rebuild. OK if in poor or unplayable condition. Will move. Larry. 354-4876.

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Bookbinder seeks good gay classics, esp. hardcore porn, hardcover only, for own collection. No paperbacks. Can't pay much. Tell me what you've got and asking price. Will do leather bindings for your books, too. Stuart, P.O. Box 9052, Boston 02114.

### MONDAYS

10:00 am—Gay News. WCAS, 740 AM.  
11:00 am—MCC campus ministry at RIC, Rm. 310 Student Union. Call 274-1693.  
12—Prayer and Rap at RI College, Student Union, Rm. 312.  
5:30 pm—Women's community Health Center open house, 137 Hampshire St., Cambridge.  
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester.  
7-10 pm—Umass Gay Women's Caucus Hotline, 545-3438.  
7 pm—Parents of Gays, HCHS, 80 Boylston St., Boston, (617) 542-6075.  
7 pm—Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730.  
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173.  
7:30-9:30 pm—Drop-in Center for women, Rm. L-23, Curtis Hall, Tufts, Medford.  
7:30 pm—Umass Amherst, Bisexual Women's Rap Group, Campus Center.  
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.  
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., NH.  
8 pm—Harvard-Radcliffe GSA, 1st fl. parlor, Phillips Brooks House, Harvard Yard.  
8:00 pm—Lesbian rap and action group; Cambridge Women's Center basement; (617) 354-8807.  
8 pm—GPC business meeting, Columbia U, Fernald Basement, Broadway at 115th St.  
8-9 pm—"None of the Above," WWUH-FM (91.3) Hartford, Conn. (203-728-0653).  
8 pm—GRAC candlepin bowling, 1260 Lanes, 1260 Boylston St.  
8:30 pm—Alcoholics Together, 290 Westminster St., Prov. RI (401) 274-4737.  
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.  
8:30 pm—Alcoholics Together, 63 Chapin Ave., Providence.  
9 pm—Gay discussion group, Columbia U, Fernald Basement, Broadway at 115th St.

### TUESDAYS

10-11 a.m.—Drinking Problem discussion group, HCHS, 80 Boylston St., Boston (617) 542-6075.  
6-9—Homophile Community Health Counseling (401) 274-4737.  
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester.  
7:00 pm—Pot-Luck Supper, MCC, 63 Chapin Ave., Providence.  
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm 323.

### WEDNESDAYS

11 am—Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone.  
12:30-2:00—Gay People of UMass/Boston general meeting for men and women. College 2 Building, Rm. 620 Harbor Campus. Lounge open every day noon to 2 pm.  
12-8 pm—Provincetown Drop-in Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.  
6:30-8 pm—Gay Health Night at Fenway Community Health Center, 267-7573.  
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester.  
7:00—Men's Rap Group, 64 Chandler St., Worcester, Mass. Call 756-0730.  
7 pm—Open Rap, 63 Chapin Ave., Providence, R.I. (401) 274-1693.  
7:00 pm—Liberation Rap Group (617) 756-0730.  
7 pm—Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701.  
7 pm—MCC religious dialogue at 63 Chapin St., Providence.  
7 pm—GRAC handball, Paris St. Gym. E. Boston; info call 268-7240.  
7-9 pm—Gay Switchboard, Vermont U. 802-656-4173.  
8 pm—Alcoholics Together, St. Johns Evangelist Church, 33 Bowdoin St., Boston.  
8:30-10 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford.  
9-12—Gay Social, Columbia U, Fernald Basement, Broadway at 115th St.  
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

## everyweek

### THURSDAYS

12:30-2:00—Gay People of UMass/Boston general meeting for women and men. College 2 Bldg. Rm. 620, Harbor Campus. Lounge open every day noon to 2 pm.  
3:30 pm—Umass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common.  
5:30—Homophile Happening, WERS, 88.9 FM.  
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester.  
7 pm—Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730.  
7 pm—MCC open rap, 63 Chapin St., Providence.  
7 pm—Gay drop-in coffeehouse at Scarborough Fair room of the College Union, Salem College, Salem, MA.  
7-10 pm—Umass Gay Women's Caucus Hotline, 545-3438.  
7 pm—Yale Lesbian Caucus, Bingham Hall, Rm B-8, 436-8945.  
7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.  
7:00 pm—Gay Support and Action Group, Bangor, Maine.  
7:30 pm—Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center.  
8 pm—Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210.  
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—KALOS, Hartford, CT. 568-2656.  
8:00 pm—Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.  
8:15 pm—Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston.  
8:30 pm—Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center.  
8:30 pm—Gay Alliance at Yale, general meeting, Dwight Hall Library, 436-8945.  
8:30 pm—New Haven Gay Alliance, Dwight Hall Library, Old Campus at Yale.  
9 pm—Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston.  
9:30-10:30 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford.

### FRIDAYS

6:30 pm—Bowling, Cranston Bowl, Lanes 33-34.  
7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.  
7:30 pm—Rap group for men & women, MGTF, 193 Middle St., Portland, Me.  
8-11 pm—"Open house at the parsonage," MCC/Providence, 63 Chapin Ave., Providence.

3:00 pm—"Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.

8:00 pm—Health Clinic, Burbank Hospital Fitchburg, MA.

8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.

9 pm—Coffee House, 64 Chandler St., Worcester.

**SATURDAYS**  
3:00 pm—Worcester Gay Union Radio, WCUW, 91.3 FM.

8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, ME.

8:00 pm—East Conn. Gay Alliance, 889-7530.

8-11 pm—"Open house at the parsonage," MCC, 63 Chapin Ave., Providence.

8:00 pm—MCC/Hartford Drop-in Center, 11 Amity, St.

10 pm-3 am—Worcester Hotline, 791-6562

**SUNDAYS**  
10:30 am—"Closet Space," WCAS 740 AM.

12 noon—GRAC soccer for dykes and rags. Hatch Shell, Esplanade.

2 pm—Gay Women of Providence rap, 942-2094.

2:30 pm—"Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.

4-6 pm—Gay Women's Group of Providence Rap, (401) 831-5184.

4:00 pm—Dignity Rap Group (except 1st Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church, 1101 Boylston St., Boston.

4:00 pm—MIT-SHL (1st and 3rd Sunday), Rm 50-306.

5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.

6:30 pm—Gay Church Services, 23 Franklin St., Bangor, ME.

7 pm—Games Night, GCN, 22 Bromfield St.,

7 pm—MCC/Albany, N.Y., 332 Hudson Ave. (except first Sunday of months at 6 pm)

7:00 pm—Metropolitan Community Church worship service, 63 Chapin Ave., Providence (401) 274-1693.

7:00 pm—MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.

7:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester.

7:00 pm—Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.

7:30 pm—Gay Women at Brown, Providence, R.I. Call (401) 863-2189

7:30 pm—MCC/Gatford, 11 Amity St., Hartford, CT.

8:00 pm—Worcester Homophile Organization, (formerly W.G.U.), 892-9113 for meeting place.