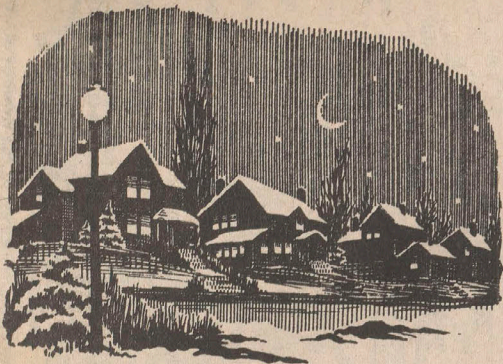


January
19 thru 31



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.

20 tues

Boston — Richard Pillard will be on Gay Way, 8 pm, WBUR 90.1 FM.

Cambridge — Jade and Sarsaparilla at Orson Welles Restaurant tonight and tomorrow, 10:30.

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.

Worcester — Cabaret Theater from Providence will perform two benefit shows for Another Way Drop-In Center/MCC at 8 and 10 pm at Ports O'Call, 700 Main St. Donation \$3.

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.



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 — Coming out rap and other topics for gay men, meet in a relaxed group to discuss your feelings, tonight and every Tuesday at 8 pm in CSMH, 70 Charles St.

21 wed

Malden, MA — Tri-City NOW will present "Women's Voices," poetry by Karen Lindsey and Drusilla Davis. Women poets, artists and other interested persons are invited to read and discuss their work. 8 pm, 138 Belmont St.

22 thur

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)

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.

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.

Boston — New Harmony Women's Band will perform and a skit on the Grand Jury called "The Reds and the Feds" will be presented at Morse Aud., Boston U, 602 Comm. Ave., 8 pm, \$2 benefit Susan Saxe Defense Fund. 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.

25 sun

New Haven, CT — "Come Out Tonight," a gay radio show, is heard on WYBC-FM, 93.4 at 7 pm the last Sunday of each month.

Boston — Today begins a 10 week seminar on Gay Men's History at the Gay Men's Center, 36 Bromfield St., Rm. 310. Sessions will be on Sundays at 6 pm through March 28 by Richard Dey. Bring box supper, dress warmly. Women invited to monitor.

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.

27 tues

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

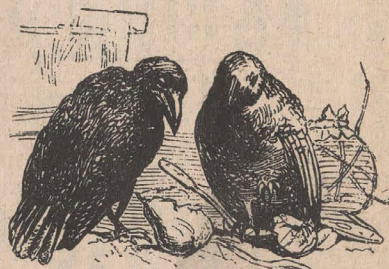
28 wed

Cambridge, MIT sponsors film on sex roles, "A Very Natural Thing" and "Lavender," 7 pm, room 14-0615, 25 cents (opt.), near Hayden Library in basement across from humanities elevator; discussion follows. Tentative schedule, call Carna for confirmation, 253-1627.

Boston — Rael Lamb's "Dance For The New World" celebrates its year old birthday today, Friday and Saturday at 8 pm at Longwood Theatre, Mass. College of Art, 364 Brookline Ave. Tickets \$4 at door, \$3.50 in advance. Info call 426-2248.

31 sat

Boston — The Festival Orchestra of Boston presents Boston premiere of Puccini's "Le Villi" and the Beethoven Choral Fantasy at New England Life Hall, 225 Clarendon St., at 8 pm to benefit HCHS. Tickets \$5 available at GCN; mail orders accepted.



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

VD CLINIC CUTBACK, p. 3

FAG HAGS TELL WHAT THEY LIKE, p. 8

QUEER BEATERS, p. 16

the **25^c**
gay weekly
for the northeast

Vol. 3, No. 30

January 24, 1976

Patti Smith, p. 13

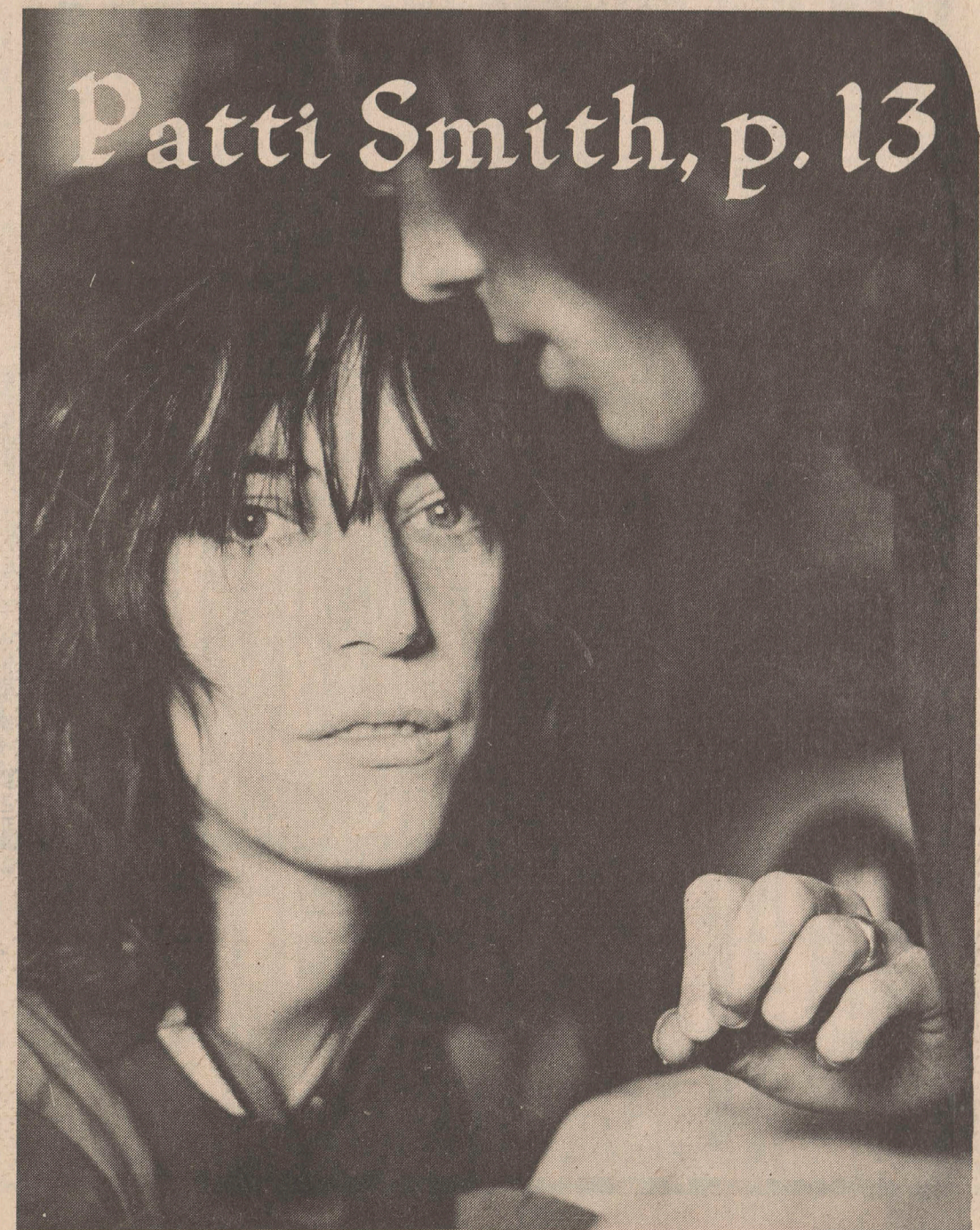


Photo by Don C. Hanover III

gay community news

Vol. 3, No. 30

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(617) 426-4469

January 24, 1976

Frank 'Outraged,' Police Defend Tactics

CLUM Appeals Harassment 'Test Case'

BOSTON — The Civil Liberties Union of Massachusetts (CLUM) plans to appeal the case of a Boston man convicted last Friday on charges of "soliciting to commit an unnatural act." Judge Joseph Di Guglielmo found the man guilty in Boston Municipal Court and fined him \$25. The Civil Liberties Union hopes to make its appeal part of a "test case" to halt the harassment of gay men by the Boston Police Department. CLUM had filed a class action suit on behalf of the same man, known as "John Doe," and "members of his class" last week. The suit, which asked for an injunction to halt police harassment, was rejected by Judge Edward F. Hennessey of the Supreme Judicial Court because of insufficient documentation of related cases.

In a related development, Representative Barney Frank denounced Boston police tactics as "an outrage." Frank promised to go to the mayor if necessary to stop the police harassment and has already registered a personal

protest with Police Commissioner Robert diGrazia in the matter. "This is nothing less than entrapment," Rep. Frank said.

The conviction and pending appeal comes as a result of the arrest of Doe at the Jolar Cinema on Washington Street in Boston in late November by a police plainclothesman, Det. Edward Miller. The Jolar Cinema is a well-known cruising spot for gay men.

At the trial, the defense argued that the police acted in "bad faith" because solicitation to commit an unnatural act between consenting adults in private is not a crime in Massachusetts as a result of the decision in the well-known case of the Commonwealth vs. Balthazar. The defense lawyer argued that the Jolar Cinema was in fact a private place and brought up as proof the sign "Do Not Enter When the Red Light Is On" that hangs outside each "booth" at the Jolar. Since the act was not a crime, the defense argued, the case should be dropped.

Det. Edward Miller of the vice control unit described the incident in

detail and claimed that he had made over 2,000 arrests for "solicitation to commit a crime" in his three years on the force.

In his decision, Judge Di Guglielmo found the defendant guilty because it was unclear, in the judge's view, whether the Jolar Cinema was a private or a public place and that therefore it was questionable whether or not the Balthazar decision applied. However, he gave the defendant a small fine with the statement that "anyone [Det. Miller] who spends time at a place like that obviously couldn't be too upset by the solicitation."

In a telephone interview with GCN, Nick Foundas, attorney for the Boston police, indicated that in his view the case of the Commonwealth vs. Balthazar was irrelevant to the Jolar case. Foundas stated that the Jolar was a public place and that Det. Miller did not consent to the advances of the gay man.

Foundas said that this kind of police activity was "obviously not our number one priority." He stated that most

"investigations" of this type usually take place "on the street." "Some citizens do not want to be approached on the street," Foundas said. "There have been complaints and this is our response. This kind of investigation is like any investigation — a drug investigation or a murder investigation. It's a question of public protection."

The Civil Liberties Union obviously does not agree. According to lawyer John Reinstein, the CLUM plans to "defend a criminal case" by appeal to the Superior Court. This trial may be with a jury if the defense wishes it. Although no date has been set for the trial it is expected to take place within the next two months.

Defendant Doe commented to GCN, "I'm obviously disappointed by the judge's decision. But the law is clear and the Balthazar case resolved all this anyway. It's a question of interpretation of the law — the illegal harassment tactics of the police. We've got to keep the pressure on the police and the mayor and stop this situation."

'No Moral Justification'

Vatican Still Frowns on Gays

By Lisa I. Schwartz

BOSTON — In a 3500-word pronouncement, the Vatican has reaffirmed its condemnation of homosexuals as "rejecting God" by engaging in "intrinsically disordered" acts. The statement was contained in a pastoral tract called "Certain Questions Concerning Sexual Ethics," which included the Church's stand on other subjects, including masturbation, and sexual relations outside of marriage.

The declaration is seen as the Vatican's response to increasing demands by moral theologians, birth control advocates and liberal Catholic groups to reassess traditional stands on sexuality.

In the paper, the Vatican observed, "There are those who, basing themselves on observations of psychological disorder, have begun to judge indulgently, and even to excuse completely, homosexual relations between certain people." Though the Church advised that gays should be "treated with understanding and sustained in the hope of overcoming their personal difficulty," homosexuality was defined as "some innate instinct or pathological constitution . . . in opposition to the moral sense of the Christian."

The declaration went on to say that "no pastoral method can be employed which would give moral justification to their [homosexual] acts. In sacred scripture, they are condemned as a serious depravity and even presented as a sad consequence of rejecting God."

In an interview by Kay Longcope of the *Boston Globe*, Archbishop Joseph L. Bernardin, head of the National Conference of Catholic Bishops, indicated that the Church expected some groups to continue demanding change in Church dogma. He cited Dignity, a national group of gay Catholics, as one which "I am sure will have difficulty

with this."

A Dignity spokesperson, Father Tom Oddo, termed the pronouncement "a myopic repetition of tradition." Fr. Oddo said the statement "continues to reflect a lack of appreciation for the broad range of human sexual expression by those who follow Christ and live responsible love."

Dignity condemned the Vatican paper, saying it was "based on the pre-

supposition that human sexuality is God-given and moral only in heterosexual marriage for the purpose of procreation. Such a narrow view of human sexuality has been severely challenged by a large number of Catholic theologians, who have asked the Church to recognize the broader purpose of sexuality as an expression of unselfish love between two people as a responsible communication of the love and

shared life."

Fr. Oddo stated that Dignity would continue in meeting with the National Conference of Catholic Bishops for "educational purposes." Among the topics to be discussed at the Conference will be the creation of a commission of theologians, social scientists, and lesbians and gay men to examine alternatives to the Vatican's present stand.



Members of the Gay Caucus of the Youth Against War and Fascism protest against Alabama Gov. George Wallace in front of Boston's Statler Hilton Hotel. See story on page 3. Photo by Jane Picard

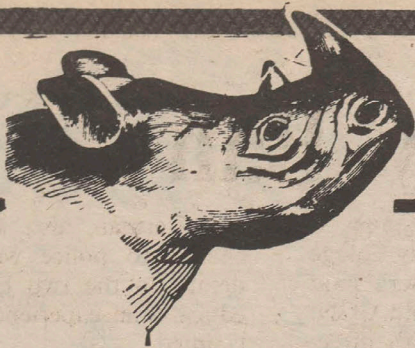
Other Voices

Robbed

BOSTON — Other Voices, the Homophile Community Health Service bookstore, was robbed last Tuesday evening by two young men. Bob Raboin, alone in the store, was held up at knifepoint while the store's receipts for the day, about \$20 to \$25, were stolen. Bob's personal money, about \$10, was also taken.

The robbery is one of a series of such events in the Bromfield St. area. The robbers were described as about 18 years old, 5'9" and of nondescript features. They were reportedly "high." The description of the robbers matches that of other descriptions in similar burglaries in the area.

Claire Shanahan, manager of the bookstore which is located at 30 Bromfield St., complained about poor building security. Shanahan had gone home for the day when the robbery took place. "There just isn't much of value to a robber here," Shanahan explained.



news notes



Greyhound.

SIPPLE SUIT

SAN FRANCISCO — A gay activist's attempt to intervene in Oliver Sipple's invasion of privacy suit against several newspapers has failed. The activist, Dick Gayer, tried to halt the Sipple suit on the grounds that sexual orientation, as opposed to sexual practices, is not a private fact. Gayer said that if Sipple wins his suit, the media would be reluctant to publish news about gay people. That situation, according to Gayer, would deprive him and others of vital information.

The judge in the case, Judge William E. Mullins of the Superior Court, asked Gayer two questions at a Nov. 25 hearing and then cut him off. Gayer said that he may file an amicus curiae brief to argue the case.

Sipple is the ex-marine who saved the life of President Ford during an assassination attempt. He is suing several newspapers because they indicated that Sipple was gay.

Sipple's attorney, John Wahl, issued a memorandum to argue against Gayer's move. According to Wahl, the court should "take judicial notice of the commonly recognized fact that homosexual sexual orientation is considered par by a significant part of the population of this country to be an undesirable quality in an individual. The courts have recognized this fact again and again."



Stigmata.

GAY CULTURE?

NEW YORK — Four leading gay literary and theatre people will discuss "Is There A Gay Culture?" as a Gay Liberation Forum at the Church of the Beloved Disciple, 348 W. 14th St. in New York on Sunday, Feb. 1. The forum will take place at 8:30 p.m. and will include such gay luminaries as Karla Jay, co-editor of *Out of the Closets* and *After You're Out*; Carol Grosberg, who has been involved in experimental theatre for 13 years; Vito Russo, film expert; and George Whitmore, poet, playwright, and free-lance journalist.



ENGLISH PROFS

CHICAGO — Papers are sought for a panel "Towards a Healthy Gay Presence in Textbooks and Classrooms" for the next convention of National Council of Teachers of English (NCTE), scheduled for Chicago Nov. 25-27, 1976.

The panel will focus on the secondary school as well as the college setting. Nongays as well as gays are encouraged to participate.

Deadline for program details is March 15. For more information, send inquiries and statements of your interests to panel organizer Prof. Louie Crew, Department of English, Fort Valley State College, Fort Valley, GA 31030.

NCTE members who are interested in forming a gay caucus and petitioning for meeting space at the convention are urged to communicate that interest to Prof. Crew. Urgently needed are gay women to coordinate women's issues and assure a fair balance in planning.



Greekian Sphinx.

SEX YES, MACHO NO

GENEVA, Switzerland — Twenty-three "experts" from 15 countries have called for a major change in attitudes towards human sexuality. The report, issued by the World Health Organization (WHO) supports the idea that sex is just as valid for pleasure as for procreation. The report also denounced machismo and the subjugation of women.

In the report, the experts state that "In many countries the existence of sexual taboos and myths and the resulting guilt or secrecy imposed by society on sexual matters are important obstacles to sex education.

"So is the cult of machismo, or male dominance and the victimization of women," the report continues. "This makes it difficult to introduce the idea of sexual enjoyment for both partners, which is essential for the achievement of healthy sexual relationships."

The World Health Organization is an agency of the United Nations.

GAY ORDINATION

NEW YORK — The former national co-president of Integrity was ordained to the Episcopal Diaconate in New York by Bishop Paul Moore last month. Ellen Barret, according to Bishop Moore, "has spoken openly about her homosexuality." Moore said that "I believe this openness is a healthy development in our culture and our church."

The bishop also noted that "homosexuality is a condition which one does not choose; it is not a question of morality." "Historically," said Moore, "many of the finest clergy in our church have had this personality structure, but only recently has the social climate made it possible to be open about it."

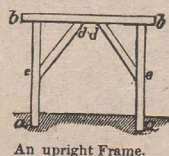
Barrett's openness about her gayness was a "credit to her," Bishop Moore added.

DIGNITY/MERRIMACK

LOWELL, Mass. — The Dignity/Merrimack Valley Chapter has elected Gary P. as its new president. Other recently elected officers include Rick P. as secretary and David S. as treasurer.

Meanwhile, two members of the chapter are in the process of organizing a women's caucus to meet the special needs of women in the chapter. The first meetings of the caucus, organized by Mickey S. and Mary P., will be closed to men.

General meetings of Dignity/Merrimack Valley take place at 7:30 p.m. on the second and fourth Saturdays of each month. The group can be reached at Post Office Box 348, Lowell.

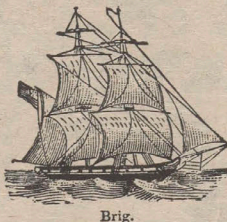


An upright frame.

'INNOCENT' WON'T GO

NEW YORK — "Born Innocent," the controversial television film that featured a lesbian rape, just won't go away. In view of its licensing by Viacom, a syndication company, a massive demonstration was held against the company last Monday. The rally was sponsored by Lesbian Feminist Liberation of New York with the participation of feminist, anti-rape, and gay groups. Florence Kennedy was one of many prominent speakers expected to participate in the demonstration in front of Viacom headquarters.

In a statement before the demonstration, Lesbian Feminist Liberation said, "We demand that Viacom withdraw or edit this film. Lesbians are responsible members of society and must be responsibly portrayed. We must put a stop for once for all to wealthy companies like Viacom making their profit by sensationalizing the rape of women."



Brig.

BOYS OF BOISE

BOISE, Idaho — The judge in the infamous "Boys of Boise" case of 1955 that involved the sentencing of 16 men on sodomy charges has admitted that he now regrets the decisions he made. According to the *Chicago Gay Life*, U.S. Bankruptcy Court Judge Merlin Young said it was public ignorance of homosexuality that precipitated the sentencing of the 16 and the massive investigation in which 1,472 citizens were questioned regarding the case. Judge Young also blamed the *Idaho Statesman* for much of the hysteria at the time.

The Boise case gained national attention and was also made famous in John Gerassi's book, "The Boys of Boise." Five men involved in the case were sentenced to life in prison for their "crimes," including a banker, a clothing salesman, and a warehouse worker.

GAY MEN'S CENTER

BOSTON — This city's first Gay Men's Center is now open and functioning. The center, located at 36 Bromfield St. in downtown Boston, opened its doors to Boston's gay male community with a party, attended by more than 100 men, on Saturday, Dec. 10. One Center activist told GCN that "the opening party showed a great deal of positive feelings towards the Center. Boston gay men finally have their own space and I think people felt that it was a great success."

This Sunday's meeting will vote on a constitution for the Center, and members of the community are invited to sign up for a series of groups and activities on the Men's Center bulletin board. Coming-out raps, older men's raps, and workshops on massage, radical politics, effeminate politics, and gay gestalt will be among the regular features of the Center. The GMC's temporary hours of opening are Sundays 1-3, Wednesdays 6-10, Fridays 6-10, and Saturdays from 1-10. Sundays from 3-6 are reserved for planning meetings.



Scorpion.

ALICE AT OZ

BOSTON — A new women's bar is now open in Boston — the front room of the Oz at 969 Commonwealth Ave. The women's bar will be functioning Wednesdays through Sundays and weekend night cover will be \$1.



MAINE LINE

By S. W. Henderson

PORTSMOUTH, N.H. — We understand that the Seacoast Area Gay Alliance (SAGA) is reactivating. Interested persons in the Southern Maine-Coastal New Hampshire area should write SAGA. The address is in the Quick Gay Guide.

PORTLAND — The Maine Gay Task Force is holding a benefit disco at the newly opened Oasis Ballroom, 193 Middle St., Portland. Tickets are \$3 each. Maximum room capacity is 200, so buy your tickets early. There will be a live band and drinks at Happy Hour prices. Come have a fun evening and support the Maine movement.

WATERVILLE — A new gay group has formed in this area and has had several well-received social events. Watch this column for details and further news.

CORRECTION

Last week's ad for the Champagne Lounge was in error. Jay Ore and Frank Eagan no longer work for the Champagne Lounge

Dotterman Sees Bay Village Link

Police Protest 'Extra Duty' Ban

By Neil Miller

BOSTON — The Boston police, in a protest that some feel may have its origins in the controversy surrounding Jacques and The Other Side, have refused to do any paid extra duty at city establishments that serve liquor. The boycott list includes such places as Boston Garden and Fenway Park. The police protest, which went into effect last Wednesday, comes in response to Commissioner Robert diGrazia's directive of Dec. 16, in which the commissioner barred the police from doing "extra duty" at 32 Boston bars. Among the 32 establishments were Jacques and The Other Side.

The police had originally not planned the move against the commissioner's order until the State Labor Commission arbitrated the dispute. How-

ever, according to a source in the Police Patrolmen's Association, the Labor Commission was slow in making a decision and the police commissioner "made the situation worse" by adding 20 more establishments to the proscribed list. At this point, the policemen decided to boycott.

According to police sources, the police boycott will not necessarily mean that places like the Garden will not have any protection. The commissioner may order patrolmen off the street into the boycotted establishments but the department will have to pay them. In the past, private establishments have paid the extra-duty cops. However, this would lessen the number of police patrolmen on the streets.

Gary Dotterman, manager of The Other Side, claims that DiGrazia's

original decision was an attempt to force the closing of the two Bay Village bars. "Our bars have used several paid police details," Dotterman told GCN. He emphasized that DiGrazia's directive banning extra duty at the bars came at "the height of the attempt to get us closed." According to Dotterman, the commissioner's rationale was simple: "There would be no protection at Jacques and The Other Side, therefore there would be a lot of problems. The result would be to close the bars."

"We'll handle the situation and protect our customers," Dotterman said. Uniformed police have not been on duty at The Other Side since the "first of the year" and, according to Dotterman, "we have had no problems." "People who work for us are now more alert," he said.

Dotterman also laid an attitude change to police who worked their details in the two bars. "It was an educational experience for them," he claimed.

However, certain groups in the city praised DiGrazia's decision. In a Dec. 19 editorial, radio station WEEI praised the commissioner. The station talked of "conflict of interest" and spoke of officers "serving two masters."

DiGrazia himself, quoted in the WEEI editorial, emphasized the issue of police integrity. "In most of these liquor establishments they were used as someone to control or maintain order on the premises, to eject or arrest disruptive patrons and really acting as a bouncer. It just left a bad taste in everyone's mouth."

'Voluntary' Fees Revealed

By Wayne Trudelle and Neil Miller

BOSTON — Cutbacks of almost \$200,000 in the 1976 Massachusetts state budget's allocations for venereal disease clinics are stirring fears that services may soon be cut and fees charged for the presently free services. The reductions in the communicable and venereal disease budgets are part of the Dukakis administration's paring of state expenses in areas of human services. Although welfare and Medicaid recipients have been most visibly victimized by the cuts, effects of executive and legislative ax-wielding may

soon spill over into other social classes.

Terri Rehum, supervisor of the skin clinic at Tufts-New England Medical Center, a clinic whose patients are largely gay, told GCN that "We are beginning to feel the pinch." According to Rehum, clinic hours have already been reduced at the skin clinic, and personnel have been laid off. In addition, Rehum warned that patients may have to be charged for services and health care that they are now receiving free of charge. She stated that these fees may go into effect before the current fiscal year ends on July 1,

1976.

"We are dealing with business people and lay people who are not cognizant of the problems this cutback will incur," said Rehum. "The human element has just not been given enough consideration," she added. "It was strictly a question of dollars and cents."

However, Michael Mazloff, director of the Fenway Community Health Center, which sponsors Gay Health Night, was cautious about the effects of the cutbacks. "Of course, I've heard the rumors," he said. "But there have been no signs of the results of the budget cuts. We haven't heard anything."

In a telephone interview with GCN, Nicholas Brill, Assistant Commissioner of Public Health, disputed Rehum's charges. He denied that there had been any cutbacks in services thus far. "I don't know anything that proves that this has happened," he said. He stated that in general, private hospitals will underwrite the loss of \$200,000 in state

funds and this should, in Brill's view, minimize the results of the cutbacks.

"New England Medical just isn't typical of most hospitals," Brill said. "They have a much higher overhead than other clinics. Their hospital does not underwrite as much of the clinic expenses as other hospitals do. That's the problem." However, Brill noted that New England Medical had agreed to underwrite a larger share of the expense this year.

Brill did indicate that the State may begin an "experiment" with charging fees. This program will be instituted outside of Boston as a "pilot project." It is expected to begin in mid-February. Certain clinics, under this program, would begin to charge VD patients a fee of about \$10. However, this payment would be voluntary and no one would be denied services.

When asked if this voluntary fee program might be an opening wedge to permanent charges, Brill stated, "If we watch this situation, we can avoid this."

VD Clinics Fear Crunch

Gay Liberation — Enemy

HERE ARE JUST SOME OF THE REASONS WHY CHRISTIAN CAUSE IS URGENTLY NEEDED: (JOIN US TODAY TO HELP US COMBAT THESE EVILS!)

Gay Liberation:

- "Homosexuals OK'd as Police" (Los Angeles Times)
- "Homosexuals as Foster Parents" (The New York Times)
- "Homosexuals Gaining recognition and support on Campuses Throughout the United States" (The New York Times)
- "Homosexuals Declare Right to Teach: Assert Sexual Orientation Is Irrelevant" (The New York Times)
- "The Lavender Panthers: formed by Reverend Ray, a Pentacostal Evangelist and known homosexual, the Panthers patrol the street nightly with chains, bully clubs..." (The New York Times)
- "Gay Power Emerging at Ballot Box" (Los Angeles Times)

Lesbianism:

- "THE ISSUE OF SEX PUT TO REST, ELAINE NOBLE IS READY FOR OFFICE." Except that she is a lesbian — believed to be the first avowed homosexual elected to a state office (Massachusetts). (The New York Times)

LOS ANGELES — "Make no mistake about it, there is a movement in this country that is calculated to challenge and destroy the moral fiber of Christians like you and me. It's called Gay Liberation."

The above is an excerpt from a five-page letter addressed to "fellow Christians" from a new, non-profit, IRS-approved organization named "Christian Cause," which describes itself as "a movement to restore moral accountability to American life." The letter is essentially a solicitation for funds to accomplish CC's goals, which include:

—Moral accountability from our elected officials, from our established institutions, and from each and every member of our society who calls himself or herself a moral person.

—Promoting the "Christian position loud and clear."

—To state and publicize the Christian

position on this and the whole range of moral issues that are tearing America away from its moral moorings.

"With the support of individuals like you, Christian Cause can beat the Gay Liberationists at their own game by using the media to present the Christian position on homosexuality — a position that places gay people in flagrant violation of Christ's teachings on life and love," the letter continued.

The appeal for funds was signed by the Rev. Robert Grant, who also attached a National Morality Issues Poll. The questionnaire asked such important questions as "Do you think homosexuality, lesbianism, and bisexuality are normal and should be publicly sanctioned?" and "Would you want an admitted homosexual teaching your children, serving as your minister or priest, or belonging to your local police or fire fighters force?"

YAWF Gay Caucus Pickets Wallace

BOSTON — "Any demonstration against George Wallace is a demonstration for gay rights." With this as their rallying cry, members of the gay caucus of Youth Against War and Fascism took part in a demonstration against the Alabama governor as he inaugurated his Massachusetts cam-

paign on Friday, Jan. 9. About 150 people took part in the demonstration at the Statler Hilton Hotel in downtown Boston, including 30 people from YAWF. Wallace is running for the Democratic presidential nomination and his name will appear on the March 2 Massachusetts primary ballot.

In an interview with GCN, Beth Gammo, a member of the organization and a lesbian woman, emphasized the YAWF commitment to gay self-determination. YAWF is an arm of the Workers World Party, an independent Marxist political group. "We are willing to support whatever gay people want supported," she said. "We joined a rally to support Jacques and The Other Side because they were bars that gay people felt was their community. We support Susan Saxe, we took part in Gay Pride Week. We're now dealing with the Risher custody case in Texas."

Gammo indicated that the gay caucus in YAWF feels strongly about the importance of political alliances between oppressed groups. "Whatever the situation is," she said, "whether it's Third World people or gay people, that group leads us where they want us to go." The purpose of the Wallace demonstration, she emphasized, "was to show Wallace as a racist and to show that not everyone in Boston believes in racism."



A George Wallace supporter tries to hide his face from the camera at the Wallace Statler Hilton rally.



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

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repression of radicals

Dear GCN,

There have been numerous articles and letters written to GCN in the last few months concerning the political stance of the newspaper. Questions have been raised as to the space given to numerous radical leftists and there have been many valid responses.

I would like to elucidate one very serious problem in the argument. It appears that the conservative element of homosexuals would prefer to repress the radicals or even the liberal faction because they do not perceive our society in the same way. Let it first be said that GCN has adequately replied in giving editorial and column spaces to these people. They have not been denied the right to a contrary view. Now that this one point of equality has been established I think there is a far more essential problem to be dealt with. Its solution may very well lead to our liberation and its neglect will only aid our continued oppression.

Let us look at radical and minority oppression in general. When the black struggle came to national and indeed congressional attention in the late '50s and '60s who legislated for them and who worked against them? When millions protested the war in Viet Nam who avidly supported them? It has not been the right wing conservatives who led the struggle for minority groups but the liberal and radical left. Let us face up to reality. Our rights are never going to come unless we take a united stance for the freedom of all minorities and this stance by its nature is permissible only on the left. To vote and work in the opposite direction is totally counterproductive and suicidal.

We will find our freedom as have other minorities but we must never forget where that initiating force comes from. Can we expect freedom and deny it at the same time to the poor, the aged, the ill, and the vast majority of oppressed peoples? As America is liberated from these oppressions an atmosphere conducive to freedom will help our millions of brothers and sisters to step out from behind their facades and join us in struggle.

This egalitarian program of socialist liberation is as yet a dream and I fear for its survival when fellow gays so viciously attack any efforts to give space to all types of people whether we agree with them or not. Let's not lose sight of our enemies — the far right would further repress us and the most extreme left would form a totalitarian state no better for us than that of Russia. Our struggle should be for a socialistic peoples' state.

Cindobrei W. Lentz

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.

glitter/disco articles

Dear GCN,

Please cut the glitter/disco type articles — I find the info on fashions/fashionable performers and top ten more suited to publications that cater to hustling the gay buck — I would be very angry if I were to learn that these types of articles were squeezing out the news and consciousness raising varieties, or were being used as puff pieces to please the advertisers. I appreciate the efforts given to GCN by staff and contributors to keep her strong and growing.

Love and Light,

Demian

set the record straight

Dear GCN,

Right on Troy Saxon! Thanks for asking the question whether it is gay guilt and homophobia which prevents people from seeing love in sex relations among persons of all ages. Just how does sex for pleasure and love damage kids? The question was asked at the pedophilia interest group at the GAU convention in New York in November, 1975. Where is the scientific evidence of "damage" and the experts can only say, there isn't any . . . depending on how you define damage. (Of course a kid is damaged psychologically to discover that sex is good and joyful, if society aims to keep him ignorant and repressed.)

D. C. Anthony



pain in the posterior

Dear GCN,

Your article on anal intercourse was wonderful! The minute I finished reading it I grabbed all of my back issues of the GCN and shoved them up my anus, blinked twice, and smiled!

Stuart Kingsley

damage definition

To the Editor,

In the "Did You See" article of GCN (Jan. 17, 1976) you reprinted an erroneous excerpt from *New Times*:

"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*.

While Gov. Longley remains somewhat cryptic — some would say aloof — to gay people in Maine, it should be noted that 1) Longley never delivered the above passage, and 2) he was mildly chided by the Maine press for actually writing it in the first place.

Sincerely,

Peter Prizer
Portland, Maine

Pictures for last week's Lavender Thumb were taken by Jane Picard.

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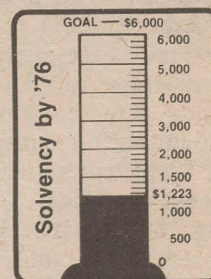
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THE STRANGE BUT TRUE STORY OF DR. K.

By Charles Bonnell

What I am about to tell you is absolutely true. Nothing has been changed, although some details have been left ambiguous to protect confidentiality. It's a story of a doctor-patient relationship that worked out well, and for that reason I think the gay community should know about it. It may or may not be rare, but it should be recorded.

The patient was me, my first year in Boston. The doctor was a psychiatrist for the health service of a college in the Boston area. The health service was not my own university's, however; I was to be a paying private patient. My parents were paying for the sessions, because although they said they would love me just as much gay as straight, they would prefer me straight, and I was not together enough at the time to contradict them.

I saw Dr. K twice a week, and told him what was going on in my life. We clicked almost immediately. After two sessions, he told me he didn't think I had any "quote mental diseases unquote" but that I needed some help in understanding and dealing with some new feelings in my life. By Thanksgiving I had gone to some gay meetings; by the end of the school year I had had a very successful, psychiatrically-supervised coming-out.

At no time did Dr. K do any of the unethical things I have heard about some other psychiatrists doing. He never forced his ideas on me; he was able to phrase carefully the decisive questions like did I think I wanted to change my feelings; he did not string me out and prolong therapy longer than was in my best interests. In short, he was just the sort of shrink I would recommend to another gay person; indeed, I passed his name on to the Homophile Community Health Service. Little did I know then! But read on.

Many other gay people have had, of course, much worse — sometimes disastrous — encounters with the psychiatric establishment. About six months after I'd finished seeing Dr. K, for



example, I heard that one college in the Boston area, several years ago, had a lot of trouble getting its first gay dance approved. The dean in charge was completely unsure of what to do, so he consulted the psychiatric counsellors at his school and then refused permission, because the psychiatrists had said it would precipitate too much panic on the part of straight students who would have to decide whether or not to go! Classic psychiatric bullshit, right? I mean, Dr. K knew very little about the gay scene, but even he told me once that it was quite clear to him that gay organizations and dances were of "tremendous" benefit to those who at-

tended them, and to those who know about them but might be too scared to go. I was amused to discover that the dean in question was at the very school that Dr. K was employed by!

I forgot about that story, but it came up again at the beginning of this year. This time I heard more detail, and was more curious — was it the head of the school's psychiatric counsellors or just one of the counsellors who had opposed the gay dance? Just one of the shrinks, I was told; and I asked which one, since I had seen the names of many of the other shrinks in addition to Dr. K. I think you can understand, now, my stunned reaction when I discovered that the guy who had tried to stop the gay dance was Dr. K himself. When HCHS got my recommendation a year earlier, I'm practically sure they took one look at the name and tossed it in the wastebasket.

What had happened? After talking with many people who have had

contact with Dr. K, both before and after I saw him, I can only conclude that he indeed had a change of heart. My experience admits of no other conclusion. I myself experienced his positive phase, and so many other people who were there at the time told me of his negative phase that I cannot doubt it. I have seen with my own eyes that at least one homophobe in this world can be cured to the point where he becomes of value to the gay community. I cannot say whether any other homophobes can similarly change — these early childhood diseases are so difficult to cure, you know! — but my friends tell me I'm an incurable optimist. At least I've got some grounds for optimism.

Was Dr. K perfect? No, of course not. For example, when I said (without prompting) that I thought anal intercourse was distasteful, he reinforced this hang-up by saying that it can spread anal warts, which are quite painful. But then again, life itself is an incurable disease. I have heard of some gay therapists who actively try to tell their patients what hang-ups are proper and which they should get over; but this, too, is incorrect. Hang-ups should (in most cases) be permitted to melt away, as mine did with regard to anal intercourse, as one gradually becomes aware of one's body as a sensual thing. I do not want any therapist telling me what I should do — even if they're right. They should open my mind to new options, but not tell me which ones to take. Dr. K could have opened me up to more than he did; but what he showed me turned out to be enough. As a gay activist myself, I am also glad to see that the actions of my older gay siblings opened up Dr. K's options somewhat, too.

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!

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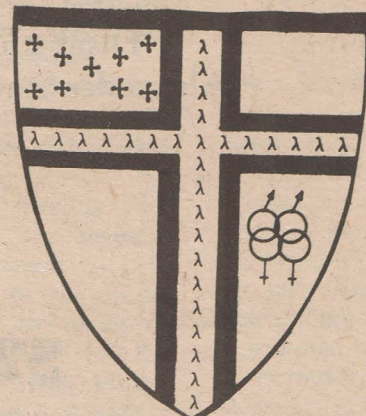
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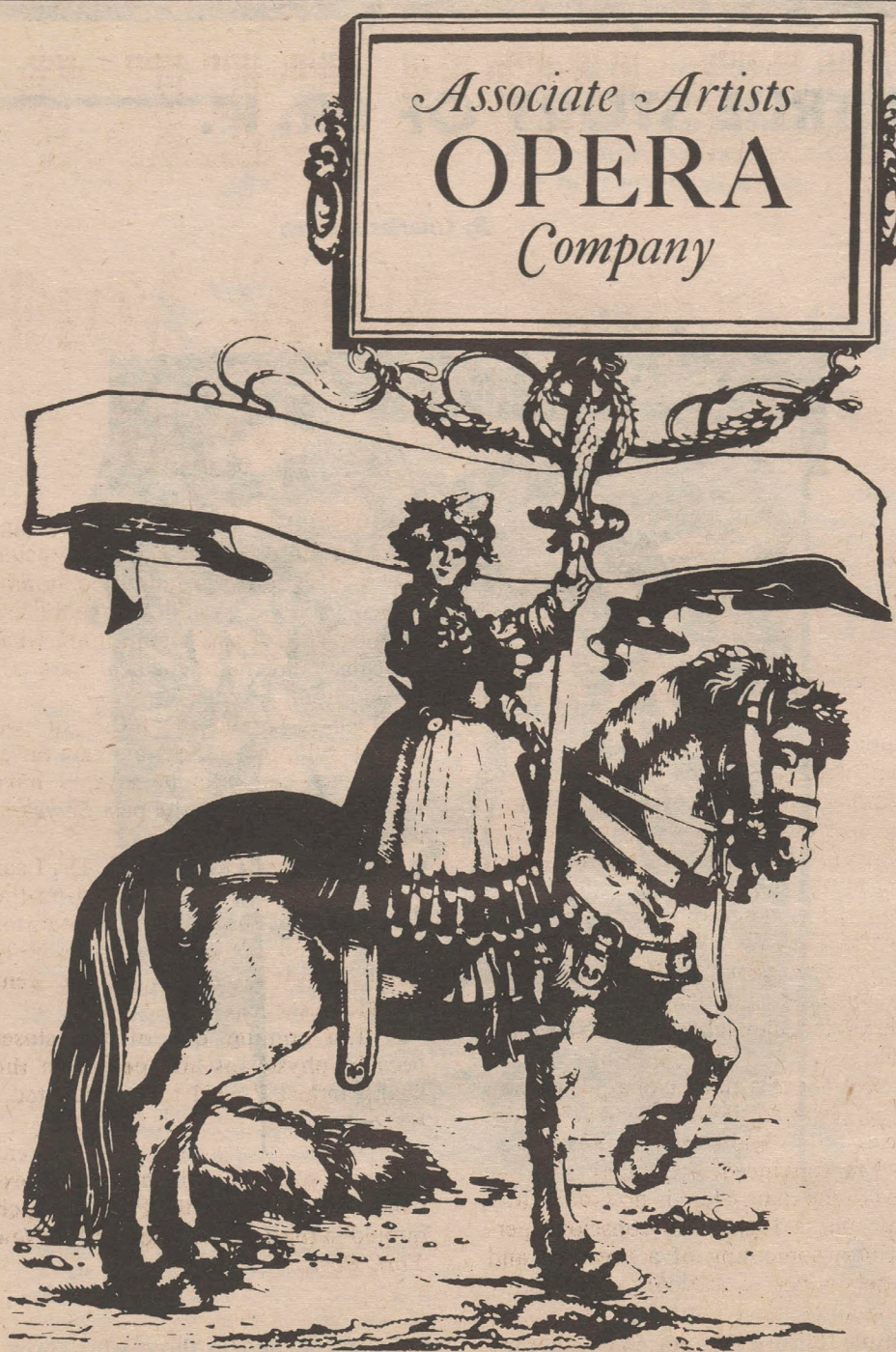


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"Over the years I have admired homosexuals as well as heterosexuals; some have honored me with their friendship and I have treated some as patients. Is this inconsistent with my disapproval? Far from it. I do not regard a man who limps or has a passion for gambling as unworthy of esteem and friendship, but it does not follow that I regard his defect or his passion as desirable . . . The man with the limp need not be asked to join the football team; the gambler may not be a bank teller, but each could do well in other activities . . .

"There is entirely too much government coercion in our society. Even when its intention is admirable, it has turned out to be cumbersome, costly, restrictive, and often counterproductive. I do not think anyone should be compelled to hire heterosexuals or homosexuals, or to love, cherish, and esteem them either. The politicization of taste and the restriction of choice have gone far enough . . . The belief that unequal people — and we are unequal, are we not? — must treat one another as equals is a prejudice as much as any other. It need not be made compulsory by law." — Ernest van den Haag's review of C. A. Tripp's *The Homosexual Matrix*. The review, called "Straight Talk for Homosexuals," appeared in the January issue of *Harper's Magazine*.

New York Times

"The other high point in 'The American Parade' is 'Song of Myself,' based on the life of Walt Whitman and to be broadcast on Tuesday, March 9, at 10 p.m. In content, if not form, it's by far the most daring to date . . . 'Song of Myself' marks out a path angels have not been allowed to see and Whitman scholars have refused to tread. That's right: the script deals with Whitman's homosexuality. Apparently, the more the creators of this dramatization researched Whitman's life, the more convinced they became that homoeroticism was at its core.

"Brad Davis plays Peter Doyle, Whitman's working class lover, with an absolute simplicity that only remarkable technical control makes possible . . .

"Rip Torn's portrayal of Whitman is not easy to like and will assuredly create considerable indignation. But it is, I'm convinced, absolutely right — true to the man. Here is no Good Gray Poet but a highly self-conscious performer, something of a posturer and grandstander, a difficult, self-important man of many moods and masks. A lesser actor would have been tempted to counteract revelations of Whitman's homosexuality by playing him as the incarnation of warmth and nobility. That Torn's Whitman is gay and quirky will for many compound the program's transgression. I think it compounds the triumph." — Martin Duberman in his article "Television Celebrates the Past" in the Arts and Leisure section of the Sunday *New York Times*, Jan. 11.

New York Post

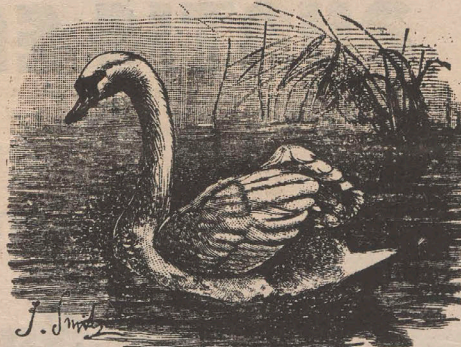
"PHILADELPHIA (AP) — Pennsylvania State Health Dept. physician Dr. Walter Lear, an admitted homosexual, says he is willing to publicize his gayness to focus attention on what he calls inadequate medical care afforded homosexuals.

"Lear is 52 and the father of two grown children. He was married once, for seven years. But he says, 'I have had a male lover for the past 22 years, a homosexual.'

"In an interview yesterday, Dr. Lear explained why he was featured on the front cover of the inaugural edition of the Philadelphia *Gay News*, a monthly publication for homosexuals that went on sale this week.

"I'm coming out of the closet because physicians and people in the health industry need to be educated," he said.

"Homosexuals can have different medical problems from heterosexuals." — an Associated Press dispatch quoted in the Jan. 7 edition of the *New York Post*.



European White Swan (*Cygnus olor*).

People

"Mary Joe [Risher] plans to appeal, and, oddly enough, one man who hopes she wins is Ann's [her lover's] ex-husband, Michael Foreman. He has been advised by a psychiatrist that his daughter is better off with her lesbian mother. 'We were told that Judie Ann was probably the most unlikely candidate to become a homosexual,' Foreman says, 'because she will have seen society's disapproval of her mother and Mary Jo.'

"Doug Risher's action,' Foreman adds, 'opened up his children and my daughter to ridicule. He is not going to change the facts. All he did was make them public.' — from a 'People' article of Jan. 19 on the Risher custody case in Dallas in which a lesbian mother was legally deprived of custody of her daughter.

ROLLING STONE

"If the war in Vietnam is really over, if Richard Nixon has finally been banished from American politics, if radicals, communists, homosexuals, environmentalists and people who can't sleep well at night are all more or less free to wander and proselytize, Douglas deserves a share of the credit. He fought for an open, responsible democracy with the weapons at hand. Sometimes he forged new ones." — from an article in *Rolling Stone* about Justice William O. Douglas of the U.S. Supreme Court.

"Children cannot act like adults, women can't be bricklayers and plumbers, and homosexuals have no place in the police department." — Los Angeles City Council member Gilbert Lindsay, quoted in the Jan. 15 issue of *Rolling Stone*.

NEW YORK REVELATIONS

By Tony Russo

NEW YORK — In a major effort to end legal restrictions on sexual relations between consenting adults in private the American Civil Liberties Union and the National Gay Task Force appealed cases from Virginia and North Carolina to the United States Supreme Court. Both cases involved an invasion of the right to privacy in the form of harassments and entrapment. This will be the first time that such cases have ever reached the high court.

Although NGTF has made progress in the area of legislation, they have lost at efforts to persuade MCA Television to end syndication of the two Marcus Welby segments, "The Other Martin Loring" and "The Outrage." In a letter to NGTF Media Director Ginny Vida, Ernest B. Goodman, vice president of MCA, stated:

"We agree with your statement that attempts on the part of outside pressure groups to influence both program content or prevent airing of previously produced material are always subject to legitimate suspicion and concern. This is particularly true when a militant minority exerts pressure on free television to deny freedom of communication to an overwhelming majority. If, as you indicate, there are

20 million homosexuals in America, then there must be at least 180 million heterosexuals. To our knowledge, not one heterosexual has ever pressured us or attempted to dictate program content.

"One of the marvels of television is the channel selector knob. If one does not like, or disagrees with, what is on one channel, then the person can flip to another channel without interfering with the rights of others to watch what they like. It is grossly unfair for any group, large or small, to request a television station to withhold a program because that is censorship for selfish, bigoted reasons," Goodman said.

The distributor for "Born Innocent" has been less than helpful in bringing about change in that film. The distributor, Viacom, refused to edit any sequence of "Born Innocent" which would make the film acceptable to a gay audience.

Columbia Pictures Television, another distributor, refused to withdraw their homophobic "Policewoman" segment. It seems that MCA, Viacom, and Columbia Pictures Television all have a common interest at hand.

Although it appears that night time series will continue their homophobic segments, day time soaps are now considering a gay story line suitable for viewing. NBC's "Days of Our Lives" and "Another World" are considering

a gay story line. Having a positive gay story line would probably do more for gay liberation than any approach television has tried before.

Gay images have never been known to be positive on game shows. NGTF recently wrote letters to all stations contending that comments on game shows have been insulting to gay people. In the light of many complaints NGTF could not single out shows, but rather felt that the phenomenon was indigenous to most game shows.

Gay Media Coalition has elected a new male co-coordinator. Leon Heath is now the co-coordinator with Tayloe Ross.

GMC recently had a meeting with the *Village Voice*. At the meeting several proposals were made to help end the poor treatment of gay events and the discriminatory treatment of gay related advertisements in the paper. The *Voice* will reply to the requests in a meeting later this week.

The steering committee of the Gay Academic Union has decided to withhold any advertisements in the *Voice* until concordance is made with GMC.

The GAU will be holding its bi-monthly general meeting this month at the City University of New York Graduate Center at 33 W. 42d St. The subject will be "Alcoholism and Gay People." It will be held Friday, Jan. 30 at 7:30 p.m.



Conn. UCC Studies Gays

HARTFORD — The Department of Church and Ministry of the United Church of Christ (UCC) of Connecticut rejected Tuesday a call for a task force study on the status of gay and bisexual persons in UCC.

It established, instead, by a unanimous vote, an official, funded committee to explore the subject. Committees carry more impact and longevity than do task forces, but have less independence since the committee members are appointed by the Department.

However, the State Director of UCC, Mr. Gupitill, spoke in favor of the new study committee and has given strong indications that he will endorse strongly pro-gay members for the committee.

Tuesday's (Jan. 7) action in effect gives the study on the status of gays and bisexuals a more official sanction. Also heartening is the unanimous support by the Department board despite vehement objections from the floor.

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Why a Gay Men's Center?

By James Fishman

The gay male community of Boston has sorely needed a place to gather and celebrate our gayness. The Charles Street Meeting House, until recently — when it was converted into headquarters for Project Lambda and a more formal cafe — used to serve this function. Gay men in Boston, otherwise, have had to rely on wading through crowded, raucous, sometimes Mafia-owned bars as our central meetingplace to make contact with each other. But where have we been able to go to simply relax, to view one another as whole persons, to develop a sense of community — other than as fellow-victims of a system designed to exploit us, keep us relating in competitive, sexual hunting-grounds?

Several months back, about 25 gay men left Boston for a weekend gathering at a farm in New Hampshire; the result was an expansive new feeling. It was like shedding several layers of skin. Personally I feel this happened for two reasons: first, we were in a place that was not designed to increase our sense of isolation or to create a facade of perfection; second, we were all gay.

At one point some visitors to the farm — a straight couple, and another party of straight people — came in to look around, and we immediately froze up. Our gay space had been invaded.

Many of us live lives that encompass gay and straight friends, by choice. I live in a gay and straight house. But there are times when I only want to be with gay people; I need that side of myself reaffirmed. I don't want to have to watch myself, inhibit myself. I have enjoyed the men's sharing days and hope they continue; I plan on attending them. But as a gay man, I feel my needs are quite different from straight men's.

The gay men's center is in no way trying to compete with the men's



Don Hanover, III

Guests enjoy the opening of the center.

center; we merely feel our needs are different. A straight man goes back to his girlfriend, goes back to a world that is on his side and carves the way for him. He takes many luxuries for granted. I feel certain avenues in common with straight men, such as dealing with sexism, dealing with being a man. But being a faggot undercuts these privileges.

We go out on the street trying to be ourselves and meet ridicule, stares, assumptions, perhaps a liberal-chic-tolerance at various parties; then we go back into hiding in our jobs.

We want a space that is ours, where we can be all of ourselves. I spend enormous amounts of energy in my daily life wondering if those I'm relating to are gay or straight, stifling my own spontaneity, or risking becoming the token faggot. For once, I want a space where there are givens, where I needn't spend all that energy wondering who is and who isn't. I don't view most other men — even those struggling with their sexism — as my brothers. They are not my brothers. They are a privileged group of men coming from a very different place from me, and their struggle to come to terms with various sides of themselves is not my struggle. They did not spend years shuffling through indexes of

Psychology books trying to find out who they were, and having to look under Sex Perversion. They can embrace their girlfriend without it becoming a guerrilla theater tactic. They haven't spent years squashing their desires.

I am not attacking straight men. Or

leged group of men, who at one time or another may have been the very same men who saved their own skin at the expense of us queers. Being forced to be the man in the Marlboro commercial is different from being the easy fag joke for a stand up comedian. Rejecting Jacks or Fathers III is a lot easier than rejecting Sporters. Straight men have the everyday world as a meetingplace to make friendships and intimate contacts. Until recently a couple of bars has been it for us; in addition, we are robbed of the opportunity to know one another informally. The pressure to size each other up comes from the limited chances we have to make contact in the first place.

A friend of mine came away frustrated and angry from a men's center meeting, as have many of us who just do not identify with the group's goals.

"I feel that I have to deal with my homosexuality tonight," a straight man said at the meeting.

My friend, who is gay, felt like saying — but did not say — "I have to deal with my homosexuality every single day."

And yet the rest of the men left the meeting feeling high. Obviously, our needs differ. And for once we don't want to have to raise people's consci-



Don Hanover, III

putting down those who don't know what to call themselves, or choose not to call themselves gay. I'm simply saying that the space that we need to create as gay men springs from a substantially different need. I cannot feel at ease or totally myself with a privi-

ousness. We want to refill and support each other; we have enough battles.

I support men's sharing day; and gay-straight dialogues; and anyone trying to become more self-aware. But I also have my own needs. The men's center will undoubtedly give strength to those who make it happen, but for me it was a drain of energy, another space where the assumptions I needed weren't present.

We aren't trying to compete with or criticize that group's goals and function. But when we came back to the city from New Hampshire, we had gotten a taste of freedom and we do not want to settle for anything less.

[Also printed in
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Fag Hag: are you there?

By Suzana

An article on fag hags? Easy! There are so many in my circles I'll certainly get a lot of interviews. Or so I thought. But you try. Ask any fag hag if she's a fag hag. My bet, after 11 encounters of my own, is that she'll make funny faces and/or say no. That in itself is quite a statement, one which is discussed further herein, but first let's see what the people I did talk to had to say about their own notion of this very elusive genre.

To say the least, attitudes varied. When questioned about the topic, one gay man said: "They're mostly fat. Most are married to latent homosexuals so they hang out with gay men to know the type of person their husband might be." One Provincetown lesbian in saddle shoes was convinced that the fag hag phenomenon is part of the big throwback to the fifties, "when boys and girls dressed up and went with their dates to dances." A young man on the GCN staff said this sort of article might be interesting but "fag hags are kind of going out of style." How funny, I thought. A whole group of human beings and their psychologies going in and out of style like so many pairs of shoes. Somehow this has got to go deeper.

One gay woman, Linda, felt that women's lib has opened a lot of eyes resulting in more and more women

who are dissatisfied with straight men. Dee, one of the few fag hags I managed to interview, said she finds most straight men "emotionally retarded" and avoids straight bars whenever possible. Her deepest friendships are with gay men, and she is proud of the fact that her family is now coming to accept that. Since a number of gay men and women insinuated a picture of the fag hag as a siren trying to tempt the gay man to a straight scene, I presented it to another fag hag friend, Julie, for comment. "I like gay men," she said. "Why would I want them to go straight?" In Linda's opinion, people must make their own choices: "There's a long spectrum. On one end you have your very straight and on the other your very gay. Fag hags are somewhere in between, straight women with a high gay consciousness. So maybe some fag hags think that if a gay man meets the right woman he'll go straight and maybe that's true for one gay man in a thousand. But I believe that fag hags are looking for men who won't force them to be the stereotyped straight woman, to be friends and only, maybe, lovers if it works out. Also, they can dress up, dance and not have to deal with men coming on to them heavy."

Dee said that one of the reasons she doesn't often sleep with gay men is that she "would never want anyone to do

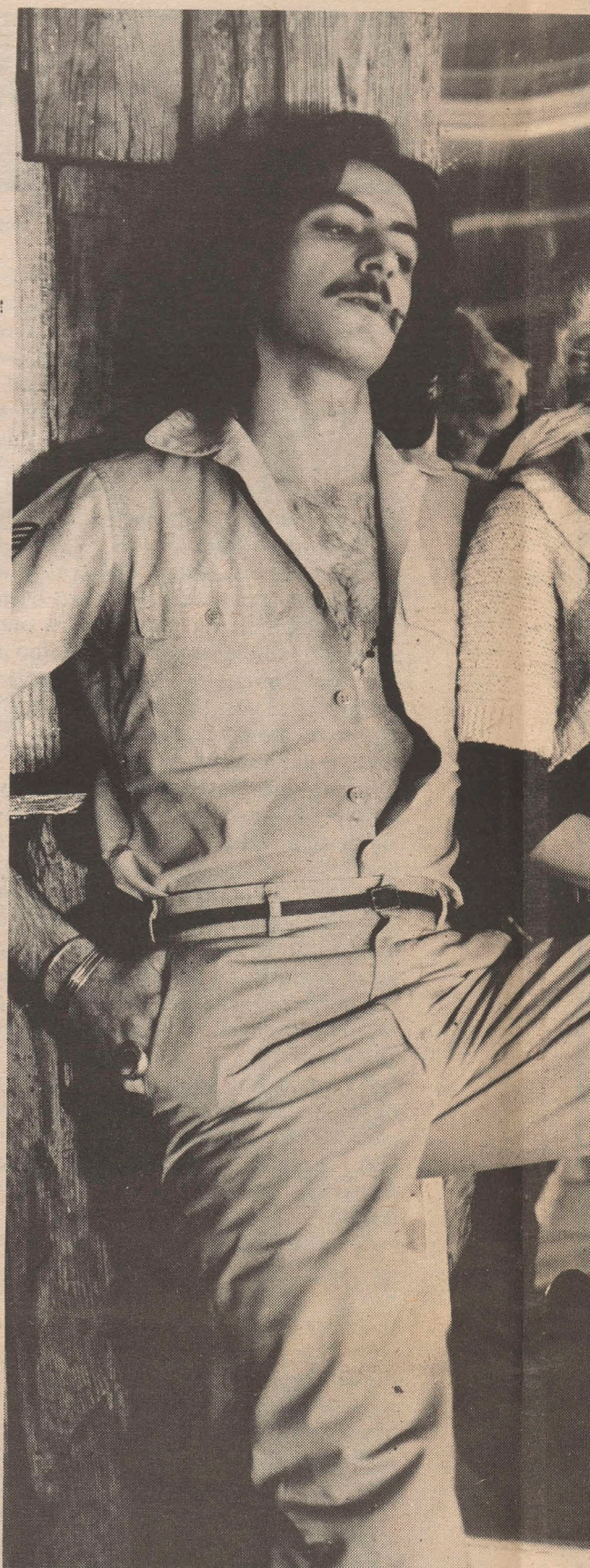
something he really doesn't want to do." Another reason why she prefers straight men sexually is: "If you're gonna have heterosexual sex, find a heterosexual, know what I mean?" But for Dee, that's where the liaison with the straight world ends. I asked her if she would eventually like to marry, have kids, etc., etc. She said she thinks about it but since the man she wants (gay above the waist, straight below) doesn't exist, she sees herself as being alone outside of her circle of friends. "Does that bother you?" "No, not really. I've always been alone and I love my friends."

Whether they sleep with gay men or straight men, it was my own notion that a woman's sexual appetite, which is fast becoming more and more liberated, would not be put down as "loose" or "trampy," by gay men whose own sexuality is quite celebrated. So if indeed a woman is bored in the straight world what better exit to take than into the fashionable world of the "beautiful people" where excitement may be only a dance away and talk of sex is as passe as the weather?

Checking this out brought mixed reactions. Gerry, a gay man about town, seemed to agree, saying that their local fag hag was "just another screaming faggot. Sure she gets called whore but we all do — it's all in jest. I myself just assume she's got the same



"a whole group of people and their psychologies going in and out of style like so many pairs of shoes"



Gabriel Brooke Dix

"since the man she wants is gay above the waist, straight below she sees herself as being alone outside of her circle of friends"

sexual needs as me . . . so why put that down?" Dee says she can talk about sex to her gay friends without any guilt or inhibition, whereas in a straight environment, she'd be uptight. Many others generally agreed with this line of thinking but another side was quite apparent too. Not all fag hags are as "free" as they may appear to be. "I'm not promiscuous," said Julie, "I mean, I have values and limits too . . . I don't trick with every man, gay or straight, that's available." John, who is gay and not closely associated with any fag hags, said he accepts fag hags and has no hostilities towards them but any woman with a "rampant sexuality still connotes something of a flighty, insincere person." Gary feels that "they're great to hang out in the bars with but that's about it for me." Linda, the gay woman I spoke with above, feels that the double standard in sex holds with gay men as well as straight: "It doesn't seem as though it should but gay men still look down on a woman who tricks. As well as being a friend, a fag hag is often a mother image and 'mom don't fuck around'."

Another speculation that is often raised is the possibility that fag hags are closet lesbians. This question elicited so many responses that it

Gabriel Brooke Dix



**...n she wants (gay above
right below) doesn't exist,
herself as being alone"**

deserves an article in itself. "Hey Dee, what do you think?" She smiled and said there is a part of her that is gay and a part that is straight . . . it was hard to explain . . . she wouldn't call it bisexual but the men she was with would have to accept her "gayness" and the women she was with must accept her straight side. Julie's "messed around with women once or twice" but her preference is definitely for men.

Everyone seemed to agree, however, that if a woman was considering coming out, going the fag hag route would certainly be an easy first step. Ties with men are still maintained and make-up and Elsa Peretti need not be sacrificed. They can go to the discos dressed like Garbo and not be bothered swatting men off like flies. Their dress can be an art unto itself, not to attract men. Quite a few lesbians I spoke with were once fag hags. Susan, to name one, said it was great to go out with her gay men friends. They were her only exposure to the gay world, and she was a wide-eyed observer. She loved it but soon enough took the next step, is not out, still looking like Garbo, but feeling good in plaid flannel too.

But, as Linda noted, not all fag hags are lesbians. Fag hag = fag hag. How-

ever, would it surprise you to know that my query "what is a fag hag?" met with more shoulder shrugs and ambiguities than I can express here? Perhaps the wide array of opinions overall in this article is due to the very fact that fag hags have not identified themselves as individuals or as a group, leaving much room for others to fill in the blanks. Some have strongly advocated that fag hags unite, organize and identify themselves. They feel that this is necessary to raise their own consciousness and, subsequently, the consciousness of gay women and men who had previously had a mistaken or blurred image of them. An identity as such may serve as well to reduce the tension often present among fag hags together. After all, it is uncommon to see more than one fag hag in a group and that kind of competition can devastate any hope for solidarity.

There are a few admitted fag hags with loud voices concerning who and what they're about, but for the most part right now they are few and far between. And that's really too bad if you agree with those who view the fag hag as an integral part of the sexual revolution.

So many things come to mind now. People as sexual: not homosexual, not heterosexual, not bisexual, just sexual. And the fag hag may be considered both product and perpetuator of such a trend. But I want to know more and I want to see things start to happen. Maybe fag hags can be the missing link between the gay and straight communities, the DMZ of introduction, acceptance and integration. Perhaps, too, they can work with lesbians to raise each other's consciousness and change prefabricated attitudes each group might have. Finally, it was also sug-

gested that they may be one uniting factor between gay men and gay women. I discussed this last idea with Bobby, a gay man in New York: "It sounds plausible to me . . . for a while I virtually cut off all ties with women and then became friends with this fag hag who hung out with my crowd. We got pretty tight with each other, and a lot of doors I closed off towards women are now opening again."

All of this can easily sound idealistic and it will remain so until fag hags identify themselves, organize and, in general, get their act in gear. Tell us who you are and where you want to go. Write a story, a letter. We can put you in touch with each other. And if you think this is just a lot of hot ink, tell us that too. But it seems that we just may strike gold if we all dig a bit deeper.



Gabriel Brooke Dix

**"maybe fag hags can be the missing
link between the gay and straight
communities, the DMZ of introduction,
acceptance and integration"**

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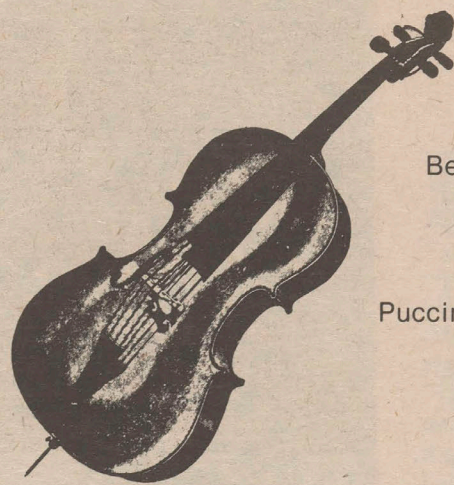
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Patti Smith:

By Don Shewey

Patti Smith, current media darling, subject of a hot sexuality guessing game, experimental rock and roll poet, Arista Records recording artist, stalked into town last week for a four-night stand at the Jazz Workshop that had the joint jumping and the people outside lined up all the way down the block waiting to get in.

Patti was an underground poet for several years, giving poetry readings in New York that became events, publishing several volumes of poetry, including *Witt* and *Seventh Heaven*, and generally making a name for herself on the poetry circuit and on the fringes of the rock scene. When she escalated her act to include a four-piece band, she began playing places like Max's and C.B.G.B., and people began to pass the word about this raven-haired poet. The steam picked up considerably when her album *Horses* was released in November. Patti collaborated with the record company in blitzing the public with articles about her.

The gay community would love to point to Patti and say, "She's one of us!" Patti knows it, too, and she's not having any. "I don't give a shit about women," she told Cliff Jahr on *New Times* magazine, "or the role of women or 'The Year of the Woman.' As far as I'm concerned, being any gender is a drag . . . I don't write lesbian poetry. Look, a human being turns me on. If it's Anita Pallenberg or Mick Jagger — either one of them is going to inspire me to write something. Y'know, if my cunt aches, I don't think like it's a boy or a girl doing it. I just don't."

Patti Smith's stage presentation is confusing and then some. She comes on both raucous and naive, like a cross between Mike Jagger in *Performance* and Toni, Lily Tomlin's 1950s teenager. She sings songs about loving women, such as the punk-rock oldie "Gloria" and "Redondo Beach"

(about a drowned lover at a lesbian beach), yet she takes the stance of a middle-60s male British rocker, punching the air with her fists and brandishing drumsticks. Is this a lesbian personality or a straight male persona acted out by a skinny young woman poet from Jersey?

. . . feel male. Ever since I felt the need to choose I'd choose male. I felt boy rhythms when I was in knee pants. So I stayed in pants. I sobbed when I had to use the public ladies room. My undergarments made me blush. Every feminine gesture I affected from my mother humiliated me.

I ran around with a pack of wolves. I puked on every pinafore. Growing breasts was a nightmare. In anger I cut off all my hair and knelt glassy eyed before god. I begged him to place me in my own barbaric race, the male race. The race of my choice.

The question that comes to my mind is: is male-identification a liberated position for a woman when it comes to sexual orientation? Is that to be distinguished from male-identification when it comes to self-worth?

When it comes to Patti Smith, at least, that's not the point. Regardless of her sexual politics, she is a poet. Her experimental cross-breeding of rock music and poetry breaks all barriers between the two media. The best song on her album is the 9-minute, three-part "Land," a swirling, explosive blend of violent homo-erotic fantasy and Cannibal & the Headhunters' 1965 hit "Land of 1000 Dances." The line separating Patti's stream-of-consciousness poetry and this rock & roll chestnut is so thin it's breathtaking. "Go, Rimbaud, go Rimbaud, go Rimbaud, go, go, Johnny, go, and do the Watusi . . ."

In concert her most amazing performance occurs on "Birdland." Inspired by Peter Reich's *A Book of Dreams*, the song starts out as a

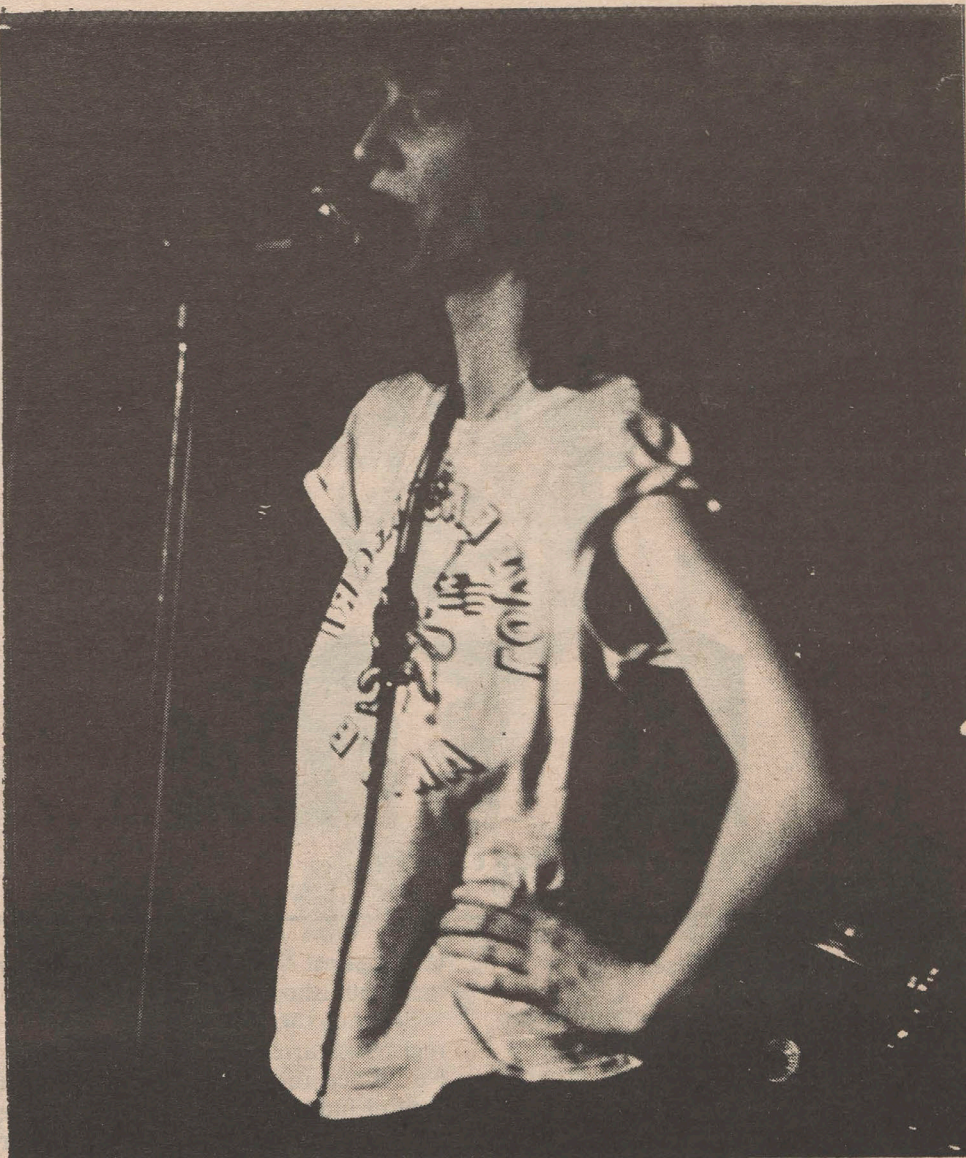


Photo by Don C. Hanover III.

"As far as I'm concerned, being any gender is a drag"

meditation on the late psychologist Wilhelm Reich from his little boy's point of view and becomes a frightening epic about UFOs, "miniature giraffes, little plastic saxophones, raising trees, anything is possible . . ." Patti seems to drift into a trance, chanting, "Take me up up upupupup . . .," floating away to some strange planet where speech is feeling and words are unintelligible. The performance is spellbinding, the poetry magical, the vision unique.

Somehow all the talk and media coverage seems to de-emphasize Patti Smith's singularity. The important thing about Patti is not really what gender she relates to (although I wish she wouldn't sidestep this issue) or how novel the idea is of a rock & roll poet. What is important is her imagination, that remarkable and unceasing fountain of poetry that no amount of hype could ever manufacture.

Besides, as Patti says, "I'm not a hype, I'm just good copy."

An Interview

By Rose Flower

Quiet, smiling man opens the door, whispers "They're taping," tiptoes back into the room (the hushed bustle of success); four men sit silent and watch the woman talk into a microphone. Patti Smith is on again.

I walk in; she jumps up and tries to remember my name. "I'm sorry we're running late. I got up late. I got my period, and you know how that feels, lousy. Why don't you sit in on the taping?"

She flops back over the bed and talks. They've come to ask the poet where the poetry comes from, and she answers in poetry.



"I used to use an acoustic type-writer, but then I got into an electric. I was high in illumination, low in spelling. I don't know chords on the guitar; performing is pure tongue. The music comes from being on stage. We fool around, I mumble poems, a string



breaks so we fill in. The music is created in doing it.

"I'd rather be Jimmy Hendricks than Rimbaud, because the performing is immediate and physical. Just plug it in and do it. Writing is like masturbating, but performing is like fucking. Masturbating is brainiac, but fucking is sexy."

"I came from the pig-farm area in South Jersey. The only cool people were the Black boys. They were cool because they were into music and poetry. We used to sneak into Pep's and The Show Boat (Philadelphia's jazz bars) to hear Coltrane, Miles, Monk and Roland Kirk. Then we would go back to someone's house, get high on Tiger Rose wine, and then the boys would start imitating their preacher fathers at the pulpit, spouting hell-fire sermons. That's how I learned

to talk poetry . . . I can't go on anymore. Let her talk and you can tape that if you want it."

I tell her I'm a lesbian from a gay paper.

"Does that mean you don't like boys? . . . Six months ago I would have given you my beyond gender rap. One reporter called me pre-gender. I liked that. But now I only talk about communication. After all sex is only five minutes or half an hour unless you have a really good night; it's the communication with people that matters. I lived with a man for four years and was totally faithful to him, but for two years of that time I spent more time with Judy Lynn. I was obsessed with her. She took crystal, sparkling photographs. You see I was taught by my father that the perfect twin was someone you could talk to and feel at ease with."



Photo by Don C. Hanover III.

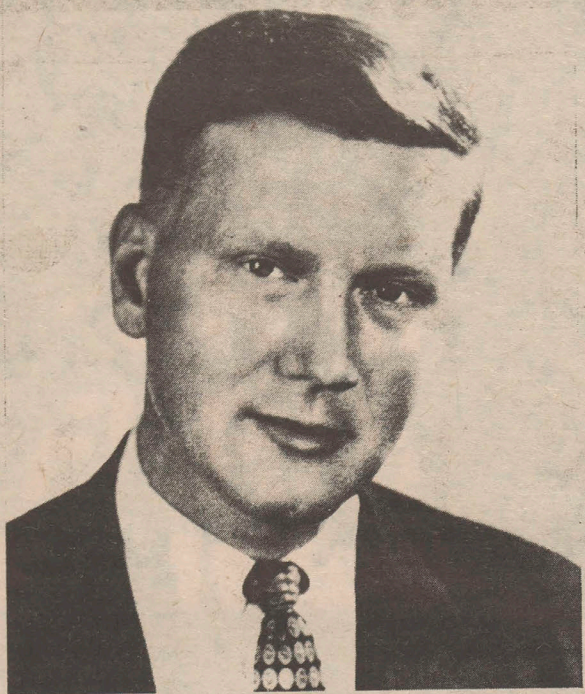
I think it is nice of her to come up with a lovely homophilic story like that one, even if she will not talk about her lesbian poetry or the "Redondo Beach" song. She makes it clear that she is true to lover Alan Lanier of Blue Oyster Cult, and she wears a heavy gold wedding band. Of course, I don't care who she sleeps with; her lesbian poetry, like all her music, is funky, sexy and fine.

The next group of reporters comes in. She talks on and on. A woman snaps her pictures. She talks.

"Do you have anything else?" she keeps asking. Her manager Jane comes in and says, "Soon you *must* be in your room." The reporters start to pack up. The record people have left, the guitar player is asleep on the bed. She asks me to wait. I want a book autographed for a friend. She makes a phone call, asks me if I'm in a hurry. I start to talk to her. She is answering, but running nervously all over the room. She doesn't walk, she jerks abruptly into the next space. We talk about our lovers. I start to talk about monogamy. (I was surprised that she was so insistent that she was sleeping alone and that she hoped her boyfriend wasn't cheating on her.) But she isn't listening. She seems to be thinking about something that she wants to say to me. But she doesn't say anything. She signs the book. She won't look at me, so I thank her and leave.

The book says: Thick Window Bitters.

Victor Chapin: Lost and Found



VICTOR CHAPIN

By John Mitzel

Of the gay male novelists who wrote about their World War II experiences (Vidal's *Williwaw*, John Horne Burne's *The Gallery*), only one novel appeared by, and about the life of, a conscientious objector: Victor Chapin's *The Hill*.

Chapin, born in 1918 and a native New Yorker, was as a child shipped off to a Christian Science boarding school; he became a pacifist when he later attended a progressive school in the '30s in Manhattan, and finished his education at Carnegie Tech Drama School, after which he became an actor and novelist.

The John Dewey-type progressive school was then run by Columbia and was called the Lincoln School. I honestly don't remember when we first took the Oxford [pacifist] Pledge — 1933 I imagine. I just remember lots of us marching to the Columbia Campus and raising our right hands and swearing never to fight in another war. This was an annual event until 1936 when I went to college. . . . About why I became a pacifist: it was in the wind in the '30s when I was in high school. With me it was the natural thing. When World War II came along, I couldn't change, though there were strong reasons why I might have. Of course it was all tied up with my hatred of macho — competitive sports, gym teachers, jockstraps, regimentation, war games and that word 'compulsory.' I had been in Germany in 1934 during the summer and seen hints of the Nazi beastliness, about which the nations were quite complacent. . . . Maybe, too, I was scared. Not just of being killed but of being swallowed up in machismo. It all goes back to the boarding school I was sent to run by Christian Scientists where I rebelled against all the restraints and particu-

larly against sports and was constantly being punished for it."

So when the draft began, Victor was registered, after harassment by Selective Service, the FBI and a trial before a federal judge, as a C.O. Unlike in the previous war which saw all anti-war activists jailed and/or deported, "enlightened" liberal thinking in the '40s provided C.O.s with the option of becoming slave labor in lumbering camps and, later, as attendants in hospitals. Chapin spent much of his time working in a mental hospital — what came to be "The Hill."

Unlike other gay pacifists who have made some part of the movement the central focus of their lives — Bayard Rustin, Igal Roodenko, David McReynolds — after the war Victor continued to pursue his profession, acting. And also his writing. "I wrote and wrote for years before anything happened. I always wrote to fill the vacuum when not working as an actor, which was most of the time."

Chapin performed in summer stock, three Broadway shows ("only one success"), and on national tours. "Then one day in 1952, it came to me quite clearly that it wasn't going to happen and that the whole routine was getting harder rather than easier and I had best forget the whole thing."

And it wasn't too long after this that he started to be published as a fiction writer. His first piece was a story, "Meat," published in *Discovery*. It was about the impact of Gandhi's assassination on a suburban American couple. That was 1954.

After that, *The Hill* was bought and published to warm notices. "Took 9 years to get it published, though, and when we finally got the contract, I rewrote it to make it all more novelistic." What made the interval so long between writing and publication was that "people were still emotional about

the war and wouldn't accept the C.O. point of view — and also Mary Jane Ward's *The Snake Pit* had come along and more or less mopped up the potential market for an asylum book."

The Hill is not easy to come by today. I got my copy from a book dealer (Elysian Fields, 81-13 Broadway, Elmhurst, N.Y. 11373) and it was well worth the effort, for aside from the attractive simplicity, courage, and clarity of the voice of the narrator in *The Hill*, it's valuable as the sole story of a C.O. of and by a gay novelist trying to embody his convictions even amidst war-time hysteria. It's something we should know of and remember.

Today Chapin demurs acclaim for the book: "I always feel I don't deserve much credit for *The Hill* because writing it just seemed to happen. I always feel ambiguous about the book. I want people to like other things I've written which were more obviously contrived and t'ed up with 'art'." Yet the pity of it is that Chapin didn't resell *The Hill* for reprinting during the Vietnam War. Even though the life of the C.O.s it depicts is often harsh and extremely frustrating, it would have been a strong and honest and supportive address to those who needed some confidence in their resistance.

Victor fell in love with an Eur-Asian number and they ran off to Ceylon where the fellow was a rich landowner. Later the affair broke up, but out of the experience Chapin shaped his second novel, *The Lotus Seat*. The beloved was the inspiration for Derek, a semi-sadistic, manipulative property-holder who sends for his American girlfriend, Molly, to come live with him. Meanwhile he's fucking his manservant on the sly. It's set in a time when local insurgents are organizing peasants against the owners, and the threat of overthrow and revolution is never far away, and this undercurrent of upcoming violence heightens the sexual tension and contradictions between Molly and Derek.

Molly's a very independent female lead, and she doesn't hesitate to criticize Derek when he becomes overbearing. At the end, after contemplating leaving, she elects to remain with him and see things through. "I think my editor thought *The Lotus Seat* very daring because the hero was sleeping with his manservant on the side. Only permissible because it was of a different culture. All my friends tell me I should now write it again as it really happened with myself out of drag as Molly and into pants as me. But that was where I was then and I couldn't face it now. Too much like repeating myself." *The Lotus Seat* impressed me as a perfect example of some of the distortions that the homosexual artist had to impose on his talents and techniques in order to conform with the repressed expectations of the heterosexual tyranny and get through to an audience. *The Lotus Seat* screams, positively screams, all the way through of being heterosexual manqué; but that a male author narrates his story in the character of an attractive and sympa-

thetic female is in itself news.

Between novels, Chapin was also successful with his shorter fiction. "My chief pursuit was short stories and from 1955 to 1965 (when the bottom seemed to drop out of the market) I sold almost every story I wrote and they appeared in more than 30 different American magazines, from *Paris Review* to *Cosmopolitan*. I kept on writing stories compulsively long after they stopped selling and have a high pile of them gathering dust. Now I don't write them anymore since there's so little demand for anybody's, least of all mine."

Chapin's third novel was *The Company of Players*. Drawn from his own show-biz background and published in 1959, it's a series of episodes which take place during the tour of a theatre company assembled by an antique *grande dame* of the stage, Madame Rostova, and filled with romantic intrigue, careerist manoeuvrings, stage fights, breakdowns, alcoholism, temperamentalisms, etc. One gay male member of the company is pinched in a police set-up in some hick town and the story makes the newspapers. The initial fear is that he must immediately be banished from the company for fear "the scandal" will jeopardize the company's continued success. But Madame will hear nothing of it; the troupe rallies to his support, and that night, at the first hint of any abuse coming from the audience, Madame asserts herself so forcefully as to dissuade any baiting. It's a wonderful scene that any gay reader can respond to quickly, and Chapin unveils it with great sensitivity.

But *The Company of Players* was not a success, and Chapin's career as a novelist came to an abrupt and premature end. He wrote about this while commenting on the "theory that homosexual writers are stronger on character than action. In the case of *The Company of Players* I completely rewrote it at the direction of an editor — hetero, needless to say — and when it was far too late, I realized I had sold my soul for a mess of pottage, for the original book, which everybody admired and nobody would buy, was far far better and truer and much more me. It was in fact modelled upon Turgenev's *Sportsman's Notebook*, told in the first person by an unsuccessful 'second man' (the actor who always plays a supporting part and never 'gets the girl'). My career as a writer really went off the tracks at that point, when the need for approval, success, money, reassurance, stimulus, whatever, led me astray. The original *Memoirs of a Second Man* is a really good book, probably the best ever written about actors, but it will probably never see the light of day."

In his three published novels to day, Chapin, perhaps as a way to surmount the '40s and '50s taboo of exploring homosexuality and homophobia and yet still fairly dealing with his need to expose injustice, includes in all his fictions attacks on racism. In *The Hill*, the C.O.s mix socially with the black women students who've come to the

(Continued on page 17)

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Weinberg and Williams' Book Explodes Myths

Male Homosexuals: Their Problems and Adaptations. A study by Martin S. Weinberg and Colin J. Williams (New York: Penguin Books, 1975). \$2.95

A Review by Tom Myles

Did you know that most gay men find their sisters and mothers more understanding than their fathers and brothers? Would you be surprised to learn that most gay men do not regard homosexuality as an illness, that most feel they have a number of good qualities, that a majority would say they did not drink too much, that the average gay man has sex once or more times a week, or that no matter how bad things get gay men would tend more to become nervous, fidgety, have trouble getting up in the morning or have headaches than to stop eating. There is a new book out which is a Kinsey Report type study, called *Male Homosexuals: Their Problems and Adaptations*. As a male homosexual, I thought the book would merely tell me things I had learned on my own, but the book had surprises waiting for me.

Weinberg and Williams' book is a lengthy monograph of modern gay men in America, The Netherlands and Denmark. The extensive analyses are the results of field work the authors did in New York, San Francisco, Amsterdam and Copenhagen. In each city a questionnaire was distributed to gay men in clubs, bars — and to men whose names appeared in the telephone book, hence a control group.

After an initial description of gay life (bars, organizations, laws) in each city, comparisons are made. American gay men are compared to Europeans. Then come the chapters which are the analyses of the statistics from the questionnaires.

By its very nature, information given in the chapters about specific cities is outdated by the time of publication. The chapter on New York, for example, has extensive discussion of the once-very-active Mattachine Society. The chapter also approximates how many bars there are and in what areas, any bar guide reveals there are sometimes twice as many now. (Unfortunately, but perhaps necessarily, the authors did their on-the-spot field work before their questionnaire study.)

Therefore the reader is unsure of how to evaluate the write-ups on the foreign cities.

The useful part of the book therefore is the extensive analysis of gay men. The questionnaire asked gay men what they thought of themselves — which to my knowledge no one has previously investigated. The results are a surprise package of startling information. For instance:

- More than half surveyed felt traditional religion *was not* important while about the same number felt traditional morality *was* important.

- Gays in various religions differ from each other very little. Most are able to regulate their beliefs to their lifestyle. Religion itself was not so much a variable for problems with self-acceptance as much as religiosity. The more fervent a person's religious beliefs are, the less accepting he is apt to be of himself.

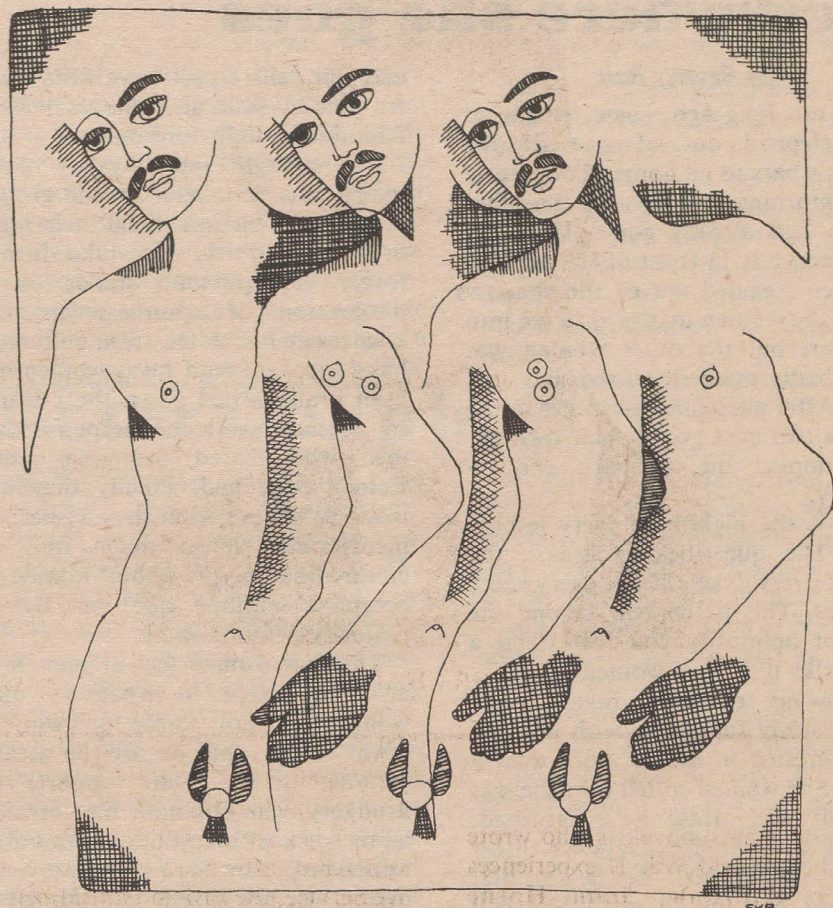
- Americans face more rejection as gays than do Europeans, yet Americans as a group do not have more psychological problems as a result.

- Gays who do not live in big cities do not have more problems than gays who live in an urban society, supposedly a protective anonymity for gays.

- The fear most gay men have about growing old is actually groundless. Older gays are not as unhappy, depressed, lonely and isolated as is commonly thought, nor do they lack in self-esteem. Gays forget their talent at adapting to situations — in this case getting older.

- Gays in high-status occupations are less known about and pass (as straight) more frequently than non-professionals. But, contrary to what is usually thought, gays in professional jobs are higher in self-esteem and faith in others than anybody else.

- Black gay men expect less negative reaction to their homosexuality than do whites. Black gays are more self-accepting because black society — with its history of oppression — is more open-minded and less puritanical than white society. Blacks seem to have better sex lives as well; they have their first physical contact at an earlier age than do whites, are more likely to be having an exclusive sexual relationship than to be roommates with the persons



they live with.

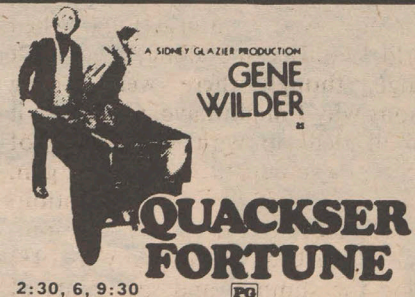
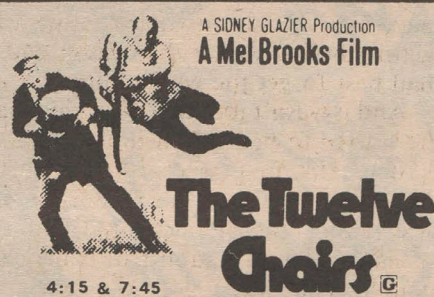
Naturally the book is full of charts and statistics, but these are always accompanied by explanations of everything in prose, so you don't even have to look at the figures if you don't want to.

Male Homosexuals: Their Problems and Adaptations asserts that most gays are happy to be exactly what they are and would not change even if they had the opportunity. Gays make whatever adaptations they need to make to live as gays. Of course all of us already

know this. But the significance of this huge study is that it offers concrete scientific proof to those who would claim homosexuality is an illness that, statistically, being gay is an alternative lifestyle. Gay men interested in themselves as a group should read this book: they probably are underestimating their own capabilities as a group. The book proves to straight people that their misconceptions about gays are just that; it also shows gays that we still have some myths and misconceptions about ourselves as well.

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Queer-beaters are in the back of every dyke's head, everywhere she goes

By Beverly Barr

Not too long ago, some friends of mine stepped out of one of the women's bars to go home. It was early in the morning and most of the other women had already gone. Their car was practically in front of the bar but two men stepped out of the shadows. One of the women managed to get into their car, but the other woman was pretty badly mauled, cursed and spat upon. After she managed to get in the car, the two men got in their own car and rammed the women's car repeatedly.

This is the nightmare every lesbian faces. The queer-beaters are in the back of every dyke's head, everywhere she goes. This is the fear behind the surge of animosity you feel when a man walks into your women's bar.

One of my roommates invited a guy over to study for exams with her. He was interested in her as more than a friend. She wanted to tell him she was gay, but was afraid he'd get mad. When I said, we could always throw him out, she replied, "But he's so big! He could beat us all up!" She still hasn't told him.

How do you feel when you're arguing over a minor accident with some guy's car, and he gets mad and says to you, "Shut up, honey, or I'll break your pretty face?"

A little over a thousand years ago, women were still taking up arms to do battle. Now we scream and scratch, kick a little, and hope for the best. Ever since the patriarchal nomads came in from the wilds and destroyed the matriarchal city-states, woman's stature has been eroding. Our swords

and our self-respect have been stolen from us by state and church: it is not feminine to fight for yourself.

The strength and longevity of this society has been built on the growing bones of its victims. Steal their rights, or if you can't do that, take them by force. Modern man stands on his possession of countless arts and sciences he has stolen from cultures he has destroyed. And we as women have been brainwashed down the centuries by a culture-wide lie perpetrated by men who feared the great power women once had. Finally they have made us believe what they wished and incorporated it so much into our culture that myths about women are accepted without question by the majority of our society.

The fear women feel of men is the arrow pointing to what so many women do not know or will not acknowledge: that we are the greatest victims of all. Our support, our drudgery, our common backbreaking labor has kept man on his pedestal. In return he promised to shelter, love and defend us. His shelter is more for his pride than for us, his love is dominance, and his defense is a cruel myth. Asking men to defend us from men is worse than ludicrous. Do you feel defended walking down a dark street alone? Male defense of women is, you may have noticed, highly selective. This is the whole framework behind keeping women down.

As long as you remain how men think you should be, i.e., feminine and accepting of their dominance, you can stay in the role of "defended." When you are aggressive, self-actualized and

reject roles, you are automatically ejected from any area of defense in men's minds. You know, the old "If you're so tough, stand up for yourself, honey, you don't need me!"

When dominance cannot be maintained on a verbal level, the next one down is the physical level. If a man cannot win in an argument, how many times will he turn to physical aggression? This is the real intimidation that keeps women in their place. By taking away our ability to fight back by making us "feminine," he is guarding his physical advantage to keep us where he wants us.

As lesbians, this intimidation goes a step further. Not only are we aggressive and rejecting of masculine/feminine roles, but, the worst threat to male supremacist mind, we find men unnecessary. We are totally refusing the role of victim, refusing to support male society and refusing to accept our place. Therefore we are targets to the most violent physical intimidation and hatred possible, designed to relieve male pain of rejection and get us back into line.

Most of us take the attitude of "it

can't happen to me." It can happen and can very easily increase if a number of politicians get into control and decide to crack down. Or if a vigilante group decides to clean up the queers, and the police decide to let them, or worse yet, help them. We have far less skill to defend ourselves in combat than gay men, and it would cost us dearly in terms of self-respect. The solution lies not in stopgap measures, such as walking to cars in groups, etc., but in simple response to such aggression: stamp it out. As long as you fear men, you can be intimidated, ridiculed and pushed back from where you want to be. Absolutely the only defense is to be able to defend yourself. Learn a self-defense art. Once women as a group relearn to defend themselves, their status as victims to be kept there by physical means (if no other) evaporates.

The most vital thing is for lesbians to be aware of this threat to our freedom and face it as something to be overcome as a group. Don't depend on men to defend you from men. Defend yourself and be free.

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Gays in Communes, dealing with your straight housemates

January Thaw: People at Blue Mt. Ranch Write About Living Together in the Mountains, Times Change Press, 156 pp., \$3.25.

A Review by Allen Young

Somewhere in the mountains of the Great American West, thirty people are sharing in the bold creation of a communal life-style. The exact location of this lovely piece of land is not revealed and "Blue Mountain Ranch" is a pseudonym (both presumably to protect the residents privacy). But beyond this, the communards' collective effort (through essays, interviews and poems) at telling about themselves is anything but discreet. There are gay women and gay men at Blue Mt. Ranch and their voices are given special importance in this book, for the people of the ranch believe that sexual relationships are a major aspect of their growth and experience. Other important topics are work, parents, children, healing and celebration.

The experience of gay people in predominantly-straight communes is an important one that has been virtually ignored by both the commune movement and the gay liberation movement. It is a unique experience — different from the experience of the urban gay ghetto, different from the dynamic of "coming out" among straight people in other settings such as at school, on the job, or in the neighborhood. In some ways, it seems easier for the women in a communal situation to come out, or to move toward lesbianism or bisexuality. In this book, the lesbian sensibility is given more expression than the gay male point of view.

Myeba, a woman at Blue Mountain, writes beautifully about her developing love for another woman, Geba. But the experience was not easy:

"The atmosphere of Blue Mountain — heterosexual bias and some very heavy male vibrations — made me stifle a lot of my desire for Geba. For

me, it was easier to be celibate than to make love with either men or women."

But Myeba had to deal with Geba's attachment to a man. The emotions are complex, and jealousy is sincerely combated.

Later in the book, Morning Star, a woman whose primary sexual involvement has been with men, writes about her experience of reading lesbian feminist literature, about her desire not to "be so dependent on men," and about her commitment to the idea of coming out. But, she concludes, "the days of being woman-committed are not yet here for me. I have not loved a woman as I have given of myself to some relationships with a man."

A man named Abdool places an essay on the bulletin board:

"Reading some radical gay literature has really turned my head around." In the essay, Abdool comes out of the closet and challenges all of the men of the ranch to come out. Unfortunately, his essay is largely rhetorical. The best part is his final paragraph in which he says: "I wonder how people feel about my being out front about being gay?" We never find out the results of Abdool's coming out, nor do we learn anything about the joy or the pain he has experienced as a gay man at Blue Mt. Ranch. Still, one feels that there is something really beautiful and brave about his bulletin board essay.

One indication of Abdool's difficulties is an essay in the book by Masabi, a straight man who expresses himself on the topic of homosexuality. He tells of "the night a brother and I spent together." It was, he says, an experience of "two men who love each other passionately, sleeping together in the same bed, hugging, holding each other's erected cocks." But, he goes on, "we did not make love." Masabi held back, though "my brother wanted more," and Masabi explains this as a result "of the super conditioning that's gone on in my life about homosexuality."

Oh, the perils of falling in love with and going to bed with a straight man!

Life at Blue Mt. Ranch, as described in this book, is filled with work, wonder, fun, and adventure. The vignettes I remember best tell of a woman's experience with a chain-saw-toting wood-cutting crew, various feelings about the slaughtering of a pig, the birth of a baby (at home, without benefit of a doctor), and the death of an old woman. There is too little in this book about the economics of the commune and about the most negative aspects of inter-personal hassles. Since I live in a group myself, I know that

these are the hardest things to write about. But at the very least, this omission should have been recognized.

Hopefully, the gay presence in this book will encourage gay people in similar situations to make their presence known, and, hopefully, it will awaken straight commune people to face up to the fact that there may well be gay people in their midst who are unsure whether communal love is really great enough to include their gayness.

Victor Chapin

(Continued from page 14)

all, the money ghetto."

Despite the discouragement of publishers' rejections, Chapin still writes regularly and prolifically. A recent manuscript, *The Androgynous Zone*, was a personal look at how life had changed in the gay parts of NYC in the last three decades as well as vis-a-vis the straights as well. In it, Chapin "elaborated a whole theory of phallic imperialism and said Hemingway was its poet laureate. My feeling is that all these macho types are sad, no matter how successful, because what they are after isn't there and wouldn't be worth it if it was."

His latest work, in manuscript, is *The Gay Day Parade*. In it, Chapin makes the bold imaginative leap of creating an all-female, all-lesbian world in which no male appears until the very end. Risky turf but adventurous.

"As for me and thinking of making me into a lost gay writer, well, how lost can you get? I really have a good life and consider myself fortunate. Happily mated all these years, two roofs over my head unmortgaged, a good job and my health. True, the dreams of glory have faded, but so should they after 50. Of course I go on writing and don't intend to stop but I know now what I'm up against. I do it now more for therapy than anything else, being no longer able to believe that I'll get published any more or even if I do that anything will come of it except the pleasure of seeing the work in print. I can't claim to be a gay writer gone neglected. I never did more than hint as it just didn't seem possible in the '40s and '50s to come right out with it. One never did in my day so long as mother was still alive."

hospital to replace the drafted male attendants, and this confraternity brings on a swift and draconian response from the Administration. In *The Lotus Seat*, Molly (Chapin) confronts the racism of the white European landlords towards their dark-skinned tenants and laborers, as well as the whites' prejudice against Derek, her fiancé, who, of mixed ancestry, is regarded as "colored." And in *The Company of Players*, Ada Morrison, a bitter, black actress lets out the anguish of her life, the history of being shunted to small character roles on account of her race. She dies in the course of the story, and Chapin writes a short but powerful scene at her funeral service. In a recent letter, Chapin writes of the person on which this character was based: "I hadn't seen her for 30 years, but she died recently. I went to her funeral which was in the Little Church Around The Corner, in the very chapel where my parents were married. The model for Ada Morrison was 89 when she died, undoubtedly the greatest black actress of her time, and utterly forgotten."

Victor Chapin currently works for a literary agent in New York City. He lives in Greenwich Village with his lover of 20 years in the heart of what has emerged as the leather bar district ("Sundays it's like a leather tea party").

"Very strange how J. and I ended up owning houses in the very hearts of the two biggest fag beaches in the world [the other is at The Pines], without meaning or wanting to, but now we're glad, a fag ghetto being better than any other we know, including the worst of

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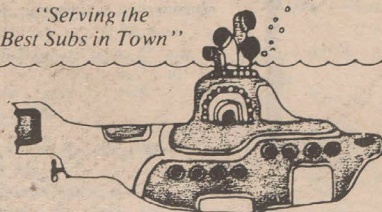
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7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
7 pm—Parents of Gays, HCHS, 80 Boylston St., Boston, (617) 542-6075
7 pm—Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173
7:30-9:30 pm—Drop-in Center for women, Rm. L-23, Curtis Hall, Tufts, Medford
7:30 pm—UMass Amherst, Bisexual Women's Rap Group, Campus Center
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8:00 pm—Lesbian Rap at Women's Center, 215 Park St., NH
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8:30 pm—Alcoholics Together, 290 Westminster St., Prov. RI (401) 274-4737.
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.
8:30 pm—Alcoholics Together, 63 Chapin Ave., Providence
9 pm—Gay discussion group, Columbia U, Fernald Basement, Broadway at 115th St.

TUESDAYS

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

8 pm—Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield

8:00 pm—Gay Way Radio, WBUR, 90.9 FM.

8 pm—Rap Group for gay men, CSMH, 70 Charles St., Boston

8:30 pm—Gay Alliance at Yale, rap session, Bingham Hall, Rm. B-8, 436-8945

9:30 pm—TGC meeting, Laminan Lounge, East Hall, Tufts, Medford

everyweek

WEDNESDAYS

11 am—Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone.
12:30-2:00—Gay People of UMass/Boston general meeting for men and women. College 2 Building, Rm. 620 Harbor Campus. Lounge open every day noon to 2 pm.
12-8 pm—Provincetown Drop-In Center has these hours especially for gay Problems. Come in or call. See Quick Gay Guide.
6:30-8 pm—Gay Health Night at Fenway Community Health Center, 267-7573.
6-10 pm—Gay Men's Center hours, 36 Bromfield St., Boston
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7 pm—GRAC handball, Paris St. Gym, E. Boston; info call 268-7240.
7:00—Men's Rap Group, 64 Chandler St., Worcester, Mass. Call 756-0730.
7 pm—Open Rap, 63 Chapin Ave., Providence, R.I. (401) 274-1693
7:00 pm—Liberation Rap Group (617) 756-0730.
7 pm—Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701
7 pm—MCC religious dialogue at 63 Chapin St., Providence
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173
8 pm—Alcoholics Together, St. Johns Evangelist Church, 33 Bowdoin St., Boston
8:30-10 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford
9-12—Gay Social, Columbia U, Fernald Basement, Broadway at 115th St.
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

THURSDAYS

12:30-2:00—Gay People of UMass/Boston general meeting for women and men. College 2

Bldg. Rm. 620, Harbor Campus. Lounge open every day noon to 2 pm.

3:30 pm—UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common

5:30—Homophile Happening, WERS, 88.9 FM.

6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester

7 pm—Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730

7 pm—MCC open rap, 63 Chapin St., Providence

7 pm—Gay drop-in coffeehouse at Scarborough Fair room of the College Union, Salem College, Salem, MA.

7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438

7 pm—Yale Lesbian Caucus, Bingham Hall, Rm. B-8, 436-8945

7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.

7:00 pm—Gay Support and Action Group, Bangor, Maine.

7:30 pm—Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center

8 pm—Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210

8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.

8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.

8:00 pm—KALOS, Hartford, CT, 568-2656.

8:00 pm—Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.

8:15 pm—Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston

8:30 pm—Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center

8:30 pm—Gay Alliance at Yale, general meeting, Dwight Hall Library, 436-8945

8:30 pm—New Haven Gay Alliance, Dwight Hall Library, Old Campus at Yale.

9 pm—Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston.

9:30-10:30 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford

FRIDAYS

6-10 pm—Gay Men's Center hours, 36 Bromfield St., Boston

6:30 pm—Bowling, Cranston Bowl, Lanes 33-34

7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.

7:30 pm—Rap group for men & women, MGTF, 193 Middle St., Portland, Me.

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

8:00 pm—"Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.

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

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

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

SATURDAYS

1-10 pm—Gay Men's Center hours, 36 Bromfield St., Boston

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

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

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

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

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

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

SUNDAYS

10:30 am—"Closet Space," WCAS 740 AM.

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

1-3 pm—Gay Men's Center hours, 36 Bromfield St., Boston

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

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

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

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

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

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

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

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

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

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

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

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

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

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