



**January
26
thru
February
8**

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.

Cambridge — WTBS starts the Telegraph Beacon Star, listen to Ellen B. Davis on gay issues, 5 pm, 88.1 FM.

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.

Haverhill — MCC announces the beginning of a discussion / study group for the Merrimack Valley area. The group will meet weekly from 7:30-8:30 pm starting today. For info write MCC of Merrimack Valley, P.O. Box 750, Haverhill, MA 01830 or call MCC Boston (617) 523-7664.

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.

Washington, D.C. — Mens Awareness Network open meeting, 8 pm, 807 A Street NE, #5, bring a friend.

30 fri

Portsmouth, NH — The Seacoast Area Gay Alliance (SAGA) will hold a pitch-in dinner at 142 State St. (over Richardson's Market) at 7:30 pm. All area gays are welcome, BYOB.

Athol, NY — A Woman's Place offers weekend workshops, this weekend "Cross Country Skiing." Write A Woman's Place, Athol, NY 12810 or call (518) 623-9541.

31 sat

Boston — Rael Lamb's "Dance For the New World" celebrates its year old birthday today at 3 and 8 pm at Longwood Theatre, Mass. College of Art, 364 Brookline Ave. Tickets \$4 at door, \$3.50 in advance. Info call 426-2248.

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.

Boston — "Women Behind Bars," an educational program about women in prison, will be presented at 7:30 pm at the YWCA, 140 Clarendon St. Program will feature slide show, poetry of women prisoners read by Karen Lindsey, and panel discussion. Donation \$2, sponsored by Susan Saxe Defense Committee.

1 sun

Boston — Dignity mass and meeting, 1:30 pm, St. Clement's Church, 1105 Boylston St.

NY — Is there a Gay Culture? The Gay Liberation Forum at 8:30 pm, Church of the Beloved Disciple, 348 W. 14th St. (near 9th Ave.). Donation \$1; sponsored by Gay Activists Alliance, (212) 677-6090.

Boston — Presidential candidate Fred Harris will speak at Community Church of Boston at Morse Auditorium, 602 Commonwealth Ave., at 11 am. All are invited to attend; special music by folksinger Joanna Cazden.

Springfield — SGA sponsors dinner dance. Dinner at 6:30, guest speaker Elaine Noble; dance begins at 9, music by "Artandryl," a woman's band. Tickets are \$6.50, must be purchased in advance, tickets for the dance only are \$2 at the door. Held at Unitarian Church, 245 Porter Lake Dr. For more info call 583-3904 or write SGA, P.O. Box 752, Springfield, MA 01101.

3 tues

Boston — DOB sponsors rap on "Lesbians and Alcoholism" at 7:30, 419 Boylston St., Rm. 323.

6 fri

Athol, NY — A Woman's Place offers weekend workshops, this week "Photography." Write A Woman's Place, Athol, NY 12810 or call (518) 623-9541.


Mason, NH — New Age Childraising, a weekend conference at an old farm called Another Place. \$20 for the weekend, begins tonight at 8 pm. For info call (603) 878-1510.

8 sun

Cambridge — Gay Academic Union meeting, 2-4 pm, first floor parlor, Phillips Brooks House, Harvard U. John Kyper speaks on the Myth of the Homosexual Child Molester.



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

the 25^c
gay weekly
for the northeast

Vol. 3, No. 31 January 31, 1976

• LOEB •



A Loebotomy

for William H., p. 15

The Transvestite

Experience, p. 10

Women's Bar Opens, p. 16

Penny Candy

*a new story of the hustling world
by Brian Goodrich*

gay community news

Vol. 3, No. 31

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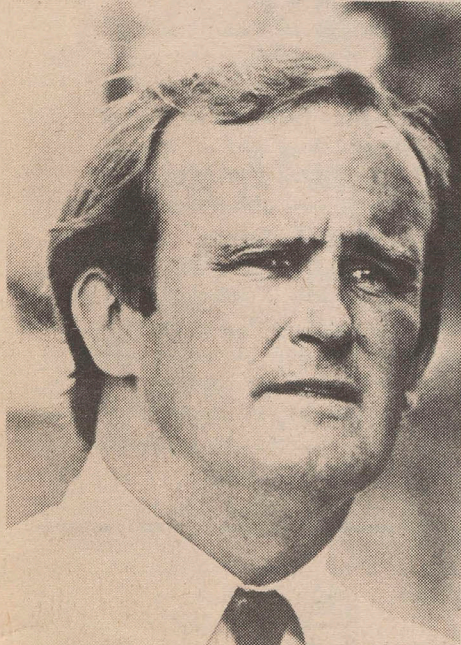
January 31, 1976

'Ignorance, Bigotry, Injustice'

Rep. Harrington Hits Job Corps Manual

By David Brill

WASHINGTON, D.C. — Unleashing the most scathing official attack on the federal government yet on behalf of gays, U.S. Rep. Michael J. Harrington of Massachusetts last week denounced the U.S. Department of Labor for officially sanctioning the



Rep. Michael Harrington

publication of a Job Corps "health manual" entitled "Sexual Deviation." The National Gay Task Force has already protested the document as homophobic. (see GCN, Jan. 10, 1975)

The Job Corps manual's stated purpose is to allow Job Corps centers "to prevent and control deviant sexual behavior." In it, four different classifications of homosexuals are offered, including "situational" homosexuals, "suitability questions," "chronic, overt" homosexuals, and "forceful, aggressive homosexuality." Termination or discharge from the Job Corps is the standard response from the Labor Department. The purpose of the Job

Corps is to provide vocational training and "increase the employability" of young people.

Harrington, who represents the Sixth Congressional District of Massachusetts, wrote a two-page letter to the then-Secretary of Labor John T. Dunlop upon reading the original GCN article describing the manual. (Dunlop has since resigned the post.) "In view of the fact that the fundamental human rights of a person include the right to privacy, the opportunity to choose his or her own sexual orientation, and the freedom for consenting individuals to engage in private affectional relationships of their own preference," Harrington said that the manual "seems an outright and unconscionable violation of individual rights."

"Surely, you are aware that homosexuality is no longer even considered 'sexual deviation' or any form of mental disorder by the American Psychiatric Association," he argued. "The danger of promulgation, particularly by a government agency, of such ignorance, bigotry, and injustice as seems to be expounded in this particular manual is massive and far-reaching. Not only are trainees unfairly being dismissed from their positions, but discriminatory and uninformed ideas are being actively promoted."

"If you were aware of these issues," Harrington concluded, "you would immediately withdraw from distribution this manual, and implement a policy through which homosexuals would be treated no differently from other Job Corps staff and trainees."

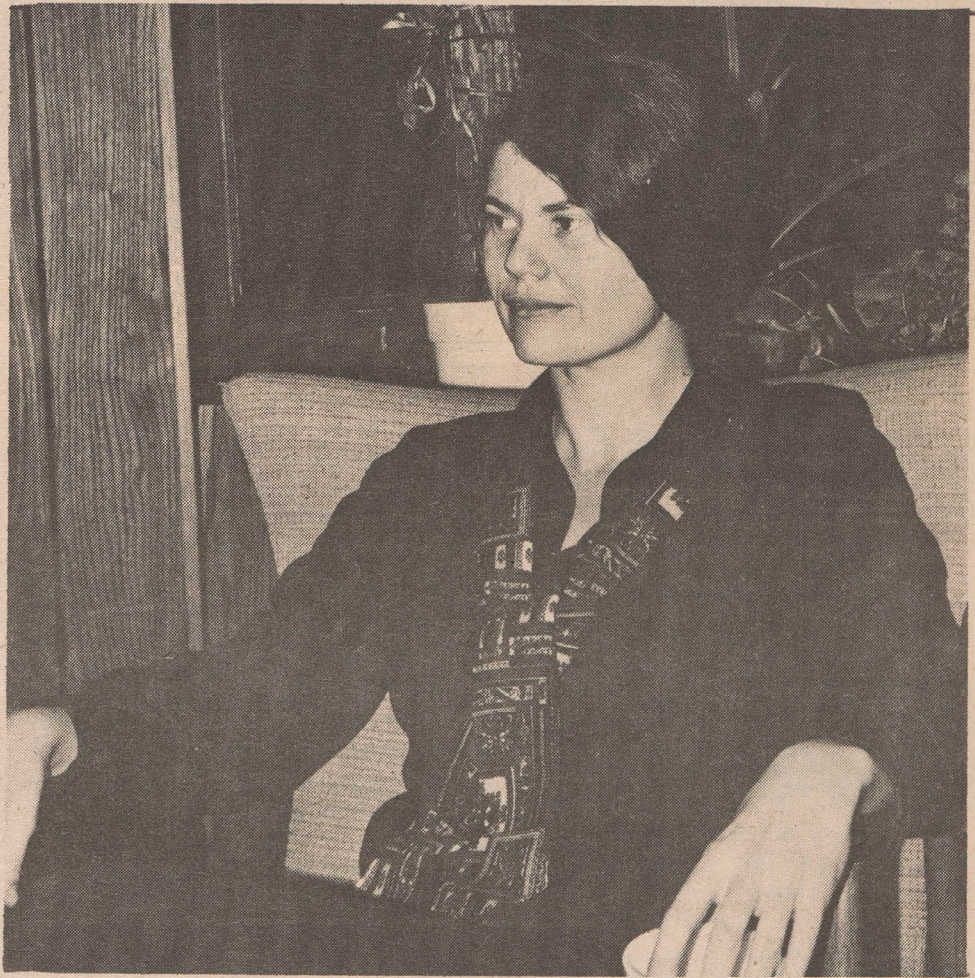
At the same time, the Beverly Democrat reiterated his support for HR5452, the federal gay rights bill, of which he is a co-sponsor. Noting that the legislation is still pending in the House Subcommittee on Civil and Constitutional Rights, Harrington call-

ed the measure "long overdue." In a separate statement to GCN, Harrington said, "with an estimated 20 to 30 million homosexuals in this country, the importance of preventing continuation of the discrimination to which gay people traditionally have been subjected can no longer be ignored. And even if homosexuals were only a small minority, the issues, in my opinion, would be the same."

"Too many of our fellow citizens," he said, "still suffer the effects of prejudice and discrimination because of their sexual or affectional preference. I agree with Representative Abzug (D-N.Y., the main sponsor of HR 5452), therefore, that when the concept of equal justice is under sharp public scrutiny, the Congress must

reaffirm its commitment to eradicate discrimination and to insure equal protection under the law for all our citizens."

Harrington, who was the object of an attempted censure move last year by House conservatives for leaking CIA information to the press, is currently serving his third term in the House, and is a member of the committees on a member of the committees on International Relations and Government Operations. He is the only member of Congress to have endorsed the presidential candidacy of former Oklahoma Senator Fred Harris, and has often been mentioned as a possible candidate for the seat of U.S. Sen. Edward Brooke.



Donna Medley, HCHS Education Director, who is leaving her job after a year and a half. See story on page 3. Photo by Jane Picard

'Flicks' Transfer Quashed

ABCC Rejects Cashman Bar Bid

BOSTON — By a 3-0 vote, the Massachusetts Alcoholic Beverage Control Commission (ABCC) has upheld a Boston Licensing Board decision, barring the transfer of the liquor license of the bar "Flicks" to Viceroy Enterprises. Viceroy Enterprises is a corporation in which Frank Cashman, long-time associate of the Vara Brothers and former manager of Jacques and The Other Side, is one of three principals. The ABCC rejected the appeal of Charlesgate East, Inc., the present operators of the Somerset Hotel building near Kenmore Square in Boston's Back Bay area, that the ABCC overrule the Nov. 5 Licensing Board decision denying transfer of the license.

Cashman was reportedly planning to turn "Flick's" into a gay or "mixed" bar and also to expand the facilities of the hotel's other establishments — "The Bull" restaurant and the "Louis XIV" ballroom.

The liquor license transfer had been

strongly opposed by Rep. Elaine Noble and Rep. Barney Frank of Boston as well as City Councillors Louise Day Hicks and Larry DiCara. Neighborhood organizations also announced their strongest opposition to the transfer.

In his decision, ABCC Chairperson Edward F. Harrington stated, "This action on the part of the Commission is to stem the spread of the so-called 'Combat Zone' to other sections of Boston, and is in conformity with the demands of the residents, businessmen, educational, and religious establishments of the dignified Back Bay section of Boston. . . . The so-called 'Combat Zone' with all the social disorder which emanates therefrom, shall not be allowed to seep to other sections of Boston while this Commission sits."

As GCN went to press, Commissioner Farnsworth's decision was not yet available nor could Mr. Cashman be reached for comment.

U.S. Bans Gay Tourist

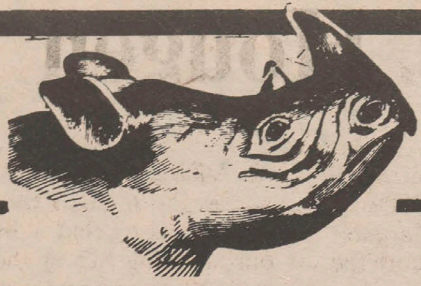
LONDON — A British man has been denied a tourist visa to visit the United States this summer because he is a homosexual, London's *Gay News* reports. The US Embassy in London refused the visa to a Birmingham man under the provisions of US Immigration laws that bar admission to the United States by "sexual deviants."

A *Gay News* reporter asked an official at the Visa Branch of the US Embassy about the case who confirmed that no visitor's visas would be issued to known gay people. She cited section 212(a)4 of the US Immigration and Nationality Acts and further emphasized that it is irrelevant whether an applicant had in fact committed a homosexual "offense." According to the official, it was simply enough for a person to be a homosexual. "Though quite often a person in this category has been convicted of an offence, you

know," she added.

The *Gay News* article cited the recent Helsinki summit decision, of which the United States was a prominent party, which ruled that freedom to travel was an integral part of detente. The US has been critical of Soviet immigration policies for this very reason. The British Foreign Office stated that, although it was not their custom to comment on other nation's immigration policies, there had been no change in British policy since Prime Minister Wilson's Helsinki speech.

At Helsinki, the British Prime Minister stated, "Detente means little if it is not reflected in the daily lives of our peoples. There is no reason why, in 1975, Europeans should not be allowed to . . . travel abroad when and where they want." The US Embassy in London stated, however, that this government plans no change in its immigration laws.



news notes

RISHER MUST PAY

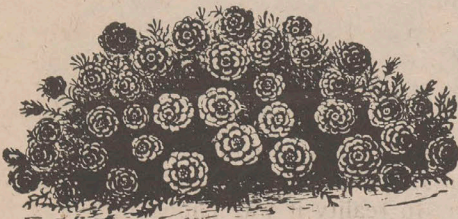
DALLAS, Texas — A Texas woman who lost custody of her nine year old son after a jury ruled that she was an unfit mother because she is a lesbian, now must pay her husband child support. The woman, Mary Jo Risher, was ordered by the court to pay her husband, Doug, the sum of \$22 per week. Her husband has custody of the child at present. Both Rishers presently are working, she as a nurse and he as an airline mechanic.

DUKAKIS ANSWERS GCN

BOSTON — Massachusetts Governor Michael S. Dukakis has replied to a GCN editorial of September 27, which opposed legislation raising the drinking age from 18. Dukakis offered the reply in a letter to GCN political writer David Brill.

"I supported the reduction in the drinking age from 21 to 18 while I was a member of the Legislature," said Dukakis. "I have, however, been very disturbed by evidence that the change has resulted in tragedy for a growing number of young people and their families . . . I am continuing to review those suggestions (on the legislation) and evaluate them, as I attempt to make a judgment about how this administration will react to any legislation which may reach my desk."

The drinking-age bill, which was sponsored by Rep. Andrew Collaro (D—Worcester) and Rep. Joseph E. Brett (D—Quincy), narrowly passed the House, but Senate President Kevin B. Harrington engineered the bill's demise through parliamentary maneuvers during the closing days of the 1975 session. The bill has been re-filed for 1976.



JACKSON BOYS

NEW YORK — Sen. Henry Jackson of Washington, Democratic presidential hopeful known for his lack of responsiveness to gay concerns, has been taken to task by the Gay Human Rights League of Queens County. The League, while not "endorsing" any candidate, has published a list of Jackson supporters that "should prove helpful to those wishing to know the company Senator Jackson keeps." According to the League, "delegates to the Queens County 'Jackson' slate for the July Democratic convention are notable for their antipathy to Gay Rights."

Jackson's New York State campaign chairperson, Queens Borough President Donald Manes, switched his position from support to opposition to Intro 554, the New York City Gay Civil Rights bill. Also a feature of the Jackson campaign is New York City Councilperson Aileen Ryan, who played a large role in defeating Intro 554. Another Jackson supporter is Congressperson James Scheuer who, according to the League, has never answered any League phonecalls or letters before or since his election.

PROVIDENCE PROTEST

PROVIDENCE — Mayor Vincent Cianci here received dozens of telephone calls from angry citizens last week, condemning him for appearing on the same program with an "admitted lesbian." State Representative Elaine Noble was featured speaker at a convention of the Rhode Island Women's Political Caucus in Providence, and Cianci was present to welcome the participants to his city.

Carol D'Annunzio, a press aide to the mayor, told GCN that Cianci, a Republican, has been answering the criticism by stating that he did not want to discriminate against Noble just because she is a Democrat.



CLEAR INSECURITY

LOS ANGELES — A gay man whose security clearance is being challenged by the US Defense Department has been granted a stay by Supreme Court Justice William J. Brennan. Justice Brennan ruled that electronics engineer Allan L. Rock has the right to keep both his job and his clearance pending the results of a November hearing.

Rock, who is employed by GTE Sylvania in Mountain View, California, has been fighting to keep his security clearance for four years. In hearings in 1972 and 1973, Defense Department Hearing Officer Richard Farr ruled against Rock because of the laws then on the books barring homosexual conduct. However, in view of the recent repeal of the sodomy laws, Rock feels he has a stronger case. He now claims that he cannot be blackmailed, and thus deprived of a security clearance, because his relationships are now legal under California law.

The Defense Department Officer has taken Rock's case under advisement and will make a decision shortly.

EEOC RULES

WASHINGTON — Thomas F. Coleman of the *Sexual Law Reporter* has informed GCN that a document is now circulating among Commissioners of the Equal Employment Opportunity Commission that proposes that the Commission lacks jurisdiction to entertain complaints based on sexual preference. The EEOC is an organization that investigates charges of discrimination and enforces Federal equal employment opportunity regulations and affirmative action.

The Commissioners will vote on this in the near future. Gay people are strongly urged to write to each Commissioner registering disapproval of the proposed action. In addition, letters to friendly Congresspeople, state representatives, and local officials might be helpful, according to Coleman.

The address of the Equal Employment Opportunity Commission is Suite 5222, 2401 East Street, NW, Washington, D.C. 20506. Commission members are: Lowell Perry, chairperson; Colston A. Lewis, Ethel Walsh and Raymond L. Telles.

PORN WAR

CONCORD, NH — New Hampshire is gearing up for the latest round in the state's war on pornography. State Police Commander Paul Doyon has proposed local screening committees to "weed out" obscene publications and has gotten recent support for his proposal in legislative testimony. According to the lead article in the Jan. 21 *Manchester Union Leader*, both Belmont (NH) Police Chief Earle Sweeney and Rockingham County Deputy Sheriff Ira Cooke backed the Police Commander's proposal.

According to the *Union Leader*, "the two law enforcement officers pointed to obscene magazines as the primary cause of sex-oriented offences - particularly incest."

Cook, a juvenile officer, arrived at the legislative hearing carrying a bag of obscene magazines which can be bought in New Hampshire. He then described a series of sex crimes by fathers both on young sons and daughters that he claimed were pornographically inspired.

It is not known at this time whether *Gay Community News*, sold at many points in New Hampshire, would be designated as "obscene" under the proposal.

MEDIA ALERT

NEW YORK CITY — The National Gay Task Force (NGTF) is urging people to write letters of protest to sponsors of the recent CBS TV episode of the show "Bronk." In its Jan. 18 episode, "Bronk" aired a show called "The Deadlier Sex" in which a policewoman is "accused" of being a lesbian and of making advances toward a woman suspect. In the program, the policewoman is horrified at the accusation, but eventually her heterosexual reputation and good name are restored. According to NGTF Media Director Ginny Vida, "negative implications about lesbianism abound."

The NGTF lists the sponsors of the episode as follows:

Chrysler Corp., P.O. Box 1919, Detroit, Mich. 48231, President, Eugene Cafiero, Adv. Dir., Robert Schirmer; Menley-James (Contac), 540 Madison Ave., New York City 10022, Pres.: Peter Godfrey, Adv. Mgr.: Mal Barlow; Pontiac Motor Div., General Motors Corp., One Pontiac Plaza, Pontiac, Mich. 48053, Pres.: J. G. Vorhes, Adv. Mgr.: S. L. Nickerson; Johnson and Johnson (Maxi-Pads), Executive & General Offices, 501 George St., New Brunswick, N.J., Pres.: H. G. Stolzer, Adv. Mgr.: G. Tyrrell; General Motors Corp., Buick Motor Div., 5 Corporate Park Drive, White Plains, N.Y., Pres.: Ms. R. Friling, Adv. Mgr.: Edward Rennix;

Also, Sterling Drug, Inc. (Bayer), 90 Park Ave., New York City 10016, Pres.: Glynn W. Johnston, Baye Prod. Mgr.: Jerry Matimove; General Mills, Inc., Betty Crocker Div., P.O. Box 1113, Minneapolis, Minn. 55440, Pres.: E. Robert Kinney, Adv. Dir.: James Fish; Chevrolet Motor Div., General Motors Bldg., Detroit, Mich. 48202, VP and Gen. Mgr.: F. James McDonald, Adv. Mgr.: Carl O. Uren; American Home Products Corp. (Preparation-H), 685 Third Ave., New York City 10010, Pres.: Mr. J. W. Culligan, Adv. Dir.: Frank MacNamara; Armour-Dial, Inc. (Dial Soap), Greyhound Tower, Phoenix, Ariz., Pres.: Donald Shaughnessy, Adv. Dir.: Lloyd Kransnoble.

IMMIGRATION HASSLE

LOS ANGELES — The U.S. Department of Immigration and Naturalization has slightly revised its ruling denying a resident visa to Tony Sullivan, an Australian citizen who is "married" to his American lover, U.S. citizen Richard Adams. The Department's original decision, barring Sullivan from residence, had stated that "a marriage cannot exist between two faggots." The Department's use of the word "faggot" on an official document caused a greater outcry in California gay circles than the decision itself.

And so the Immigration Department, while still not changing their decision, has stated instead that neither Sullivan nor Adams "can perform the female functions." The word "faggot" is no longer used in the revised document but Sullivan is still barred from residence under the Department's rules forbidding "sexual deviates" from residence in the U.S.

"A marriage between two males is invalid for immigration purposes," the document states. "One of the parties in this union may function as a female in other relationships and situations, but cannot function as a wife by assuming female duties and obligations inherent in a marital relationship."

Sullivan denounced the document because of his "feminist belief." "Both Richard and I feel that the attitude of this new refusal is offensive towards women," he stated.

Meanwhile, the American Civil Liberties Union agreed to represent the two men before the courts.



MAINE LINE

By S.W. Henderson

PORTLAND — A telephone has been installed in the office of the Gay People's Alliance, in the Student Union on the Portland campus of the University of Maine. The number is (207) 773-2981, extension 535. They have found that it will be impossible to put an extension of the Maine Gay Task Force phone in the office. However, anyone who doesn't get an answer on the MGTF phone should call GPA and the message will be relayed. This includes persons seeking peer counseling. These calls will be referred to the MGTF counseling service.

The MGTF Benefit at the Oasis Ballroom for January 31 has been cancelled. Apparently homophobia on the part of some of the owners who reportedly did not wish the place to become known as "completely gay," forced the person who made the arrangement to back out. A week-night date was offered in place of the original weekend date, but the MGTF declined the offer. MGTF is considering what, if any, further action ought to be taken.

GORHAM — The Gay People's Alliance will meet on the Gorham campus of the University of Maine on Feb 5 in Baily Hall. Interested persons are invited to attend and meet this energetic new group.

GPA will begin holding rap groups on Wednesday, Jan. 21, in the Student Union on the Portland campus at 7:30 PM. The group will probably meet bi-weekly but watch this column for details.

Judgment Day for the Revs. Hougen

By Neil Miller

NORTHFIELD, Ma.—The Trinitarian Congregational Church here was the scene last Saturday of an extraordinary Ecclesiastical Council of the United Church of Christ. The meeting, composed of one minister and one layperson from each congregation to the Franklin Association of the Massachusetts Conference of the UCC, met to decide the standing in the Association of the Revs. Margaret and Edward T. Hougen.

Rev. Edward Hougen gained national publicity last September when he told the congregation at his church in the town of Orange, Mass., that he was gay. Rev. Hougen is presently the minister of MCC/Boston. His wife, who is also a minister in the United Church of Christ, created an even greater storm when, a few weeks later, she revealed that she had practiced "sexual non-exclusivity." Rev. Margaret Hougen had been a part-time minister at a Congregational church in

Whatley, Mass. Both the Hougens and their children are presently living in Boston and have made clear their intention to remain together.

The Ecclesiastical Council was called essentially to decide whether or not the credentials of the two ministers in the Franklin Association should or should not be retained. The decision only applies to the Franklin County area and does not determine the couple's standing in the church as a whole. The Hougens plan to apply for standing in the Metropolitan Boston Association of the church, but admit that approval in the more conservative Franklin Association would be "helpful" to their Boston application.

Last Saturday's Council which took place after GCN went to press was the culmination of three weeks of meetings about what to do about the case of the Hougens. On Jan. 9 and 10, the Council held overnight retreat in which resource people in ethical, biblical, and

sexual fields talked to Council members. The weekend of Jan. 17 featured a meeting in which Rev. Margaret Hougen presented a paper and both the Hougens answered questions.

"It's an educative process," Rev. Margaret Hougen told GCN. "There has been no atmosphere of emotionality. There has been no sense of personal vendetta. The meeting [of the 17th] proved that people can talk to each other, that things are not so threatening," she added.

Rev. Margaret Hougen indicated that members of the Council are really "struggling" with both the issues of homosexuality and fidelity. "They're

not taking it lightly," she said. "It appears to me that the Council has a willingness to find some way to keep our standing but at the same time to indicate disagreement with our views. They want to avoid 'witch-hunting' but at the same time they need to reassure their more conservative parishes."

The Hougens' difficulties as of late have not only been ecclesiastical. Shortly after the couple moved to Boston and Rev. Edward Hougen was named minister of MCC, the couple's home in Jamaica Plain was stoned, vandalized, and ransacked. The Hougens were forced to relocate and are now living in Boston's South End.

Donna Medley Leaves HCHS

BOSTON — Donna Medley, who has been the Education Director of the Homophile Community Health Service (HCHS) for the last year and a half, is resigning to go back to school. Medley will be studying for a Master's of Education Counseling at Lesley College in Cambridge.

At present, HCHS is looking for someone to fill Medley's job which the outgoing director sees as "just as equal a part of mental health as the clinic itself." The job is a 3/4 time position that pays \$7500.

"Since we started HCHS, counseling has been an important need," Medley told GCN. "But let's face it—counseling is a band-aid because people have to return to a hostile world. For this reason we need to educate the straight

world as well as meeting the community needs of gays. Counseling and education go hand in hand."

The HCHS Education program includes programs in Adult Education, university courses, the HCHS Library, Other Voices Bookstore, and the WBUR "Gay Way" radio show. Also included in the Education Director's responsibility is the HCHS Hotline. "The job is essentially one of outreach for the gay and straight communities," Medley said.

HCHS is looking for someone with some background in administration, counseling, speaking, and staff training to fill Medley's position. Anyone interested in applying should telephone HCHS AT (617) 542-5188.

Gov. Shapp Woos Gays

PROVINCETOWN — Pennsylvania's Governor Milton Shapp, long-shot candidate for the Democratic presidential nomination, has promised that, if elected, he would set up a National Council on Sexual Minorities. Shapp has also promised to issue a

make a "real effort" on Shapp's behalf in this state's March 1 primary. "As a native of Pennsylvania," Damon said, "I've seen Milton Shapp buck an entrenched Democratic political organization and come out a winner. I think that he can do the same in this campaign, once the media starts giving him some serious attention. He's the only presidential candidate who's proven himself by his actions to be a real friend to gay people."

Anyone who is interested in getting involved with Gays for Shapp should contact Damon at 158 Commercial St., Provincetown. The organization's number is 487-9633.

MCC/Boston Seeks Funds

BOSTON — Boston's Metropolitan Community Church is embarking on a large-scale fund-raising campaign throughout the gay community, Rev. Hougen revealed last week. While the canvass of church members has already been completed, the new fund drive is aimed at people outside the church as well as at gay-run and gay-oriented businesses. A church committee is planning a brochure, and the focus of the campaign will be on the next four weeks.

The drive will be an attempt to fund a series of church programs including bible study, outreach for the deaf, couples raps and dinners, choir, and counseling. The church is also planning a series of workshops on women in the gay community, to be headed by Pat Grimm. Grimm will assume the women's ministry of the MCC/Bos-

ton, replacing Stephanie Bigusiak who resigned effective Feb. 1.

A Sunday school for children of gay parents will begin Jan. 25. The school will go to grade 6 and would also enable gay parents with children to come to church. The aim of the Sunday School is, according to MCC Minister Edward Hougen, "to provide non-sexist religious education, drawing upon the gay experience."

Rev. Hougen also indicated that MCC is considering starting a youth group for gay teenagers as well as teen-age children of gay parents. At this point, the program, which aims at "community building," is a long way off.

Anyone interested in contributing to the MCC fund drive should write the church at 131 Cambridge St., Boston 02114, or call the church at 523-7664.

Prison Activist in Peril

By John Kyper

MARION, Ill. — John Gibbs is a prison gay activist who has been placed in danger for his life. Support is urgently requested.

Ever since he helped to found the National Gay Prisoners Coalition at Leavenworth Prison in Kansas in 1972, Gibbs has been a victim of official harassment and hostility from other inmates. NGPC was originally intended to serve as an educational and cultural class, to instill pride and prepare gays for life outside prison. But it soon found itself thrust into political and legal self-defense work when authorities refused to recognize it as a legitimate inmate group, and a massive wave of repression began.

According to an article in the January 1974 *Gay Liberator*, for almost a year Gibbs and co-founder Ernest Valenzuela were kept in solitary confinement at Leavenworth. In July, 1973, Gibbs was assaulted outside his cell, suffering a severe head injury. In November Valenzuela was murdered. He died of multiple stab wounds after lying for half an hour without treatment while guards sought "permission" to send him to the hospital.

Valenzuela had expressed fear for his safety because guards were trying to cause trouble between him and other prisoners. In a letter to the *Gay Liberator*, Gibbs charged that guards were at least guilty of negligence, and that his death may have been set up in retaliation for his work as a prisoner-activist for the rights of gays and Native Americans.

Gibbs himself has been threatened with death. He also has suits pending in Federal courts against the Bureau of Prisons. Authorities have kept him in solitary confinement and have moved him around the country. In the past

year alone, he has been in prisons in Oregon, Pennsylvania, Washington state, and Illinois.

Since September he has been in Marion, Ill., awaiting transfer to another prison, or possible parole. Mail has intermittently been intercepted and refused. During all of this time he was on the Control Unit (segregation).

On Jan. 13, Gibbs was asked if he would take a cell in I-Unit. He informed officials that there were prisoners on that tier with whom he had had problems at Leavenworth, and refused.

According to fellow inmate Leroy Shorter, early that afternoon, Lt. Shields came to Gibbs' cell with several officers and informed him that he [Gibbs] was going to be moved, and he didn't care if there was trouble or not. Again Gibbs protested, and Shields gave the order to open the cell. After the five officials entered his cell, Shields said, "Let him have it," and, according to Shorter's account, the officers began to beat him with their hands. As Gibbs was being forcibly removed and carried away, officers were choking him and twisting his limbs.

Such brutality to prisoners is prohibited by the Eighth Amendment and by federal law. Writing on Gibbs' behalf, Shorter stated that, "The prison officials have already lied. They said that Gibbs assaulted a federal officer. In reality it was Gibbs who was assaulted and there are several prisoners who witnessed the incident."

Readers can help by writing the following people: John Gibbs, #86976-132, P.O. Box 1000, Marion, IL 62959; Judge James L. Forman, U.S. District Court, Eastern District of Illinois, East St. Louis, IL; Norman A. Carlson, Director, U.S. Bureau of Prisons, Washington, DC 20515; C. E. Fenton, Warden, U.S. Federal Prison, P.O. Box 1000, Marion, IL 62959.

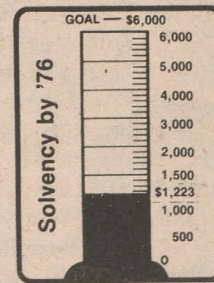


Gov. Milton Shapp

presidential order barring discrimination against gay people within the federal government. His "executive order" on the same subject as Governor is the model for all such proposals in this area. Sen. Birch Bayh of Indiana has also promised that if elected president he would issue a Shapp-like anti-discrimination order.

Bill Damon, Massachusetts coordinator of Gays for Shapp, told GCN that his organization was going to

CONTRIBUTE TO GCN



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

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

Second-Class postage paid at Boston, MA.

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

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EDITORIAL

Next week, the cover price of GCN will be 35 cents. Before you think we have become "filthy capitalists," let us remind you of GCN's pay scale. It remains at \$60.00 per week for full time workers and \$30.00 per week for part time workers. We are not rich nor are we looking to become millionaires. We are merely trying to meet expenses.

Everyone is well aware of the price increases for phone and electricity, as well as the inflation rate in this country. In addition to basic increases that most of us face in our daily lives, GCN faces the increased rates of putting out a newspaper. Typesetting costs have increased, and our printing costs have gone from \$305 to \$430 a week with just one week's notice. That is an increase of 40%! We must increase our revenue. We feel that you, the reader, will be understanding.

Of course we know our readers can not be expected to bear the brunt of these increases. We are also increasing the cost of advertising. A full page ad in GCN will now cost our advertisers \$200 rather than \$140. This increase will be reflected in the cost of all size ads.

Classifieds will go from \$2 to \$3. This means that people who use the paper and benefit from it will also be helping us financially.

With the increase of the cover price, the price of subscriptions will also be going up. We held this increase down as much as possible. The reason for this is twofold: 1. to be considerate of our readers, and, 2. to encourage people to subscribe.

We at GCN understand the feelings that accompany any price increase; we, however, hope you will understand the necessity for these increases.

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.

"tolerance" must begin at home

Dear Editor and Staff:

I just finished reading the latest copy of GCN, and once again I'm left with a good feeling. It's encouraging to feel a part of the "us" you write about. The emergence of a gay consciousness is exciting to watch, and reading GCN is probably one of the best ways to keep informed of the events that have influenced and will continue to influence our daily lives.

In dealing with my own gayness, I have in the past shied away from politics and gay organizations. But through reading GCN, among other things, I've begun to feel that I'm reaping the benefits of other people's hard work and the risks they take. (We have to admit that, to a certain extent, it is still risky to be openly gay in the wrong place at the wrong time, but, thank goodness, that is changing.) I'm realizing more and more the potential we have as a whole to facilitate social change and work to end all oppression, not just of gays, but of any group of people the dominant society has selected as unacceptable, for whatever perverse reasons that society has. Even though I can't agree with everything the gay "scene" encompasses, or everything that GCN prints, acceptance, not just "tolerance" must begin at home. We're all in this together, or it won't work.

I feel that my enclosed request for a subscription to GCN and the small contribution to your Solvency '76 fund is a way of helping both of us. You get money to help you continue to gather information, analyze it, and communicate to the community what we need and deserve to know. I get the personal satisfaction of feeling that I've begun to do something about being gay besides just being gay.

Part of the enclosed check is also to cover a subscription for a friend of mine in Portland, Oregon. I was there visiting friends over the holidays and brought a copy of GCN for them to read. They were very impressed, since that area presently doesn't have any publication as inclusive and informative as yours. They are quite interested in receiving GCN regularly. The name and address are listed below.

I hope 1976 proves a successful year, for GCN as well as the gay community in general. Personally, I don't think we'll be disappointed.

Sincerely,

Robert P.

diet cures sloppy orgasms

Editor, GCN,

(Concerning the Jan. 17 article "Picketers Protest 'Behavior Mod' Diet"):

I have been a health food advocate for several years now, but have been sickly for those several years, until a beautiful macrobiotic boy explained the theories and practice of macrobiotics to me. No longer do I have sloppy orgasms because macrobiotics has made me down to earth. Yet macrobiotics has not cured me of gayness. It has made me more masculine and more appealing physically to all types of men.

Yours truly,

D. M. Oliver

complaint to tell it straight

Dear Editor:

I considered the word "Fag Hag" used in your recent center spread as rather oppressive to "all women." It is a very *straight male term*. The fact that a woman has to be a "hag" to associate with gay men is degrading. The usage of the word "Fag" merely doubles the insult.

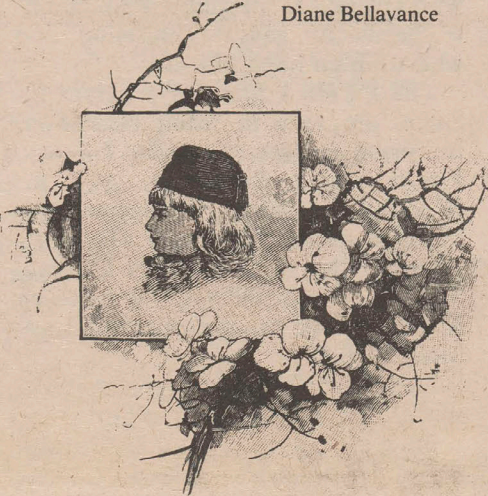
The article itself was as politically conscious as some of the disco articles you have had in the past. It left out many important facts. For example, the word "Fag Hag" is primarily a male (straight and gay) term and is usually used as an insult. I know a number of lesbians who have gone to the 1270 and similar bars, and were called "Fag Hag" because they were with their gay male friends.

Why is it always the woman who is considered straight? Why isn't there a similar name for a straight male who hangs around gay women? We

come to the fact that many men find it hard to believe that gay women exist and in the case of some gay men, all women are their competition.

It is this type of attitude that makes many gay women not want to go to gay (mixed male and female) bars.

Diane Bellavance



justice and peace

GCN:

I was tremendously impressed listening to Susan Saxe's poetry last Saturday evening at the Red Bookstore, read by five women to an audience of about 75 people. The poems moved me to share with you the love and courage of a woman who cares immensely for humanity. Her media image is one of being a violent outcast, in fact condemned by many before her actual trial reminding me of one more present-day witchhunt ironically even in the gay community, which I want to see terminated now.

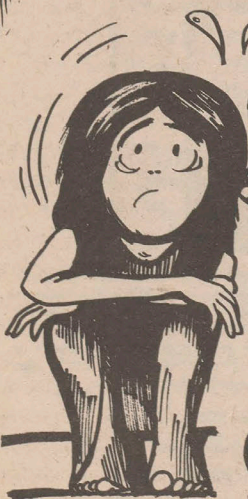
This evening I heard of Susan's deep and to the point of the poet's tormenting love, for justice and peace. Her poems were an inspiration for me to continue to struggle against the machinery of our inhumane sick State, which permeates every one of our institutions and every one of us. Susan, despite the image portrayed in all the press, is a woman who, I strongly believe, we could all learn a lot from, a lot about struggle, and courage.

In love and struggle,

Mordecai



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GET WITH A WINNER!

Intergaylactic, the GCN distribution company, is on the road. There is an urgent need for volunteers to help distribute, sell, answer correspondence and obtain new publications and periodicals to distribute. The volunteer positions will, in a short period of time, become paid commission positions. Get in on the ground floor because Intergaylactic is about to go into orbit.

Call Mary (617) 426-4469 or write Intergaylactic, c/o GCN, 22 Bromfield St., Boston 02108.

heinous hoax perpetrated

Dearly Devoted of GCN,

As if it weren't enough, that a third-rate performer and totally tasteless pre-operative transsexual (the likes of Brandy Lee) has become GCN's polysexual pin-up and cover boy-girl of the month; GCN has now decided to wow us with Robert Patrick's latest piece of dramatic "homicide," "The Haunted Host."

Never, in my 24 years of exposure to gay literature and the dramatic arts, have I been witness to a more heinous hoax than that which is being perpetrated nightly upon Boston's enlightened theatre-goers. Let *Time*, or *Newsweek*, or any other national publication, in its treatment of homosexuality, let slip the slightest trace of negativism and GCN is up-in-arms denouncing and defending till it's lavender in the face. For that matter, we all remember the perverted child-molesting episode of "Dr. Make-Us-Well-Please," that GCN and its supporters so nobly spared us. What GCN will condone, however, and even lavish with praise and support, is an offensively pathetic portrayal of Greenwich Village gay low-life.

Representing Team A (the village gays) is Jay Astor, the perfect stereotype of depravity, filth, and tired gay banter; most convincingly played

by (ex?) transvestite Harvey Fierstein. Ms. Fierstein who humorously claims his voice was obtained in Filene's basement, seems to have received his dramatic training there also. With the fervor of a bedraggled Lady Macbeth, Fierstein slaughters one line after another, until all that's left of his character is the "Ghost of Halloween Past."

Team B (the straights) is headed by Frank, a not-to-be-believed "Hee-Haw" reject who, having fumbled his way to New York City, now intends to whine his way out. Perrin Ferris lends, as much grace and verve to his role, as a cigar-store Indian. But Perrin's main problem, however, stems from his stage presence; in that one finds it difficult to remember when he is on stage, and when he is off.

Nevertheless, the tug of warp between the teams ends with "Superfag" (disguised as a gay-mannered psychoneurotic), overcoming his heterosexual houseguest, his persistent poltergeist, and his audience's waning attention span.

Oh, a word of praise for the ghost, who gave the most concrete and memorable performance of the night. At least he had the good sense to disappear after the second act.

I trust that in the future, GCN will take the initiative to protect and nurture gay self-respect, and self-esteem, and that irresponsible journalism such as the Shewey article and the like, will no longer appear on its pages.

Sincerely yours,

Terrence Sweeney



Prisoners' Request Space— This Is GCN's Open Space For Prisoner Messages

Harold Vincent is involved in organizing the gay prisoners in Louisiana State Penitentiary. He and another prisoner are doing all the necessary letter-writing by hand. Vincent asks that someone send a portable typewriter to him. He says that it has to be new and come from the store (probably a prison requirement).

You can write letters of support or send the typewriter to: Harold Vincent, P.M.B. 73128, Comp. A-b/s-R.C., Angola, La. 70712.

FORUM

THE RECONSTRUCTION ERA — CHRONICLES OF GAY RIGHTS



By William R. Kissinger

As an outside observer (on the inside, if that seems possible), I find a certain solace in the fact that my gay brothers and sisters are somewhat thorough in their efforts to secure and maintain the basic and fundamental rights guaranteed to all persons, regardless of sexual preference or inclination. Over the period of several decades, I have observed the struggle for equality, an end to discrimination and harassment of gays, and have been

shocked to finally realize that this struggle has at last taken a turn for the better.

Perhaps I might have a better chance of having this article or commentary published were I to make it sound as though it were a mourning prayer for all homosexuals lost in the battle; but I must make the decision within myself as to whether I prefer the distinction of publication, or the satisfaction of expressing my opinion. I have decided in favor of the latter.

When gay liberation (as in the case

of Women's liberation, Black liberation, etc.) first entered the forefront of the national scene, it was regarded, first, with shock, then with indignation, then with ribald humor, and now, with gradual acceptance and cooperative assistance. We knew in the beginning where we were going; we know now where we are; but do we know where we have been?

It has been a long, tortuous trail on the path of Gay Liberation, and many have fought in this battle, some have returned home safely, some have not. I, for one, look sadly at the empty places, the spots where some of my best friends once stood proudly with signs and placards. Now, what is there, besides the determination and perseverance of those who still stand in full battle-dress?

There is the memory of sad times, the memory of happy, joyous times; there is the recollection of ourselves as "First Night Outers," and there are the worries over whether we made the right decision at some long-passed turn in the road. There is the bittersweet memory of the expressions on Mom and Dad's faces when we first told them of our decision, and their initial reaction.

But as with all embarrassing or painful moments, these have faded away, and left the greater number of us a treasured album of recollections related to happiness and the pursuit thereof — happy moments with lovers (often someone else's), that very special birthday party we went to with Ted and Bob, or Lisa and Carol, the weiner roast (?) on the beach after marching in the hot sun all day — and it has all become a very special part of our integral circuitry.

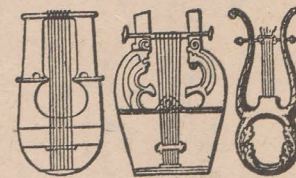
But, forget memories for a second, and let's review some of the major targets of legislation and protest: (discrimination: the effort was to end it, to halt it. We have not been successful to that end. It is simply that after all of the local, state, and Federal forms have been filled out, we are rejected or denied for some such silly reasoning as "dependency" or marital status "not in concert with our needs" or some grouping of threads similar to an English who-dunnit); harassment: as with discrimination, it was supposed to end. It hasn't; only, when it is

committed, it is done more politely, and with legal backing. For instance, a person arrested on a charge of vagrancy, is said to have acted in a "manner unbecoming" or to have been observed in "a suspicious nature." It is only after one's arrest and transfer into custody that the tongue lashings and verbal abuse begin, not to mention the inglorious ass-kickings that take place in the jail proper, or the rapes that occur in a hazy-painful aura of sodomy in certain cellblocks.

So, I have to ask myself if we have really come all as far as we think we have? I am embarrassed and disappointed to say that we have not; and scared to say that we have, for I may trip on my upper lip. Or, should I ignore the question of progress ideals versus achieved progress, and sit idly by accepting tokenism (a term coined by dissatisfied Black liberationists)?

Whether I ignore this question, or dwell upon it, the situation has not changed, and will not. So, I can do but one thing: urge perseverance in this Age of Reconstruction, and dedication to the cause in the years following the settling of the dust.

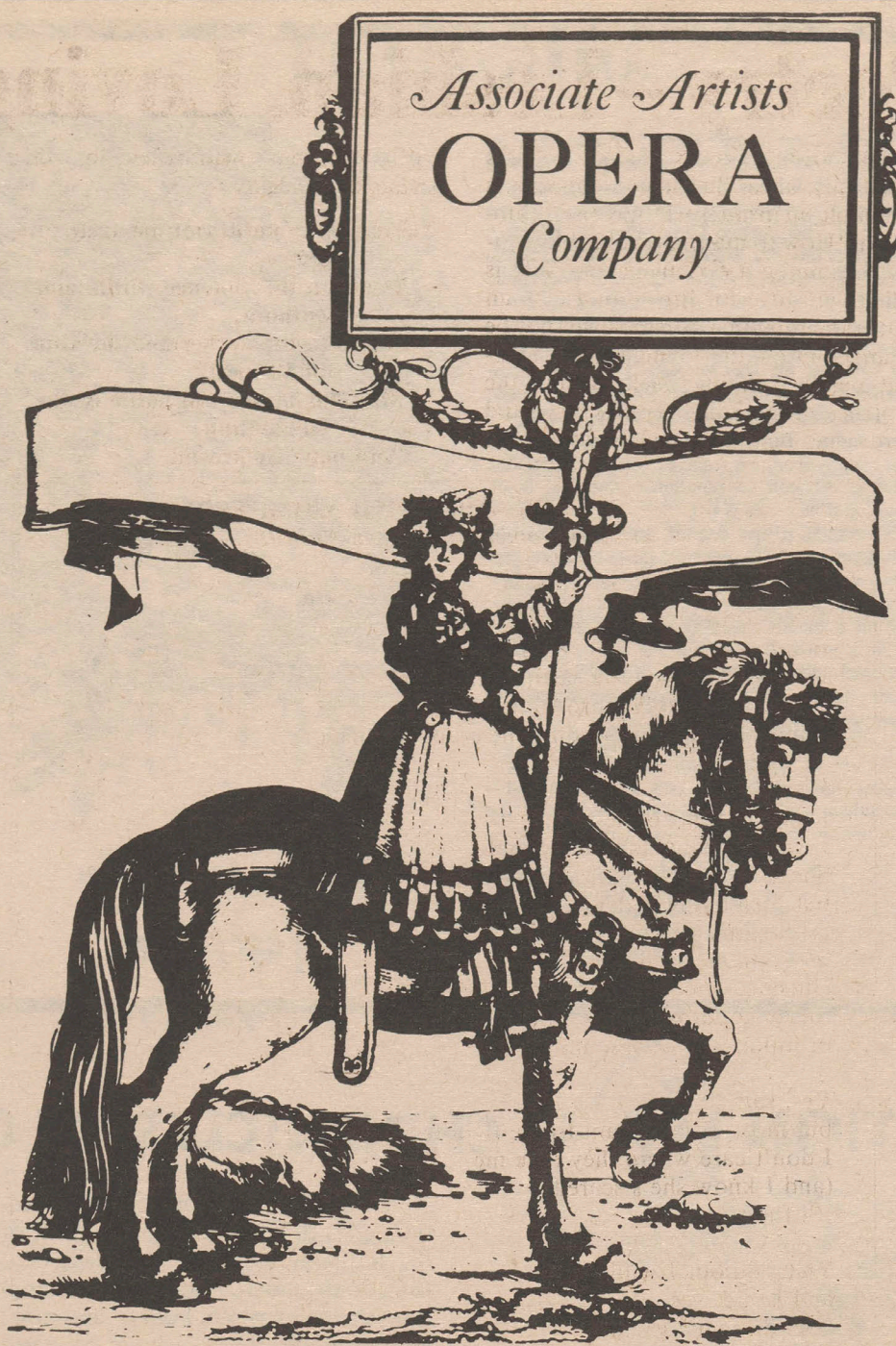
Owen D. Beall has coined a word, "thinkagogue." Let us have some thinkagogueisms, and determine exactly where we have been, and where we need to go. We'll know a lot more then, than we do now.



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!

NEED OF THE WEEK

GCN needs volunteers to help fold and mail out newspapers on Friday evenings at 6 p.m. Many hands make light work and enjoyable evenings.



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Saxe's Poetry - Lesbian, Loving, Strong

By Nancy Wechsler

CAMBRIDGE — Saturday night, Jan. 17, the Susan Saxe Defense Committee brought to people another dimension of Susan Saxe. It was not the Saxe portrayed in the straight press but the Saxe who speaks for herself through her poems.

The basement of the Red Bookstore in Central Square was full, as women from Philadelphia read poems Susan had written from the time she went underground to her capture last March.

As the evening went on, the vision of Susan behind bars faded somewhat as the power of her poems took over. The poems struck deep into the guts of all those who heard them . . . and all those who truly care to see a better society. The audience was mostly silent — once in a while there was laughter or applause or tears.

The poetry reading began with a poem Susan wrote to her mother, in October of 1970. Susan says it is the first poem she wrote after going underground. It is clearly a poem written by a woman to another woman. It is a love poem in a sense, and in it Susan reaches out to her mother and hopes to be understood. It begins . . .

**"Mother,
My First love,**

**My branches rattle in the night.
Do you hear them reaching out to you?**
and later . . .

**We search for each other in terror—
Daughter and mother, leaf and bough.
Only a woman could understand.**

Susan ends the poem by asking of her mother "How can we possibly not be one?"

Gears changed slightly when Susan's

poem "Self Defense" was read. (This is the only one of Susan's poems that is available in print.) The poem is subtitled "How to make a revolution without becoming a violent person." It is filled with love for life — and also an understanding that America will not be changed into a life-loving society without people fighting back against the violence of the State. It is a strong and beautiful poem and sheds another sort

of light on those who believe in armed struggle. It begins . . .

Before every battle you must say this prayer:

**Death to the violence within and without,
Death to the Father and the God of Property.
May this be the last battle of the Revolution,
And may life prevail.**

Another short poem was read which brought warm and understanding smiles, especially from the lesbians in the audience. It was a love poem written by Susan to Kathy Power.

Susan asked that the poetry reading end with a poem written by the women of the Weather Underground. It is a poem for the SLA and it is about terrorism — and it warns us to be careful who we label as terrorists and whose violence we scream out against. It points out that you are only called a terrorist if you are a few people and don't have a lot of weapons and it is the government you are fighting. If you are powerful and use B52s against the people of Vietnam then somehow you are not terrorists.

The poems that were read were each very different — some were of lesbian love, of friends in pain, of being down, of feeling strong and proud, of the act of cutting one's hair, of armed struggle and Revolution, of love for sisters and comrades — and hatred for the State. While each poem was different in mood or specific content they all carried with them the understanding of what it means to be a woman, a lesbian, a revolutionary, a strong and caring person in America.

Susan's poems make it clear that she can not be summed up in three words and that the convenient labels of the straight press are one dimensional and painfully inaccurate. Nor can the movement sum her up or put a label on her so easily as some might think. She is a complex person, like most of us, and her poems reflect this.

Susan's poems will be printed and available in book form shortly.

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TALK AMONG THE WOMENFOLK *[Written sometime between April 1972-April 1974]*

A friend said,
When I die, I don't want to be buried
in a box,
for who will feed the earthworms then?
And if my body is thrown into the sea,
think of what a good time the crabs will have.

I agreed,
I said, I want to die free,
I want to die among my people.
She said yes,
but then dying is dying,
in the arms of your tribe,
or a concrete cell.
Outside, of course, would be the best,
to say good-bye to the sun,
or moon, as the case may be.

Yes, said my love,
but most of all I want to die fighting.
I don't care where they take me,
(and I know she's scared)
I'll fight.

Yes, said our friend,
and I said, yes.
For this is the ground
and the centerpole
of our love.

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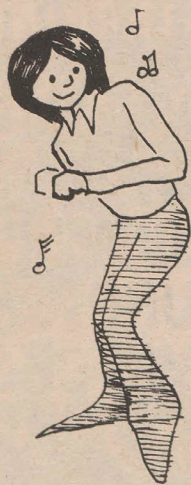
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film

"Adam and Yves" and "Drive" Bring Humor to Porn Flick

By Michael Bronski

There is no reason why gay male porno films cannot be intelligent, witty, well photographed, and sexually exciting. It may be impossible to ever reconcile the effects of pornography with the aims of art. Which is not to say that there can never be good pornography, but just that the difference between well done and badly done need not be confused with the difference between pornography and art. It is silly to insist that pornography integrate sexuality into a complex vision of humanity — that would be art. We go to pornography to see all that sexuality that has always been missing from other "artistic" endeavors.

There is plenty of badly written, poorly filmed, and just plain sleazy porno around so it is a treat to find one that is not. Peter deRome's "Adam

and Yves" tries to raise itself above run-of-the-mill porn by attaining such a high degree of visual and verbal literacy that ultimately stunts it from going beyond its conceits and realizing itself a whole film. Set in Paris, it concerns a short lived affair between an American (Adam) and a Frenchman (Yves). The gimmick is that deRome fills the film with allusions to various other films and writing. In an early scene the couple finds themselves in a vacant apartment a la "Last Tango." "Do you get an incredible sense of deja vu?" asks Yves. "I don't know what that means," responds Adam. Later, while recounting a past sexual experience, Adam recites W. H. Auden's erotic (though not very good) poem "A Day For A Lay" as we see it enacted. There are also pieces of Cocteau, blaxploitation films, and bits of "Jules and Jim" floating throughout the film. The

references are knowingly self indulgent, and amusing. They fail however to become anything more than clever.

"Drive" by Jack Deveau is very much like an earlier, very funny, short by Peter deRome called "The Second Coming." It is a mixture of "The Man From Uncle," Hammer horror films of the sixties, and the low budget forties' thrillers like "The Cat People." The complicated plot involves a kidnapped scientist, a secret government agent, a drug that would retard the sexual drive, and an insane drag queen/eunuch who wants all men to be as pure, transcendent, and non-sexual as he.

In the midst of all this silliness there are always interesting things happening. Arachne (the drag queen) gives long metaphysical meditations on the nature of sexuality; her henchman, Androgeny, seems to be watching video tapes

of the other characters; the agent's lover complains that he never spends enough time at home; and the head of the secret service keeps complaining that agents spend too much money on disguises made of black leather.

The marvel of "Drive" is that it keeps so many things going and never slights any of the sex. It is highly intelligent camp that never condescends or fails to deliver what's been promised.

Both "Drive" and "Adam and Yves" are fairly well photographed, and recorded — although the prints are not in the best condition. They are clever and enjoyable; they never make the fatal mistake of slighting the sex scenes for the sake of "art." Pornography is not art, but with films like these it isn't doing badly on its own.

Both films are now playing at the South Station Cinema.

books

Sex and Society in Nazi Germany

Sex and Society In Nazi Germany, by Hans Peter Bleuel, Bantam Paperback, \$1.95.

A Review by Tom McNamara

With the American Nazis apparently making some inroads into The Gay Movement, it might be a good idea to brush up on a little history. There are people who would like to laugh off the rise of Nazism as another freak movement, maybe an outgrowth of leather cultism and insignia collecting. There could, perhaps, be these elements in it. But this was much the way that Hitler's brownshirts were looked upon in Germany and by most of the world when they, too, were a small group. The parallels are all there including the tensions of a time of economic chaos. It would be difficult for anyone who hasn't read Shirer's *Rise and Fall of the Third Reich* to

understand what is happening these days in America.

Another, more recent book, *The Spear of Destiny*, by H. R. Trevor-Ravenscroft, attempts to delineate some of the "occult" underpinnings of the Nazis' distorted philosophies and after reading *The Spear*, it is not difficult to see where they got some of their shadowy Mephistophelean beliefs that drove them up the walls when it came to sex. *Sex and Society In Nazi Germany* focuses specifically on the laws, customs, beliefs and practices that pre-figured the rise of National Socialism and it presents examples of what Hitler, Himmler and cohorts did in the area of "sexual politics" once they grabbed power. The facts are not pretty and the book might conceivably produce nightmares, but knowledge is power, and if we don't want the Nazis to co-opt our movement and use its leverage to assume power in America,

it is important to have the kind of ammunition *Sex and Society* offers to answer their propaganda.

Sex and Society documents Nazi theory and practice on just about all aspects of sex. Bleuel devotes quite a bit of space to the suppression and persecution of homosexuals. He does this frequently by quoting Hitler, Himmler, and some of the minor functionaries, usually those of Himmler's SS, whose apparent beliefs in the dim and distorted "psychologies" and "philosophies" that became the intel-

lectual basis of Nazism allowed them to torture large numbers of gay people in the same way they treated others in such infamous concentration camps as Auschwitz and Buchenwald.

According to Bleuel, much of his homophobia stemmed from Himmler, the ex-chicken farmer who became the most powerful man in Germany and much of Europe after Hitler. Of Himmler, the author says: "(He practiced) . . . the most fanatical deni-

(Continued on page 15)

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Penny Candy

By Brian Allen Goodrich

Just as the skin-diver must accept the demands of the sea, acquire special skills and equipment and know their limits, so those who would live the streets must adapt or leave or drown. I told you about the hustlers hurting and a child-friend dead, the tired children who know better and their nameless johns. Let me tell you another story, a story that needs to be told, a story whose bruised beauty is just as much a part of the streets.

I was abruptly introduced to hustling by my lover/pimp, by rape and by being ripe for the profession. Not at all, I believe, typical of the ways and means most young boys discover hustling. For I believe it to be a discovery, part of a sexual odyssey, certainly nothing as simplistic as a need for cash or a need to exploit. We as a society deny, ostrich-like, the existence of adolescent sexuality, forgetting our own teen years. Puberty, the ultimate child molester, offered the bitter sweet candy to us all. For most of us, what innocence was lost, was gladly given away.

Let me tell you about Henry, a careful man involved in stocks and bonds and boys. Henry was forty-two when I met him; that would make him fifty now. And let me tell you about Frank. He was sixteen when I met him and so was I.

Frank first. Frank was a runaway as so many of us were. It wasn't very clear to us then why we ran, why we had to run, though I have my suspicions now. He was long and lean and two heads taller than me with curled chestnut hair, warm brown eyes and an easy smile. I think I loved him. It was easy to love him. I pieced together the scraps of stories he told me, for we all had our stories of the past, some we told and some were never spoken.

Frank was the second youngest of seven children in a large and what he considered to be a happy family. An Italian family of the old world who had given him five nieces and nephews to bounce on his young knees, to throw in the air and to remind him of expectations



he could not fulfill. His aborted attempts at sex with other boys had showed him he was different. His feelings afterwards could only be described as love and guilt. There were names for boys like him, he knew them and he ran from them. In the right setting, in the right mood he could have perhaps talked of his gayness then, if his fledgling sexuality could have been called that. But for Frank, in his home, the moods and settings were never right.

Eventually, deliberately, he discovered the other world to be found in the city. Discovered it in subtle style of a meaningful look. The acute awareness of a casual glance. The conversations carefully constructed. The sixth sense is sexuality.

And so with a fight over chores or lousy marks in school he ran. Not knowing then, perhaps still doesn't know, that he had planned the leaving months, perhaps years, before.

Henry was a quiet man. Were he a color, it would be grey. Henry was careful not to be seen, not to be noticed, for thirty some years he had played the quiet game of anonymous sex. Henry was the man Frank might have been if things had only been a little different. Perhaps if the times had demanded more or his parents demanded less. Henry had been in the war in Europe and had gone leaving a wife three months pregnant. He, guilty with relief to be gone and she, I imagine, marking the double waiting. Over twenty years later with a six-pack and two boys younger than his own children, he sat in an eastside hotel and told us of men loving men in a war-maddened world. With what came in us closest to respect and pity we listened as he told us of his return to a three year old daughter and the other stranger, his wife. Told us how he had returned to a life of GI loans and houses in the suburbs, as thousands of others had. Continuing on as if they had not gone nor grown. There were two other children after that and increasingly successful jobs. But he had not forgotten men loving men and he turned as we would years later to the streets and movie houses, the beaches and bus terminals.

He was proud of never having been caught. One step ahead of the police. A man with a good job and family. Beaten once, robbed twice. A cop once took a twenty and gave him a warning. But then, he was caught eventually. Caught in a way that surprised all of us. He was caught by Frank. They met on a street known for its cruising, met as many had before. Exploring and explaining on a rented bed, they broke their own rules and allowed themselves to become real. Henry had spent years in anonymous loving. I believe that can be a kind of loving. He rarely saw the same trick twice — it was a big city But he saw Frank again. And again. Spending entire weekends with him. For Henry too, Frank was easy to love, and Frank in turn loved him. Perhaps a gentle twist in the old love story, but not without its pain. Surely not without its pain. There was the inevitable divorce, the loss of Henry's job (his wife called the company) and the loss of his children. I imagine Henry is a grandfather now, children he will never see. But there is till Frank and Henry, I'm sure of it.

There are so many johns like Henry. Good, kind men who in other times, in other places might have chosen different lives. Yes, there are the others, sick child molesters, self-hating homophobes, users and abusers of all kinds. They are the unloved and helpless whom we have chosen to fear and hate.

But listen for the sake of the others. Listen for a moment to the tragedy and the irony. Listen to the muffled voices, the footsteps in the dark, of boys and men attempting to steal what society will not give them. Watch as suburban neighbors meet, the paperboy paid again, daddies and Daddy's best friend driven by society into this awkward and unnatural dance.



SB: Which means you go out in public dressed as a woman?

AK: Yes. Or as a man. Either role. I feel I have to express both gender roles. I have reached the level of confidence where I feel I can present a suitable image and elicit the kind of responses I want as Ariadne Kane.

SB: What pressures do you feel from leading this kind of double life, where some people know you as one person and others know you as another?

AK: I do not consider it pressure. I feel very comfortable in either role. Making a transition from one role to the other is an option — something I can do when I want to do it.

SB: Do you enjoy the duality?

AK: Very much. I think that a person who can experience real interactions from both points of view has a kind of wisdom that is unique.

SB: In your experience in going out in public as a woman, do you find that the public sees you as a woman, or as a man dressed as a woman?

AK: I work hard at giving myself an acceptable feminine image. I think that the responses I have gotten in public — from catcalls, to invitations, to compliments, to not getting any second looks, — indicate to me that I am not looked on as someone extraordinary.

SB: Is it illegal in Massachusetts to be a transvestite?

AK: It is not illegal to crossdress in Massachusetts, and it is not illegal in the City of Boston. However, there might be local ordinances concerning crossdressing and in some towns there might be a fine.

Ariadne Kane Speaks of the Transvestite

Ariadne Kane is an experienced, sensitive and articulate lecturer on the subject of transvestism, transgenderism and transsexualism. She has coordinated three New England Conferences on Alternate Sex and Gender Lifestyles and was the organizer of the Fantasia Fair in Provincetown last fall.

To present and clarify some of the misunderstood and confusing attitudes and practices within the TV subculture, she has consented to give this interview to GCN. It is her hope that what follows will provide a new window through which to view this subculture. She can be reached by writing P.O. Box 161, Cambridge, MA 02140.

SB: Obviously a person is not born a transvestite. At what point in your life did you express yourself as "Ariadne Kane"?

AK: Five years ago I "came out of the closet" and developed close relationships with other TVs. This was when Ariadne began to grow.

SB: What is a transvestite?

AK: The term "transvestite" describes someone who crossdresses — i.e. wears fashions suitable (by whatever conventions) to the opposite sex.

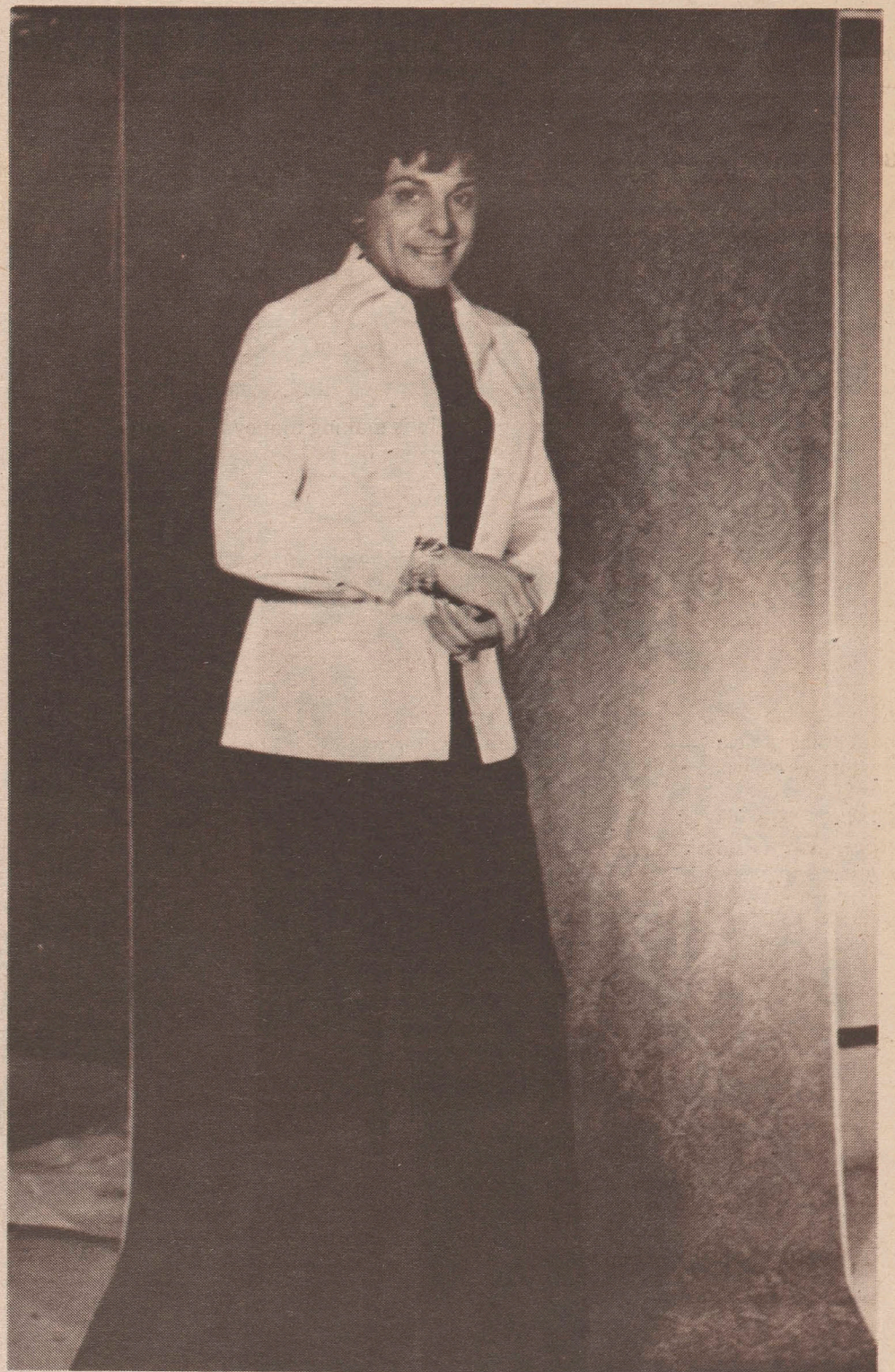
SB: Do male transvestites want to be women?

AK: No. The desire to portray the role of a woman is an expression of gender feelings. "Gender" refers to the feelings, roles and behavior our culture considers "masculine" or "feminine." A person's sex, on the other hand, is either male or female as determined by anatomy and genetic make-up. Parents, society, the child's earliest environment tend to reinforce the development of a gender role commensurate with the biological sex a person is born with. However, a person's gender feelings do not always match his or her biological sex, and these submerged feelings may be expressed through crossdressing.

The behavior, motives, sexual preferences and lifestyles of people who crossdress vary from individual to individual. When a person functions publicly in either gender role we use the term "transgenderist." A transgenderist goes beyond crossdressing to convey an image and express feelings we usually associate with femininity. Some of these characteristics are behavioral — the way one walks, sits, crosses one's legs, carries himself. Some are physical — such as hair removal or hormone injections to develop secondary sexual characteristics. Some transgenderists live most of their lives in their preferred gender role, functioning as women or men socially but not biologically. For others, this is not enough. When a person decides that he or she can no longer live in a physical body that does not match his or her preferred gender, he or she may opt for reassignment surgery. When we use the classification "transsexual." None of these classifications are absolute.

SB: What do you consider yourself?

AK: I consider myself a transgenderist.





I do spend a large part of my time, however, on activities concerning the TV-TG-TS community. Social acceptance of the TV subculture is about where the gay subculture was five years ago. Because so many TVs are in the closet, the general public rarely has a chance to go beyond the stereotypes and gain more understanding of the TV-TG-TS world through exposure.

We are currently developing a TV Outreach program as a resource both for members of the TV-TG-TS community and for people who wish to learn more about it. Speakers are available for groups such as mental health workers, personnel managers, students, clubs, hotline training classes and members of the medical profession. We are also planning a third New England Conference on Alternative Sex and Gender Lifestyles which will be held this spring. For more information write P.O. Box 161T, Cambridge, MA 02140.

SB: You were also one of the organizers of the Fantasia TV Fair held in Provincetown last October. Are any other events being planned?

AK: Yes. Letters from last fall's participants have encouraged us to begin planning Fantasia Fair 1976, which will again offer a chance to spend nine days "en femme" October 15-24 in Provincetown.

SB: Have you felt ostracized from the Gay Community?

AK: No, on the contrary. I am a person who is interested in meaningful encounters between two human beings whether they be of the same biological sex or not. Because of this I feel I share the spirit of gay liberation. We are grateful to the enlightened members of the Gay Community for their support, friendship and cooperation. It is only through mutual understanding and tolerance of different social minorities that we can really achieve social justice.

te Experience

A person arrested for crossdressing has a right to legal counsel and should not answer any questions until legal counsel has been provided. Often people are picked up for crossdressing who do not know the law and are willing to pay a fine — even if it is not a legally imposed fine — to avoid making a public issue of it.

SB: It becomes legal blackmail?

AK: Yes. Some TVs who go out regularly in public carry something identifying them in their femme role which can be used as evidence in court if necessary. The law enforcement looks on crossdressing quite differently if its purpose is not to commit a crime or solicit for prostitution.

SB: How do you differentiate transvestites from people into "skag drag," i.e. Divine, the Cycle Sluts?

AK: I assume what these people are interested in is making money. I am interested in expressing an aspect of my gender identity.

SB: What about drag queens?

AK: A drag queen's essential purpose in crossdressing is to attract members of the same sex by masquerading as a member of the opposite sex. My purpose is to derive pleasure from expressing my gender state in public.

SB: Do you think crossdressing is threatening to most heterosexual men?

AK: Yes. Men are expected to be strong, brave, assertive, competitive, sexually potent and financially successful. Many men would not risk doing anything outside the confines of what society considers masculine.

SB: Many feminists feel that transvestites rely on stereotypes of femininity — clothes, mannerisms, attitudes — which feminists now consider destructive. How do you reconcile your views to theirs?

AK: We are all victims of society's stereotypes. In the long run it is self-defeating to polarize feelings which are not intrinsically either masculine or feminine. Men need the freedom to be frivolous, tender, vulnerable, coy, bitchy, dependent, etc., just as much as women need to be free of the limitations of traditional femininity in order to express the full range of what it means to be human. I feel crossdressing gives me that opportunity to best express my "feminine" feelings.

SB: Do the transvestites you know hate women?

AK: Most of the transvestites I know are married. I don't hate women and most of my transvestite friends enjoy relationships with women. Of course, I can't speak for all transvestites.

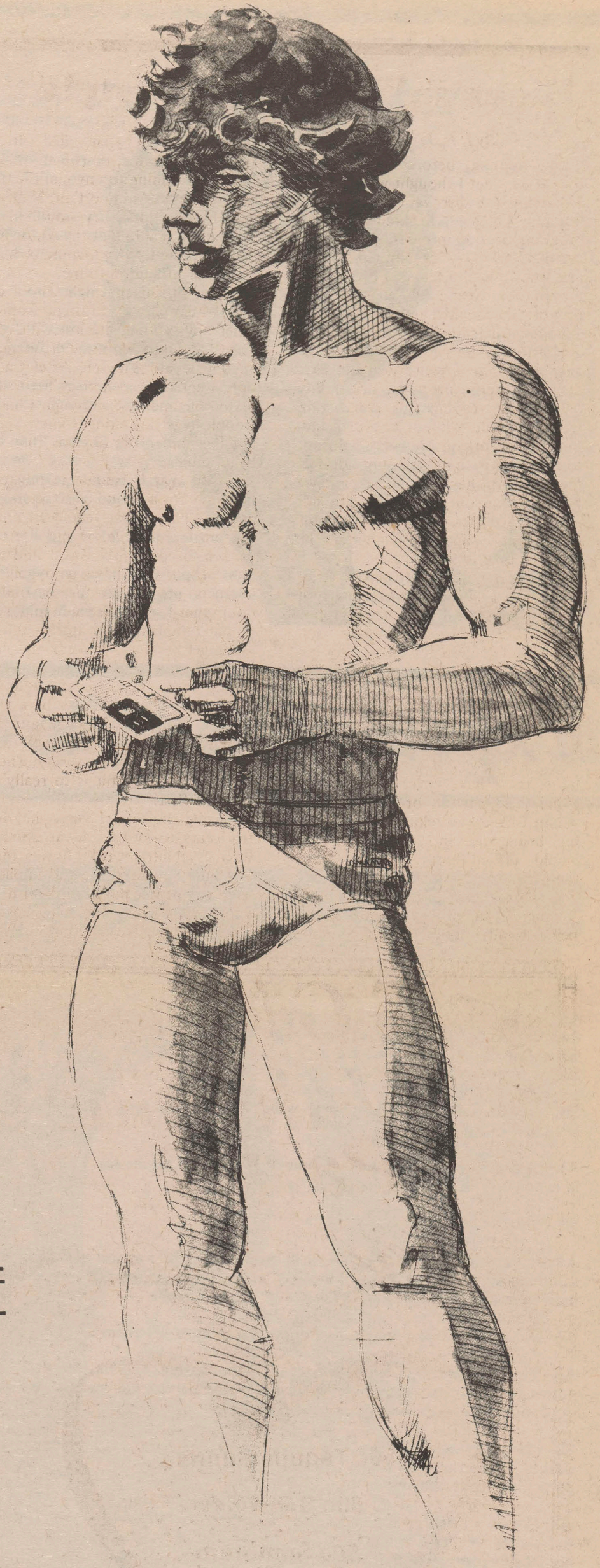
SB: Do you feel your life is dominated by transvestism?

AK: No. No one is "just" a transvestite, or transgenderist, or homosexual or heterosexual. People are very complicated. The behavior we see in public is just the tip of the iceberg.



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Bisexual Shares Lifestyle

By I. P. Jayzee

One evening, before Christmas, I turned on what I thought was channel 38, only to discover that I was watching Catch 44, on channel 44. The program then in progress was sponsored by the Gay Community News, and was a panel discussion on the gay movement. Near the end of the program they invited anyone to drop in and share their lifestyle with them.

How could sharing my lifestyle be of any benefit to anyone, was the first question entering my mind. Yet, if only one person reading this could gain from it, would this not be worth any time and effort on my part? I do not feel that this is an ego trip, but I do feel the need to share. If my experience proves to anyone, that they are not alone, that others are living a similar lifestyle, and managing to maintain the balance, then it would be worth it.

My age is 52, and for almost 40 of these years I have been a bisexual. For the last 25 years I have been happily married and have a family of four children. The need for bisexuality has always been with me, and it has not always been easy to maintain a happy balance, making sure that neither side suffer from any hurt. Fortunately, I have a wonderful and understanding wife who knew what I was prior to our marriage. I have never tried to fool either her, myself or anyone with whom I have had relations. To flaunt my being gay in public, however, would inflict harm to too many innocent people, which I do not care to do. This is the main reason why I am writing this under a pen name. Is this being totally honest? This question

bothered me a great deal. It was pointed out to me, that if my lifestyle had any meaning to anyone, the name itself was not this important. If anyone has any questions they would like to ask me, I am sure that the editor of the Gay Community News would be happy to forward them on to me.

It was during my high school days that I knew I was different from the other boys I hung around with, yet I wasn't about to admit the difference to anyone, let alone myself. After graduation, I entered a Seminary for a short period of time, and although I had no trouble in getting along, I knew I could not live under the dogmas that were being taught.

World War II found me enlisted in the Navy for a period of six years, and as I look back, these years were among the most enjoyable of my life. The chance to constantly travel and meet new people and have enjoyable gay contacts proved to me beyond all doubt that I was a bisexual, and would remain one. It is never an easy thing to really get to know yourself and do so honestly, but I believe that unless a person faces the truth about himself (or herself) they will never be a whole person. You must accept and love yourself for what you are before you can really love another totally. The key to the entire love bit is to really love yourself first.

During the service years and for a few years afterwards, I was associated with psychiatric work. It was during this time I realized the full impact of what gay people have to live with. The unnecessary guilt, the hang-ups, the loneliness, the frustrations, the rejection,

the persecution, the unacceptance, the exile all tend to create the vast hell of which I speak and of which you all know.

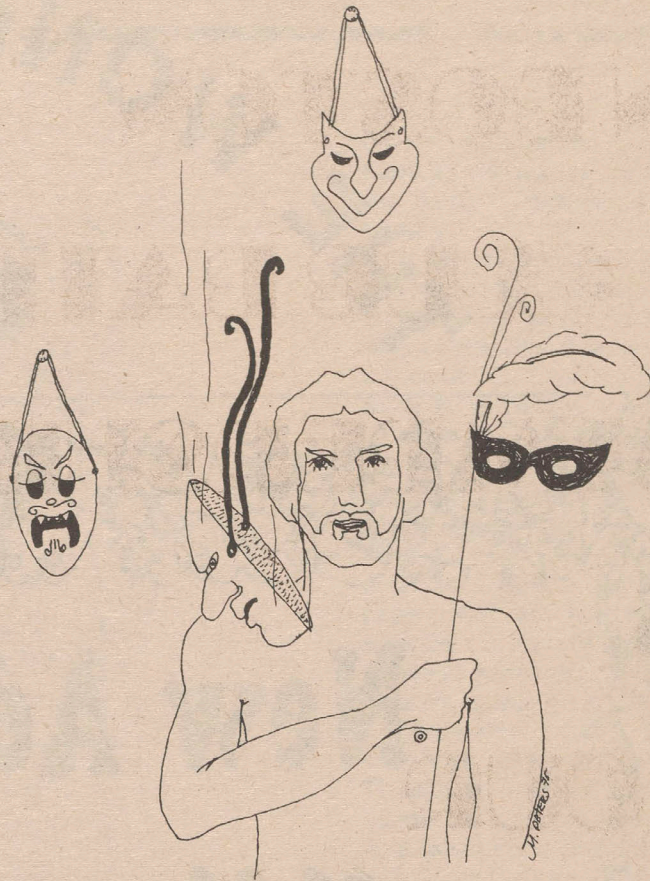
Where does one turn to? To a puritanical society which is in no way ready to receive them? To the so called Christian churches, whose very Christianity is not sufficient to extend a real welcome to someone who is different? The very difference alone tends to threaten the security of the whole system. Or do you turn to politicians, who will love you until the last vote is in and counted, and then watch out?

My brothers and sisters who are gay, you better realize that except for each other, you stand alone and need each other. Until the day when Christian love becomes a deed rather than a

word, you will stand alone. You really have to do your own thing, and once you have decided what that thing is, then do it and be proud of it. Live so that you may live with yourself, and God, if you are one to believe in God. Although I have lost my faith in many of His followers, I have never lost faith in God, and I firmly believe that He has never lost faith in me.

It is a joy to see the Gay movement gaining momentum, as it is doing, and I admire the courage of all the gays who stand to be counted, even though I must admit to doubts concerning my own courage.

My thanks to GCN for allowing me to express my feelings and if I can be of any help to anyone, I will be more than willing to listen.





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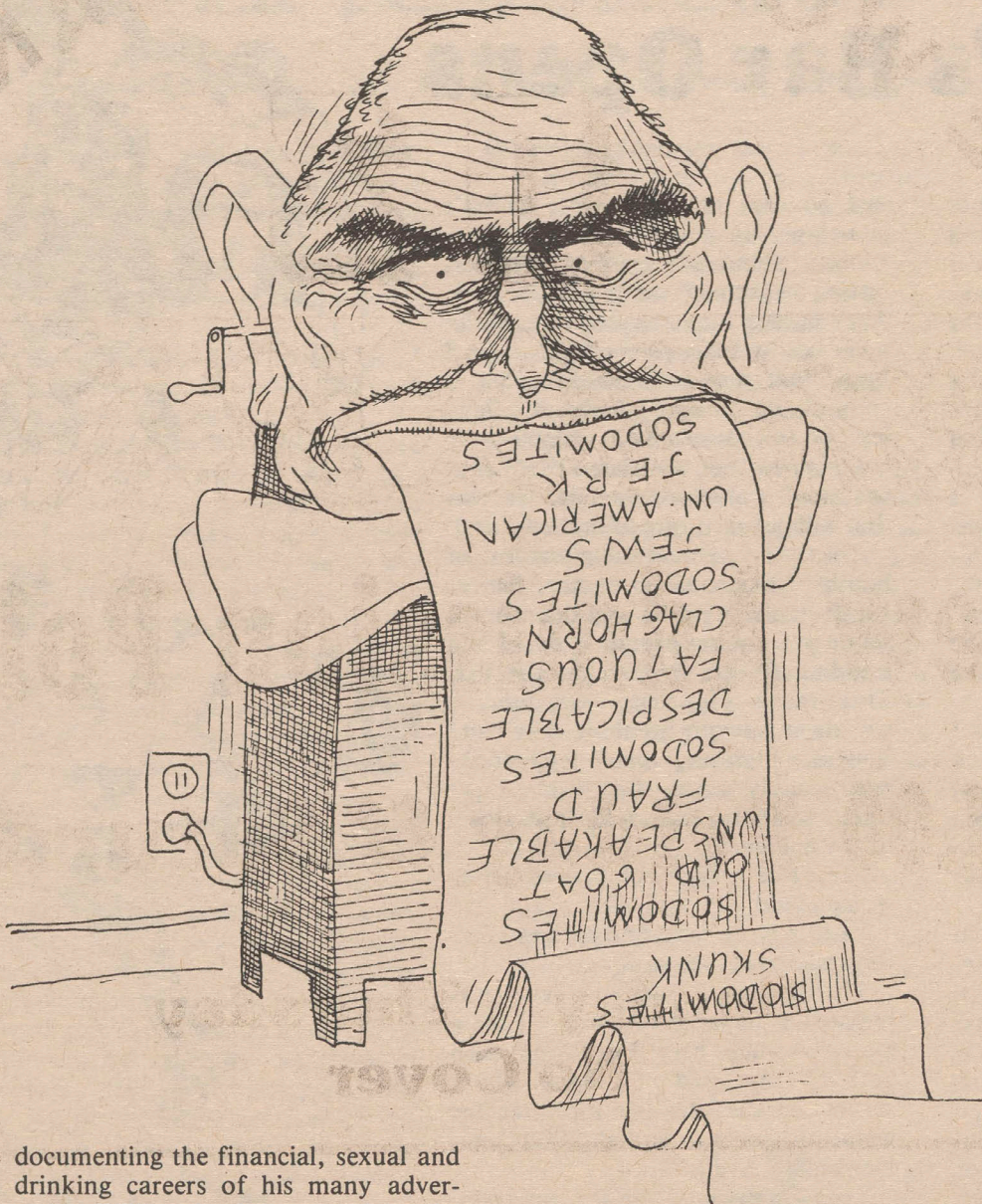
William Loeb, Unclothed

Who the Hell is William Loeb? by Kevin Cash, Amoskeag Press, Manchester, N.H. \$5.95.

A Review by Thom Willenbecher

William Lobe has been called Emperor of New Hampshire. Son of a Wall Street winner and confidante of Teddy Roosevelt, Bill Jr. had a hard time living up to his name. He wanted to be a big newspaper publisher, so in 1941 he borrowed \$40,000 from his Mom, bought a local daily and went on his way. Since then he has become president and publisher of New Hampshire's largest daily, the *Manchester Union Leader*, and by all estimation the most powerful man in the state. He has made governors — Meldrim Thompson. It is said that he has broken a would-be President — William Muskie — by publishing things about the candidate's wife that made him cry before the TV cameras.

Since Loeb took over, the *Manchester Union Leader* has become one of the most unusual papers in the history of American journalism. He has carried the W. R. Hearst legacy to a surrealistic extreme; the journalistic standards of the paper are epitomized by such headlines as "Kissinger and the Kike" and "Flip-flop Muskie." Its devotion to its master's ego comes through in two-page sports section spreads describing Loeb's hunting and fishing exploits. When President Nixon visited China in 1971, he ran a black-bordered front page editorial expressing fears that the U.S. would be betrayed to the Communists. Other editorials have been devoted to such matters as springing Jimmy Hoffa from prison, setting up Ari Onassis's oil refineries in New Hampshire, and



documenting the financial, sexual and drinking careers of his many adversaries. William Loeb seems to have the goods on everybody.

William Loeb's hatred of homosexuals is notorious. When a gay student group attempted to organize on the University of New Hampshire

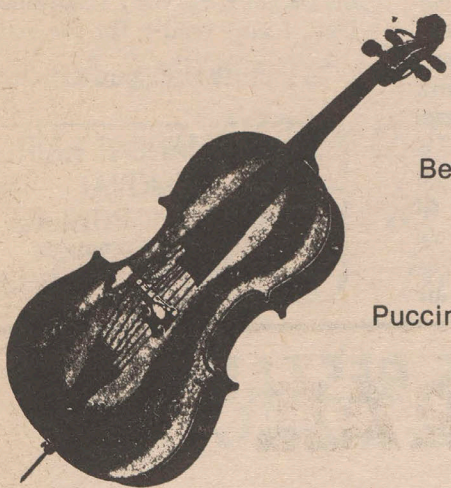
campus, he ran a series of front-pagers, including "Pansies on Campus" and "Sodom and Gomorrah," stating that homosexuals were out to lure innocent students to their meetings and convert them to their way of life, thereby undermining the values of Western Civilization. He urged university administrators, state legislators and the courts to expel the gays and their defenders before they had a chance to spread their "contagion." These included a series on Manchester's sin spots by one Warren Peace (War and Peace — get it?) describing one 14-year-old's "initiation into the

cult of Lesbianism" — a hard-core piece portraying sex acts dredged from the darkest reserves of male hetero fantasy.

A former employee of the *Union Leader*, Kevin Cash has written a book entitled *Who the Hell is William Loeb*, which strips the emperor of his protective cover. It says things that would never be printed in the *Union Leader* — about how Loeb swung elections by supporting dummy candidates, how he hounded a former governor's 15-year-old daughter into a mental hospital after she advocated the legalization of pot, about how he crushed his newspaper rivals, and how he now likes to stalk the hallways of his office carrying a loaded pistol. Kevin Cash seems to have the goods on William Loeb.

Predictably, Cash's book has set off shock waves in New Hampshire. Though at first publishers refused to handle the manuscript, Cash set up the Amoskeag Press and published it himself. Since then the book has sold out as soon as it has appeared in drugstores and newsstands, often alongside the *Union Leader*. After three months it has gone into its fourth printing. Loeb has not sat idly by; he has dealt Cash some of his most vituperative epithets, and has threatened to sue for libel. Cash threatens to counter-sue. And despite its great accomplishment, Cash's book will not set standards in the ethics of journalism; it indulges in many of the same tactics — the name-calling, doom-saying, presentation of speculation and hearsay as truth — which Loeb has used so successfully over the years. It is a nasty book about a nasty man, and though we would like to believe everything it says is true, we find it hard to because of the yellow style. But Cash performs a great service by giving back to Loeb the venom he has so long dished out to others. The motto of the *Union Leader* is from Daniel Webster's quote: "There is nothing so powerful as truth." Cash notes that the paper fails to include the second half of the quote, namely, ". . . and there is nothing so dangerous as a half-truth." To this might be added: there is nothing so venomous as a truth long suppressed.

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Nazi

(Continued from page 8)

gration of male homosexuals because it was used to mobilize ingrained bourgeois hatred, not only of 'the others', but also of one's own kind. (Himmler) . . . dished up all the old clichés and added some more of his own devising. Homosexuals were mentally diseased, effeminate and cowardly. They lied and believed their own lies . . . Nevertheless, these self-righteous and malicious tirades harbored a trace of envy and respect.

"Himmler's bourgeois conception of moral sickness went hand in hand with a secret sense of inferiority at the thought that these degenerate 'effeminate' possessed special antennae and

abilities denied to the normal man. He was well-read enough to be acquainted with the frequent occurrence of homosexual leanings among historical personages of genius from Plato to Frederick the Great, and he was enough of a hero-worshipper to find this 'somehow' uncanny and suppress it in his own way — the SS way." Anyone who has seen any of the TV documentaries or even watched some of those old "late late" movies, shouldn't find it difficult to imagine what the "SS way" of dealing with such "problems" to "the New Order" turned out to be. Anyone who needs more information will find a lot of it in *Sex and Society in Nazi Germany*.

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Women's Bar Opens

Can you believe it? Another women's bar opened in Boston last week — Auntie Em's Room. Last year the Citadel's plush downstairs lounge became a women's bar; last week the spacious front room of the Oz opened.

Of course Boston has always had a large women's community. The opening of two new bars just shows that business people recognize that providing separate bar space for women is more economically feasible than just inviting them to join the men. This means that we've liberated men as far as their pocketbooks are concerned. Because, as we all know, 99% of all the women's bars, everywhere, are owned by men. Now, we can call this exploitation and not go to the bars. But if, as I do, you like to boogie, drink and rock with a large crowd of sisters, be glad that the women's bar does exist. Keep working for liberation and know in your heart that soon we'll all own our own bars.

Meanwhile, another women's bar in any area is good for the community. Liberty Standing, the fine new women's rock band from Western Massachusetts, played the opening. A new bar means another place for musicians to play, another place where women are hired to manage, wait tables, tend bar for other women rather than for men. So, I'm an incurable optimist, and I never miss an opening.

Auntie Em's opening repaid my optimism. There was a free buffet, free champagne, good disco music before

and between the band sets. Lillith's sound person came down to replace Liberty Standing's missing member, setting an atmosphere of good feeling. They needed it to carry all that equipment up the stairs to the high stage. I know that was a tough job, but it certainly didn't spoil the band's flawless performance. The women only complained that the dance floor was too small (management tells me that that will be taken care of in the future).

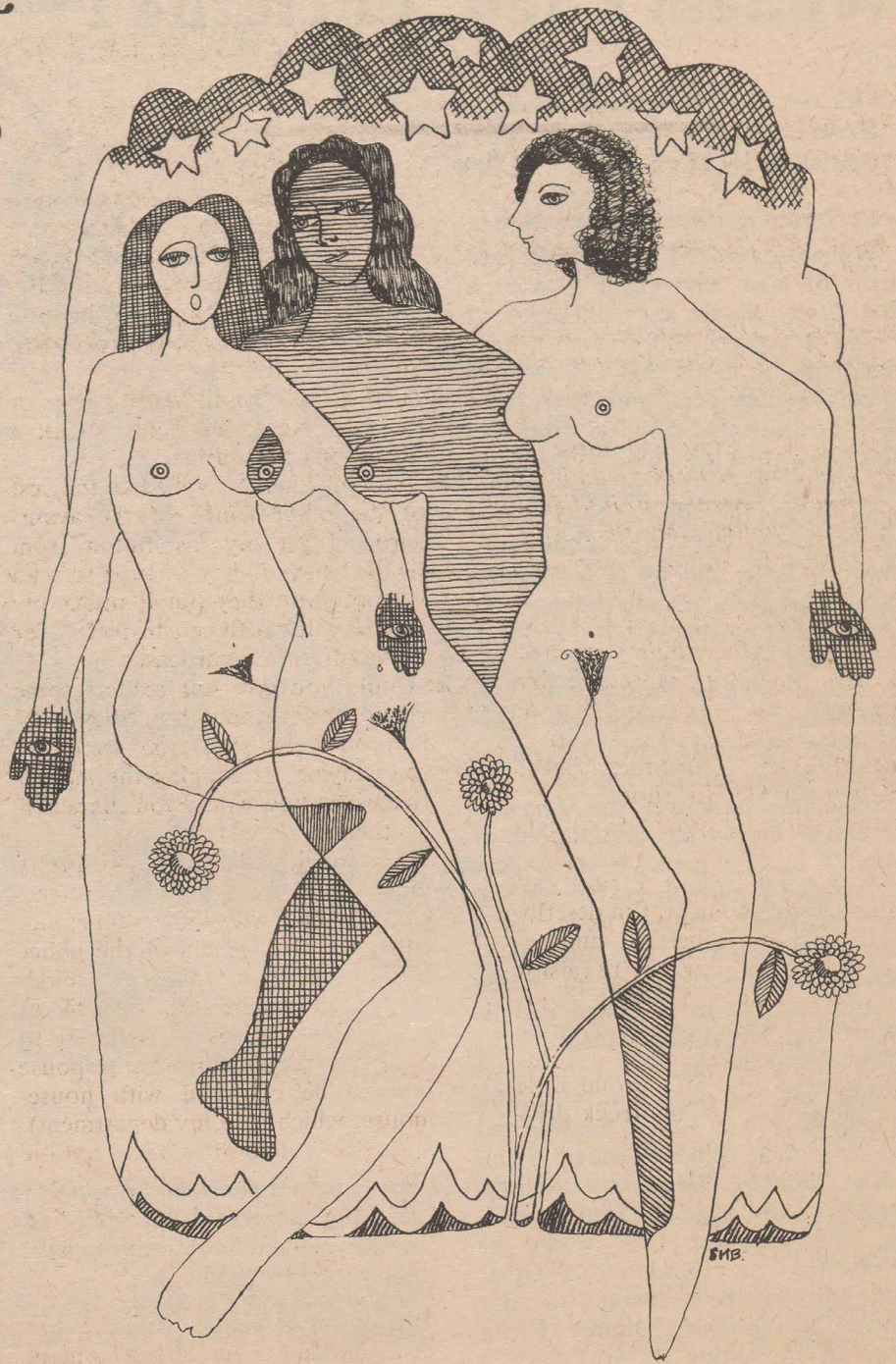
There's a fine pool table and lots of booths. I like to sit in booths; they're comfortable. And the way the room is set up you can see everyone seated and standing from any place in the bar. This makes for easy eye-contact, waving and people watching. The band is up on a high stage which really looks and sounds good, but lead singer Claire was sorry she couldn't be closer to the audience.

"It's like a night club here," one woman said.

"I like it. It feels homey and comfortable," another said.

The manager, Sandy Rivera, was pleased at the large turn-out. "I see a lot of women here I've never seen before," she said. "I hope it's a success because this is a nice area for women to come to at night (969 Commonwealth Ave.)."

Sandy plans lots of good entertainment and special fun things for the women. Right now the bar is open Wednesday night through Sunday. The weekend cover will be \$1.



The Number One Male Fantasy Hits the Martini Table

Sappho, The Art of Loving Women, photographs by J. Frederick Smith, text translated from Sappho, Chelsea House Publishers, 1975, 160 pp., \$25.00.

A Review by Regina Kahney

Ever hear of reviewing a book sight unseen? Sounds about as probable as running a full-page ad for a photographic volume called *Sappho, The Art of Loving Women* without once using the word "lesbian," doesn't it? But truth, as always, is stranger than fiction, and poetic (and advertising) license will prevail.

Publisher's Weekly is quoted in the Dec. 7 *New York Times* Book Review ad I speak of: "... This exquisitely produced big volume may shock some, but it offers Sappho's poetry a new life and more than incidentally breathes a mystical and even sacred element into sex... elegantly designed, a gorgeous martini-table item to set beside Comfort's *The Joy of Sex*." How nice. Once more we lesbians are relegated to the martini table and the cocktail party. With the publication of this book we maintain our position as The #1 Straight Male Fantasy, once again beating out black stockings and bondage. Perhaps the only "shock" generated by this book will be experienced by lesbian readers who see it and say "My God, if these women are lesbians, I want to meet them!"

The ad also touts this volume as "the complete poetry of Sappho translated by four centuries of leading poets." Pretty neat trick, considering that the bulk of Sappho's work was burned starting around 380 A.D., with the official recognition of Christianity in

the Roman Empire. So the "complete poetry of Sappho," according to Dolores Klaich (*Woman + Woman*, William Morrow & Company, Inc., 1974) dwindled from nine books of poetry — some 9,000 lines — to the 500 lines in existence today — one complete poem, the rest fragments.

Chelsea House Publishers only wants \$30 for this book

Or, you can buy one of the "deluxe hand-bound limited" editions of 500 copies, "each numbered and signed by the photographer" for only \$150. Or, you can hotfoot it to your local newsstand and pray that they still have the October issue of *Playboy*, which features ten pages of excerpts from the book, for only \$1.25 (and promises a sequel in February!).

The excerpts were enough for me — fourteen color photographs in that inimitable *Playboy* style — extravagantly romantic settings complete with strategically placed scarves, diaphanous negligees, erotically-smudged lipstick and, of course, those flawless *Playboy* models with their blemish-free bodies and expressions of detached pre-occupation.

My favorite photo appears in the upper left corner of page 131. In front we see Beautiful Blonde Butch, hair pulled back tight, wearing only a green velvet blazer. Her brows are pencil-thin, cheekbones high and highly glossed, nails and lips a matching shade of sinful red, eyes half closed in that defiant "Go on, try to hurt me" look. For the piece-de-resistance: dangling from her no-nonsense lips — a lighted cigarette (could be a joint) and behind her the Equally Beautiful Femme, mouth slightly open, one hand

inside the green blazer. The one in front could be Humphrey Bogart in drag. Under this shot: "My words are nothing but air/But they are life breath to hear," translated by Anonymous. Anonymous did a lot of the translations in the *Playboy* piece. It can only be assumed that he is one of the "four centuries of leading poets" mentioned above.

One could venture a guess that honoring the "complete poetry of Sappho" with this volume is merely window dressing for the more serious business of selling to the straight male

market photographs of women making love. As my brother always said in his teen years, upon being caught red-handed with his nose buried in one of my father's *Playboy* magazines, "But Dad, I only read it for the articles!"

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The View from the Closet

By A. Nolder Gay

CAT TALES

[Ed. Note: The GCN Features Department, ever on the alert for stories guaranteed to produce a plethora of pop-off Letters to the Editor, sent an inquiring reporter through the snow-drifts to the spacious Beacon Hill closet of A. Nolder Gay in pursuit of a first anniversary interview. Neither A. Nolder nor his lover were at home, so our enterprising reporter, loath to leave a warm fire and a bottle of sherry, decided to interview the hospitable third member of the household.]

Reporter: My editor tells me I have to get the facts before touting my own opinions. She's very repressive that way, you know. So what did you say your name is?

Kitten: Mischief. Sometimes spelled MS-chief, or MS, for short.

R: And are you male or female, straight or gay?

K: Well, I don't believe in neat categories. At the moment, I'm describing myself as a liberated androgynous pansexual. But they're raising me to be a dyke. I don't know exactly what dykes do, but they seem to think it's a very good thing to be. They say that if I'm a proud little dyke, they'll pay for my truck driving lessons when I get older.

R: What's it like for a liberated kitten living with two gay men?

K: Of course, they're such *big* galoots, you know, and A. Younger in particular is always tripping over me. They're pretty good about meals and such, and very warm in bed, but they're also awfully paternalistic. I suspect I'm not the only kitten who

gets the polite MCP treatment from allegedly liberated gay males. I'd really like to get a chapter of dykitten liberation started here in Boston. But of course I can't do it yet because I'm not allowed to cross the street alone.

R: You're really on the cutting edge of the movement, all right. Dykitten liberation? Far out!

K: (lapping sherry) Well, like the rest of the outer fringe of the avant-garde, I get my inspiration from GCN. I have plenty of time to read it, too, since they put it under my litterbox. It's really great stuff — for lining litterboxes, at least.

R: Could you give our readers some zippy stories about how they live? Are they into the disco scene, or role-playing, or zapping the media? In a word, how would you characterize their gay life-style?

K: In a word, sedate. They're pretty much like any other "forgotten" gays, the ones who will never get into either the slick media or the police listings. On the mornings A. Nolder teaches (which he does as little as possible), he drives A. Younger to work just like any other housewife (not to be confused with housemouse, which is in my department).

As for role-playing, it's no big deal. A. Younger does the dishes (which A.N.G. hates) and A. Nolder the laundry (which A.Y.G. can't stand). Whoever is home first generally gets supper, and they sort of split up the rest of it. You'd better leave the daily routine stuff out of your article, though. It always discourages the romantics.

R: (pouring another drink) But what about the generation gap? They say that over ten years difference really makes for trouble in a relationship. Yet A. Younger looks about 19 and A. Nolder — well, he's obviously passed 19 a couple of times around and is working hard on the third. It's the first relationship for either of them, yet it's lasted a year already. What's the big secret?

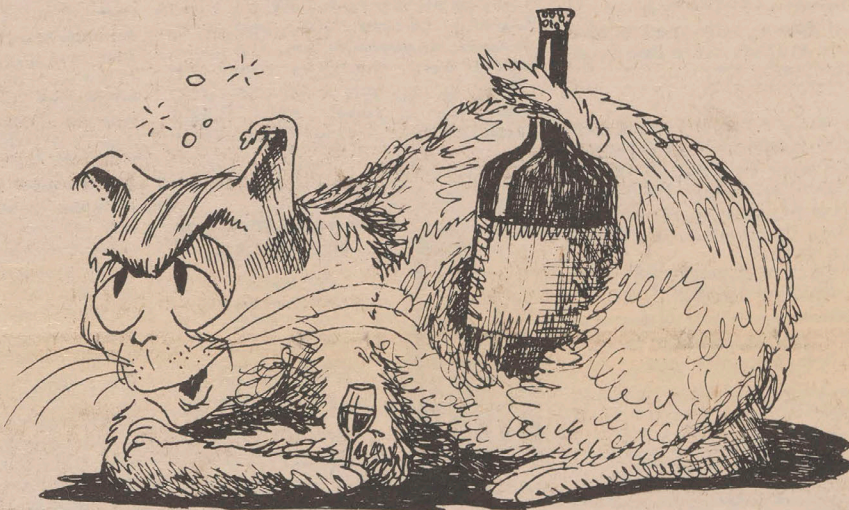
K: Well, dodo, it's no big secret. First there's the obvious basis of any good relationship, that each loves and accepts the other for what he is, not for what he looks like! Secondly, while they share certain interests, each allows the other enough breathing space. A. Younger has friends his own age and likes a good time with them, and he goes off on his own tangents of a winter's evening, while A. Nolder breathes a mock sigh of relief and settles down with his books and writing.

R: (leaning forward, confidentially) Look, you seem to be a pretty sharp cat. How about letting me in on something every GCN reader can

really relate to. You know, what about their love life?

K: (lighting catnip cigar) Whenever the subject of sex comes up, A. Nolder puts on his academic-erudite pose and quotes Lord Chesterfield: "The pleasure is momentary, the position is ridiculous, and the expense is damnable!" But I'm a bit of a voyeur, you know, and I've noticed that whenever A. Younger gets a glint in his eye . . .

[Ed. Note: At this point the seance was abruptly terminated by the unexpected arrival of A. Nolder Gay who, properly irate upon seeing how much of his best sherry had been consumed in the course of this tedious interview, promptly kicked the reporter out into a snowbank and banished Mischief to the furthest reaches of the closet. Readers interested in contributing to the FREE MISCHIEF NOW Fund [for this week's cause celebre] may send donations to GCN, Box CAT. [For easier laundering, checks should be made out to SOLVENCY 76].



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- Cambridge North/Brattle Gays (write c/o Gay Legislation) 661-9362
- Cambridge Women's Center Charles Street Meetinghouse 354-8807
- 523-0368
- Cambridgeport Gays, c/o GCN Box 6500
- Civil Liberties Union of Mass. 227-9469
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- Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488
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- Gender Identity Service 864-8181
- Golden Gays 482-8998
- Good Gay Poets 536-9826
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- Lesbian Therapy Research Project 354-8807

- Lesbian Liberation, c/o Women's Center 354-8807
- Lesbian Mothers 354-8807
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- Metropolitan Community Church 523-7664
- MIT Student Homophile League 253-5440
- National Lawyers Guild, 595 Mass. Av. 661-8999
- National Organization for Women 267-6160
- Northeastern Gay Student Org., c/o Student Activities Office, 255 Ell Ctr. 253-5440
- Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105 426-0412
- Other Voices Bookstore, 30 Bromfield St., Boston 267-9150
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- Women's Comm. Health Ctr., Camb. 547-2302

Quick Gay Guide

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- Dignity/Merrimack Valley, P.O. Box 348, Lowell, 01853
- Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393, 487-3234, 487-3344
- Gaypeople/Drop-In Center, Campus Center, 100 Elliot St., Haverhill 01830 374-0929
- Haverhill, N.E.C.C. Gay Line, M 8-10 am, T 6-8 pm, W 12-2 pm 327-0929
- Homophile Union of Massachusetts P.O. Box 262, Fitchburg 01420
- MCC/Merrimack Valley, Box 750, Haverhill, MA 01830 523-7664
- MCC/Worcester 756-0730
- Provincetown 24-Hour Drop-In Center 487-0387
- Provincetown Homophile Assistance League, Box 674, Provincetown 02657
- New Bedford Women's Clinic 999-1070

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- Clark Gay Alliance, Box A-70, Clark Univ., Worcester 01610
- Dignity/Springfield, P.O. Box 488 Forest Park Sta., Springfield 01107
- Everywomen's Center, Amherst 545-0883
- Gaybreak Radio (WMUA-FM, 91.9) 545-2876
- Gay Women's Caucus, Amherst 545-3438
- Hotline, Westfield, Mass. (M&Tues. 9 pm-11 pm) 568-9759
- MCC/Springfield, 64 South Boulevard St., West Springfield 737-7473
- People's Gay Alliance, UMass/Amherst 545-0154
- Sexual Identity Awareness Org., Westfield State College, Parenzo Box 197, Westfield 01085
- Southwest Women's Center 545-0626
- Springfield Gay Alliance 583-3904
- Valley Women's Center, Northampton 586-2011

- RHODE ISLAND [area code 401]**
- Alcoholics Together, 290 Westminster St., Rm. 510, Providence 274-4737
- Dignity/Providence, Box 2231, Pawtucket 02861
- Gay Women at Brown U, Providence 863-2189
- Gay Women of Providence 831-5184
- Homophile Community Health Service, Providence 274-4737
- MCC Coffee House, Providence 274-1693
- MCC/Providence, 63 Chapin Ave. 274-1693

- CONNECTICUT [area code 203]**
- East Conn. Gay Alliance, Norwich 889-7530
- George W. Henry Foundation, Hartford 522-2646
- Gay Alliance at Yale, 2031 Yale St., New Haven 06520 436-8945
- Hartford Gay Counseling 522-5575, 523-9837
- MCC/Hartford 232-5110
- Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
- Kalos/Gay Liberation, Hartford 568-2656
- The Church of the Eternal Flame Universal 527-5612
- Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457

- NEW HAMPSHIRE [area code 603]**
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- Women's Group, PO Box 137, Northwood 03261 (Do not use "gay" on any mail to this group)

- VERMONT [area code 802]**
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- Gay in Vermont, Box 3216, N. Burlington Sta., Burlington 05401 862-2397
- Vermont Gay Women 862-7770, 863-3237
- Women's Switchboard 862-5504

- MAINE [area code 207]**
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- Maine Freewoman's Herald, Box 488, Brunswick 04011 774-6071
- Maine Gay Task Force, 193 Middle St., Portland 773-5530
- Maine Gay Task Force Newsletter, P.O. Box 4542, Portland 04112 773-5530
- Gay People's Alliance, 92 Bedford St., University of Maine, Portland 04103 773-2981, x535
- The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

- NEW JERSEY**
- Gay Activist Alliance in Morris County (201) 675-0835
- NEW YORK**
- Capital Dist. Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany, NY 12210 (518) 462-6138
- Dignity, P.O. Box 1554, N.Y., N. r. 10022
- Gay Activists Alliance, P.O. Box 2, Village Sta. 10014 966-7870
- Gay Community Service Ctr., 1350 Main St., Buffalo, NY 14209
- Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC, NY 10011 924-9434
- Gay Men's Health Project, 247 W. 11th St. 691-6969
- Gay Switchboard 924-4036
- Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, N.Y.C., N.Y.
- Lambda Legal Defense and Educ. Fund Inc. 145 E. 52nd St., NY NY 10022 758-1905
- Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460
- Lesbian Switchboard 741-2610
- Mattachine Society, 59 Christopher St., NY, NY 10014 691-1066
- MCC/New York 691-7428, 369-8513
- National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010
- Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097