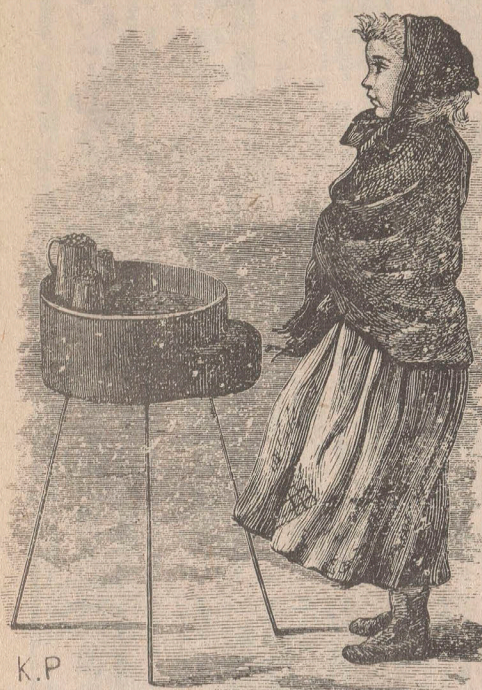


January
13 thru 26



ONE OF THE CHESTNUT ROASTERS.

13 tues

Cambridge — Jade & Sarsaparilla at Orson Welles Restaurant, 10:30.

Boston — Gay Community Board meets to hear and discuss complaints about discrimination and disputes involving gay people and organizations, Charles St. Meeting House, 70 Charles St., 7:30 pm.

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.

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.

14 wed

Cambridge — Jade & Sarsaparilla at Orson Welles Restaurant, 10:30.

15 thur

Cambridge — "The Sea Horse," by Ed Moore, presented by The Peoples Theatre, 1253 Cambridge St., Inman Sq. Perfs. 15-18, 8 pm, tix \$3.75 Fri., Sat.; \$2.50 Thurs., Sun. (547-4930)

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.

Portsmouth, N.H., Seaport Area Gay Alliance (SAGA) meeting, 8 pm, 74 Congress St.

16 fri

Boston, B'nai Haskalah 2nd anniversary party following service, 8:30 at Old West Church, 131 Cambridge St.

Boston — Reading of Susan Saxe's Poetry at Other Voices Bookstore, 30 Bromfield St., 8 pm, \$1 donation.

Portland, Me. — Jade & Sarsaparilla will perform at State St. Church, for details contact Women's Center, 193 Middle St.

17 sat

Portland, Me. — Gay People's Alliance sponsor a dance in Payson Smith Hall cafeteria, Univ. of Maine, 8-12 pm, BYOB, \$1 donation.

Cambridge, Reading of Susan Saxe's Poetry at Red Book Store, 136 River St., 8 pm, \$1 donation. Sponsored by Susan Saxe Defense Committee. Call 876-2975 for more info.

19 mon

Northampton — Jade & Sarsaparilla at "Lazy River," 10:00.

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.



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

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.

Cambridge — "The Sea Horse" by Ed Moore, presented by The Peoples Theatre, 1253 Cambridge St., Inman Sq. Perf. 22-25, 8 pm, tix \$3.75 Fri., Sat.; \$2.50 Thurs., Sun. (547-4930)

23 fri

Boston — Dignity will host a lecture on *Gays and Alcoholism* at 8 pm, St. Clements Church, 1105 Boylston St.,

Boston — Benefit Concert for Susan Saxe Defense Fund, New Harmony Women's Band and theatre piece; info call 547-6358.


24 sat

Cambridge — MIT Student Homophile League is holding a dance at Student Center, 84 Mass. Ave., from 9-1; admission \$1.50.

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.

X



the

gay weekly

for the northeast

Vol. 3, No. 29

January 17, 1976

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Dance for
the New World

p. 14

**DIARY OF A
TEENAGE HITCHHIKER pg. 9**

ANAL INTERCOURSE pg. 10

HAUNTED HOST pg. 13



gay community news

Vol. 3, No. 29

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(617) 426-4469

January 17, 1976

ACLU Suit Against Harassment Fails

By Neil Miller

BOSTON — Judge Edward F. Hennessey of the Supreme Judicial Court of Suffolk County, Mass., has rejected a class action suit to prevent the Boston Police Department from further harassment of gay men. The suit, brought by the Civil Liberties Union of Massachusetts, "on behalf of John Doe and members of the class," listed as defendants Garrett Byrne, District Attorney for Suffolk County, Robert diGrazia, Police Commissioner of the city of Boston, and Edward Miller, a detective with the Boston Police Department.

The CLUM suit has asked the judge to "enter a permanent injunction enjoining and restraining the defendants, their agents, employees and attorneys, and all persons acting under their direction and control . . . from arresting and/or prosecuting the plaintiff or any member of the plaintiff class for soliciting the performance of so-called 'unnatural acts' in private by consenting adults."

The injunction, had it been successful, would have barred the police from harassing gay men in "private" and would not have covered public places like the Fenway or the Esplanade. However, it would have affected harassment in "private" cruising places such as movie theatres.

In his rejection of the suit, Judge Hennessey cited the fact that there was no documentation that there were repeated cases of this kind of harassment.

The class action suit, the first of its kind in Massachusetts, grew out of the harassment of plaintiff "John Doe" at the Jolar Theatre on Washington Street in Boston last November. According to the complaint, a plain-

clothes police officer, Det. Edward Miller, invited Doe into an enclosed booth where films are shown at the Jolar. "Once inside the booth," the CLUM complaint states, "Miller closed the door and asked the plaintiff what he 'wanted to do.' The plaintiff replied, 'Whatever.' Miller then asked, 'Do you charge?' The plaintiff stated that he did not. Defendant Miller thereupon identified himself as a police officer and placed the plaintiff under arrest."

Doe was arrested and prosecuted for "solicitation to commit an unnatural act." His trial will take place shortly.

In the complaint, the plaintiff charged that "his arrest and prosecution is part of a continuing campaign of harassment of homosexuals by the Boston Police Department. . . . As part of this campaign," the CLUM complaint charges, "Officers of the Boston Police Department interrogate and maintain files concerning persons seen in areas known to be frequented by homosexuals and actively seek to elicit a solicitation of sexual acts by such persons, which solicitation is used to justify their arrest and prosecution by the police."

The solicitation to commit an "unnatural act" between consenting adults in private does not constitute a crime in Massachusetts. It has not done so since the Court decision in the well-known case of the Commonwealth v. Balthazar. The Jolar Cinema is a private place.

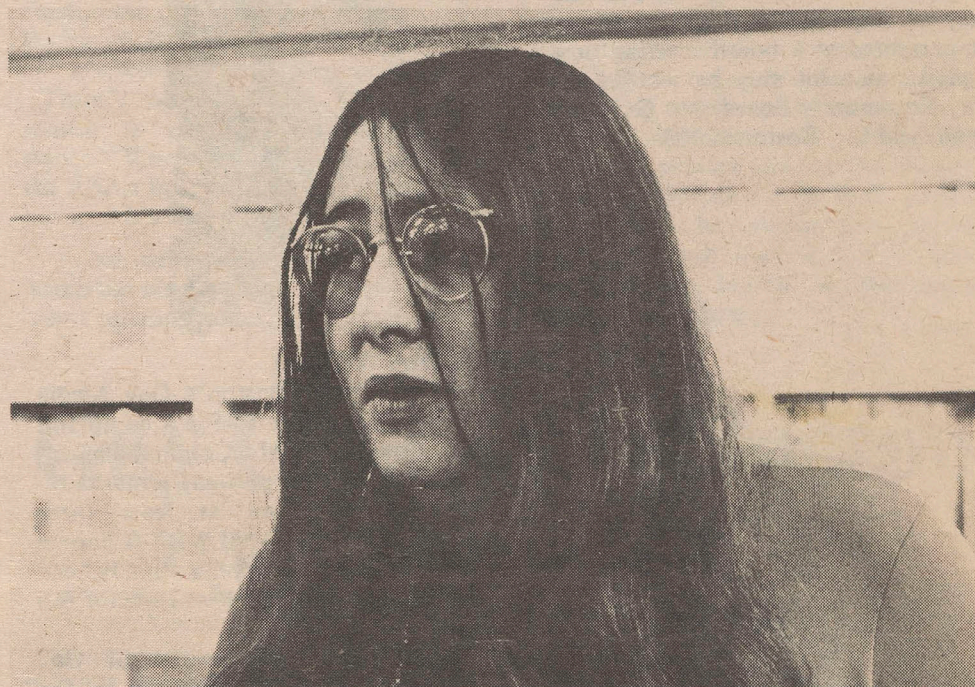
In an interview with GCN, Doe said, "I am infuriated with police harassment tactics. We've got to fight them until the police realize that they just can't get away with this sort of thing. Mayor White and Commissioner

diGrazia must call off their thugs."

Doe added that "The judge doesn't understand that there just isn't any way to get the public documentation that he desires. Gay people are scared; they don't want to be publicly identified after being arrested in a case of this kind." He urged people to send information about their arrests as well as their names, if possible, to the Civil Liberties Union so a stronger case for an injunction can be made in the future.

"In most similar cases," Doe told GCN, "gay people, because of fear of exposure, have to go to expensive lawyers to hush it up in exchange for leniency. Police are taking advantage of this situation and have to be stopped."

Doe indicated that if he is found not guilty at his forthcoming trial, he intends to file a damage suit against the police. If he is found guilty, he plans an appeal. "This situation has got to end," he stated.



Margo Schulter, who led the demonstration against the Macrobiotic seminar.

Photo by Martha Adams

Lobbyists 'Pessimistic'

New Bill for Conn.

HARTFORD — Connecticut's Sexual Orientation Committee is "pessimistic" as it plans to introduce a gay rights bill into the current session of the Connecticut legislature. The bill, which would bar discrimination against homosexuals in areas of public and private housing, employment, credit, public accommodations, and organizations, will be introduced into the State Senate by Sen. Bette Hudson. The bill will be referred to the Senate's Human Rights and Opportunity Committee.

Last year a gay rights bill passed the Senate by a 23-11 vote only to be defeated in the House by an 85-60 vote.

Don Zajac of the Sexual Orientation Committee told GCN that he doubts that the bill will pass "because it is an election year." The state is in a "rotten fiscal mess," according to Zajac and legislators will be focusing all their attention on the economic situation. Gov. Grasso is planning a series of cutback moves that parallel those of

the Dukakis administration in Massachusetts, and this is expected to take the legislators' energy away from serious consideration of gay rights legislation.

The attitude of Gov. Grasso, the state's first woman governor, also puts the bill in doubt. Last year, Grasso reportedly told her legislative leadership that she did not want to see a gay rights bill come to her desk. On the other hand, she is also said to have told gay lobbyists that if a rights bill did in fact pass the legislature that she would not veto it. The legislature's Democratic leadership is mostly opposed to this year's bill.

Public hearings on the bill are expected to take place as early as the end of the month and will probably be held in the daytime. Anyone interested in more information on the Connecticut bill should contact the Sexual Orientation Committee, 330 Laurel St., Hartford, Conn. 06105.

Pickers Protest 'Behavior Mod' Diet

BOSTON — About 15 gay women and men demonstrated at the Statler Hilton Hotel on Jan. 3 to protest a seminar on "Man and Woman" being offered there by Michio Kushi and the East-West Foundation. Kushi has maintained in print in the *East-West Journal* that homosexuals suffer from dietary imbalances, and that a proper macrobiotic diet will "cure" homosexuality.

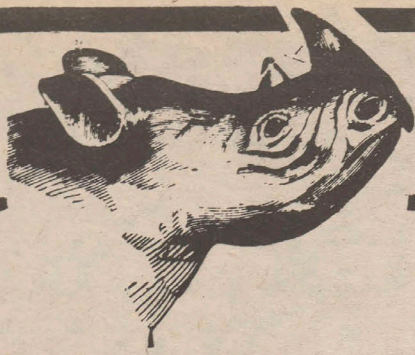
The demonstrators gathered outside the hotel at about 8:30 a.m., and picketed and leafleted for about two hours. At about 9:20 a policeperson drove up, asked about the protest, and expressed the view that it was reasonable; he said that he had "my own personal reasons" for supporting the demonstration. A few demonstrators separated from the main group and attempted to leaflet inside; they were asked to leave and did so without incident.

According to a leaflet by the Gay Organization for Androgynous Theology (GOAT): "We hope that you might open yourself to understanding that for many people to be openly

bisexual or gay has led many to higher spiritual encounters and attainments that would not possibly be found in relating exclusively heterosexually."

At the demonstration there was generally a positive mood, despite intermittent snow and cold weather. Mordecai Cahan, a gay teacher from Cambridge, carried a sign in the form of a cross which declared: "GAY LOVE IS HOLY — NO DIET CAN CURE."

According to Margo Schulter, a GCN staff member, not everyone in the East-West Foundation necessarily agrees with Kushi's stated views. One E-WF person said that a genuinely gay person would become more gay on a macrobiotic diet; he added that in Japanese tradition gay love has been "a fine art." Without claiming to be a final authority, this E-WF person suggested that Kushi challenges people who are not really gay but affect a gay lifestyle without inner feeling, and that he would also challenge people who play at being heterosexual. So far Kushi himself has not modified his public view that gay relationships cannot be "fully mature."



news notes

COMMUNITY BOARD

BOSTON — Boston's Gay Community Board, organized to investigate complaints and charges involving gay people and gay organizations, is seeking new members. In order for the board to function effectively, its present members feel that its membership should be representative of the full diversity of Boston's gay community. Therefore the Community Board is urging anyone with an interest in issues facing the gay community to attend the next meeting at the Charles Street Meeting House on Tuesday, Jan. 13.

Anyone may attend the meeting and membership is achieved by attending three out of five consecutive meetings. Complaints, disputes and conflicts that may warrant the Board's attention can be presented at a board meeting or a signed statement may be sent to the Gay Community Board, c/o GCN, 22 Bromfield St., Boston 02108.

AMAZON ODYSSEY

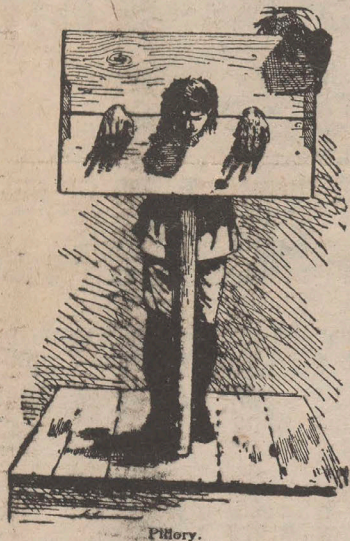
SOMERVILLE, Mass. — The highly regarded lesbian-feminist arts journal published in Somerville, *Amazon Quarterly*, has ceased publication. It was reported that the magazine's founders, Gina Covina and Laurel Govina, felt that the magazine was no longer fulfilling their expectations of what it should be like.



MEDIA WATCH

BOSTON — Boston's Gay Media Action is planning to file a complaint with the Federal Communications Commission over anti-gay remarks reportedly made on at least three occasions on the 11:00 WBZ (Channel 4) News. The problem has already been discussed with WBZ News Director Bill Aber.

Ellen Davis, chairperson of Gay Media Action, urges people in the Boston area and throughout New England to do at least one of three things if they see or hear anti-gay content on television and radio. The steps to be taken, according to Davis, are: 1) getting in touch with Gay Media Action, 2) calling up the television or radio station to complain, or 3) writing to the FCC in Washington at the Complaints and Compliance Division, 1919 M St., N.W., Washington, D.C. 20554.



CUSTODY DEFEAT

ORANGE COUNTY, Calif. — With all the media publicity that has come out of the lesbian custody case of Mary Jo Risher, a recent decision here has been overlooked. According to *Focus*, the gay newspaper of Orange County, Calif., in that decision, which took place in December, a lesbian mother named Carole lost custody of her three year old son. The presiding judge in the case, Judge Byron McMillan, ruled that Carole could not provide a proper environment for her child. Carole's husband, an Air Force employee, was awarded custody of the son who is presently being cared for by the paternal grandparents.

Three expert witnesses, including a sociologist, a psychiatrist and a psychologist, plus four acquaintances of Carole, testified in her behalf. One psychiatrist testified for the father.

Throughout the hearing, Carole's lesbianism was clearly the main issue. As part of the decision the judge ruled that Carole's lover could not sleep in the same house when the mother has visiting rights with her son.

The defense is considering an appeal.



Trunk-hose. — 1. Charles IX. of France 1550-74; 2. Robert Carr, Earl of Somerset died 1645).

CHRISTOPHER STREET

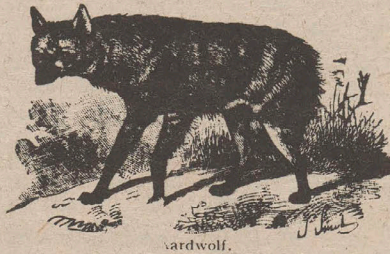
NEW YORK — A new, glossy gay magazine called *Christopher Street* is being planned for spring of this year. Published out of New York, *Christopher Street* plans "a wide spectrum: articles on politics, literature and history, on art and music, interviews and profiles, dialogues between national figures, regular correspondence from abroad and around the country, review and satire . . ."

Anyone interested in more information should get in touch with *Christopher Street* at That New Magazine Inc., 60 E. 42d St., Room 411, New York City 10017.

TBS GOES GAY

CAMBRIDGE — WTBS, the MIT FM radio station, is planning a two hour weekly show that will feature ten minutes of gay news and commentary. The program will attempt to be a kind of audio newspaper that might be compared to the *Real Paper* or *Phoenix*, according to the show's producer, John Reardon. According to Reardon, the show will feature black and women's segments and liberal and conservative commentators as well as its gay section.

The gay segment of the program will be composed of five minutes of news and five minutes of commentary and will be handled by Gay Media Action. The show will begin broadcasting on Tuesday, Jan. 20, from 5 to 7 p.m. WTBS is located on the extreme left of the FM dial at 88.1.



CHICAGO MURDER

CHICAGO — Representatives from lesbian, gay and civil rights groups have voiced outrage here in the murder of a Chicago woman. Donna Smith, found beaten with her throat stabbed, had consistently complained to authorities before her death of harassment by her ex-husband, Eugene Smith. In asking for protection for herself and Patricia Hurley, her business partner and a lesbian woman, Smith filed reports of assault and murder threats from her ex-husband. However, no protection or investigation was offered by the police.

Less than one week before the murder, Smith was severely beaten by her husband and subsequently hospitalized. Although police were present at the hospital, they did not arrest Eugene Smith. Five days later, Donna Smith was found dead. Police then arrested her husband and Sandy Barr, a former police officer, in connection with the murder.

The Donna Smith Committee charged that "her complaints were ignored by the police because they were women, and because Patricia Hurley is a lesbian." The committee said it will follow the case through to the hearings and trial and will serve to keep the community informed.

ALASKAN LIBERATION

ANCHORAGE — Alaska's largest city has managed to out-do most continental metropolises by passing a gay rights ordinance. The Anchorage City Assembly last week passed an ordinance banning discrimination on the basis of sex, race, color, religion, national origin, marital status, age or physical handicap as well as sexual preference. The ordinance extends to employment, housing, public accommodations, education and financing.

SAXE POETRY

CAMBRIDGE — There will be a reading of Susan Saxe's poetry at the Red Bookstore, 136 River St., Cambridge, on Saturday evening, Jan. 17, at 8 p.m. All proceeds from the event will go to help publish a book of Saxe's poetry. Admission will be \$1.

GAY THEATRE

NEW YORK — Two gay activists here are in the process of compiling a national resource list for gay theatre groups, scripts, performance spaces and otherwise interested individuals. Loretta Lotman, former media director of the National Gay Task Force, and Owen Wilson, current co-director of the Mattachine Society of New York, are collaborating on the project, which will hopefully help the growth of interest in "gay for gay" theatre offerings.

"Gay theatre is happening in many places around the country," according to Owen, who is also a professional actor. "Yet, because we don't know about available scripts or produced shows, people in one city rarely get to see what's happening elsewhere. This material must be available to lend strength to others, to help evolve a solid gay identity in theatre."

Send all replies to: Lesbian and Gay Male Theatre Resources, c/o Mattachine Society, 59 Christopher St., New York City 10014. A finished copy of the resource list will be sent to all people and groups that respond to this information.



MAINE LINE

By S. W. Henderson

PORTLAND, Me. — Another reminder that the Gay People's Alliance of the University of Maine at Portland-Gorham is holding a dance on Saturday, Jan. 17, in the cafeteria in Payson Smith Hall on the Portland campus. The time is 8 to 12 p.m. and a \$1 donation is asked. It's BYOB.

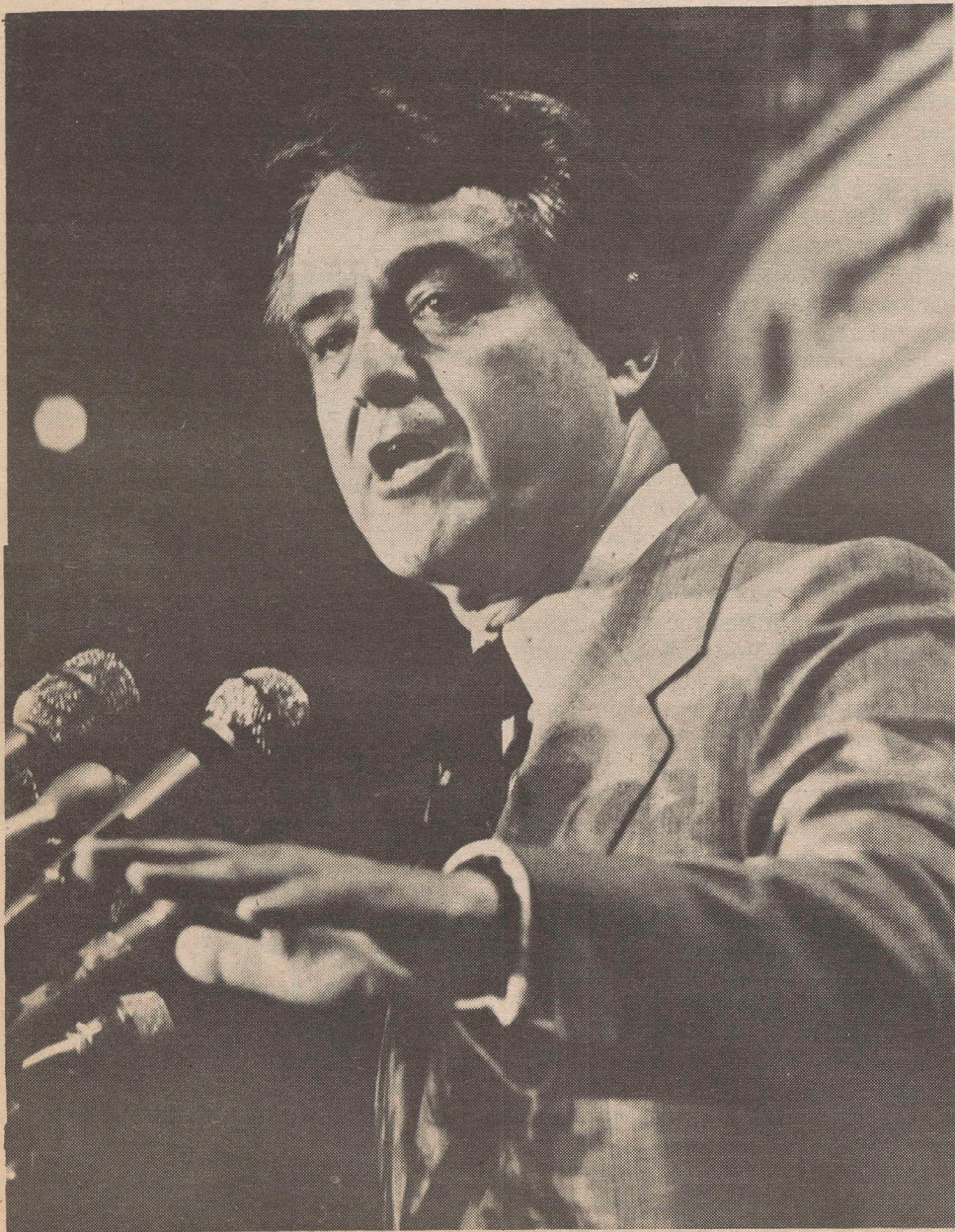
There is a new watering hole in town — the Oasis Ballroom at 193 Middle St. The atmosphere is said to be bisexual and non-repressive. There is dancing for all.

The Gay People's Alliance will resume meetings on Jan. 15 in the Student Union on the Portland campus at 7:30 p.m. Planning for Maine Gay Symposium III will be getting underway, and all people who want to get involved are welcome. The symposium will be in late April.

ORONO — Sessions at the University of Maine here will also resume, starting Jan. 12. Interested students are urged to contact the Wilde-Stein Club for its meeting times and places.

Backs Abzug Bill

Shriver Changes His Tune



R. Sargent Shriver

By Neil Miller

BOSTON — H. Sargent Shriver, Democratic presidential hopeful and George McGovern's running-mate in 1972, has announced his support for gay civil rights. Shriver, who in the past has been identified with an unsympathetic attitude toward gays, told a meeting of black leaders in Roxbury that he would support the Abzug bill (HR 5452).

At the luncheon meeting last Friday, Shriver was asked what was labeled a "civil rights question" by Michael Scully, legislative aide to Boston State Representative Mel King. Scully asked the former Peace Corps director and brother-in-law to the late President Kennedy whether he would support including "affectional preference" as an amendment to the Civil Rights Act and what he would do as President to "aid in the passage of the Abzug Civil Rights Amendments."

"It's fine with me," Shriver replied. "There's no argument. There's no reason to deny homosexuals civil rights." When asked specifically about the Abzug bill, the candidate indicated again, "It's fine with me."

In his campaign literature, which is available along with the candidate's views on other issues, Shriver states his

official position on sexual preference. "I oppose legal discrimination based on personal life styles or sexual preference, just as I am opposed to legal discrimination based on other arbitrary criteria. Rather than interfering in private lives of citizens, the government ought to do what it can to maximize the opportunities for all Americans fully to develop their talents. And that means, at a minimum, an end to all forms of such discrimination."

Shriver's views, as articulated at the Roxbury luncheon, were unquestionably an attempt to "catch up" with his liberal Democratic opponents in their attempts to woo gay voters. Candidates Harris, Bayh and Udall have all expressed strong support for the Abzug bill, and Sen. Bayh has most recently backed an executive order banning discrimination against gay people in federal employment. Two months ago, when asked the same question at the Springfield mini-convention, Shriver replied with a terse "yes." However, at this point, sources close to the Shriver campaign indicated that their candidate would be making an active attempt to win the support of gay voters in the March Massachusetts presidential primary.

Gay Charity in Boston

By Mike Callen

BOSTON — Among the rich traditions to be found in Boston's Back Bay and Beacon Hill areas, a relatively new addition can be found: gay charity. The management of two bars, 1270 and Sporters have, since 1973, sponsored events designed to benefit both the elderly and needy of their communities.

This year's annual Thanksgiving dinner was sponsored and paid for by the management of 1270. The turkey dinner, complete with two cocktails, was served to 150 senior citizens in the upstairs portion of the bar.

Similarly, according to Jack Rubin, its manager, Sporters of Beacon Hill sponsored an auction in mid-summer to raise money for the needy children of the community. Objects auctioned ranged from odds and ends donated by patrons to the lighted bear advertisement currently used in the set of "The Haunted Host" (a gay-oriented com-

edy by Robert Patrick — of "Kennedy's Children" fame — now currently running at the New Theatre in Cambridge).

When this tradition of the auction began in 1973, \$570 was raised. In 1974, this amount was increased to \$730. This year, a grand total of \$1,100 was raised to provide food baskets to needy families and gifts to children at Christmas. The money, donated to the Back Bay Community Center, also supplied the means for some children to attend summer camps.

The funds were distributed through the office of Virginia Hurley, director of the Fenway Community Center. Hurley, who was present at the auction as well as the children's Christmas party, commented: "It's a small bar, but it's filled with big people."

The management of both bars plans to continue this tradition and hope for an even greater success in 1976.

Move to Restore MCAD Cut

BOSTON — The Massachusetts State Legislature is contemplating the restoration of \$80-\$90,000 in funds which have been cut from the budget of the Massachusetts Commission Against Discrimination (MCAD). The MCAD would be mandated to deal with gay complaints of discrimination in housing and jobs should the gay rights bills now before the legislature become law. The House and Senate recently cut \$165,000, or 32% of the organization's budget, during the last legislative session in response to the state's fiscal crisis.

Col. Thomas H. Wright of the MCAD told GCN that the budget cuts have caused the closing of the commission's Springfield and Worcester offices. According to Wright, these offices might be reopened if the legislature restores part of the original cut. The commission has also had to lay off seven employees and it hopes that new funds could enable some of the employees to come back to work.

The necessary legislation to restore the money is presently before the Ways and Means Committee and a legislative decision is expected imminently.

Ordination Issue Hits Presbyterians

PALO ALTO, Calif. — The Presbyterian Church is beginning to face the issue of ordaining gay people in the ministry. A series of events is expected to bring the issue squarely before the conference of the three million member church to be held this spring.

The first challenge to the Church's policies of not ordaining gays comes from a Palo Alto lesbian who was expelled from a seminary. The woman, Joan Abrams, was denied readmission for the spring term and rejected by the San Jose Presbytery as a candidate for the ministry after "coming out" in a

class. According to *The Gay Lutheran*, Abrams "came out" in class when "one student started to quote St. Paul on the subject [of homosexuality], and I said I wouldn't sit there any longer and hear people say I'm sick or a sinner, or my gay brothers and sisters, either."

The First Presbyterian Church of Palo Alto is backing Abrams' appeal to be reinstated in the seminary and a ruling is likely in February or March.

In addition, a West Hollywood, Calif., Presbyterian Church has named a gay "acting pastor" to its staff. Ken Forbes is not presently ordained but he is able to baptize and offer communion as a newly named elder. *The Gay Lutheran* quoted Forbes as saying, "The Los Angeles Presbytery knows what's going on — and knows that I'm gay. They'll have to deal with the question next June, when we go before them for funding."

Meanwhile the New York Presbytery has announced that it has a gay candidate for ordination who qualifies in every respect and it has asked the annual General Assembly next May to set up a special board to study it and make a report by 1977.

And in Chicago, the Presbytery of that city first approved and then later changed its mind on granting permission to a gay social worker, Rev. David Sindt, to pursue his ministry as coordinator of the Presbyterian Gay Caucus.

WARNING

GCN has been advised that the Boston Police are engaging in undercover operations on "The Block" section of the Back Bay, bounded by Commonwealth Avenue, Marlborough, Arlington and Berkeley streets. An unmarked police vehicle with plainclothes officers assigned to it is reportedly double-parked nightly with its hood raised, giving the appearance of a "break-down" in order to apprehend persons on the street. Men in this area at night are therefore advised to proceed with caution upon sighting any such "broken down" car.

Subscriptions Keep Us Healthy



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.

Second-Class postage paid at Boston, MA.

Annual subscription rate \$12.00. Address for subscriptions, address changes, letters to the editor, contributions, comments, etc.: GCN, 22 Bromfield St., Boston, MA 02108. Telephone (617) 426-4469.

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GCN's office hours are: Monday through Friday, 10 a.m. to 6 p.m.; Thursday nights, 6 p.m. to 9 p.m.; and Saturday, 10 a.m. to 2 p.m.; closed all day Sunday. News and opinion reflected in "Editorial" represents the majority view of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's your paper.

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EDITORIAL

Within the Gay Liberation Movement, there have traditionally been two approaches to securing rights for gay people in society — reform and radical politics. Both approaches differ in both ideology and tactics, and both streams of thought and action have had at different times a wide variety of support.

The reform approach, which is predominant now, emphasizes "working through the system." The reformers emphasize changing laws, taking part in the electoral process, focusing attention on convincing straight politicians, churches, and media people. The reform ideology presupposes, put simply, the "system" is basically acceptable although it may need changes. Gay people can share in the system by becoming visible, by working for legal changes, and by generally proving that we are as good as anyone else. In the reformers' view, gays are merely another persecuted minority crying out for their rights.

The radicals reject the reform approach as demanding just "another piece of the pie." Radicals contend that the system must be destroyed, that reform politics focuses too much on convincing straights that gay people are OK. Radicals would contend that attention paid in convincing politicians should be put back into the community to develop community organizations and the like.

The radicals reject the idea of trying to be "respectable," of trying to please middle-class America, of making an effort to change a system which is in their judgment by nature oppressive to those who don't share in the power structure.

In recent years, radical influence on the gay movement has been in a steady decline. Although Stonewall which started the movement was a radical action, and radicals were prominent in the early days of the movement, organizations like the National Gay Task Force, "conservative" spokespeople like T/Sgt. Leonard Matlovich, and elected gay representatives like Rep. Elaine Noble and Sen. Allen Spear are now the focus of attention. A low profile and a legitimate image seems to be the order of the day.

Despite the time and effort which both groups spend castigating the other's point of view, it seems rather obvious that the gay community can accommodate and in fact needs to accommodate both points of view. The

danger of a purely radical approach is that by refusing to deal with the establishment in any way, one finds oneself without any influence whatsoever on the primary forces in society. There is always the danger that the revolution will never come. On the other hand, a purely reformist orientation often causes people to become so focused on the *process* of legal change, that they tend to forget the basis of what they are doing. In addition, the reform approach may be bound up with compromises, sacrifices, and a tendency to give up long-term objectives for short-term gains.

By accommodating both strands of thought and action, the gay movement may be able to avoid the pitfalls of the exclusivity of one approach. It's obvious that legislative change, that influencing the media, are of vital importance to gay people's daily lives. Instances of discrimination are real and painful and no talk of the revolution can soften the pill of police harassment, job and housing discrimination. To put energy in these areas is not wasteful; in this area, the reformers are right. Yet at the same time, this kind of change must not become all-consuming.

Radical tactics, like those of Dyke-tactics who disrupted the Philadelphia City Council recently, are important not only in focusing attention in a "guerrilla theatre" sense but also in asserting our own identity. If a group of 300 people, for example, in Boston were available for media zaps on stations that make anti-gay comments to jam the phone lines, this would be an important step. Such a group could be available for petitions, demonstrations and lots of kinds of actions. This kind of "radical" tactic can be a vital adjunct to more conventional legislative lobbying.

It's important to work on convincing straight politicians and the media and trying to get them on our side. Yet while we wait around for them to make good on their promises, the gay movement has nothing to spark it, to keep it alive. What we're seeing now is a slipping into apathy, a sitting back while certain lobbyists and sympathetic straight and gay officeholders try to persuade the power structure that "gay is good." At this point in time, the gay movement needs a good dose of radical thinking and tactics to right the balance, to keep us alive, to inspire us, to break out of the state of apathy.

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.

just up and fade away

SUSAN SAXE — PLEASE JUST FADE AWAY.

Dear person responsible for so much (too much) ink given to Susan Saxe:

Again, GCN gives front page coverage to this admitted bank robber. Any day now, she may plead guilty to murder.

If the dyke community and/or GCN wishes to have a dyke martyr why not choose somebody who has contributed something to society — whether it be gay or straight society. Elaine Noble as an example. I'm sure there are admitted gay females in medicine, the arts, sports, business and other endeavors. But please don't be so proud of Susan Saxe — she is not worth it.

Yours very truly,

Tony Stat



political pontification

Gay Community News:

Your Jan. 3 editorial in support of rent control was simply a terrible mistake, from conception to execution, one for which your readers deserve some sort of apology. The whole question of rent control is very complicated, not to be dealt with, as you have done, in a sentence or two. One ought to consider, in addition to possible rent increases, the increased costs that often necessitate such increases, and alternative ways for subsidizing those unable to pay their fair share. And there are the long-term effects of rent control to be considered: erosion of the tax base, deterioration of the housing stock, reduction in new construction. Your editorial made no attempt to deal with these or other serious problems. Your only statement was as sweeping as it was false: "Anyone who does not own their [sic] own home . . . will suffer greatly." As there was no effort to present any rational arguments for rent control, it remains an open question whether this was part of a demagogic campaign to create a rent control bandwagon, or whether it merely represented the kind of snobbish political pontification which seems to deny the possibility of opposition.

I would ask for space to detail that opposition, except that I do not feel rent control is a gay issue. You imply in your editorial that, since the majority of gays rent their homes, the gay community should support rent control. What do we infer from the fact that the majority of gays are white? If many gays being on the lower end of the economic scale is all that is needed to justify an editorial in support of rent control, why doesn't it justify an editorial in support of a guaranteed minimum income? Where does one draw the line?

One place to draw the line is at giving financial support, albeit small, to a pro-rent control organization, whether in the form of cash contributions or paid advertisements for apartments for rent. I can help the gay community better elsewhere.

Stan Tillotson

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what's in a name?

Dear GCN,

... and you really are dear (in the senses of lovable and rare). Sparking off the new year (the year of GCN's fourth birthday and the seventh anniversary of Stonewall), I pick up your newborn edition (Vol. 3, No. 27) from the H. Square kiosk, wrapped in swaddling clothes as it were, or a nappy anyway. M'turns to your second page "news notes" to read that "Dignity Celebrates." Dignity, of course, is the national homophile club for Gay Roman Catholics, headquartered in Boston. It "now has over 50 domestic and affiliated foreign chapters" I'm told, and you can bet it's got heaping gobs of "DIGNITY" as well. Then I read their list of newly elected officers: "Margo R.," "Rene," "Ed L." and last but not least, the illustrious "Mark S." Dignity, I think, you're obviously big stuff around these parts: Season's Felicitations to you ... pardon me, Season's F.'s to you!

Then trippingly m'turns to the fourth page, where I espy GCN's venerable masthead (or whatever you call the damn thing) containing the names of you worthies who bring the news and features weekly to the Gay Northeast, names that will ring down the corridors of time — throughout the ages of man ... and woman, names fairly oozing with Gay pride, names like: "Joe L.," "Ray," "Donna," "A. Nolder Gay," "Dalp," "K.," "Strider," "Philip B.," "Jeff" and "Denise" and, of course, the other 41 of you with *real* names.

OK, you guys ... (excuse, please, you *persons*), are you all C.I.A. agents? (That's Central Inverts' Agency, for all you non-cognoscenti out there.) What's with all the given names (with or without initials for surnames) and assorted noms de plume?! What am I reading here, a naughty Fifties porn mag? If so, why don't you have the black rectangles over everyone's eyes in your published photographs? And "K.," poor dear, you've lost all your letters. Even ZORO had four.

Of course, of course, some of you might be nervous about using your *real* names. GCN should and does respect that. But why not plausible *false* names. Sylvia Sidney's real name may be Sidney Greenstreet, but at least his falsies are plausible — not "Sid G." or "Sid" or "S." As for the rest of you shrinking violets: FEH!

And I'm sure Oscar W. and Gertrude S. would join me in that. How 'bout a new GCN policy here, GCN folks!

Now, what's this other stuff I read in your "news notes" about a certain FBI (Federal Bureau of Inverts, of course) person?! Gay Edgar Westinghouse, you know who you are! Name withheld on request*

*And I'm skipping town too! Nor is there an iota of truth in the allegation that J. D. Sitler made me write this letter.

where o' where

GCN Editor:

After reading a review in your paper (Oct. 11, 1975) of "Gay Liberation Essays" by Jim Kepner, I sent for a copy which was, as stated in said review, available from the author. To this date I have not received "Gay Lib Essays" in spite of a follow up letter of inquiry. I have, however, received the cancelled check from my bank signed by Jim Kepner. Since Kepner has advertised other material for sale, I would advise the gay community that Kepner is apparently unreliable, to say the least.

Rudy Grillo

speak for yourself

Dear Brothers and Sisters:

All I've read about Susan Saxe in GCN and in the straight press has prompted me to remain silent no longer. The activities of Ms. Saxe and her associates has harmed the cause of Gay Liberation more than can be told. When misguided straights read of Saxe's crimes and of her gayness they will automatically associate one with the other.

Jan Parlin's *Forum* in GCN #22 is undoubtedly the best written article on this topic. I quote: "Susan Saxe's case is her own ... it [does not] belong to Lesbian-Feminist Amerika ... Yes, I see Saxe and her defenders as oppressing me, and anyone who shares my beliefs, by grandiosely including all lesbian-feminists in their often violent method of changing the system. Allow me self-determination. SPEAK FOR YOURSELF, Susan Saxe." [Emphasis my own.]

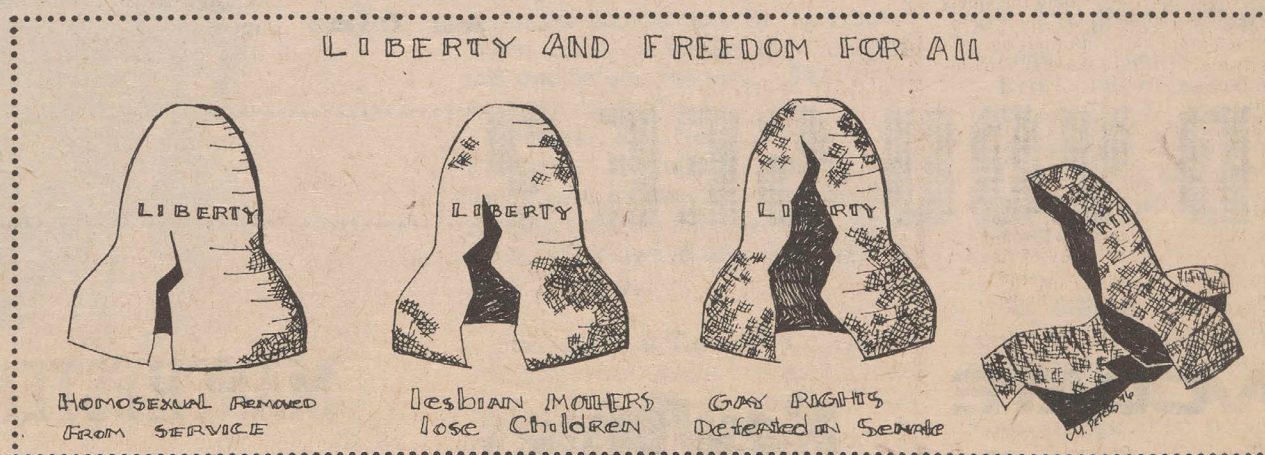
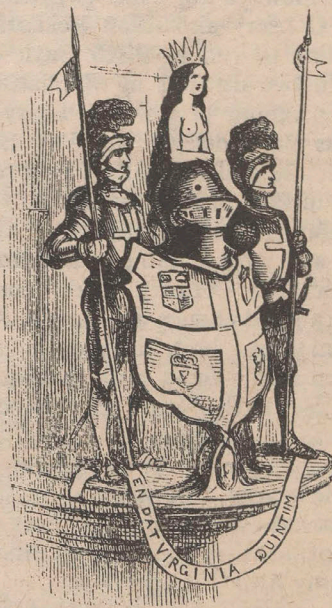
To Jan — Right on sister! I couldn't have said it better myself.

I also see it damaging that more gay men haven't taken a stance in this matter. Ms. Saxe's

crimes do not only harm our sisters but the entire gay community.

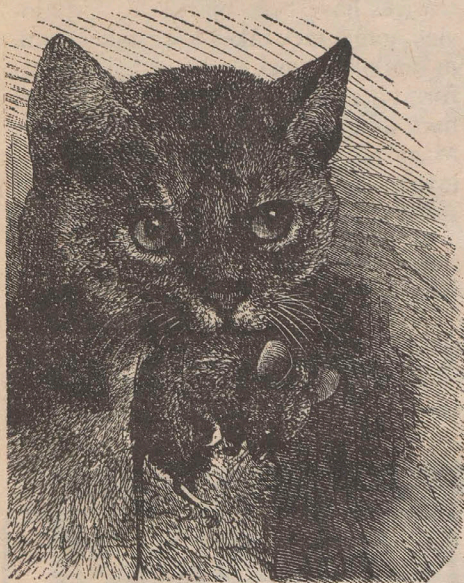
With Eternal Gay Love,
Your Brother,

Michael Jay



Forum

SAXE-MATLOVICH-MORALITY



By John Kyper

Unlike David Brill, I am glad that the morality of gays in the Armed Forces is finally being debated in an intelligent manner. Until now, the only discussion I have seen on the issue was a pair of poorly written, pseudo-Marxist letters in GCN.

Linking the issues of Leonard Matlovich and Susan Saxe is as good a starting point as any: Like most of the founders of Boston's Gay Liberation Front in early 1970, I had come out of the antiwar movement and into gay lib. My absolute opposition to the Vietnam war led me to demonstrations, conscientious objection, and arrest. Kent State only confirmed what I already knew about the "freedom" of a society whose war had come home. Watergate

was no surprise.

Susan Saxe was an antiwar activist at Brandeis in May, 1970, when Brandeis was the national center for the student strike after Kent State and Cambodia. True, she and Katherine Ann Power were manipulated by several males (esp. Stanley Bond, who thought he was The Revolution), and the Brighton bank robbery and the killing of Officer Schroeder were hardly feminist or revolutionary actions. Nevertheless, I give Saxe, like Matlovich, my qualified support. By the political nature of her crime and her subsequent lesbian activities, she has received especially vindictive treatment, considering that she has remained out of trouble since 1970.

The fact of her being underground for five years has inspired the FBI to undertake a massive, illegal invasion of the feminist, lesbian, and gay movements, including the harassment and arrest of innocent individuals. When it is finished, I would not be surprised to learn that the FBI has gone so far as to investigate perfectly legal activities, like lobbying for legislative change.

I support Susan Saxe, most importantly, because her desperation over an unending war was not unlike my own. Along with the Weatherpeople and others, she was the tip of the iceberg of discontent of an overwhelmingly non-violent antiwar movement, who experienced untold rage toward a criminal president who postured for "peace" while inflicting upon Indochina the most merciless bombardment in human

history. I hope that like Karl Armstrong (who bombed the Army-Math Center at the University of Wisconsin one month before the bank robbery) Saxe will organize her defense around the reality that the government must also be put on trial for its criminal behavior.

Needless to say, I had many misgivings about a gay hero who expresses, without qualification, his *love* for the Air Force. In a GCN interview, Matlovich insisted that he was just an electrician in Vietnam, changing lightbulbs — even though he had been wounded in action. Last fall a letter to GCN captured the same point: "I spent 20 years in the Marine Corps; I never knowingly killed or oppressed anyone. I had a job to do and I did it ... Give or take a few blood-thirsty and war-mongering individuals who find the military a convenient place to vent their enthusiasm, the majority are ordinary guys and gals doing a job that they think needs doing." With sentiments like these, it is no wonder that America after Indochina reminds me of Germany after Hitler: "I had nothing to do with all those atrocities; somebody else did it." It's time we stopped kidding ourselves about our responsibility for the war crimes that were committed in our name.

For several years, gay vets have attempted to link the issues of violence and masculinity, through the gay press and through the Vietnam Veterans Against the War. Their efforts

were ignored by a country that couldn't have cared less. Now Matlovich becomes a *Time* magazine cover story because he was a career officer who came out. We must not forget the unknown number who were railroaded out of the service with less than honorable discharges for being gay (or even the *suspicion* of homosexuality), for drug habits they picked up because they couldn't deal with the atrocities they were committing, or just for being poor or Third World and refusing to remain docile in the face of a racist, imperialist war.

None of the foregoing comments are meant to impugn Matlovich's courage and dedication to coming out publicly. But it is imperative that we question just where we are going before we accept Respectability as a substitute for our attempts to change this diseased society. The sellout isn't worth its price.

Editor's Note: In an attempt to get our readership more involved with the paper, GCN is offering this space for opinions, views or feelings on gay issues. Articles submitted to us for this space should be addressed to Forum, c/o GCN. The articles should be 500 words or less and whenever possible they should be typewritten and double spaced. Although, GCN reserves the right to edit all copy we will honestly strive to edit for length not for content. This is your column, say what you want!

NEW YORK REVELATIONS

By Tony Russo

NEW YORK — With the Democratic Convention rapidly approaching, plans are being made to insure gay representation at the floor of the convention. Long time gay activists Jean O'Leary and Allen Roskoff are planning to run as Birch Bayh delegates in two districts in Manhattan in the upcoming primary. O'Leary will run as Bayh delegate in West Side's District 20 and Roskoff will represent Bayh in East Side's District 18.

Although their election is yet uncertain, with proper campaigning among Democrats, O'Leary and Roskoff stand a good chance at winning. After nominations, both candidates must present their views and reasons for candidacy to the New York Democratic Committee meeting. All registered Democrats present at the meeting will be able to vote. Insuring that registered Democrats supporting O'Leary and Roskoff are present at this meeting will certainly help their election.

The critical question needed to be addressed by the Bayh delegates is: "Can a gay voter trust the original sponsor of the Senate S-1 Bill?"

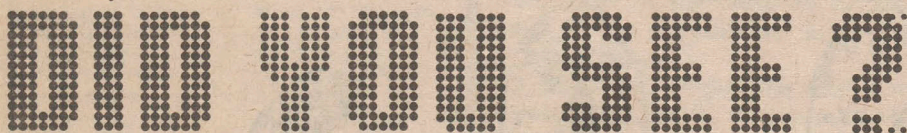


Jean O'Leary

Photo by Betty Lane

Would we be making the same mistake that liberals made in supporting Rockefeller before his recent onrush of conservative legislation. Would conservatives support Rockefeller now? As an uncommitted supporter of any candidate and as a firm opponent of a Senate bill which would put controls on all people in any way opposed to government actions, I feel questions regarding the background of candidates are important to ask. For candidates, political opportunism usually only lasts as long as their election. As a graduate student in psychology it was always impressed upon me that the best predictor of future behavior is past behavior. Although only a predictor, upon our view of past behavior steadfastness and caution may be the best answer. Optimists might disagree and claim that one has to choose the best of all possible worlds or the lesser of all evils.

With campaigns now beginning, issues must be brought to light and debated. Questions need to be asked and promises must be made. Only until such actions are taken can we begin to feel change.



ADVOCATE

"Despite a few pockets of public activity, the basic observation any objective person must make is that the movement for gay civil rights and the action towards gay community building has changed greatly. Almost everything of any significance is being done behind the scenes by people who do not wish to be known or exposed to harassment by other gay people, especially by self-appointed gay leaders. As a result, gay 'spokespeople' are disconnected from their constituency . . .

" . . . gay people everywhere in the Western World are demonstrating more self-esteem, more pride. The most obvious examples of this new pride are the many new, well-lighted, expensively decorated bars and clubs that are rapidly replacing the dingy toilets of old.

"At the same time one must be deaf and blind not to notice that most gay people actively dislike most of the people speaking publicly on their behalf . . .

"They [the gay spokespeople] appear unemployable, unkempt, and neurotic to the point of megalomania . . .

"They [the 'silent majority' of gay people] are rightly suspicious of the endless bickering. It looks, tastes, sounds, smells, and feels like jackals fighting over carrion. They do not wish to become the corpses over which so many of our alleged leaders battle . . .

"Nevertheless, I believe that many gay people would like to participate in our exciting movement. They want reassurance from those of us who are veterans that they are wanted as they are — closeted . . . We must find ways to keep the emotionally disturbed members of our community out of stage-center roles and on the counseling couches where they belong." — Richard B. Goodstein, publisher of the *Advocate* in "Opening Space," *The Advocate*, Jan. 14, 1976, p. 5.

NewTimes

"In another speech, he had warned that women's liberation was undermining the institution of motherhood. In fact, he said, it was even worse than that — feminism fostered prostitution and led to homosexuality." — A description of a speech by Gov. James Longley of Maine in an article about Longley called "On the Job Training" by Gerry Nadel in the Jan. 9 issue of *New Times*.

NEW HAMPSHIRE SUNDAY NEWS,

"On the night this reporter visited this 'queer bar,' in company with two other persons, the juke box was blaring, 'Honey, you can't hide those lying eyes.' A male homosexual, effeminately dressed, was sitting at a table with a youth dressed in work clothes. The youth at first attempted to move away from the advances of the man he was sitting with, but after a few drinks he permitted the man to place a hand upon his leg and then accepted a kiss. A few minutes later the two males walked out of the bar arm-in-arm.

"The scene was described by one of the reporter's companions as a 'stomach-turning spectacle.'

"In a later conversation with a male homosexual at the bar, the incident was dismissed with a smile and the words, 'The kid will probably have the best "trip" of his life.'

"The homosexual wouldn't accept the idea the youth was 'straight.'" — from an article by R. Warren Pease called "New Hampshire Homosexuals Now More Open in Their Activities" in *The New Hampshire Sunday News* of Nov. 23, 1975.

MANCHESTER

UNION LEADER

"The death of the 30-year-old grandson of the founder of what is now the largest chain of newspapers in the United States in his bachelor apartment on fashionable Rittenhouse Sq. in Philadelphia, seems to once again illustrate that sodomites are not 'gay' or happy or safe people to have around . . .

"Once again, we see that sodomites are not just interested in doing 'their own thing.' They try to corrupt and demoralize other people. In addition to that, the very thinking that brings about this aberration twists their personality and makes them extremely dangerous.

"These diseased people should be isolated from contact with the rest of society and should be given medical and psychological treatment — and only then allowed to freely associate with normal people." — from a recent editorial called "Those Not-So-Safe Sodomites" in *The Manchester Union Leader*.

Providence Sunday Journal

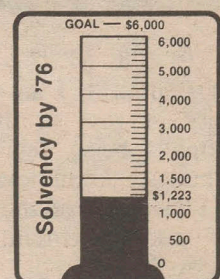
"The onus was off poetry. Poets weren't fags. Poems were not the frilly lace of girls' dreams. The poems were as real as the car chases Franklin Zawacki read about from his '50s novel, or former Brown teacher Jon Woodson's dog peeing on the plastic tree in his poem about Saturday morning in Washington, D.C." — from "Let 'em Read Pulp," an article by John Calvin in the *Providence Sunday Journal*, Dec. 28, 1975.

People

"The former Air Force sergeant . . . has turned his misfortune into a crusade . . . Who has he found to be unsympathetic to his cause? 'Besides the Air Force, there's Senator Jackson' . . . his most sympathetic backers in the services have been blacks . . . Matlovich sometimes takes a nostalgic look in one of his real closets. 'All my uniforms are hanging up,' he says. 'I'd go back in a second'." — From a *People* Magazine profile listing Leonard Matlovich as one of the '25 Most Intriguing People of 1975.'

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Elaine Noble: One Busy Year



Photo by Bonnie Unsworth

By Marcia Gray

"Rita loves the Manx kitten," Elaine Noble tells Ann, her black-smith friend, on the telephone. With her free hand she's signing correspondence, at her State House desk with the "Trust in God — she will provide" sign over it.

"The kitten just got in my car over there yesterday," she exclaims. "I sneaked it in under my coat and told Rita [Mae Brown] I had moveable cancer. My cats Baby Jesus and Frippey huffed around, but Rita stayed up with the kitten all night reading."

Rep. Noble's secretary and aides are laughing. She radiates humor and high energy. Winding up the phone call, she says she goes horseback riding at Ann's three mornings a week.

Praised by one State House lobbyist as "the best freshman rep this year, and probably one of the best in many

years," Noble (D-Back Bay/Fenway) will run again in 1976. Her district, the 6th Suffolk, includes Fenway Park, Boston University and Harvard Medical School. Her constituents are students, blue collar workers, gays, people of 24 different nationalities, 40 percent of them elderly.

Her community work won their votes in November, and she is still being accountable. Her office in the Fenway doubles as a community center which she organized and found funding for. Its services include job postings, food stamp applications and free transportation for senior citizens.

She has worked for day care facilities and food co-ops as well, making herself so accessible that she works 12 hour days. "There are a lot of crises, prison, rape and immigration emergencies. People with problems come to

their state rep. I have forty problems a day."

As the first openly gay state legislator in the U.S., Noble says she doesn't mind the lavender limelight. "I don't see the gay publicity as negative."

She says she had no control over the use of her photo in *Time* magazine's recent article on gays, which many denounced as homophobic. "The final editors were very uptight men. The New England editor, a woman, had no control over what the main editor did to the piece."

This year she has worked for the repeal of Ch. 472 of the Mass. General Laws, "lewd and lascivious crimes against nature." Atty. General Francis X. Bellotti testified for its repeal.

She introduced legislation to provide equal rights for gay people which passed in the House this year, and lost by only a few votes in the Senate. The other representatives were impressed by her legal know-how. During debate on her bill, she speculated that there are secret homosexuals in the House. When legislators tell her they've never met one before, she says, "That's not true, you know."

This year, Rep. Noble worked on the Education Committee, due to her training as an educator. She holds a Bachelors degree and two Masters degrees, including a Masters in Education from Harvard.

She taught at Emerson College for five years and taught at Colby Junior College in New Hampshire when it was still all-female. She described it to *N.Y. Times* writer John Kifner as "a fan-

tastic experience." Colby is now called Colby-Sawyer College and is coeducational.

"One of the biggest issues right now is desegregation," she says. Working with a group called the City Wide Education Coalition, she has labored for integration of Boston's schools. She feels not enough white people admit that busing problems are racism and desegregation.

In her first year, she co-sponsored 73 bills. Presently she's sponsoring about 25 bills.

"One of the most substantial things I've done this year was to organize an E.R.A. study committee with a \$30,000 budget, after the ERA was defeated in New York and New Jersey. It will be important to provide the voters with accurate information before the statewide referendum in 1976."

The study committee followed the formation of the first women's caucus at the State House. Its membership now includes all 14 female representatives and two senators, whose duties are to examine the ERA and other women's legislation.

Rep. Noble organized an auction at Sporter's to raise money for toys for disadvantaged children. She organized a Thanksgiving dinner at the 1270 for 200 elderly people from all over Boston.

She believes she sees a change in some of the lawmakers' attitudes toward gays since she took office. "I've had people in leadership positions change their perspective," she says.

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Lavender Thumb

Horizon

Niagara Falls is everything it's supposed to be. As I stood by the Canadian border hitchhiking a ride to the other side, I saw no less than five "Just Married" cars. It was sort of like watching a heterosexual pride parade. I also saw about 50 cars lined up to see the falls themselves. As I watched I wondered what they looked like before they had been Americanized.

After a while, I got a ride that took



me over the border and down to the Queen's Highway 3. After a few minutes an expensive looking car pulled up next to me. I threw myself in and greeted the driver, a chubby fellow about 50. He returned my greeting with a Harpo Marx-ish smile. All he had to do was say "Hi," and I knew he was going to make a pass at me. When you've been on the road as long as I have, sometimes you can tell just by the way the driver looks at you. This was one of those times.

He started driving and began to talk to me.

"Where are you going?"

"Michigan," I informed him.

He started laughing. "I'm not quite going that far, but I'll take you as far as I'm going."

"Well, anything is better than standing out in the cold."

"It is kind of chilly for an August night."

The more we talked, the more sure I was that he would proposition me before the night was out.

"Have you had anything to eat today?" he asked.

"Not since this morning," I told him.

"Would you like a hot dog or something?"

"Would a starving dog like a bone?" I answered.

"I know of a hot dog stand near by."

We pulled into a driveway which led up to one of the gratest and grubbiest hot dog stands in existence and he bought me a gross-me-out-hot dog. It was ugly and slimy and all kinds of nasty things but after not eating all day a bone would have tasted like a steak. I downed another one and we drove away.

"How long do you think it'll take you to get a ride tonight?"

"I don't know. Anywhere from ten minutes to an hour."

"Well look, why don't I give you my phone number and if you get stuck anywhere, you can give me a call and stay at my place tonight."

Well, I was tired, and it was cold, particularly since all I had on was a pair of shorts and a T-shirt. I had no desire to leave the warmth of this man's car, so I said "I'm really tired

and it's too cold, so why don't I just stay there anyway."

His eyes sort of lit up with expectation and lust. I felt a bit guilty for giving him any reason to think I might be interested in having sex with him, but more than that I wanted a good night's sleep.

We drove on in silence until he turned to me and asked, "Do you have a girlfriend?"

"No," I quickly stated.

"How come a nice looking guy like you doesn't have a girlfriend?"

I had anticipated that question, and not with delight. The fact that I'm gay could very easily have something to do with my lack of a girl friend, but I didn't feel like telling him that. He had high enough hopes of us sleeping together, and if he knew I was gay he just might have expected it. I decided to beat around the bush.

"I just haven't met a girl that I've wanted that sort of relationship with," I answered. How could I have been

As we walked upstairs, he said, "My wife's away for the night and my nephew might be coming over later on



He Bought the Hot Dog, But Forgot I Wasn't on the Menu



more honest?

Soon we were at his house. We went inside and he led me down to the basement. He had a bar set up and he walked behind the counter.

"Would you like a drink?" he asked.

"No thanks. I don't like the taste of alcohol. I will have a coke, however." Disappointed, he handed me one.

"Would you like to take a shower?" he asked as I drank my Coke.

"Yes, I would. I've been sweating all day and I'm pretty filthy."

When I was through with my Coke he showed me to the shower. I peeled off my clothing and got in. I got out feeling refreshed and clean and ready to face whatever phase came next in his would-be seduction. At least I thought I was. When I left the bathroom I found my host standing in front of the bar without a stitch of clothing. I had expected something, but this was a little more than I was ready for.

"Ready to hit the sack?" he asked me.

"Yeah. I'm exhausted."

tonight to use the guest bed, so you'll have to sleep with me in my bed."

"Er... um... OK," I told him, not having the guts to say no.

I considered telling him I was on to him, but I held myself back. If he wasn't trying to make a pass at me like I was so sure he was, it could have been very embarrassing, so I didn't say anything.

By this time we were in his bedroom and he was turning on the TV set. This didn't strike me as the greatest method in the world for making a pass at someone, but to each one's own.

Much to my relief, it was a double bed. I quickly slipped into it and said, "Boy, I'm tired."

He took the hint and shut off the set. He was about to shut off the light when he decided to get something. Out of a drawer he pulled a large manila envelope.

"Take a look at this," he said as he pulled something out of it, and handed it to me.

It was a black and white 8x10 glossy picture of an over-the-hill stripper. Her makeup was applied so heavily that if you held a candle up to her face it would have melted away. Her breasts were humongous and dripped down to her navel as she thrust them out toward the camera, completing the total image, which was somewhere to the left of nauseating.

"She's a friend of mine," he told me.

"You lucky thing, you," I replied.

I handed him back this masterpiece and he replaced it in its envelope. He put it back into the drawer and took out a small box about the size of a deck of cards. It was, in fact, a deck of cards, with remarkably pornographic pictures and cartoons, complete with faggot jokes.

Now, I don't mind pornography if it's done well, but these were pretty gross. I tried to look interested in them (something I haven't had to do since 8th grade) and wished they would go away.

He was obviously trying to drive me

wild with arousal, but all the pictures did was drive me wild with indifference.

"Pretty good, huh?" he asked me.

"Adorable," I said as I handed them back to him.

He got up to turn out the lights and I turned my back to his side of the bed and tried to get to sleep before he got back into it. The lights went out and he got into the bed. He wasn't too close to me at first, but he started to inch his way over to me. So I inched my way over away from him. He followed me a bit more, and I moved over still further. It was like Ruth Buzzi and Arnie Johnson on *Laugh-In*. And, as Ruth Buzzi so often ran out of park bench to move over to, I ran out of bed. Soon he was practically on top of me. He put his arm around my waist.

"Don't do that," I said as pleasantly as possible, "I'm liable to think you're making a pass at me."

"Sorry," he said, and moved away from me.

A lot of time and energy was wasted that night. I spent all night trying to figure out what to do and he spent all night making a pass at me. He was disappointed, and I was left feeling uncomfortable. If we both had been honest, things might have been more satisfying all around.

When I thought he was interested, for instance, I should have told him I thought he was and told him I wasn't interested. I would have felt much better about the whole thing, and maybe he would have, too.



He, on the other hand, should have let me know what was on his mind. A simple "Would I be wasting my time if I made a pass at you?" would have gotten all the games out of the way and we both would have known what was going on. He wouldn't have gotten what he wanted, but his hopes wouldn't have gotten too high.

Another point to consider is how it would have affected me if I had been heterosexual. I have many friends who are straight and they aren't at all pleased by guys who make physical passes at them. It's that sort of person that has given gay people one of its largest and most destructive images.

It can also prove fatal for the man making the pass. One of my friends (before I enlightened him) was so disturbed by a man who placed his hand on his leg that he took a screwdriver off the dashboard and rammed it through the man's hand, which he quickly removed from my friend's leg. Think about that if you ever feel the urge to make a pass at someone you pick up hitchhiking.

Anal Intercourse

A GUIDE A

Donn Holley is chairperson of the Buffalo, N.Y., Mattachine Society's Health Committee.

By Donn Holley

Gay male sexual problems have always been a sensitive issue. Too often men in gay culture reflect the attitudes of the larger culture — men are supposed to know of such things. The truth is that sex is a learned experience, an acquired skill. Ignorance or discomfort with sex should not be the object of ridicule, or even good natured kidding. It is clear we must help ourselves with our own sexual problems; there are few in "straight" society with the knowledge, skill or desire to help us.

Of the various forms of sex gay men engage in, anal sex seems to create the greatest anxiety. In counseling gay men, in consciousness raising groups, and in sex workshops I have participated in, I have heard many men speak about difficulties they have with anal sex. I have also had a great deal of difficulty dealing with anal sex myself. As I see it, these difficulties come from two sources: from the feelings, guilt, and role associations from within ourselves and from "straight" culture; and from the physical problems involved in anal sex. The mind/body split is an artificial one — almost all sexual problems have elements of both, but it is simpler to deal with in these terms. In this article I'll deal with guilt, role associations and feelings, as well as the physical problems and dangers of anal intercourse and how to overcome them.

Guilt is a broad topic. Guilt can be associated with any pleasurable experience, or it can be concentrated on one or more specific acts, such as anal intercourse. When I first came out, I had an all pervasive Christian guilt about anything pleasurable. As long as I enjoyed myself, I felt guilty, but I was at least able to choose how I got off indiscriminately; it was the enjoyment that produced my guilt rather than the means to that end. More often, however, a guilt "hierarchy" is set up. While one form of sexual pleasure is perfectly acceptable, another may be considered perverse. "Straight" men may draw the line at having sex with women, or only being blown; some gay men I have known refuse to be kissed, or only agree to oral sex or mutual masturbation. Often men refuse to be the "receiver" in anal intercourse.

Let me emphasize that guilt is seldom the only factor in deciding which sexual acts men will and will not participate in. Role considerations, physical problems, even personal preference and taste are also involved. More than other forms of sex, anal sex must be learned. Gradually expanding one's sexual horizons is part of coming out — anal sex is usually not the first sexual act most of us engage in. But guilt can have an important part in how long it takes to be comfortable with anal sex, and the degree to which one can enjoy it.

It is not surprising, in a culture that has frowned on pleasure in general, that finding new forms of pleasure should be especially discouraged. Some would argue that the penis was specifically designed for the purpose of

pleasure, but the anus and rectum are not. I would argue that the person who has the creativity and imagination to find pleasure wherever it may be is a far healthier human being.

Roles associated with anal intercourse are perhaps a more complex problem than guilt. These roles come from both society and our personal experiences. Even defining roles creates a problem — everyone has different associations. Some roles I and other men I've talked to associate with anal intercourse are: aggressive/passive, male/female, rapist/raped, dominant/submissive, etc. To further complicate matters, these terms each have positive and negative associations, depending on personal experiences. For example, one man I talked to was raped when he was very young; memories of that incident make it impossible for him to enjoy receiving anal intercourse. On the other hand, another man I talked to fantasized about rape, and associating rape and anal intercourse increased his pleasure. While the reality of rape can be unpleasurable and frightening, the role or fantasy can have positive associations.

Anal intercourse, more than any other gay male sex act, can have male/female roles attached to it. Since women are oppressed in our society, a man who chooses a "female" role is doubly looked down upon. Many men feel they will lose their masculinity, and hence their self-respect, if they "submit" to anal intercourse. This is indeed an unfortunate effect (one of the many) of role expectations; not only does this man rob himself of a potential source of enjoyment, but it too often leads him to look down on his partner who enjoys his "role."

Typical of the complexities of roles, men can prefer the "female," "submissive" role, and again for a variety of reasons. I, for example, resent the male role. I disliked having to perform, having to be in control and be responsible for any failures. When I first came out I wanted to be fucked: that way the pressure was off; I could lie back and enjoy myself. It wasn't until later that I discovered that dominant/submissive, active/passive roles weren't always applicable. Feelings of being in control could pass from one partner to the other and back again, depending on mood, position and personalities. Active/passive roles seemed particularly invalid for me — the more I actively participated in sex, the more enjoyment I could get out of it. It soon became important to me that there were no passive participants.

It is important to remember that some people choose roles to enhance their own enjoyment of sex. This is in keeping with the imaginative, creative experience sex is. But the important difference is choice: to be a prisoner of a role forced on you or even one you are unaware of is at best a limiting experience. The only antidote is self-awareness and acceptance. Choose your own roles, reject them entirely, or create new ones, but do what is best for yourself rather than listen to the dictates of society.

Guilt and role associations are complex issues; they encompass many more aspects of sexuality than just anal intercourse. I've attempted to show

how they are associated with sexuality and how they can limit our enjoyment of anal sex. But they are far from the only causes. Fear of physical damage, ignorance of technique, and simply learning how to relax can all effect enjoyment of anal sex. Next I'll discuss these problems, and suggest methods of overcoming them.

I wish to speak to the uptight and/or inexperienced gay male who wishes to have anal sex, and explain what he can do to overcome his fears. There's hardly any "marriage manuals" for gay men, and straight doctors and therapists simply don't understand. We've got to learn about our bodies and teach each other. This article is a beginning, an attempt to impart concrete, reliable information about our bodies.

So you want to get fucked. It's really as blatantly simple as that. Enjoying anal sex is an acquired skill, something that takes getting used to and learning how to enjoy. It's not hard to learn — it's just that too often the information isn't available.

Probably the first requirement for learning how to enjoy anal sex is a patient, understanding and compassionate partner. A macho character who's just interested in getting his rocks off is going to be no help whatsoever if you're at all uneasy about anal sex. It's vitally important for you to know you are in control — you can say no at any point in the game. After all, you suffer the consequences if something goes wrong. Someone who is just learning about anal sex needs an especially patient partner who knows and respects your need for control. The best partner seems to be one who greatly enjoys being fucked himself. He knows the feelings and problems firsthand.

Before I talk about the sex act itself, I'd like to say a bit about preparation. Some people feel it is necessary to "douche" or have an enema before having anal sex. I feel this is unnecessary, and enemas can become habit-forming until they are needed for any bowel movement. Commercial cleansing enemas are especially harsh and irritate the delicate membranes of the rectum — that's how they work. If possible, have a bowel movement before you go out — it's much more physiological, and obviously less harmful. Wash your anus thoroughly whenever you shower and after every bowel movement. A word of warning: only use soap on the outside — use clear water to clean the area immediately inside your anus. Soap is an irritant too and can harm the anal walls.

Also, I'd like to say a word about lubricants. Avoid spit, hair lotion, soaps, hand or body lotion, cold cream, or any such preparation. They all have perfume or other irritants that can weaken the anal walls or cause alkaline burn, scar tissue or possibly even a predisposition to cancer. Vaseline is also no good because it's too thick and winds up creating more friction rather than less. Good lubricants are KY or other clinical lubricating jellies, cooking oil, baby oil, even unsalted margarine and olive oil, if you like the smell. Always use plenty, and don't be afraid to ask your partner to pull out and add more if it gets a little

dry. You can never use too much, but using too little (or, worse yet, not using anything) can seriously damage the rectum.

O.K. So you've got an understanding partner, you're all prepared and have the right lubricant within easy reach. Now the most important thing to do is to relax. And here's where your understanding partner comes in. Foreplay is very important to make the novice really at ease. Both of you should excite each other — play with nipples, tongue each other, massage, be creative. As it feels comfortable, your partner should begin to direct part of his attentions to your anus. If you're into it, rimming (anal-oral contact) can be a great turn on for both of you. If your partner plays with your penis at the same time, you can begin realizing that your anus is a sexual organ, too. You should be aware of how close you are to orgasm and have your partner stop well before you reach it. For most men, the anus seems to tighten up after an orgasm, making sex more difficult — and definitely less fun. If having anal sex is at all difficult for you, it's best if your partner comes first.

As you become more and more excited and your partner manipulates your anus, your sphincter muscles should begin to relax. There are two sets of muscles: one at the entrance to the rectum and one about 5 or 6 inches in. Both need to be relaxed, but only the first set is voluntarily controlled. At this point your partner should try entry with a well lubricated finger. It's very important for him *not* to apply much pressure. He should gently, slowly push after feeling the muscles relax. Periodically he should stop to let you get used to the feeling of his finger.

About three inches into the rectum (just about the length of your longest finger) is the prostate gland. It is between the wall of the rectum and your penis — it's hard (especially when you have an erection) and feels quite different from the surrounding tissue. If your partner massages it gently it can turn you on and also relax your sphincter muscles. The prostate enlarges and gets harder just before you ejaculate, so your partner should be aware and stop if he notices this.

Now you're both ready for anal sex. There are many positions, each having their advantages and disadvantages. No one position is right for all couples all the time. Which you prefer will depend on your mood, your preferences, and possibly even the size and shape of your partner's penis. Positions vary as far as ability to penetrate, degree of control you have, and how relaxed surrounding muscles can be. For example, if you are on your stomach, your partner can penetrate deepest and buttock and leg muscles can be relaxed, facilitating relaxation of sphincter muscles, but the lack of control can override any advantages. How far into the rectum your partner penetrates really doesn't effect enjoyment for most couples, but comfort, ability to relax and control usually do. Many people prefer to lay on their backs, knees to their chest, with their partner facing them (it often helps to have a pillow under your hips to make insertion easier). Many people feel they

E AND AN APPRECIATION

can have control yet still be relaxed in this position. It's worth noting here that there is an almost 90 degree turn in the colon about 4 or 5 inches in from the anus. This position seems to make it easier to make this turn for your partner.

There are many other positions. If you sit on your partner's penis while he is on his back, you can have maximum control. You may find, however, that because you're using leg and buttock muscles, you can't relax as much as in other positions, but this is far from

universal. Another possibility is with both partners kneeling, front to back. For many this has a good balance between control and relaxation

When it comes right down to it, positions really are a matter of preference and to some extent anatomy. Don't be

surprised if at some time you discover your favorite position doesn't happen to work with a particular partner. It may just be that your anatomies aren't right for that particular position. It is indeed rare that you can't find any position that works.

Probably the two most important things to remember are: (1) relax, and (2) don't be afraid to say no. If it hurts, try another position or other ways to relax. If it still hurts, don't do it. Anal sex is quite safe as long as it doesn't hurt. If it hurts, it might be doing serious damage. Don't accept guilt trips from partners who can't have orgasms exactly the way they want. They're missing a "good fuck" — you're avoiding serious damage to your rectum. Better to save your ass than his libido!

Another short word in possible problems. Anal gonorrhea is a real possibility. Don't let anyone with a discharge fuck you (or do anything else, for that matter) and if you have anal sex regularly, get checked for VD. *Remember to ask for an anal smear for gonorrhea.* There are no symptoms in the majority of cases, but you *may* have pus or mucus in the stool or mild irritation with bowel movements. Tests should be at 3 to 6 month intervals, depending on how active you are.

Be aware of any changes in your rectum or anus. Bleeding after anal sex should especially be looked at by a doctor. It may be (and usually is) harmless — hemorrhoids, anal warts (which should be treated) or superficial tears in the lining of the rectum. But it also may be more serious — larger tears, for instance, can cause serious problems if left untreated for a long period of time.

One truly harmless set of symptoms you may have noticed is what has been called "morning after syndrome" by clinics that see many gay clients. As the name implies, it usually happens after sex. There is a tenderness, with perhaps mild cramps in the lower abdomen and a constant urge to urinate, regardless of an empty or full bladder. It goes away within 24 hours after having sex. It happens that some muscles are slightly strained, like having a charley horse. If it doesn't go away within 24 hours, it could be a cause for concern, but as long as it goes away, it's just a remnant of an active night, and nothing to worry about.

Probably what would most help gay men is an extremely understanding and knowledgeable doctor or proctologist (specialist in rectal problems). If we had doctors we could trust to have the information we needed, we'd all breathe a little easier. Understanding proctologists *do* exist, but they're few and far between. Don't be afraid to seek a second opinion, and try to separate moralizing and value judgments from sound advice.

Do all these things, and I'm sure you can have a richer, more satisfying sex life — and your partner will, too. Sex, after all, is an acquired skill. Anyone willing to learn, anyone wishing to expand their horizons is bound to benefit.

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Photo by Don C. Hanover III

Margaret Anderson — Oracle of the Arts

By Bishop Mikhail Itkin, C.L.C.
Episcopus Primus—Community of the
Love of Christ [Universal Christian
Gnostic Ek-Klesia: Syro-Chaldean
Tradition]

Margaret Anderson first became known as the founder, and with her lover Jane Heap co-editor, of *The Little Review*. Between 1914 and 1929, *The Little Review*, known as "the magazine of the arts read by those who write the others," was to become the first publisher of the work of many writers who subsequently became famous. These included James Joyce, T. S. Eliot, Gertrude Stein, Ezra Pound, Djuna Barnes, Ernest Hemingway, Wyndham Lewis, A. R. Orage and Ford Maddox Ford.

The opening chapters of Joyce's *Ulysses* — now required reading in most English Literature classes — were first published in Anderson and Heap's *The Little Review*, until, in October 1920, the editors were arrested for publishing so-called "obscene literature." The "obscene literature" was, of course, *Ulysses* itself.

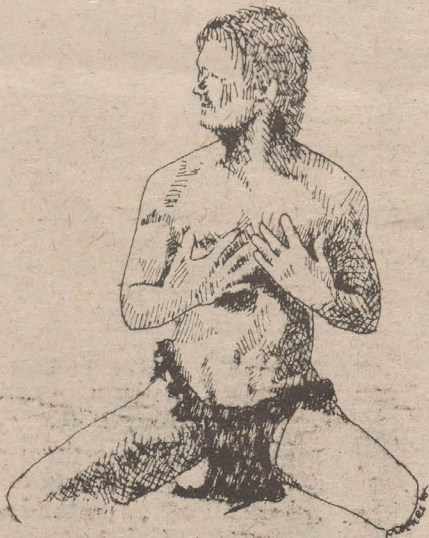
It has been justly said that no American magazine has made so much literary history as did *The Little Review* in those years.

In the course of a very full life, Anderson was either lover or intimate friend to many of the truly great women of the arts, including Jane Heap, the singer Madame Georgette Leblanc (who had earlier been the wife of Maeterlinck), Solita Solano, Janet Flanner (the "Gertie" of *The New Yorker*), Dorothy Caruso (writer and widow of Enrico Caruso), Oglivana Wright (writer, teacher of Fourth Way Work and widow of Frank Lloyd Wright), Carol Robinson (pianist and composer), and her final companion, Monique. She remained close, ever after their first meeting, with Alice B. Toklas but, as she makes clear in the first volume of her autobiography, *My Thirty Years' War*, she never liked Gertrude Stein and, eventually, all of the essential contact with Stein (who wrote for the pages of *The Little Review*) was conducted by Jane Heap.

How surprising, then, it was to the entire world of the arts that, under those circumstances, when Anderson had to leave France for the United States for a several year period, she should appoint Stein as the guardian of her nephew, Fritz Peters, author of *Boyhood with Gurdjieff*, *Gurdjieff Remembered*, the soon-to-be-published *Gurdjieff — Fifty Years Later*, and the Gay novel *Finisterre*. It was an unhappy association that thus happened, as Peters makes clear in *Boyhood with Gurdjieff* — for just as the aunt, Margaret Anderson, did not get along with Stein but did with Toklas, so too the nephew, Stein even tried removing him from Mr. Gurdjieff's Institute for the Harmonious Develop-

ment of Man at the Priore, Fontainebleau, France.

In the three volumes of her autobiography — *My Thirty Years' War*, *The Fiery Fountains* and *The Strange Necessity*, Anderson presents a picture of a group of remarkably conscious no-nonsense human beings, many of whom, herself included, happened to be Lesbians. She demonstrates clearly the objective-androgynous consciousness and (a lesson that today's Gay militants — including the author of this article — and, perhaps even this newspaper as all other parts of the Gay media, should learn) makes no big



thing of her Gayness but treats it as simply another normal factor of the cosmos within her very extraordinary life.

The three volumes of her autobiography were recently reprinted by Horizon Press (New York) and, although they have already gone out of print, they can be found without too much difficulty. Aside from the many issues of *The Little Review*, her other publications include *The Little Review Anthology* (also out of print) and *The Unknowable Gurdjieff* (recently reprinted by Samuel Weiser Books, New York, in both hardcover and paperback).

In his Foreword to *The Fiery Fountains*, the volume of her autobiography that deals most thoroughly of those three volumes with her meeting with and training in the Work of psychospiritual development of the harmonious human being under Georgi Ivanich Gurdjieff, Gorham Munson writes in the Foreword, "In 1924 Margaret Anderson's search for an unimaginable freedom went beyond the arts, and the present volume tells about her journey to the 'old fiery fountains,' the source of great living which feeds art, religion, science and philosophy."

In *A Partial Portrait* by Janet Flan-

ner, published in that same volume, Flanner says to Anderson, "In your book through your sensibilities and their weight you establish the reality of love as a fact."

That "establishing" the reality of love as a fact is, indeed, a fair summation of the Work in which Anderson was engaged under the teaching and inspiration of Georgi Ivanich Gurdjieff. This "enigmatic teacher," who clearly fit the universal archetype of the "priest-philosopher," taught the Work of the transforming of Energies in accord with the reciprocal maintenance of the universe which would aid humanity and the earth in the conscious development of harmonious being. This has been called the Work of conscious evolution.

This Work, which Gurdjieff drew from many ancient Eastern and Near Eastern, Syro-Chaldean (Aisor) and other Christian Gnostic and Sufi Traditions of psycho-spiritual development, is called *The Fourth Way*.

This term, *The Fourth Way*, is intended to clearly differentiate this Work of harmonious development from the incomplete (and, therefore, in-harmonious) ways of separation from the world. Those three ways are, broadly speaking, that of the fakir, which primarily utilizes physical disciplines; that of the monk, which primarily utilizes emotional disciplines, and those of the yogi, which primarily utilizes intellectual disciplines. In contrast to all of these, *The Fourth Way* is the Way of psycho-spiritual Work while remaining in the world but not of it. It is a Work which integrates and transcends the three ways of separation. It is the Work that the Gnostics and Alchemists and Sufis call the *Magnum Opus*, the Great Work for the transformation of humanity and the world.

This Work, reintroduced to the West by Georgi Ivanich Gurdjieff after a lapse in Western consciousness going back perhaps to A.D. 325, has had a profound influence on many people in our time, in numerous cases transforming their lives. In both *The Fiery Fountains* (and, to some degree, the other volumes of the autobiography) and *The Unknowable Gurdjieff*, Margaret Anderson — who was one of "Mr. G's" personal students — seeks to explain the nature of his influence both on her own life and on that of the world. With wit and fervor she writes from her intimate knowledge of Gurdjieff himself, and of those most intimately associated with him, including A. R. Orage and Peter Darnley Ouspensky. Ouspensky, in his turn, in his first major book *Terrestrial Organum*, devotes a full chapter to the Work of Edward Carpenter, the Gay prophet of

the androgynous Spirit in our time — and particularly to Carpenter's Work as concerns sexuality and love.)

The poet William Carlos Williams found *The Fiery Fountains* of supreme interest. He describes it as the record of "a flaming spirit that attacked and won many a fine victory for art and the good life."

In one of the few published poems of her own, Margaret Anderson wrote:

"O preacher, holy man, hear my heart weeping;
I long to stand and shout my protests:
Where is your power? and where is your message?
Where is the Gospel of mercy and love?
Your words are nothingness! nothingness! nothingness!
We who have come to listen are betrayed.
"Servant of God, I am bitter and desolate.
What do I care for perfection of phrase?
Cursed be your humor, your poise, your diction.
See how my soul turns to ashes within me.
You who have vowed to declare your Redeemer,
Give me the words that would save."

Anderson, herself, found those words that would save in the Fourth Way Work reintroduced to the West by Gurdjieff. Like Edward Carpenter before her, she realized that Gayness as a simple part of the fabric of cosmic meaning and the striving of humanity for conscious knowledge of our own androgynous nature in oneness and reciprocal maintenance with the world.

Those Gay people who are seriously seeking that transformation of consciousness which can alone bring true liberation could do far worse than to follow the example of Margaret Anderson in entering upon that Work which Aldous Huxley describes so well, when he says,

"The choice is always ours. Then let me choose
The longest art, the hard Promethean way
Cherishingly to tend and feed and fan
That inward fire, whose small precarious flame,
Kindled or quenched, creates
The noble or the ignoble men we are
The worlds we live in and the very fates,
Our bright or muddy star."

Anderson's path on that "hard Promethean way" was called *The Fourth Way*. As she makes so very clear in her books, it is a Way open to us today and admirably suited to our present condition of psycho-spiritual development.

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Haunted Host a Wow Howl

A Review by Don Shewey

In the midst of an outrageous, heated argument the straight guest furiously attacks his gay host. "You have a persecution complex!" The immediate response: "I have a complex persecution."

While it's not particularly about persecutions or complexes, "The Haunted Host," now playing at the New Theater in Cambridge, is about wit, manners, and gay love and life in Greenwich Village. Robert Patrick (author of "Kennedy's Children") has written, at last, a play that explores gay humor more fully than ever before.

The premise: Jay Astor (Harvey Fierstein), a writer of uncertain success, lives in a dumpy apartment on Christopher Street; his platonic lover Ed has recently committed suicide but hangs around the apartment as a ghost and converses with Jay. Evidently, Ed had also been a writer, but a dreadful one, so Jay devoted his energies to re-writing Ed's work ("The arrangement gave him the illusion of being respected and me the illusion of being desired") and got nothing in return but a poltergeist and several tons of useless manuscripts. A phone call from Jay's friend John ("affectionately" known as Jowanda) precedes the arrival of a visitor named Frank (Perrin Ferris), who is described as straight and a terrible bore. Jay agrees to put him up for the night, but when Frank appears it turns out that he's not only a boring heterosexual but the spitting image of the dead lover Ed.

The ensuing two hours features an energetic, unpredictable, and breathtakingly hilarious confrontation that will have you giggling for hours and perhaps days. The gay vs. straight confrontation has been dealt with before in movies and plays ("P.S. Your Cat Is Dead," "Saturday Night at the Baths," "Boys in the Band") but never with the gay character in control and never so free of defensiveness or homosexual guilt. Against all odds, "The Haunted Host" thoroughly convinces us that 1) Frank is indeed straight, and 2) Jay is indeed not after Frank's body. The lack of stereotypical sexual overtones is only one of the refreshing things about "The Haunted Host."

The most refreshing thing, as mentioned above, is the play's delightful non-stop humor. It's bitchy ("Don't start anything you can't finish in hell!"), ironic ("Don't think that every homosexual wants to get his hands on every handsome young boy just because a few million of us do"), epigrammatic ("Homosexuality cannot exist in a vacuum"), campy ("I look across the street at the bakery and all I see is buns — day-old buns"), and witty ("I want to write about life!" "It'll sue."). The scene that begins "Are you a homosexual?" (reply: "Do I look like a homosexual?") is so healthy and hysterical it should be added to *Classic Scenes from World Theater*.

Lest you worry, yes, there is a plot, a climax, a catharsis. Frank comes in looking for advice on his writing and walks out with his emotions aroused and his consciousness raised (and, I might add, his virginity intact). Jay, in dealing with Frank as he should have dealt with Ed, rids himself of the ghost of unfulfilled love.

Harvey Fierstein puts in nothing less than a bravura performance as the

host. Speaking in an obviously-damaged rasping voice that consists of equal parts Bette Davis and Moms Mabley and utilizing enough gags (verbal and visual) to fill fourteen stand-up routines, Fierstein rarely lets a minute go by without evoking a laugh. His campy characterization is considerably worrisome at first because he trots out every stereotyped stage faggot mannerism in the book. But because he frequently satirizes those same mannerisms and because he also displays the mannerisms of a neurotic writer, a paranoid New Yorker, a perpetual party-goer, a tacky actor, as attentive cinema buff, a seasoned martyr, a telephone addict, and a

comic timing that matches that of the best 1930s screwball comedies.

Fierstein is just as outrageous off-stage as on. Asked where he got his voice, Fierstein takes his cue. "You want the real story or the phony story? The phony story is that I got it in Filene's basement. The real story is that I was in a play called "Xircus, the Private Life of Jesus Christ" and had to do a five-page monologue over a recording of Kate Smith singing "God Bless America" played at top volume over eight-foot speakers. The director refused to turn down the volume, and," leaning forward, he asserts in a professional tone of voice, "I wanted every word heard." Besides having a



Playwright Robert Patrick ("Kennedy's Children," "The Haunted Host") remembers when he first did the "Host" in 1964. "I had to play Jay because no actor wanted to play a homosexual," he told GCN. He was thrilled with the reviews, plans to be very busy writing a new play for Chicago's Drama Shelter. "The 'Host'," he said, "is not a play about homosexuality. You cannot write about that. Try to think of a specifically homosexual act, one that involves character, not just sticking things in things. The play is about people and relationships."

Photo by Don C. Hanover III

casual chain smoker, his characterization goes far beyond any stereotype.

Perrin Ferris succeeds in his equally demanding task of maintaining some semblance of presence while sharing the stage with a chronic upstager. His convincing portrayal of a straight (I never thought I would ever have to write that) is no mean feat, given the unshakeable suspicions aimed at any attractive young man (particularly one who bears a strong resemblance to Jeff Bridges). In their vigorous verbal exchanges, Fierstein and Ferris achieve a

diverse assemblage of credits to his name (including the films "The Happy Hooker" and "Dog Day Afternoon," Fierstein also writes plays. His latest: "Cannibal Woman, or She Eats It Raw."

Sitting backstage being regaled by accounts of previous shows by Fierstein, Ferris, and director Neil Flanagan could cause a less determined reporter to throw up his notes in despair, but I persevered in hopes of getting a little coherent copy. Why are playwrights afraid of presenting gays



Harvey Fierstein as Jay in "The Haunted Host" at The New Theatre through January.

seriously and realistically onstage? "They worry about whether it will sell," hisses Fierstein. What can be done about it? Ferris volunteers, "I think gay plays will make more progress than having gay characters in straight plays." "You'll really know when the theatre is liberated," injects Fierstein, "when I can play women onstage." Yes, Robert Patrick has written a number of gay plays and we can expect to see more soon. Yes, the play will run through the end of January at the New Theater with the possibility of an extension.

With Robert Patrick's "The Haunted Host" as an example, undoubtedly gay plays are the answer to unrealistic stage portrayals of homosexuals. If you're committed to supporting good gay theatre, make "The Haunted Host" a hit. As a special bonus, the New Theater is offering half-price tickets to lovers. (If you don't have a lover, go with a friend — don't think you'll be questioned.) Say "we're lovers" at the box office.

THEATRE NOTES: Passing through: "Raisin" proves just how much spectacular singing and dancing can compensate for a dated script, and "A Matter of Gravity" proves that not even the incomparable Katherine Hepburn can compensate for the worst gay characterizations in recent memory... Currently running and highly recommended: "Gulliver's Travels," in which the Cambridge Ensemble once again establishes that they have the best ensemble actors in town... and, since everyone else is doing it, the GCN Yays and Boos in Theater. Standing ovations to "Kennedy's Children" (Wilbur), "Sizwe Banzi Is Dead/The Island" (Charles Playhouse), "Equus" (Wilbur), and "Diamond Studs" (Charles Playhouse). Hisses and boos to "The Red Devil Battery Sign" (Shubert), "Pacific Overtures" (Shubert), "A Matter of Gravity" (Colonial), and "Bad Habits" (Picadilly Square Theatre Co.). Best local acting: Frank Licato (Cambridge Ensemble), Susan Palmer-Persen (Boston Rep), Bushra (Tania Collective). Best touring company acting: Elizabeth Ashley ("Skin of Our Teeth"), Joni Kani ("Sizwe Banzi/The Island"), Shirley Knight and Kaiulani Lee ("Kennedy's Children"), and Katherine Hepburn ("A Matter of Gravity").

Flexed and Held

By D'Ananda

Dance for the New World: flames on silk

Rael Lamb with his usual comic strip approach to a concert created a visual spectacle at the Charles Street Meeting House the end of last month. Rael premiered a wonderful new jazz piece, fast paced with a blurry partnering section that builds into a soaring cha-cha. With it he also premiered Marlene Carroll as the leading female soloist of Dance for the New World. Marlene gets to lip-synch her way from an unknown dancer to the stunning star in front of the high stepping chorus line a la McKechnie. The last section, a dynamic but near tacky group cha-cha with a good deal of arbitrarily held arms, was at one time a disco piece called "Bananas," danced to "Brazil," once again a comic strip Raelism. Expanded with this new music from *Chorus Line* it seems like a jewel in its proper setting, and Marlene is the jewel within the jewel.

Also premiered was Jerry Puciato's "Circus Parade" which *The Phoenix* went so far as to describe as populated with "a clown, a chorus girl (I think Jerry calls her the harlot), a baton twirler (a male), a horse, some peasants, and some homosexuals." I wonder if one of them was Johnny Seitz, mime ingenieux, who finds himself running from a gigantic ogre mask somehow pulling him into a deadly abyss. While that is not overtly gay, Jerry and Rael perform a section that evokes the warm flowing and joining of energies as well as the edge-like tensions resolved in a close physical touching found in a gay male relationship. The exciting lifts and carries reminded me how rare it is to see two men do any real partnering.

Jerry's work has more a breadth and richness of intent, the long, cleverly intertwined piece achieves a camp feeling of the sublimely ridiculous. "Circus Parade" is a pure way to say, "Don't take things so seriously." It ends with a gossamer solo by Lynne Elze, helium balloons tied to her limbs and waist. Lynne captures the illusion of flying perfectly, of being perfectly above it all.

Rael's work is flashier and stronger, both physically and technically. "Butterfly," the company's signature piece, conveys a series of images that pitch colorfully clad dancers through butterfly cycles and insect dartings across space. It is an elaborate ballet dependent on a subtle sense of timing as it is set to a beatless electronic piece by Morton Subotnik.

"Butterfly" brings across the positive nature of Rael's choreography. He gives female dancers forceful movement which compares with the strength and physicality of the men. The fight sequence, usually done with two men, has Marlene tumbling around, being thrown over, and chasing down Rael until he expires, and she rises triumphant over his prostrate form. Marlene makes it a mesmerizing duet with focused intent; she flies through split second lifts and jumps onto Rael, deflecting all his energy until he is exhausted. Then she strikes him down.

In "Butterfly" we also see Jaquie Miyahara and Lynne perform its finest phrases with their crisp technique and ariel grace. I love Jaquie's faint smile as she comes out of a solo into a swift series of pique turns to strike front/blackout. Jaquie, company ballet mistress, gets to show off her ballet training in "Scheherazade," a duet with Rael. It is incorporated, not to its advantage, into "Circus Parade." She cleanly flies through fouette turns and arabesques with double beats, and does some of the most interesting lifts I've seen in Boston.

The most visible aspect of the company is the range of its repertoire and the capabilities of the dancers to glide into each style and make it their own: from the high technical demands of "Butterfly," to the fast paced jitterbugging of "La Perfectly Swell," Rael's Bicentennial moment, which brings back the dance styles of the forties and fifties. It includes a Rogers/Astaire duet which seems an hysterical version of Superfly meets Mary Martin. The company has gone through many changes, and at present along with Lynne, Marlene, Jaquie and Jerry includes Judy Conners, Maurice White, Karen Kernan, and George Masters. They are a strong bunch who on one hand seem to need choreography with more depth and substance geared to their specific capabilities, and on the other hand seem not to have the technique Rael would like. Rael must resolve this conflict between the choreography he wishes to create and the people he has to work with. Rael has

one thing going for him sure fire: an unerring sense of what an audience will like especially seen in his idea to end the performance with a disco-tape for the audience to let loose and dance themselves.



Jacquie Miyahara and Rael Lamb tersely tango in "La Perfectly Swell."

Photo by Len Barlow

Dance for the New World will be performing next at the Massachusetts College of Art on the 22d, 23d and 24th of January. The Training Center is located at 551 Tremont St., Boston Center for the Arts.




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Talking Politics

By DAVID P. BRILL

An impartial judicial system, guaranteed to all accused citizens under the Sixth Amendment, is constantly threatened by pre-trial publicity, which is constitutionally protected under the First Amendment's freedom-of-the-press provisions. One of the major issues that will face the Supreme Court this year will be how to satisfy both of these constitutional demands.

The Court will hear an appeal of a lower-court order placing a "gag" on the Nebraska press in a well-known multiple murder case. Newspaper publishers across the country are banding together to fight the order, arguing — quite correctly — that any infringement on their right to publish whatever they choose is chipping away at their hitherto sacrosanct mission.

In the Susan Saxe trial in Boston, there was quite a deal of consternation among newspaper executives when Suffolk Superior Court Justice Walter McLaughlin issued his "guidelines" for press coverage of the Saxe case. A representative of the *Boston Globe* wrote McLaughlin advising him that his newspaper does not consider the "Guidelines" to be a court order, and if they were, that the newspaper would challenge them.

The press must be favored in these circumstances. An eventual dismantling of the free press, the inevitable result of judicial tinkering with the newspaper business, would be far more dangerous to defendants, prosecutors, and the public than whatever publicity the local media can produce. Further-

more, even a silencing of the media, closed-door trial, dislocated trial, or even secret arrest does not always guarantee impartiality.

For example, the Massachusetts Supreme Judicial Court last year overturned the convictions of two Berkshire County men charged in a criminal case, because of the insulting ethnic remarks hurled their way by two assistant district attorneys, who characterized the Italo-Americans as "Sacco and Vanzetti types." In overturning their convictions, the court charged the prosecution with "making an appeal to popular ethnic stereotypes beyond acceptable limits." *The Jewish Advocate*, whose publisher, Dr. Louis Brin, is one of the nation's leading proponents of correctional reform, called for the resignation of the two prosecutors in an editorial.

From another angle, there is a growing movement to "affirmative action" in the jury-selection system, whereby deliberate efforts at attracting minority-group members are made. This problem came best into focus during the trial of Dr. Kenneth Edlin last year, as many observers thought it unfair that a Black physician should be tried by an all-white jury. It is fitting that this trial occurred in Boston, since Boston is probably the most ethnically-oriented (i.e., Irish vs. Italian vs. Yankee vs. Jewish *ad infinitum*) city in the country.

The problem with this argument is that it assumes that an all-white jury is inherently incapable of acquitting a Black defendant. In such predominantly Black jurisdictions like the District of Columbia, the same standpoint could be raised if a white person were to be tried by an all-Black jury.

In the Nov. 26 issue of the *Valley*

Advocate, an Amherst-based newspaper, Eric Benjamin writes an excellent analysis entitled "A Jury of His Peers — Guilty Until Proven Innocent" about the plight of a Black man serving three-to-five years on an armed robbery conviction, under highly suspect circumstances. "You look at the jury," complains Robert Earl Brown, "and there's nobody there your age, none of your peers . . . and you wonder if they just heard what they wanted — and blotted out the rest." (Incidentally, this newspaper ran a telling interview with Rep. Jim Collins of Amherst, a sponsor of Bay State gay rights bills for the last three years, in the same issue.)

It's a complicated question, to be sure, and one in which efforts at resolution may create more problems than they solve. One possible solution would be a "safety-in-numbers" jury system, one in which, like in Biblical times, juries as large as sixty persons would be convened to try "fellow citizens." This admittedly would be an expensive and perhaps clumsy system today, but it would increase fairness, since ethnic characterizations or pre-trial publicity are less likely to affect sixty persons in the same degree or manner than they affect twelve jurors or one judge.

Sometimes I wonder if this can't be carried too far. There have been bills filed in a half-dozen states, as well as some in Congress, to allow juveniles charged in criminal actions to be tried by a juvenile jury. The thought of a collection of twelve nine-year-olds deciding the fate of a "brother" fourth grader seems as biased in favor of the defendant as an all-straight jury seems prejudiced against a gay one.



Nostalgia buffs got an earful at Louis XIV concert facilities last week when Little Richard rock and rolled it up. The Tutti-frutti king will be fondly remembered as the outrageous dresser of the fifties, a queen's delight. Little Richard was glad to see that *GCN* came to interview him. "I'm not gay, but I know the way. We're all flowers in God's bouquet," he said. He and co-star Candy Hunter are publicizing their new albums with this tour. Candy is a beautiful man. Watch for his "I Saw What You Did" album, to be released this month.

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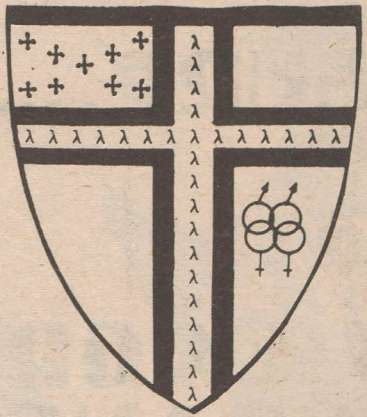
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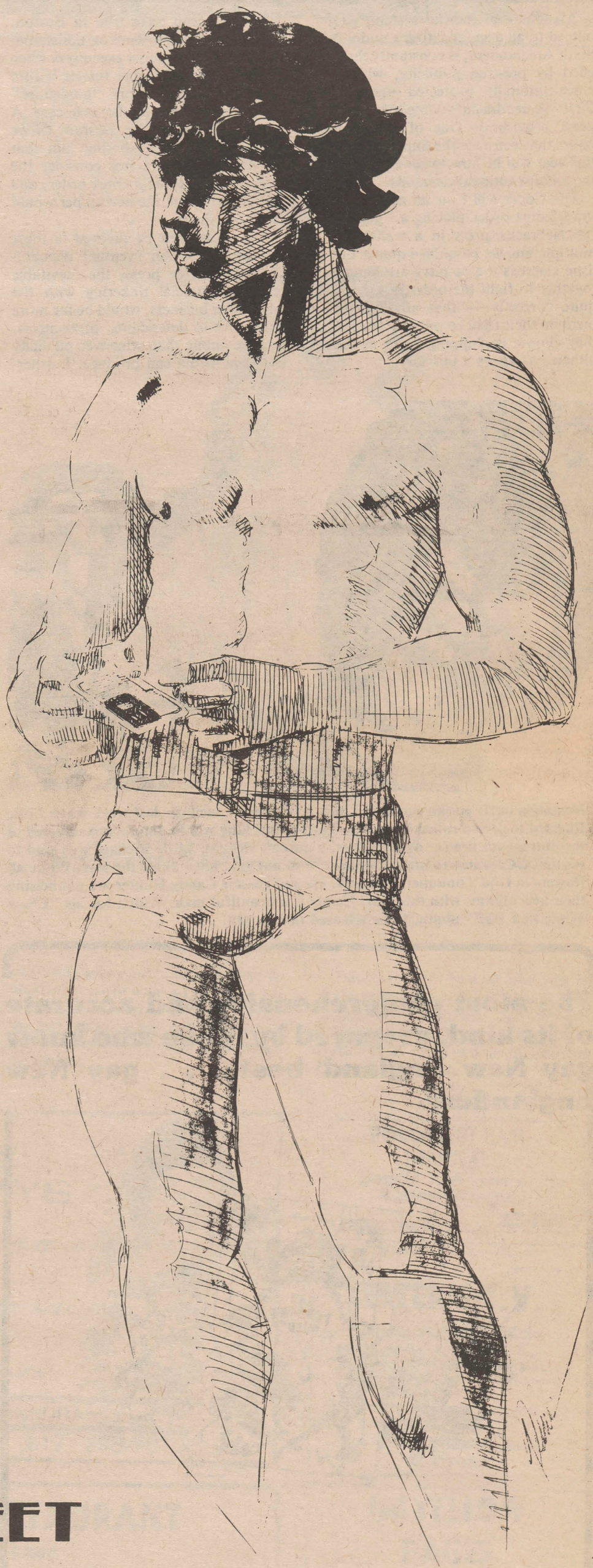
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The View from the Closet

By A. Nolder Gay

DEGHETTOIZING

Christmas night. The quiet born of exhaustion, eggnog, and inner peace. My lover, nearby, relaxes after a good holiday with his family. Tchaikowsky's "Nutcracker" with the Ballet West and the Utah Symphony glows colorfully on Channel 2 (appealing close-ups of the Sugar Plum Fairy's Cavalier). The cat is zonked out on the carpet, temporarily weary of purring the lower two feet of the tree of its globes and tinsel.

(Christmas trees are Santas gift to kittens, after all!)

I have spent a good portion of the day helping a church group not of my religious persuasion serve Christmas dinner for 65 or 70 old people who have no place to go. It has been a moving experience. Many are lame or deaf or slipping into senility. Others are still vigorous, and want to tell us all

about their grandchildren. Some are just quietly living through another long day. I set up tables and chairs, help put out the food, and then retreat to the sinks to wash the pots and utensils, partly because I sometimes choose to do that which others may find tedious or unrewarding and partly because I suddenly find the atmosphere painful.

The half-dozen or so volunteers are all much younger than I, and include a pleasant young man who has been cooking since early morning and is not yet weary with well-doing. I do not know any of them and may never see them again. Yet we work together as fellow servants, warmed by our common purpose. After dinner we encourage our elderly guests to carry some food home; the remainder (for donors have been generous) is sent to the parish and to a neighborhood center for further distribution among the

needy and forgotten. "God's food" (as one volunteer described it) may not be wasted.

There is some singing, the guests drift off, we eat a bit ourselves and clean up. The low sink over which my longish frame has been painfully draped yields the last pot. Booted and gloved, scarved and earlapped, I trudge down Boylston Street over icy sidewalks and pick my way across the unshoveled paths of the Public Garden, thinking "Dammit, we should have been giving that dinner." And I wonder if any of those we served that afternoon might have suffered guilt feelings over homosexual impulses all their long lives.

The retiring President of DIGNITY-Boston expressed my year-end concerns with beautiful succinctness in his farewell message to members and friends. "One does not need DIGNITY" he wrote, "to feed the hungry, clothe the naked, visit the sick and imprisoned, to console, to understand and to pardon, to bring peace and to champion justice." The acid test of gay liberation generally, I think, is whether it can increase our ability not to become more impassioned but to be more compassionate. Insofar as gay liberation does not lead gay people to increasing sensitivity to the needs of individual, real human beings, the game (for such it is, otherwise) is assuredly not worth the candle.

We have had some wise leadership in these concerns. (Ironically enough, one hears of them primarily through word of mouth and in local neighborhood

newspapers, such as our excellent *Boston Ledger*, rather than in the gay press.) Here in Boston Rep. Elaine Noble, the staff of the 1270, and the Fengays seem to be variously working out a gay community-neighborhood support model in one of our problem neighborhoods. There are doubtless other community ventures of a similar sort as yet unknown to me, in other cities and even in Boston.

My hope for 1976 is that increasingly we will break out of the comparative security of the gay ghetto and of the narrow circle of "movement issues" and meet the broader community of human needs wherever it is. In so doing we will gradually expand the concept of gay pride to include not only the way we feel about ourselves but also the diverse ways in which we as gay human beings may be distinguished as lovers and helpers of the unfortunate of every hue and description. As a sharer in one of the great homoerotic relationships of the Western tradition wrote in his old age, in a letter to his friends, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." (I John 4, 7)

P.S. Just a word of thanks to those who have written notes or sent cards at this season, either to me personally or to the GCN staff, proffering holiday greetings, expressing appreciation for what we are trying (not always too successfully) to do, and encouraging us to continue to grow. Your good wishes keep our hearts bright!



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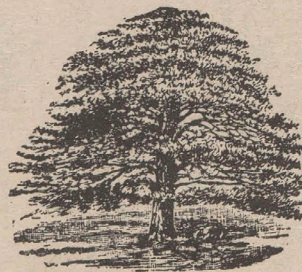
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Bookbinder seeks good gay classics, esp. hardcore porn, hardcover only, for own collection. No paperbacks. Can't pay much. Tell me what you've got and asking price. Will do leather bindings for your books, too. Stuart, P.O. Box 9052, Boston 02114.

BOSTON AREA

Access (Cambridge Hotline) 661-3900
Adolescent male rap session, 4-6 pm 227-8587
B'nai B'rith (Gay Jewish group) 265-6409
Black Gay Men's Caucus, GCN, Box 9600
Boston Gay Men's Rap Group 426-9371
Boston Lavender Theatre: Women's group 492-5220
Men's group 440-5220
Cambridge North/Brattle Gays (write c/o Gay Legislation) 661-9362
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-8368
Cambridgeport Gays, c/o GCN Box 6500
Civil Liberties Union of Mass. 227-9469
Closet Space (WCAS), 740m AM 492-6450
Daughters of Bilitis 262-1592
Dignity of Boston, c/o 1105 Boylston St., Boston
Elaine Noble (Rep.) 727-2584
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488
Fort Hill Faggots for Freedom 440-8551 or 442-6029
Framingham Unicorn Society, P.O. Box 163, Framingham, MA 01701
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Men's Center 723-6268 or 491-6968
Gay Recreational Activities Committee (GRAC), c/o GCN, Box 8000
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069
Gay Alert (for gay community emergency only) 523-0368, 267-0764
Gay Media Action, c/o GCN Box 5000, 22 Bromfield St., Boston 02108 523-1081
Gay Community News 426-4469
Gay Nurses Alliance, c/o GCN Box 251, Boston 02108 287-1900x2396
Gay People of UMass/Boston 547-1451
Gay Speakers Bureau 353-2790
Gay Way Radio (WBUR, 7.2 & FM) 491-2787, 661-9362
Gay Legislation 75, P.O. Box 8841, JFK Sta., Boston 02144
Gay Youth Advocates, 70 Charles St. 227-8587
Gender Identity Service 864-8181
Golden Gays 482-8998
Good Gay Poets 536-9826
Harvard-Radcliffe Gays 495-1927
Homophile Community Health Svc. 542-5188
Integrity/Boston, P.O. Box 2582, 02208
Lesbian Therapy Research Project 354-8807

Lesbian Liberation, c/o Women's Center 354-8807
Lesbian Mothers 354-8807
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Student Homophile League 263-5440
National Lawyers Guild, 595 Mass. Av. 661-8994
National Organization for Women 267-8160
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr. 253-5440
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105 426-0412
Other Voices Bookstore, 30 Bromfield St., Boston 267-9150
Project Place 843-5731
Fr. Paul Shanley 227-8587
Project Lambda
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140
Tufts Gay Community, c/o Student Activities Office, Medford, MA 02155 776-0921
Waltham-Watertown Gays, c/o GCN Box 7100
Women's Comm. Health Ctr., Camb. 547-2302

Quick Gay Guide



EASTERN MASSACHUSETTS [area code 617]
Alcoholics Together/Worcester 756-0730
Dignity/Merrimack Valley
P.O. Box 348, Lowell, 01853
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393, 487-3234, 487-3344
Haverhill, N.E.C.C. Gay Line, M 8-10 am, T 6-8 pm, W 12-2 pm 327-0929
Homophile Union of Massachusetts P.O. Box 262, Fitchburg 01420

MCC/Worcester 756-0730
Provincetown 24-Hour Drop-In Center 487-0367
Provincetown Homophile Assistance League, Box 674, Provincetown 02657
New Bedford Women's Clinic 999-1070

WESTERN MASSACHUSETTS [area code 413]

Amherst Gay Hotline (men & women) 545-0154
Clark Gay Alliance, Box A-70, Clark Univ., Worcester 01610
Dignity/Springfield, P.O. Box 488, Forest Park Sta., Springfield 01107
Everywomen's Center, Amherst 545-0883
Gaybreak Radio (WMUA-FM, 91.9) 545-2878
Gay Women's Caucus, Amherst 545-3438
Hotline, Westfield, Mass. (M&Tues. 9 pm-11 pm) 568-9769
MCC/Springfield, 64 South Boulevard St., West Springfield 737-7473
People's Gay Alliance, UMass/Amherst 545-0154
Sexual Identity Awareness Org., Westfield State College, Parenzo Box 197, Westfield 01085
Southwest Women's Center 545-0626
Springfield Gay Alliance 583-3904
Valley Women's Center, Northampton 586-2011

RHODE ISLAND [area code 401]

Alcoholics Together, 290 Westminster St., Rm. 510, Providence 274-4737
Dignity/Providence, Box 2231, Pawtucket 02861
Gay Women at Brown U, Providence 863-2189
Gay Women of Providence 831-5184
Homophile Community Health Service, Providence 274-4737
MCC Coffee House, Providence 274-1693
MCC/Providence, 63 Chapin Ave. 274-1693

VERMONT [area code 802]

Counseling for Gay Women & Men, c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386
Gay in Vermont, Box 3216, N. Burlington Sta., Burlington 05401 862-2397
Vermont Gay Women 862-7770, 863-3237
Women's Switchboard 862-5504

CONNECTICUT [area code 203]

East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, 2031 Yale St., New Haven 06520 436-8945
Hartford Gay Counseling 522-5575, 523-9837
MCC/Hartford 522-5575, 523-9837

Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
The Church of the Eternal Flame Universal 527-5612
Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457

NEW HAMPSHIRE [area code 603]

Seacoast Area Gay Alliance, Box 1424, Portsmouth 03801
Woman's Group, PO Box 137, Northwood 03261
(Do not use "gay" on any mail to this group)

MAINE [area code 207]

Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011
Gay Rights Organization (GRO), P.O. Box 4542, Portland 04114
Maine Freewomen's Herald, Box 488, Brunswick 04011
Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667
Maine Gay Task Force/MGTG Newsletter, Box 4542, Portland 04144

NEW YORK

Capital Dist. Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany, NY 12210 (518) 462-6138
Gay Community Service Ctr., 1350 Main St., Buffalo, NY 14209
Dignity, P.O. Box 1554, N.Y., N.Y. 10022
Gay Activists Alliance, P.O. Box 2, Village Sta. 10014 966-7870
Gay Media Coalition, Box 128 Ansonia Sta. 10023
Gay Men's Health Project, 247 W. 11th St. 691-6969
Gay Switchboard 924-4036
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, N.Y.C., N.Y.
Lambda Legal Defense and Educ. Fund Inc. 145 E. 52nd St., NY NY 10022 758-1905
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460
Lesbian Switchboard 741-2610
Mattachine Society, 59 Christopher St., NY, NY 10014 691-1066
MCC/New York 691-7428, 369-8513
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097