

**April  
19 thru 25**



**19 mon**

Cambridge — Discussion on the ethics of being gay, 8pm at Harvard-Radcliffe GSA meeting, Phillips Brooks House, first floor parlor, Harvard Yard.

**20 tues**

Cambridge — Lance Loud and Mumps with Orchestra Luna at The Club, 823 Main St., 9pm, today and Wed. 21.

Boston — DOB women's social evening discussion "Our Living Situations — living alone, with a lover, communally, city, rural, etc." 7:30pm, Rm. 323, 419 Boylston St.

**21 wed**

Boston — Discussion/prayer group meeting of MCC Boston. For info and location call 523-7664 or 426-6025.

Cambridge — "Jumping Off the Roof," a new feminist review is at the Caravan Theatre, 1555 Mass. Ave.; shows Wed., Fri., Sat. at 9pm, \$2.50; info. call 868-8520.



Haverhill, MA — MCC-Merrimack Valley will feature a guest speaker from UNH at 7:30pm. For info write MCC-MV, Box 750, Haverhill, MA 01830 or call Boston 523-7664.

**22 thur**

Boston — Gay Men's Center massage group meets at 7:30, 36 Bromfield St. Bring massage oil.

Boston — The Gay Men's Center is sponsoring a presentation by members of the Susan Saxe Defense Committee at the Men's Center, 36 Bromfield St. at 8pm.

**23 fri**

Philadelphia — Grand opening of Gay Community Center, 326 Kater St. (near 4th & South), 8pm. Multi-media evening.

Portland, ME — Maine Gay Symposium III at Univ. of Maine is this weekend featuring speakers, workshops, and social events. To be held at Payson Smith Hall. Info call MGTF (207) 773-5530.

Providence — All women film premiere, Jan Oxenberg will present her films, "A Comedy in Six Unnatural Acts," "I'm Not One of 'em," and "Home Movie." Pembroke Field House at Brook and Cushing Sts. 7:30, \$1, discussion and party follow.

Cambridge — Gay Film Festival sponsored by Harvard-Radcliffe GSA, 8 and 9pm; two new films by New England filmmakers, "Monday Morning Pronouns" by Micki Dickoff at 8; "Black Star, Autobiography of a Close Friend," by Tom Joslin at 9. Film-makers will be present afterwards for discussion. Admission to each film is \$1. Harvard Science Center, room C, just north of Harvard Yard (Kirkland & Oxford Sts). Info call 495-1927 or 498-4236.

**24 sat**

Cambridge — HR-GSA Film Festival, 8 and 9pm. See Fri. April 23 for details.

Cambridge — Two films will be shown today and tomorrow at 7:30 and 9:15: *The Emerging Woman* and *Men's Lives* at Emerson Hall (off Quincy St., in Harvard Yard). \$1 donation. Sponsored by Haymarket Peoples Fund. Info call 661-8558.

Philadelphia — Grand opening of Gay Community Center, 326 Kater St. (near 4th & South), 2-5 open house, \$1; 9-1 gala dance, \$2.50.

Boston — March Against Racism, the gay contingent will march from Carter Playground to join the main march. For more details see this week's news story, page 3.

Hartford — Christian Education Conference of the Northeast District of Metropolitan Community Churches. Registration fee. Housing provided if necessary. For info call 523-7664.

Northampton, MA — Lesbian Gardens Coffeehouse presents Linda Shear, musician, in Benefit Concert for Marty's Women's Garage, \$2, open at 8pm, 200 Main St. All lesbians welcome.

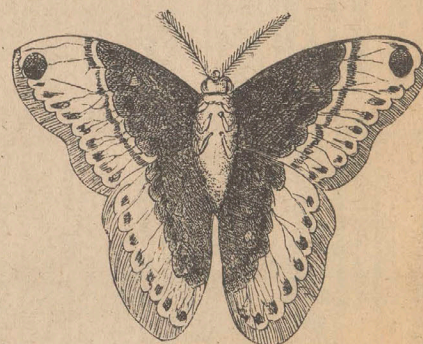
**25 sun**

Boston — Lute songs from France, England and Spain, 4pm, Emmanuel Church, 15 Newbury St., \$2.50. Info 227-5523.

Boston — DOB sponsors Dutch Auction and Supper, 5:30pm at St. John's Church, 33 Bowdoin St. Admission, adults \$1.25, children .75.

Boston — "Gay Perspective" is part of the weekly Telegraph Beacon Star on WTBS-FM, 88.1. Show is 6-9, gay segment from 6:15-6:45, featuring gay culture.

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



Submit Calendar items to Calendar Editor, GCN, 22 Bromfield St., Boston, Ma. 02108, by noon on Wednesday prior to publication. Send items EARLY.



# the gay weekly

Vol. 3, No. 43      April 24, 1976

35c

Ageism, p. 8

Newport Supplement, p. 9

Boston Demo, p. 1



Photo by Nancy Wechsler



# gay community news

Vol. 3, No. 43

© GCN 1976

(617) 426-4469

April 24, 1976

## Militants Silence 'Gay Is Sick' Psychiatrists

NEW YORK — A militant demonstration by over 100 lesbians and gay men yesterday disrupted and brought to an abrupt halt a panel discussion on the "Psychodynamics of Male Homosexuality." The panel was sponsored by the Association for Psychoanalytic Medicine and was held at the New York Academy of Medicine in New York City. Featured speakers were Doctors Irving Bieber, Charles Socarides and Lionel Ovesey, three of the most visible proponents of the theory that homosexual behavior is pathological.

As gay people picketed and chanted outside the building, several members of the Gay Socialist Action Project were quietly sitting inside the lecture hall. Although the panel was closed to the public, G.S.A.P. members gained entrance to the building when one of the group found a service entrance and a back staircase leading to the lecture hall. After five minutes of Doctor Ovesey's opening speech, one member of the Gay Socialist Action Project blew a whistle, and another member loudly announced that "the actual

topic of tonight's discussion will be 'The Social Dynamics of Anti-Homosexuality among Male Psychiatrists and Psychologists.' Other members of G.S.A.P. then began reading a statement to the startled audience.

The statement began: "Attention, attention please. Tonight's meeting was mistakenly billed as a panel discussion on 'The Psychodynamics of Male Homosexuality.' The actual topic will be 'The Social Dynamics of Anti-Homosexuality Among Male Psychiatrists and Psychologists.' The discussants will be all those who have suffered at the hands of psychiatric-psychological professionals. Open discussion from the audience will be preceded by a few prepared comments.

"Did German Jews have a moral obligation to debate the Nazi theorists' ideas of Jewish inferiority? Did Southern slaves have the obligation to meet with apologists for slavery and argue whether Blacks were really inferior? Do Gay men and women in 1976 have the moral duty to discuss with the psychological ideologues of homosexual inferiority whether homosexuals

are 'diseased,' 'pathological,' 'immature,' or only 'neurotic'?"

"The victims' alleged 'responsibility' to answer bigotry with counter-argument is a requirement imposed by the oppressor to defuse the victims' legitimate outrage and rebellion. The oppressed have no obligation to present their persecutors with a critical analysis of their oppression. Only traditional academics could conceive that the rebellion of the oppressed need be justified by any debate.

"Bieber, Ovesey, and Socarides are among the major theorists of homosexual oppression. Each of these doctors is personally responsible for untold years of guilt and inferiority feelings suffered by Gay women and men. These doctors stand indicted as generals in the war of the heterosexual dictatorship against Gay people; a genocidal war of annihilation . . .

"For too long we have been Bieberized, Berglerized, Capponized, Freudianized, Capriod, Hatterered, and Hendenized.

"We have been psychoanalyzed, tranquilized, hypnotized, psycho-

dramaed, group therapied, hormone treated, shock treated, aversion treated, lobotomized, hysterectomized, clitoridectomized, castrated.

"Some of us have died.

"Despite the mad and evil scientists, some of us survived.

"Some of us have decided to revolt."

Within minutes panel moderator Herbert Hendid announced that the meeting was adjourned. The demonstrators had succeeded in preventing the psychoanalysts from holding their meeting.

The demonstration was the result of cooperative action by several gay organizations in New York City. Gay People at Columbia, the Gay Academic Union and the Gay Activists Alliance publicized the panel and called for a massive turnout of gay people to protest the appearance of the anti-gay doctors. GAA organized militant picketing outside the building, and dozens of gay people filled the lobby and sat down in front of the elevators to protest the last minute closing of the

(Continued on page 6)

## Boston Man Dies After Fall

By David Brill

BOSTON — The body of a 33-year old Boston hairdresser was found lying on a westbound lane of the Massachusetts Turnpike near the Somerset complex early last Monday morning, April 12. Peter M. Derry, a resident of nearby Park Drive and a longtime employee of Boston's exclusive Michel Kazan beauty salon, was seen falling onto the turnpike shortly after 1 a.m. by a cab driver, who later reported it to State Police. He was pronounced dead on arrival at St. Elizabeth's Hospital in Brighton.

An autopsy later performed by Suffolk County Medical Examiner Dr. Michael Luongo indicated the cause of death as "multiple fractures of the skull with cerebral contusions." Gordon Parry, chief clerk in Luongo's office, said the examination ruled out any possibility that Derry was shot or beaten before the fall.

State Police Lt. Thomas Spartachino

told GCN that the death has not been classified as a homicide, suicide, or accident, as of press time. Spartachino, a state police detective with considerable experience in investigating homicides, said that most of the evidence in this case points to suicide or accidental causes. "I would be very surprised if this was a homicide."

If it was an accident, there was good chance that it could have been precipitated by Derry's own activities. A GCN investigation into his whereabouts that evening showed that he had been at the Styx lounge and at Chaps as early as 5:30 that afternoon. He briefly left the bars and returned after 10:00 for additional drinking.

Spartachino said that the alcohol level in Derry's blood at the time of his death, reportedly over .25%, was enough "for him to be totally out of it." That amount of alcohol is more than twice the level necessary to be legally drunk in Massachusetts.



Peter Derry

There is some conflict among Derry's friends as to whether he was suicidal. "There is no possibility that it was suicide," commented one of Derry's former customers. "Peter was

a happy person." Asked whether he had been experiencing problems with former lovers, she replied, "Of course he had lovers in the past, but nothing that seemed to bother him."

Another friend offered differing testimony. "Peter was a loner. He never had any lovers, just one-night stands." This friend of Derry's intimated that he cruised the Fenway heavily, and was known to pick up hustlers around Boston's "Block" and Park Square areas as well. He added that Derry had attempted suicide in the past; was involved with private counseling at the time of his death; and had been the victim of numerous robberies and assaults while living in the Back Bay/Fenway part of the city.

Derry was described by his friends and colleagues as an extremely creative person as well as an ingenious hair stylist. He was a native of Rumford, Maine, where he was buried last Thursday. State Police have sealed his apartment, however, pending the final outcome of the investigation of his death.



Photo by Nancy Wechsler

Lesbian and gay male communities turned out in large numbers in Boston for a demonstration supporting imprisoned women who refused to talk to federal grand juries. The demonstration featured a puppet show and speeches and then demonstrators marched to the federal building asking for release of the women — Jill Raymond and Joanna LeDeaux. The petition was refused. Similar demonstrations took place in New Haven, New York, Lexington and other cities.

## Jackson Says Court Went 'Too Far'

NEW YORK — Washington Senator Henry "Scoop" Jackson has apparently backtracked from his previous statements supporting the United States Supreme Court's recent decision supporting individual states' prerogatives to legislate prohibitions of homosexual acts. Jackson, who is running for the Democratic presidential nomination, told ABC television's "Issues and Answers" last Sunday that the court "may have gone too far" in its decision backing the sodomy laws.

"The court is going a long way when you start peeking under the covers," the Washington Senator said. Jackson has been under strong criticism both from gays and from liberals for his anti-homosexual stands.

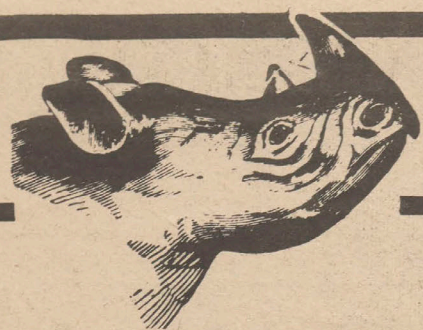
One week previous, on April 4, Jackson apparently supported the court decision during an interview on CBS's "Face the Nation." "I think as a matter of public policy, the idea of

sexual deviation runs contrary to our most important institution, the family, and the Supreme Court has ruled that states can indeed legislate in this area even in the sense of private acts. I think that speaks for itself," Jackson said.

However, during the ABC interview, Jackson did add, "I deplore the very nature of deviation from the norm in sexual terms because of its obviously adverse impact on the American family." In the previous interview he was quoted as saying, "I believe that they (homosexuals) have the right to a job, not to every job in highly sensitive areas, but they certainly have a right to make a living. They need help. They're sick."

The next crucial test of the Jackson candidacy comes in the April 27 Pennsylvania primary where the Washington Senator faces Governor Jimmy Carter of Georgia and Congressman Morris Udall of Arizona.





## news notes

### GAY TEACHERS

BOSTON — National Public Radio's "OPTIONS IN EDUCATION" will present a one-hour documentary on the subject of the rights of gay teachers, to be aired in Boston on WGBH-FM (89.7), Tuesday, April 26, 4:00 p.m. Produced in Washington, D.C. and drawing from reporters around the country, the program will contain interviews with gay youth, a teacher who was dismissed from his job for alleged involvement with students, and teachers now employed who are gay.

### CHRISTOPHER STREET

NEW YORK — The new glossy monthly magazine *Christopher Street*, promoted as "The Gay Magazine for the Whole Family," will be published on May 15, 1976. The major features in the first issue include an unpublished story by Paul Goodman, an essay on Goodman by Harold Rosenberg and a dialogue between Rep. Elaine Noble of Boston and lesbian-feminist author Rita Mae Brown.

### DIGNITY WATCHES

NEW YORK — At noon on Saturday, April 10, DIGNITY/New York continued its quiet watch-ins in front of St. Patrick's Cathedral on Fifth Avenue.

For the past two months the New York Chapter of this national organization of gay Catholics has kept these watch-ins to inform the community about views of human sexuality within the Roman Catholic Church other than those expressed in the Vatican's "Declaration on Certain Questions Concerning Sexual Ethics."

On April 10 this information took the form of a shopping bag imprinted with the Chapter's logo. Inside it were prints of four articles from the New York Times, and a specially prepared leaflet, "How Much Do You Know About Homosexuals?"

The articles concern the recent pastoral letter by Bishop Francis J. Mugavero of the neighboring Brooklyn Diocese, its favorable reception by the community, and the publication of Father John McNeill's new book with its positive view of the homosexual.

### SAXE AT MEN'S CTR.

BOSTON — The Radical Politics study group of the Gay Men's Center of Boston is sponsoring a presentation by the Susan Saxe Defense Committee on Thursday evening, April 22, at 8 p.m. The presentation will be especially directed towards the Boston gay men's community to try to increase their awareness of the sensitive political issues raised by the up-coming trial of Susan Saxe. The presentation will be held at the Center, and anyone interested should contact the Men's Center which is located at 36 Bromfield Street, Boston. The telephone is 338-7967.

### OTTAWA RIGHTS

OTTAWA — The City of Ottawa became the second city in Canada to prohibit discrimination against homosexuals in municipal employment.

In October 1973, Toronto became the first Canadian city to do so.

At its meeting of April 5th, Ottawa City Council unanimously passed a resolution prohibiting "discrimination on the basis of sexual orientation." The resolution covers all city employees, including those in the police and fire departments.

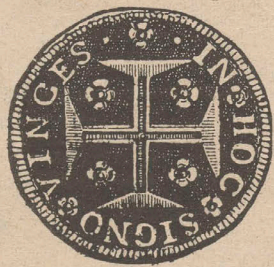
During the short debate, Alderman Rolf Hosenack declared, "We should be proud to have the opportunity to endorse such a humanitarian stance."

The resolution follows a year of public lobbying by Gays of Ottawa, a local gay liberation group, including a meeting with Mayor Lorry Greenberg and a presentation to Board of Control, the City's executive body.

Board of Control recommended to Council that the resolution be approved.

Gays of Ottawa President Denis Leblanc declared, "This resolution is a very important step in the recognition of civil and human rights for gay people. Coming in the National Capital, such a precedent puts strong moral pressure on other levels of government to enact similar protective laws. We hope that the federal and provincial governments will soon follow suit."

FOR FURTHER INFORMATION, CONTACT DENIS LEBLANC AT (613) 233-0152 OR (613) 235-3988.



### LESBIAN NATION

BLOOMINGTON, Indiana — Over 1,000 lesbians from throughout the United States will gather in Bloomington from July 2-5 for a conference called "Building a Lesbian Nation." According to conference organizers, "This conference will be more than a rap group weekend. It will be a catalyst for establishing long-range goals towards complete self-sufficiency."

The conference is being planned by lesbians throughout the Midwest and workshops are scheduled to include: Alcoholism, Child Custody, Economic Dependence, Healing, Radical Biology, Revolutionary Strategy, and Spirituality. There will also be poetry readings, dancing, music, and song.

Pre-registration by May 15 is strongly urged in order to meet expenses. Registration is \$5.50 in advance and \$7 at the door. Stamped, self-addressed envelopes with check or money orders should be sent to: National Lesbian Feminist Organizing Conference, c/o Lesbian Feminist Union, P.O. Box 3764, Louisville, Kentucky, 40201.

The conference is strictly for lesbians only.

### BOSTON GMA MEETS

CAMBRIDGE — The Boston-based Gay Media Action group in its efforts to effectively re-organize, is planning its first meeting for all interested women and men in the area. People who are concerned with gay media coverage or the lack of it are urged to attend this meeting on Wednesday evening, April 21. For the location, please call 354-2079.

### UDALL BACKED

PITTSBURGH — In an editorial in its April issue, the *Pittsburgh Gay News* has endorsed Rep. Morris Udall of Arizona in the crucial April 27 Democratic primary in Pennsylvania. The newspaper, while conceding that it did prefer Pennsylvania Governor Milton Shapp, who withdrew from the race, praised Udall as a "consistently liberal, consistently intelligent, consistently humane politician."

### NEW D.C. LOBBY

NEW YORK — The lobbying agency for federal gay rights legislation set up at the Advocate International Conference in Chicago has now been officially incorporated as the Gay Rights National Lobby, Inc. Membership in the new corporation may be obtained by sending a check or money order for \$15 or more to the incorporators in care of: Adam DeBaugh, Suite 210, 110 Maryland Avenue NE, Washington, D.C., 20002. Checks should be made out to GRNL or to the Gay Rights International Lobby, Inc.

In addition, the National Gay Task Force has been charged with the task of handling the election of the 30 member Board of Directors, which will be composed of 15 women and 15 men. All names of potential nominees for the Board should be received by NGTF no later than May 30. Ballots will then be circulated by the Task Force to all members. The ballots must be returned to NGTF by July 15.

In order to nominate someone to the Board or to be nominated oneself, one must be a paid-up member of the new corporation.

## Rep. Landry, Rights Sponsor, Dies

By David Brill

Massachusetts gays lost a diligent supporter in the Massachusetts legislature last week with the death of State Rep. Richard E. Landry, 39, a Democrat from Waltham who chaired the House Public Service Committee. Landry was the chief sponsor of H.2541, the bill banning discrimination against gays in state civil service employment that was recently defeated in the State Senate, and a co-sponsor of H.2422, the general gay discrimination bill.

He was an improbable gay rights advocate. His home city, which he represented in the legislature for the last 14 years, is not regarded as a liberal bastion. It was during the House debate on the same civil service bill last year that Landry rose time and time again to defend the bill which his committee had endorsed unanimously. He fought with Rep. William F. Hogan (D-Everett) on the floor of the House

### LESBIAN RIGHTS DAY

NEW YORK — Wednesday, April 28, will be "Lesbian Rights Day" in Albany, New York. The day, sponsored by the New York State Coalition of Gay Organizations and Lesbian Feminist Liberation, is designed to make the public aware of the economic and legal position of the lesbian in New York state and those areas of concern which can be changed through legislative reform.

Participants will travel to Albany to meet with legislators and voice their concerns. Those who are unable to come to Albany are encouraged to visit local government officials on that day and to write to their legislators. Anyone interested should contact Lynne Taylor, c/o NYSCGO, 306 East State St., Ithaca, N.Y. 14850 (607-277-0306) or Eleanor Cooper c/o LFL-NY, 243 West 20th St., New York City, N.Y. 10011 (212-691-5660).

Lesbian Rights Day is endorsed by the New York State Women's Political Caucus.

### PRO-GAY IN PENN.

HARRISBURG, Pa. — The first Pennsylvania gay rights bill has been introduced into that state's House of Representatives. The bill, HB2220, would, according to the *Pittsburgh Gay News*, add the words "marital status" and "sexual orientation" to the grounds on which discrimination in the state is illegal.

The introduction of the bill, by Rep. Norman Berson and Rep. James Rhodes, both Democrats, is noteworthy as the legislature has passed several anti-gay bills during the past year.

### OREGON TASK FORCE

PORTLAND, Oregon — Gov. Robert Straub of Oregon has announced the establishment of a state Ad Hoc Task Force on Sexual Preference, the *Pittsburgh Gay News* reports. The group, composed of fourteen members (of whom four are gay, although only two of them openly so), met for the first time last month where plans were made how to best carry out its duties. The organization is supposed to make a report to the Governor next January on what type of legislation and other measures would be most appropriate for securing gay rights in Oregon.

over the bill, and demanded reconsideration when an attempt to adopt a crippling amendment to the bill passed by six votes.

The *Boston Globe*, in an editorial last Wednesday eulogizing the late solon, specifically noted his energetic defense of the "employment rights of sexual minorities."

State House lobbyists considered Landry to be the gays' best advocate, because he sat well in smoke-filled rooms with the professional pols. His committee was far better known for producing political-favor legislation or complicated civil service measures than human rights. He seemed to be one of the very few legislators without enemies.

At a time when public confidence in public officials already is at its nadir, Dick Landry was a special person, and one who proved that a good man really isn't that hard to find.



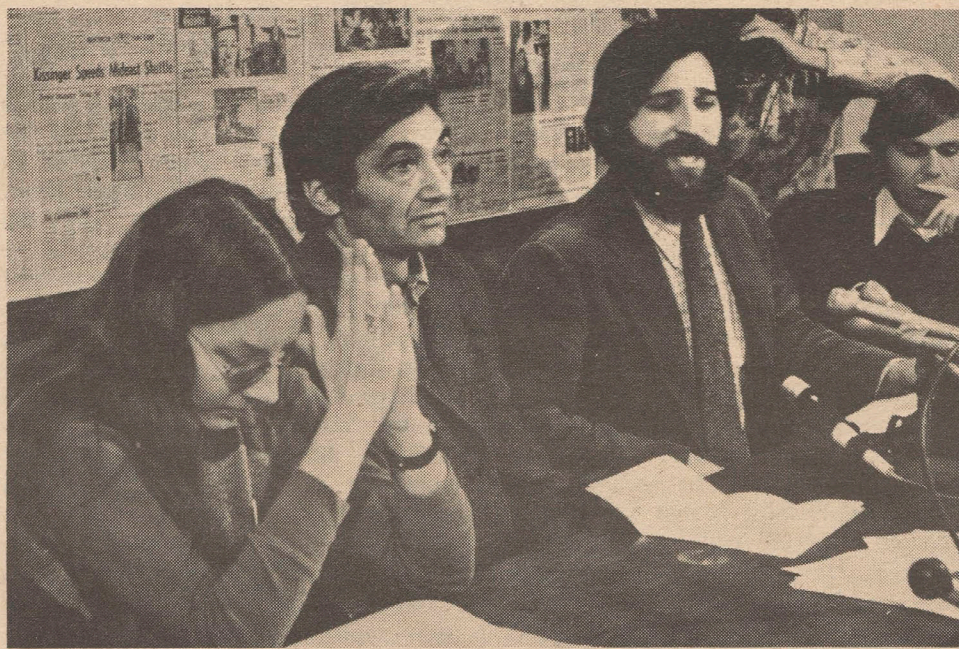
# Seven Activists Demand Release of Saxe

By Nancy Wechsler

BOSTON — At a press conference held in a Boston courthouse on Monday, April 12, seven people prominent in movements for social change called upon the government to drop all charges against Susan Saxe and to release her immediately. Rev. Phil Zwierling, minister of the Community Church of Boston and organizer of the press conference, began by reading a public letter of support for Susan Saxe.

"We have watched with amazement the media circus and governmental machinations around the coming trial in Boston of Susan Saxe," the statement began. "The anti-feminist, anti-gay, and anti-radical atmosphere that has been created in advance makes a fair trial impossible. We deny the right of those in official positions who so recently and bloodily prosecuted the war in Vietnam to now descend upon one who stood with the victims of that war and tried to end it. We believe that Susan Saxe is a prisoner of war in a war that the government has declared is over and that justice would best be served for all by her immediate release." The letter was signed by 37 people, including activist-priests Daniel and Philip Berrigan, Noam Chomsky, lawyer William Kunstler, poet Denise Levertov, Florence Luscomb, Elizabeth McAlister, and all those who spoke at the press conference.

Each speaker at the conference reiterated the themes of the "public letter". Zwierling said "In the spring and summer of 1970 the American government expanded its genocidal war in Vietnam with the invasion of Cambodia and the bombing of Laos. At home college students were shot and killed at Kent State and Jackson State for protesting the war. People died daily as a mad president and a violent system did their work unchecked," he said. "Susan Saxe shot no one. Susan killed



At a news conference, announcing their support for Susan Saxe are (l-r), feminist columnist and poet Karen Lindsey, Boston University Professor Howard Zinn, Community Church Rev. Phil Zwierling, and Paul Shannon of Boston College's Campus Ministry.

Photo by Nancy Wechsler

no one. Yet Susan is guilty — guilty of too much love, of too much compassion, of too much courage, of not being silent, of not going along — guilty also of not being male, of not being heterosexual," Zwierling added.

Karen Lindsey, *Boston Phoenix* and *Boston Herald-American* journalist and poet spoke next, quoting from some of Saxe's poetry and asserting, "I wish I could believe that the men who are passing judgment on Susan Saxe's actions had a fraction of the compassion, the wisdom, the respect for life that are in this supposedly dangerous women that they are seeking to destroy."

Paul Shannon, from the Campus Ministry of Boston State College, strongly accused the U.S. government of prosecuting Susan but doing nothing to the "criminals" responsible for the Vietnam War. "The system of

justice did nothing. But it prosecutes Susan Saxe," he said.

Arlie Scott, who is on the Board of Directors of NOW, as well as the coordinator of the Office for Gay Concerns of the Unitarian Universalist Church, said government, through the FBI and grand jury process, has used the Susan Saxe case to descend on feminist communities throughout the country . . . to harass, intimidate, threaten and even imprison women who refuse to discuss their personal and political activities with the FBI and the justice department. It is the FBI and the Justice Department that are on trial here, for serious violations of the principles of American justice and the basic constitutional rights of American citizens."

Shoshana (Pat Swinton), recently acquitted in New York of charges stemming from her anti-war activities,

came to Boston from Vermont for the press conference. "I support Susan Saxe very particularly and personally because I believe Susan represents the best that we are . . . and through it all she exhibits a sensitivity, an insight, a warmth and compassion that does credit to us all. We need all the Susan Saxe's we can get — out of jail, in our communities, working, talking, acting, organizing, inspiring, helping us all to move forward towards our goal of a new society."

Howard Zinn, professor of government at Boston University, was the last person to speak. He began "It was six years ago that all this took place. She has lived as a fugitive and been kept in prison without bail. She has already been punished far more than those who have engaged in deliberate mass murder, whether it be the planners like Nixon and Kissinger or the killers like William Calley." Zinn felt Saxe could not get a fair trial, and spoke of her as a person "who cares about injustice and who has a concern for human life, who should be free to make a positive contribution with her talent and her passion."

Earlier in the day was a pre-trial hearing in the Saxe case. Judge McLaughlin announced that he had denied a defense motion challenging the constitutionality of the felony-murder statute, under which Saxe is charged, and said he would rule this week on defense motions to dismiss the case due to extensive prejudicial pre-trial publicity and the make-up of the grand jury which indicted Saxe. He then heard testimony concerning a defense motion to suppress certain evidence that the defense seems to maintain was obtained illegally. The next pre-trial hearing is set for the morning of April 30. May 17 was set as a tentative date for the trial, pending a decision by the Massachusetts Supreme Court on a defense motion to allow Saxe to act as co-counsel.

## Maine Gays Prepare for April 24 Conference

PORTLAND, Maine — Gay people from all over Maine and other parts of New England are planning to attend the Maine Gay Symposium, to be held

Friday to Sunday, April 23-25, on the campus of the University of Maine at Portland. Keynote speeches by Dolores Klaich, author of *Woman Plus*

*Woman*, and Richard Steinman, associate professor of Human Services at the University, and a Saturday night dance with music by Liberty Standing, will highlight this third statewide gay gathering.

Registration will begin at 6 p.m. on Friday night at Payson Smith Hall, location of most of the Symposium activities. The evening will feature a massage workshop, some Gay films, and refreshments.

On Saturday registration continues from 9 to 10 a.m. and coffee and doughnuts will be served during this hour. An art show will run all day long. The keynote speeches are scheduled from 10 to 11:30, followed by the first workshop period. 1:30 to 3 is the bring-your-own lunch hour, 3 to 5 the second workshop period, and a dinner will be served on campus from 5 to 7. The day will conclude with the dance,

from 8 to midnight.

On Sunday the Symposium will continue with the third workshop period from 10 to 12 a.m. (with coffee and doughnuts available) and close with a general session from 12 to 1 p.m.

Symposium III features a larger number of workshop topics than ever before. The list includes: Gays and Children; Male Health (men only); Sexual Others; Rural Gay People; Aging and Ageism among Gay Men (men only); Spirituality; Feminist Health (women only); Lesbians and Feminists (women only); Gays and Alcoholism; Issues in Lesbian Relationships (women only); Coming Out; Male Sensuality (men only); Religion; Gay Men and Lesbians; Lesbians Growing Older (women only); Gay People, the Law and Civil Liberties; Establishing a Lesbian Feminist Organization in Maine (women only).

Volunteers from among the participants will provide childcare throughout the Symposium. The registration fee is \$5, and includes the Saturday night dinner; suggested ticket donations for the dance are one dollar for Symposium registrants, two dollars for non-registrants. People who haven't already received a pre-registration form can obtain one from theMGTF office.

Symposium III is sponsored by the Gay People's Alliance of the University of Maine at Portland-Gorham, in conjunction with the Maine Gay Task Force, the Wilde-Stein Club of the University of Maine at Orono, and the Southern Maine Lesbian Caucus.

## GAU Conference Held

By Craig Manning

BOSTON — On the weekend of April 10 and 11 the Gay Academic Union of New England presented a spring program at Northeastern University. Approximately eighty persons attended. There was no single theme or intention in the conference; it offered variety instead: a mixture of papers, workshops, and discussions.

the opening paper, Philosophy and Sexuality, delivered by John Graves, examined the relation of philosophic values and issues to sexual attitudes in Western culture. Robert Nozick, the author of *Anarchy, State and Utopia*, delivered the next address, Gay Liberation and Libertarianism. It was an exposition of Libertarianism, and a consideration of its application to gay rights. Later there were discussions of gays and health issues, gays in organized religion, and sports and sexuality. Saturday evening Alison Farrell, a singer and guitarist, sang songs by Meg Christian and Gary Andreadis, and two members of the Emerson Homophile Society for the Arts, Allan Estes and Rick Goode, presented dramatic readings and a short play by Martin Duberman, *Metaphors*.

The GAU-NE is now two years old. It began in meetings at the homes of its founders, and now has a membership of about sixty. There is still a relative

lack of active women in the group, and of members beyond Greater Boston, according to Tom Von Foerster, the secretary. Membership is not restricted to professional academics alone. Although the GAU-NE does address itself to some external issues — at its business meeting it voted to endorse the April 24 march against racism — most of its activity lies in the "mutual support and fellowship" of gay men and women of intellectual interests, and in the reading and discussing of papers at its monthly meeting.

## Gays to March Against Racism

By Manuel Angelo

BOSTON — A gay contingent is being organized to join with other groups to march in the April 24 Boston March Against Racism. Organizers of the gay contingent told GCN that recent assaults on members of the gay community were, in their opinion, directly related to the "resurgence of racism" in the City of Boston as ROAR and other organizations work to undermine school desegregation.

The proposed strategy calls for the gay contingent to gather on Carter Playground in Roxbury and to feed into the mainstream of the march as it passes en route to a rally in Govern-

ment Center.

It is expected that the gay contingent, sponsored by notable gay groups and individuals locally, will carry its personal banner.

The Coalition for the April 24th March is negotiating to disengage Leonard Matlovich from other speaking appointments so that the discharged Air Force sergeant can address the rally. Presently slated to speak is Linda Rey, a lesbian and feminist from the University of Massachusetts.

Any lesbians or gay men interested in marching with the gay contingent on the 24th should get in touch with John Kyper at 440-8551.





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

Second-class postage paid at Boston, MA. Annual subscription rate \$15.00.

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

GCN is published weekly, and is copyright © 1976 by GCN Inc., all rights reserved, reprint by permission only.

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

Managing Editor **Lyn Rosen**  
Editor **Neil Miller**  
Business Manager **Joseph Leo**  
Office Manager **Lester Stockman**  
Circulation Mgr. **Charles P. O'Hara**  
Asst. Office Mgr. **John Walsh**  
Typesetting **Xanadu Graphics**  
Classifieds **Mary Kennedy**  
Copy Editor **Ray**  
Asst. Circ./Dist. Mgr. **Donna**  
Advertising Reps. **Diane Bellavance**  
**Rick Paquette**

Office Staff **Denise**  
Editorial Consultant **David P. Brill**  
Feature Staff  
A. Nolder Gay **Suzana Themis**  
Steven E'evins **Xenia Williams**  
Charles B'ennell **Allen Stewart**  
"DALP" **Tommi Avicelli**  
Brian Goodrich **Michael Bronski**  
Byron Marshall **Don Shewey**  
Tom Myles **D'Ananda**  
James Saslow **Regina Kahney**  
Margo Schuller **John Mitzel**  
Beverly Barr **Thomas J. Benson**  
Dr. Sanford Reder

News Staff  
Ian Johnson **Nancy Wechsler**  
John Kyper **Tony Russo**  
Craig J. Rowland **Dean McLaughlin**

Art/Layout Staff  
Ron Arruda **Anne Johnston**  
Philip B. **Mike Rubinstein**  
Jeff **Bill Shawcross**  
**Ken Westhassel**

Photographers  
Martha Adams **Larry Mahon**  
Don C. Hanover III **Jane Picard**  
Judith MacDonald

Indexer **Ruth Pettis**

## FORUM

By Alan Belkin

It is a fairly frequent experience for some gay people to find themselves unwittingly falling in love with straight friends, and then suffering much pain and frustration in relationships which ultimately give little or no romantic and sexual satisfaction. I have been through such situations and have seen many others have similar experiences. The big question is why? Why did I spend so much time and energy on a relationship that couldn't really give me what I wanted?

The first factor to be realized about such relationships is that the straight people involved really aren't all that straight. How heterosexual is someone who just happens to find their strongest emotional involvement with a gay person of the same sex, who is very attracted to them? When, in addition, Mr. or Mrs. Straight just happens to enjoy being touched by the gay friend (although, of course, not a "sexual" way), it is easy to see how the gay person is left in the difficult position of feeling that they are involved in a non-sexual sexual relationship. Given a strong friendship to begin with, there is material for months or even years of suffering.

This suffering is all the more

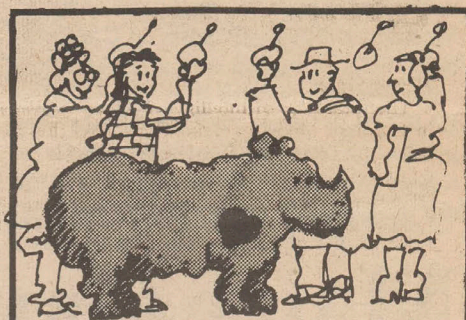
deplorable because it is really in a sense purely external, in that it is not the result of problems in the relationship (although it can certainly cause problems), but arises primarily from the social taboo on homosexuality. One cannot even really blame the straight person. Anyone who has themselves come out knows how difficult it is in our society to accept homosexual feelings. They are the last feelings one wants to admit one has, and so the straight person is left afraid and confused, and the gay person hurt and frustrated.

But why does the gay person put up with this kind of relationship? Often, even after the friend has made it abundantly clear that sex is out of the question, the gay person will keep on hoping. Even granting a fair degree of enticement, which makes it easy to project one's wishes, there is still the plain fact that if only one of two people really wants to have a sexual relationship, a good one is not likely to result. And yet one is so easily caught by that thread of hope and fantasy...

Although this kind of living on fantasy is hardly exclusive to gay people, there is, I think, a strong factor in the average gay adolescence that

frequently lays the ground work for this pattern of feeling. The enforced secrecy surrounding one's attraction towards friends of the same sex in adolescence and the necessity to constantly express one's sexual attraction in veiled ways, while always hoping for but never really expecting a response is very conducive to developing a psychological set where one becomes conditioned to waiting — it almost becomes erotic in itself. Central to this feeling is a lack of respect for one's own needs and a feeling that one had better take whatever crumbs one can get, because they are all one is going to get. And so one comes to accept tokens instead of relationships. Since this kind of thing frequently goes on for years (it did with me) the pattern becomes very strongly imprinted and such friendships keep happening.

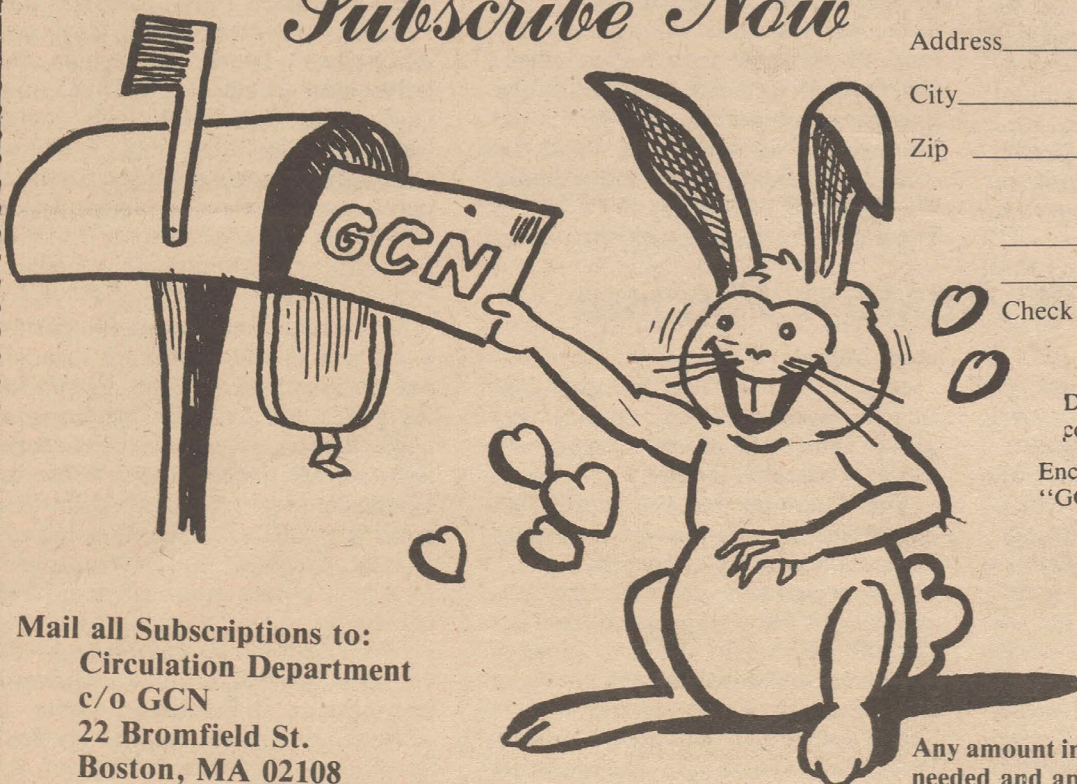
The lack of self-respect inherent in the gay person's position provides yet another example of gay people quietly internalizing their oppression and swallowing their own needs and feelings, because of years of conditioning and invalidation. To achieve strong self-respect as a gay adult seems to me an important goal for gay people involved in such situations to strive for.



### NEED OF THE WEEK

GCN needs volunteers to copy-read, lay-out and paste-up the paper. Drop by our office Thursday from 4 to 9 p.m. or call Lester at 426-4469.

## Subscribe Now



Mail all Subscriptions to:  
Circulation Department  
c/o GCN  
22 Bromfield St.  
Boston, MA 02108

Name \_\_\_\_\_  
Address \_\_\_\_\_ Apt. # \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
Zip \_\_\_\_\_

NOTE: Be sure to include your Zip Code. IMPORTANT!!

\_\_\_\_\_  
NEW SUBSCRIPTION  
\_\_\_\_\_  
RENEWAL  
Check one of the above!

Subscription Rates below  
\_\_\_\_\_  
1 year (52 weeks) \$15.00  
\_\_\_\_\_  
25 weeks \$ 8.00  
\_\_\_\_\_  
12 weeks \$ 4.00

DO NOT send cash through the mail. All copies sent in plain no-peek envelopes.

Enclose check or money order payable to "GCN."

Please send \_\_\_\_\_ Copies of A Gay Persons Guide to New England (1976 Edition) at \$4.00 ea. (\$3.75 plus .25 postage)

Any amount in excess will be considered donations, greatly needed and appreciated.



# LETTERS

## stunned?

To the Editor:

As you of course know, many humanists far beyond the gay community were deeply depressed by the Supreme Court decision, but "stunned?"

Why "stunned" (the first word in your front-page story of April 10)? What could have been more predictable? I hope your readers will forgive my hubris in taking the liberty of preaching the following sermon:

A valuable and rudimentary strategy in undertaking any effort at social change is to take stock of the resources operating for one's proposed plan for change, and the resistances amassed against it. Having honestly informed herself, the change agent then sets about trying to maximize the resources and reduce, eliminate or neutralize the resistances — before initiating the game plan. If the latter is, at a given point in time, not possible, then the best way of insuring the eventual success of the plan is to defer action, because if one's action invites greater resistance, then one suffers a net loss instead of a net gain.

I have the greatest respect for the intellectual acuity and courage of Franklin Kameny and other National Gay Task Force and American Civil Liberties Union leaders, but not for their ability as tacticians of change. For who could have reasonably concluded, after surveying Nixon's most infamous legacy — a conservatively stacked Court — that Nixon's great damage could have been "reduced, eliminated or neutralized" at this point in history — particularly after the fateful loss of William O. Douglas, despite his heroic efforts to "hang in"?

Many of your readers might understandably conclude that an analysis such as mine comes easy, with hindsight, but that is precisely what is so valuable about the simple and dependable strategy of making an assessment of resources and resistances before one acts: hindsight is unnecessary for the analysis provides foresight. The alternative, as we have just tragically seen, is trial and error.

Yours in depression,

Richard Steinman, Ph.D.

Associate Professor of Social Welfare, U. Me.

## atheism



Dear people:

The total lack of intelligence which is evident in Cardinal Medeiros' statements plus the total lack of intelligence generally exhibited by Christians proves once again that the ONLY REAL alternative for gays is atheism. Or if one needs a deity, then let's revive the old religion — the matriarchal, goddess-worshipping, pro-sexual, earthy, motherly, natural extension of humanity's need to explain the unknown.

Christianity grew out of the needs of the Jewish people for a messiah (an "earthly king," according to the original Hebrew definition of that word). Jesus was an heir to the throne of David; therefore, he was rightly the "King of the Jews." In that fact alone, he gained followers who were anxious to restore the Hasmonean kingship and oust the Romans. The whole fairy tale Jesus-as-God Christian shit dates back to the fourth century, when a vote was taken to determine if Jesus was the Son of God. (Incidentally, "Son of God" or "divi filius" was the Roman expression for their emperor which the Christians stole!)

Christianity is no more than a fraud. Originally it was part of a rebellion against the Romans, a rebellion to restore Jewish control of their own lands and lives. Let's not play around anymore. Let's do away with Christianity and all of its disease-ridden ideas, and its disease-carrying insects, like Medeiros and the Pope!

Love,

Tommi

## on no!

To the Editor:

I object to Denise Brown's review of *Story of O* and to your presumptuous label "a feminist view." Brown's definition of feminism as "allowing each woman to be all that she can be, to attempt to reach all her dreams, to realize her many selves" is so absurdly expansive as to include the self-actualization of a woman through any possible means. Any means?? Some women in the backlash against the feminist movement have opted fanatically for the "total-woman" dream of suburban security, the nuclear family, and of course, total dominance by their husbands. I don't call their dream feminist and by extension I don't see a person's sado-masochistic fantasies as indicative of feminist selfhood either.

The "juxtaposition of religion and sexuality" in *Story of O* is not "visual oxymoron, A Zen koan or logic stretched so far it snaps." This is masculist bullshit purporting to be sophisticated criticism. *Story of O* is rather another blatant reminder that patriarchal religion has viewed women as evil, carnal, insatiably lustful, needing to be defiled and ultimately, destroyed. Brown apparently subscribes to the double-double think which Andrea Dworkin explains in *Woman Hating*. There is no way to twist reality and to see O as transcending humiliation and being stronger than the men who abuse and desecrate her being. The same argument has been used on women in timeless ways; the more women suffer the stronger and purer we are. There is no way to see O as "strong, pure and centered"; she is the epitome of the victim. She is object, the vile Other who seeks self-definition through total submission to men and a romantic love ethic distorted according to some male's fantasies stretched to their logical extreme.

Denise Brown should read Millet's *Sexual Politics* before she continues with Zen. Then she could read the essays in *Radical Feminism*, ed. Anne Koedt, and check out Dworkin's analysis of *Story of O*. Admittedly there is no one definition of feminism. But to see a pornographic film as corresponding "to a woman's psyche on a deep level" is to buy into and be brainwashed by the master/slave psychology we feminists must seek to obliterate. Reviews such as this are an abomination to all feminists who are attempting to realize ourselves and create a women's culture free from the perverse mentality which created *Story of O*.

Yours truly,

Cynthia



## critic-ism

To the Editor:

It is unfortunate that GCN did not send to the premiere of *Monday Morning Pronouns* a critic with knowledge of film and film-making whose comments would have been objective and unclouded by personal involvement (GCN, April 3, "A Film About You," a review by Rose Flower). People absorbed in movements have a tendency to view a work purporting to depict their cause or lifestyle as successful or "dynamite" simply because its production marks a "first" or because it is one of a small body of other works dealing with the subject. This kind of subjectiveness often stands in the way of viewing a work and its merits in an honest perspective.

While I respect Micki Dickoff's effort in making *Monday Morning Pronouns*, I feel the film is clearly in need of more work and editing before anyone starts talking seriously about "blowing it up to 16 mm, so that it can be shown in regular theatres to gay and straight audiences." The film does try "to do a lot, to cover the whole range of lesbian life," but it lacks a central concept to keep it from dissolving into fragmented parts that do not hold together well. Technically it also suffers from serious lighting and exposure problems that ought to be corrected.

This is not to say the film is without some good ideas, nor am I dismissing the fact that it is difficult to "make the first film" or "write the first book," particularly if the artist has money problems. We should applaud artists who are willing to spend time, energy and money to overcome these obstacles.

However, I do feel that in all fairness to the women in Boston's gay community, and Ms. Dickoff's growth as a film maker, GCN should take another look at *Monday Morning Pronouns* through the eyes and sensibilities of a critic whose knowledge of films and film-making would offer readers an insight into the film as a work of art, on all levels. A critic who comes to a film predisposed to react positively to it simply because it depicts the familiar — faces, locales, situations — does a great disservice to readers who are looking for an objective and knowledgeable assessment of both the positive and negative qualities of what has been produced.

Sincerely,

Pam Blevins

## myths

Dear GCN:

Let us finally put to rest this myth that working class people are inherently more prejudiced, bigoted and closed to progress than other groups. In the article on the ACLU Jolar Cinema test case (GCN, 3/27/76) was this quote — "Heir's move left a jury that was primarily middle-aged and working class. The composition of the jury was seen to court observers to be singularly unsympathetic to a homosexual defendant."

While it is obvious by the verdict that this jury was not overly sympathetic to homosexual defendants, we must ask whether this is because of their class and age background or whether it is simply the homophobia that pervades all levels of straight society? I am pretty sick of middle and upper class people who fancy themselves as natural born liberals and progressives, telling working class people to change their attitudes or writing them off as hopelessly backward.

This assumption was also carried in a GCN article last year when reportage of Intro. 554 (NYC gay bill) and its failure to be enacted were linked to the "entrenched homophobia" of working class groups. In the same coverage we see that the well financed Catholic church had its hands in the mess. Without their bucks would anyone have listened to the firemen or other working class villains in this scenario? Many parts of the gay community are guilty of perpetrating the assumption that the working class can always be depended on to defeat any progressive action.

Let's remember:

1. Judges and legislators who maintain our anti-gay laws are overwhelmingly from privileged upper class backgrounds. Likewise psychiatrists, psychologists and doctors who lock us away and invent new ways to cripple gay minds and bodies.

2. While changing people's attitudes must be part of our struggle, we must ultimately get to the levers of power. Working class and poor people (who, by the way, now read, write, and think when they have the time left over from surviving) are not pulling those levers. They are not maintaining the system as it is no matter how much bad press they get about their status quo attitudes.

While there are bigots from all backgrounds, those with privilege always have a lot more to protect from change and a liberal front doesn't necessarily mean that any real changes are going on inside. All of us in the gay community have much struggle to undergo with our privileges as well as our oppression. Those who have begun should be praised. The rest better stop throwing stones.

Gladys Maged

## f.h.f.

Dear GCN:

After the recent article on the Fort Hill faggot collective, where I reside presently, I felt the need for a re-evaluation about the effect living in the collective has had on me particularly. Mind you, not in defense of the statement attributed to me which pretty well summed up just about where I'm at today. But my more profound sense of personal attachment to the collective.

First let me say, in order to clear the air, I LOVE THE FORT HILL FAGGOT COLLECTIVE and most individuals living here and about, maybe some more so, maybe some less so. Nevertheless, I'll say it again. I LOVE THE FORT HILL FAGGOT COLLECTIVE!! It's done wonders for my waistline.

Oh heavens am I jaded, after forty-six summers living on mothers earth what queen wouldn't be honey. Really though I've had a hard life. Opium derivative habits, wild wild men, whiskey and the carnival business. Yes of the gay bar scene. The Twelve Seventy like clubs, The Styx, the stones, wishing bones. Oh I've had it dearie, believe me. Jaded? Yes yes, jaded, green behind the gills, and loving every shade and hue.

But really, camp and tongue in cheek aside, Fort Hill collective living has been a boon to my particular life style today which is writing poetry and tea room style graffiti as an act of revolution. The competitive ego image faddist faggot which to this naked eye is so prevalent in most gay ghettos today seems to me to be non-existent among us up here in the hinterlands of Fort Hill. Of course we have our poetry readings and an occasional shindig where you'll find most of the squares dancing and in between sets passing weak tea and on a rainy day when looking out of a window pane one might catch a red light flashing in full battle array. Taint the British my dear, tis the Prudential Tower as hard as hard can be. Leaving you all now with my bustle in bloom I bid you adieu.

Freddie Greenfield

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.

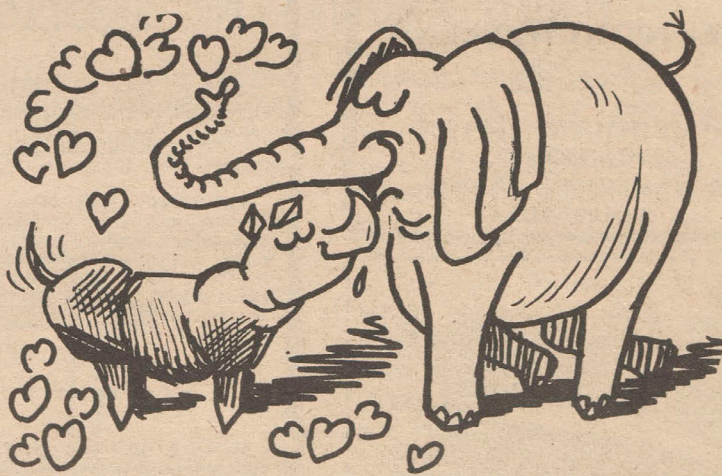
## MEET the PRESS

Join GCN staff members at  
Boston's new chic disco

## The Elephant Room

Live DJ

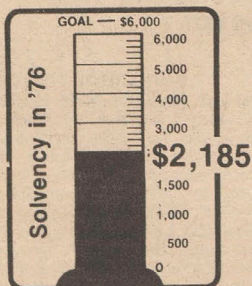
Door Prizes



590 Comm. Ave., alongside Mirage 266-7081

See next week's issue for more details

## 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. You can contribute simply by attending. If you are unable to attend or wish to make a larger donation we are also encouraging people to send contributions to:

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

Help us make our dream a reality!



# Unitarian Office Prospers Amidst Debate

By John Kyper

BOSTON — Recently the Unitarian Universalist Association's Office of Gay Concerns celebrated its first birthday. The OGC is the first (and only) gay office established within a religious denomination, at the UUA's Boston headquarters. Arlie Scott has been its director since January, 1975.

The Office was a product of several years of organizing by the denomination's Gay Caucus and their friends. Finally, by the time of the 1973 UUA General Assembly, in Toronto, they were able to obtain authorization for OGC — however, not its funding. The following year's General Assembly, in New York during Gay Pride Week, committed itself, and in October, 1974, the Board of Trustees approved funding by a 12-11 vote.

Before the OGC was established, members of the Gay Caucus interviewed candidates for director and made recommendations to the denomination. Arlie Scott of Los Angeles and the National Organization for Women was hired. She has had two assistants: John Casten and, since January, Ken Sanchez.



Arlie Scott

Photo by Nancy Wechsler

In an annual report of goals and activities to the Trustees, Scott stated

that the "Office for Gay Concerns was established as an education and social action office to work within the denomination and in society at large to help eliminate discrimination and prejudice against gays politically, socially, and economically." She saw four areas of operation: within the UUA, within the religious community, community activities, and social action.

Scott remarked that the Trustees "seemed pleased" with her report. At their January meeting they voted funding to mid-1977, by a 16-9 vote.

Scott remarked that the recent *Boston Globe* article stating that the office was in "imminent danger" was "inaccurate." Support for the Office has increased, but the opposition has solidified. Debate continues in the pages of the denominational newspaper, the *World*. A recent letter to the editor charged that "the UUA has been done in by racial pressure groups, gay advocates, etc. — groups with axes to grind for chopping away at the institutions they hold captive. Perhaps our church is lost as an advocate of

religious liberty, since it is identified with activities far out from our position of religious liberalism. Taking freedom from one to give to another is not a noble act; neither is putting one group in positions of power to lord it over others as we seem to be doing." Then there is the accusation that the office is "radical chic."

Opponents of the Office, unsuccessful in their attempts to have it abolished, now advocate that it be broadened to cover *all* social concerns, but on its present budget. Supporters reply that the proposal would result in spreading the Office too thin. (In the past there had been an entire department devoted to social concerns, but it was a casualty of budget cutbacks in the early 1970s.) As it is now, the Director has more speaking invitations than she alone can handle.

One of the most supportive members of the Board of Trustees is Edna Griffin, a 70 year old black woman from Des Moines: "The program is for all of us. It deals with the last and most rigid taboo in our culture. Let's deal with it openly."

## NEW YORK REVELATIONS

By Tony Russo

Since last week's report on the problems concerning the Christopher Street Liberation Day (CSLD) march, a new problem has developed. It had been reported that the CSLD committee had split into two factions: one committee, named CSLD '76, would march from New York's Greenwich Village to Central Park; the other, named CSLD, would march from Central Park to Greenwich Village — via a different avenue.

The main distinction between the two committees is that the CSLD '76 committee was mainly organized by people involved in the Gay movement, whereas the other committee was mainly organized by village bar owners and profiteers. Having the march end in the village would guarantee more patronage for the village bars and other money-making ventures located in Greenwich Village. Since one can no longer easily differentiate between the two groups, the movement-oriented group will have a list of its officers on all correspondence. Jim Owels will head the list as chairperson.

The National Coalition of Gay Activists (NCGA) is rapidly organizing for both the Democratic and Republican National Conventions. A mailing has been sent out to all members of the group asking them to begin organizing for the conventions. The group is

calling for militant, non-violent demonstrations protesting housing, employment and immigration laws that discriminate on the basis of sexual orientation. Demonstrations are planned throughout both conventions in Kansas City and New York City. The group is also seeking camping, medical, and health facilities in the parks to accommodate demonstrators.

From now until the time of the Democratic National Convention (scheduled for July 12-15 in New York City) and the Republican National Convention (scheduled in Kansas City August 16-19), Gay groups and individuals are being asked to begin mobilizing for what might be the largest Gay protest ever held. For more information regarding the demonstrations and mobilization efforts, write:

NCGA  
Box 3452  
Grand Central Station  
New York, New York 10017.

Due to the success of their last dance at the West Side Discussion Group (WSDG) Center, the Gay Activist Alliance (GAA) will be scheduling more dances with WSDG. According to David Thorstad: "Our last dance was a huge success. I don't think anyone left disappointed."

Dances scheduled thus far are for Saturday, May 1, and during Gay

Pride Week on Saturday, June 26. They will be held at the WSDG Center located at 37 Ninth Ave. Other dates are being worked out between the two groups.

While achieving progress in their social activities, GAA has been experiencing political difficulties within its own neighborhood. At the site of their new headquarters, located at 229 East 11th St., the group has been the subject of abuse by people in the neighborhood. Recently swastikas and the word "faggot" were spraypainted on their "Gay Activist Alliance" sign. Although the group complained to their local precinct, nothing was done to remedy the situation. Even when a

bottle was thrown at the building the police refused to investigate the crime claiming that "it was not GAA's bottle."

In the GAA tradition a zap was called at New York's Ninth Precinct and a petition was circulated condemning the harassment GAA has been subjected to and demanding that the police take a more serious stand with regard to the situation.

Since the zap and a recent filing of a complaint to the Civilian Review Board, the Ninth Precinct has taken a token interest in the activities at GAA headquarters. As to the consequences of that token interest, GAA will have to wait and see.

## Psychiatrist

(Continued from page 1)

panel to the public. Chants of "closed panels, closed minds," filled the hall as well-dressed analysts stepped over the sprawling bodies of angry gays. Over twenty New York City Policemen were on hand, but no one was arrested.

Dr. Arnold Cooper, president of the Association for Psychoanalytic Medicine, tried to calm the crowd in the lobby by deploring the recent Supreme Court decision which upheld the sodomy statutes, and denying that psychoanalysts were in any way

responsible for it. He claimed that the Association was a scientific organization, not a political one, but was interrupted by shouts of "you are political, you are responsible," and "your theories and propaganda support the political oppression of gay people." But the analysts refused to accept their complicity in the oppression of gays. Several analysts leaving the building were heard to mutter, "It's your problem if you think that just because we call homosexuality pathological, that means you are inferior."

### WOMEN'S COMMUNITY HEALTH

Women-Owned and Controlled

137 Hampshire St., Cambridge MA 02139  
(617) 547-2302

- SELF-HELP GROUPS — Discuss and share info about anatomy, breast conditions, sexuality, etc.
  - SLIDE SHOW
  - SPECIAL INTEREST GROUPS
- Also: Gynecological and Abortion Help, Pregnancy Screening.

### THE TRADE WINDS

FREE NIGHT WEEKEND

Pay Fri. night  
Sat. night FREE

Call and make reservations now

12 JOHNSON ST.  
PROVINCETOWN, MA 02657  
(617) 487-0138

### MAINE GAY SYMPOSIUM III

Payson Smith Hall, University of Maine at Portland  
Portland, Maine — 23-25 April 1976

FRIDAY, April 23 — 6PM -Midnight —  
Registration, Poetry reading, refreshments.

SATURDAY, April 24 — 9AM-10AM —  
Registration, coffee and doughnuts; 10AM-11:30AM — opening Session, Speakers Dolores Klaich and Dr. Richard Steinman; 11:30AM-1:30PM — Workshop Period #1; 1:30-3PM — Lunch; 3-5PM — Workshop Period #2; 5-8PM — Dinner; 8-12PM — Dance, music by Liberty Standing.

SUNDAY, April 25 — 10-12AM — Workshop Period #3, coffee and doughnuts; 12-1PM — Closing Session.

You can pre-register by writing: SYMPOSIUM PLANNING COMMITTEE, Gay People's Alliance, 92 Bedford St., Portland, Maine 04103. Registration Fee . . . \$5.

#### WORKSHOP TOPICS

Gays and Children; Male Health (men only); Sexual Others; Rural Gay People; Ageing and Ageism among Gay Men (men only); Masculinity (men only); Spirituality; Feminist Health (women only); Lesbians and Feminists; Gays and Alcoholism; Issues in Lesbian Relationships (women only); Coming Out; Male Sensuality (men only); Religion; Gay Men and Lesbians; Lesbians Growing Older (women only); Gay People, the Law, and Civil Liberties; Establishing a Lesbian-Feminist Organization in Maine (women only); Women and Drugs; "A Modern Method of Slavery" (women only); and others.

Speakers: Dolores Klaich is author of *Woman Plus Woman*. Richard Steinman is Professor of Human Services at the University of Maine at Portland-Gorham and is currently doing a study on coming out, in co-operation with Dr. Una MacLean of the University of Edinburgh.

Come out and vote for  
a candidate that cares

**Ann Weld-Harrington**

for Selectwoman of

Provincetown

April 20th

Paid by the committee to elect  
Ann Weld-Harrington





# The Supreme Court and the Sodomy Laws

By John D'Emilio

NEW YORK — When I first heard about the Supreme Court decision upholding the constitutionality of the sodomy statutes, my immediate reaction was "so what? Who ever expected freedom to come from the hands of nine somber men dressed in black robes?" But a little bit of reflection has led me to conclude that the court's ruling may very well be a watershed for the gay movement, an event of major importance in the history of our struggle for liberation.

The short-term impact of the decision is, of course, unquestionably negative. Most immediately, it means that the gay movement must marshal the energy to mount 36 different statewide campaigns for the repeal of the remaining sodomy statutes. The Supreme Court's ruling will also strengthen the opposition to a wide range of demands by gay people. Lawyers attacking the military's ban against gays in the armed forces, for instance, will now have to contend with the argument that their clients, by acknowledging their homosexuality, have implicitly admitted that they are breaking laws whose constitutionality has been upheld. Municipal and state legislators will be more reluctant to pass laws protecting the civil rights of gay people who are "criminals." The government and private employers can now more easily justify job discrimination against gay men and women. The courts can argue with added force that children should be taken away from lesbian mothers to protect them from the influence of criminal households. And the police, who in recent years have somewhat curbed their harassment of gay men, may take the Supreme Court's decision as a signal to renew and intensify their intimidating attacks against us.

These negative implications are real; the Supreme Court's decision is a major setback. But gay people also have the power to transform this defeat into an asset, if we use it as an opportunity to take stock of our goals and to re-evaluate in an open and self-critical way our movement's strategy and its tactics.

In the last three or four years, the gay movement, especially its male sector, has increasingly narrowed its focus toward court cases and legislative lobbying efforts. Such a strategy has

posed two serious dangers for the movement. It has tended, first of all, to make gay activism the property of a few well-trained professionals such as lawyers, and to restrict the movement to those who can devote a large measure of their time to lobbying campaigns that need careful direction and a full-time commitment. It thus has removed the gay movement from the lives of most gay people who do not have the time or the skill for these highly specialized tasks. Secondly, and more seriously, the primacy of a courtroom-legislature strategy implicitly assumes a certain analysis of the nature of gay oppression which often passes unnoticed at the same time that it exerts an influence on how we continue to define our goals. This "invisible" analysis goes something like this: gay oppression is a holdover from a less-enlightened past; if we can change the laws, gay oppression will wither away; thus, the most important task is to work within the system, to win over the men of power to our side.

That's somewhat of an over-simplification, of course. Some of the organizations pushing the civil rights laws, court case approach, such as the National Gay Task Force, are also doing other valuable work. But others, like David Goodstein and the *Advocate*, have gone so far as to say that the movement can achieve its goals only through the work of a few "respectable" professionals. The important point, though, is that as a whole the movement has been defining its goals and developing its tactics in a more and more narrow way. The danger is that when that way fails, as it did in last week's Supreme Court decision, we are left without anything to fall back on.

The decision to uphold the constitutionality of the sodomy laws contains within it answers about how the gay movement can avoid the dead-end toward which our recent strategy was leading us. The opinion of the lower court calls into question the simplistic notion that gay oppression is simply the result of a few outmoded laws and that our oppression will end when the laws are changed. In fact, the laws simply reflect the norms of the society; they enforce the values of a social order that comprehends all aspects of life. The lower court argued that the previous court rulings on the constitutional right to privacy involved marriage, the sanctity of the home, and family life — none of which are applicable to gay people! It rationalized the prohibition of homosexual behavior as a means of encouraging heterosexual marriage, and quoted from the Bible to support the contention that homosexuality is a form of moral delinquency not to be condoned.

Marriage, the sanctity of the home, family life, the moral nature of heterosexuality: these are what our laws protect and this is where our oppression originates. As I read about the ruling I recalled the theme which lesbian-feminist Charlotte Bunch has been developing in her speeches and in her writings. The goal of the gay movement, Bunch argues, must be to end the institutionalization of heterosexuality.

That's quite a task! It means more than the end of the sodomy laws and more than the protection of our civil rights. It means attacking all of the ways and all of the areas in which heterosexuality receives favored status. That includes marriage and tax laws; it includes the content of children's books and the curriculum of our schools at every educational level. It requires us to fight against the dichotomization of sex roles which define women only in terms of a role within a heterosexual family. It means the end of child-rearing practices and environments in which children absorb a model of heterosexual intimacy as normal and gender hierarchy as natural.

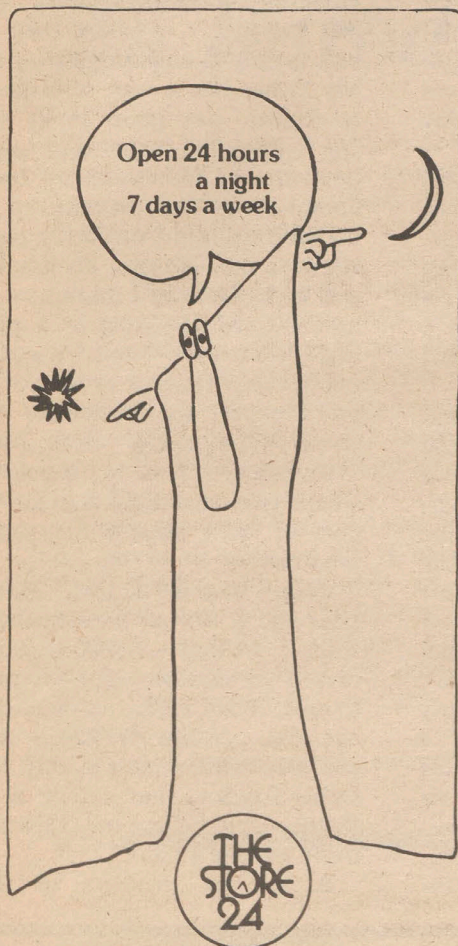
These goals imply something other than raising the status of gay men and women to one of equality with heterosexual men and women. It implies a transformation of the society which confers differing statuses on men and women, on gays and straights. It suggests that gay liberation will succeed only to the degree to which it has a transforming effect on the lives of *all* of us. Gay liberation is not for gays only.

Such comprehensive goals require a strategy that is *inclusive*. By that I mean a strategy which does not define a single form of political action as *the one best way*. An inclusive strategy recognizes that the enormity of our oppression demands many kinds of political activity and it encourages every gay person to participate in the way most appropriate to his or her circumstances. The Lambda Legal Defense Fund and the National Gay Task Force should continue to fight in the courts and in the legislative halls of our state capitols. Dignity should continue to exert pressure on the Catholic Church hierarchy to change its position on gayness. Meetings should be held with members of the psychiatric profession to guarantee constructive mental health care for gay people. The Gay Media Coalition Union should continue to provide a forum for the presentation of scholarly research on homosexuality and lesbianism. Conservative and liberal gays who do this kind of work within the system are making an important and necessary

contribution to spreading a gay consciousness throughout the society, and are therefore helping to transform our society.

But the social transformation that will bring us liberation also requires the input of radicals, those of us who are opposed to "the system." We must continue to attack, to de-legitimize and to de-mystify those institutions which are oppressive. We should openly and disrespectfully challenge (as the Gay Socialist Action Project did last week in New York City) the authority of medical "experts," such as Bieber, Socarides and their psychoanalyst colleagues, who try to define for us standards of health and sickness that should be self-determined. We should expose the ways in which the political parties betray the legitimate interests of all exploited and oppressed peoples, including gay men and lesbians. We should create as much alternative space as possible for our gay brothers and sisters so that there is some measure of freedom from the pervasiveness of oppression, and a place where all of us can rest and receive support and strength in our continuing struggle. We must build and staff the coffeehouses and community centers that will liberate us from the crassly exploitative well-lighted discos of gay entrepreneurs. And most of all, as radicals, we should be ready at all times to talk and reason with those gay people who are still committed to working within the system; analyzing in a persuasive manner the reasons why reform-oriented tactics don't take us all the way to liberation, and why in the long run we cannot end gay oppression without political activity that aims at the roots of our social organization.

If we rely solely on the courts, we allow those in power to deny us our freedom. The narrow strategy that the gay movement has been pursuing makes our liberation contingent upon the good will and approval of someone else. The Supreme Court's ruling has given us impressive evidence of how precarious such a strategy is. If, in its place, we encourage and support the self-activity of *all* gay people, at whatever level of time and commitment they find comfortable; if we can come to comprehend the enormity of our oppression and consequently the many, many ways in which it needs to be fought, we will have created a movement with mass participation that cannot be demoralized or defeated by voicing our dissatisfaction with negative stereotypes. The Gay Academic should maintain a dialogue with the media, supporting positive programs exerted a transforming effect not only on our own lives, but on the lives of everyone in America.



## Cambridge Meeting Called

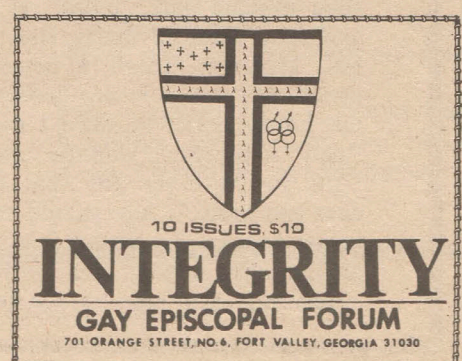
CAMBRIDGE — A group of Cambridge Gays are calling a meeting of all gay people in Cambridgeport and mid-Cambridge for a social and political

meeting, Sunday, April 25, at 2 p.m. The meeting will be a time to meet gay neighbors and to discuss the progress of Gay Legislation '76, which is still pending in the legislature. Representative John Toomey, of the 4th Middlesex District, has been invited.

Last year Representative Toomey voted against all three gay bills presented by Gay Legislation '75. Since two similar bills remain for the legislature's vote this year, this meeting was called to discuss how Gay people in Cambridge are and ought to be represented in the State House. At this writing it is unclear whether the Representative can attend, due to other commitments, but it was thought that

he might like to explain his position to his constituents prior to his re-election campaign.

Hosting the meeting will be Cambridgeport Gay Neighbors, and all women and men in Cambridge are invited. A Sunday afternoon was chosen because people might like to bring food for a backyard picnic. Those interested should call, whether or not they can attend this particular meeting, to discuss what gay people can do to affect political change. In Cambridge the number to call is 492-8696. Additional meetings are planned for a possible Cambridge Gay Political Caucus, to support various candidates in this year's election.





# Ageism

By John C. Graves

The following article is in part a summary and reflection of a discussion held at the March, 1976 meeting of the Gay Academic Union of New England. No attempt is made to cite individual contributors, but the participants represented a broad spectrum of ages. It is hoped that this will stimulate further controversy and discussion.

The word "ageism" is a new word, coined in conscious imitation of words like "racism" and "sexism." However, the prejudice to which it refers is a very deep, very widespread, and very painful phenomenon within American society at large, and within the gay male community in particular.

In its most general terms, ageism might be defined as the restriction of one's potential friends and/or sex partners to a particular age group, with the consequent exclusion from consideration of all people who lie outside that age group, regardless of their individual merits. However, for gay males the meaning is usually more specialized. For it is characteristic of most gay men that they are attracted by, and may choose sex partners exclusively from, men who are younger than themselves, in some cases significantly younger. At the same time they reject older males, so that when one passes a certain age, his opportunities for sex or even companionship drop off very drastically.

The evidence for this phenomenon is varied and incontrovertible. In a paper presented at the GAU conference in New York last Thanksgiving, John Alan Lee made a statistical analysis of the personal ads placed in newspapers, both purely gay ones like *GCN* and mixed ones like the *Phoenix*. Of the various criteria that might be specified, e. g. race, height, weight, hirsuteness, sexual tastes, non-sexual interests, etc., some specification of age appeared far more frequently than any other criterion. Furthermore, when the author mentioned his own age (even assuming that he was honest!) the age sought was lower in nearly 90 percent of the cases. These results are surely supported by the experience of all of us.

Furthermore, there is the fascination (in some cases the obsession) with "chicken." While most gay males are not attracted to children who have not yet reached puberty, teenagers, as an age group, are for many men the most desirable. In the cases where a person actually prefers older men, this is regarded as sufficiently peculiar that it may even bother the man with such tastes.

The harmful results of ageism to the gay community are obvious. On the one hand there is the desperate fear of growing old and becoming increasingly ignored, expressed by the poignant slogan "Nobody loves you when you're old and gay." To avoid this fate men take all kinds of measures, from extensive use of cosmetics to outright deceit. The appearance of youth must be preserved, if not the reality. Equally undesirable is the excessive attention paid to young people just coming out. This can easily spoil the youth and make him callous and irresponsible, especially if it is the heady experience of popularity for the first time after rejection by straight contemporaries. In any case, the older gay becomes the invisible man within the gay scene, either because he withdraws in despair or because he really cannot be seen outside the blinders of ageism. Gay liberation then appears simply as

another youth cult, and the wisdom, experience, and counsel so important to the ultimate political success of the Movement may become lost.

In view of this pervasiveness, the pain it causes to individuals, and the loss to the community as a whole, it is surprising that ageism is so rarely discussed openly. Racism and sexism have been discussed and accepted as vices by everyone with moderately liberal views. While "liberated" individuals may recognize that they still carry a residue from these vices, they usually make conscious, even self-conscious efforts to eliminate them. Yet this does not happen with ageism, even among the most liberated gays. It may be that ageism touches a deeper emotional chord, so that many people realize that they do not intend to, and perhaps even cannot psychologically overcome ageist prejudice, especially in relation to sexual activity. Perhaps even more important is a sense of guilt that comes from recognizing that they are simultaneously perpetrators and victims. They resent being rejected by younger men, but continue to seek younger men and reject older ones themselves. I am admittedly guilty of this prejudice and its consequences myself, but instead of ignoring it and hoping that it will go away I would like at least to understand its origins and nature.

By necessity I must write from a male viewpoint. However, it is striking that this form of ageism appears to be primarily a male phenomenon. Within the lesbian community, the opposite seems to occur: gay women are in general more attracted by older women. Closely related to this is the much smaller emphasis on "looks," at least in the conventional sense. Most of the men who are especially attractive to gay men would also be attractive to straight women, though they might qualify their praise with "just physically attractive," "immature," or "appealing to teen-age girls." On the other hand, many lesbians may be attractive and popular with gay women even though they do not, and perhaps even *choose* not to, meet straight male standards. If this is true, it may mean that lesbians are less afraid of growing old; on the other hand, a young gay woman may have a harder time breaking in to the scene. In any case, such striking differences may hold the clue to explaining ageism; namely, that it may be closely related with the acculturation process of growing up male or female in contemporary American society, and that male-female differences are more important than gay-straight differences here. Let me suggest two main hypotheses involving these differences.

A. It seems clear that in our society men are encouraged to develop their visual sensitivity but discouraged from developing their tactile sensitivity. Men do not customarily use their sense of touch except for purposes of domination and control. In particular, they are not supposed to touch each other. Except for the highly structured institution of the handshake, most physical

contact between men occurs through bumping. This bumping may be quite rough, and intended to push the other aside, but it is followed by immediate rebound without dwelling on the sensuous experience of the contact. Women, on the other hand, are permitted much more tactile contact, including embracing and kissing. Their clothing and movements are also designed to encourage the sensuous feel of things, and the erotic potential of tactile sensitivity. As a result women are often much more aware of their own bodies, and may take the lead in the tactile foreplay to heterosexual intercourse, where men often feel clumsy and simply anxious to "get down to business."

It should also be noted that pornography in the form of pictures and films is primarily a male phenomenon, whether gay or straight. Since one is dealing only with a 2-dimensional representation, the appeal is purely visual, but the success of pornography proves that this is enough to stimulate men sexually. It may be noted that there are no "all-female" theaters whether women might go to watch lesbian sex acts. In gay male pornography, the emphasis is always placed on the penis, which as well as being the genital organ is made visually attractive or interesting. Straight male pornography tends to downgrade the female genital organs, the vagina and clitoris, which apparently are not visually stimulating, in favor of the breasts and buttocks, which apparently are. Note for example the emphasis placed on breast size; a woman could hardly be a successful stripper without over-developed breasts. The importance of breast size in sex appeal certainly varies among straight men, but many are fascinated by it, and they appear the closest equivalent of gay "size queens." Since neither breast nor penis size has anything to do with potency, one may conclude that both are valued primarily for their visual appeal. Although they are inhibited from touching, men are much more familiar with *seeing* each other's naked bodies, in locker rooms, gang showers, etc. Women are more likely to feel

embarrassed in such situations, and are more likely to prefer sex in the dark than with the lights on. All this points to the conclusion that men structure their world on a visual basis, and in their fantasies they are likely to imagine how something *looks*; women are probably more likely to imagine how something might *feel*.

Now let us make a crucial assumption. If one thinks in purely visual terms, the younger a man is (perhaps with puberty as a lower limit), the more visually attractive he is likely to appear. Why this should be so, and whether it is just a local cultural phenomenon, is hard to determine. It may involve smoothness of skin, innocence of manner, sweetness of smile, liveness of build, or many other aspects. Still the fact appears undeniable, whether it is summarized as "cuteness" or by any other term. Certainly any appeal to non-visual qualities like intelligence, wisdom, experience, and sensitivity is likely to favor the older man, so if younger are preferred the visual must be essential. Youthful looks cannot be preserved, but tactile sensitivity, as well as experience in technique, might well increase as one grows older.

B. A second main causal hypothesis lies in the fact that men are socialized to lead, to dominate, to control, to take initiative and responsibility, and to make decisions. Women, on the other hand, are more likely to be socialized to be passive, receptive, and submissive, to go along with decisions made by others. If both members of a couple are of the same sex and have been socialized to the same values, there is obviously potential for conflict. However, society supplements this sexual distinction with a similar distinction based on age. In the same fashion, the older member of a couple is expected to be the dominant and controlling partner. In straight society these two distinctions are normally expected to reinforce each other. Thus with a straight married couple it is considered perfectly natural and proper that the husband should be older than the wife, even by several

## "I want a man, just like th

By Tom Benson

Tonight, while sitting in one of Boston's (and probably Boston's only) "wrinkle bar," I made a realization — I have a "father-fixation." I'm proud (or rather happy) to announce my discovery!

About a week ago, while in the same bar, I amiably approached a fellow, knowing he was at least twice my age. During the conversation that ensued, he most graciously proceeded to tell me I had a father-fixation, and that I should feel guilty. Why? At the time I was angered and hurt by this.

This week, while all the guys sang, "I want a girl just like the girl that married dear old dad," I realized that those dear fellows have a mother-fixation. (More true, however, the song-writer may have had.) But, the song implies that "mom" is perfect and they want to marry that perfect girl. However, that's a heterosexual image. My image is not heterosexual, but homosexual; so since I think my "dad" is perfect, I want to "marry" a "guy just like the guy that married dear old mom." Age should carry no importance in this matter (my mother, incidentally, is older than my father).

Basically, that man put me down for

being gay. And sadly enough, he's gay. Hopefully, most gays want a "guy just like the guy . . ." since their fathers had (or have) something they admire. My father has a way with people, is intelligent, has good looks (even a son can admit this) and most important, my father has an open and liberal mind. The fact that I'm gay has not stopped him from being physically warm to me. He uses his hands a lot, and with emotion. I think now, at this moment (while sitting in a pizzeria), that's what I *DO* want. It worked for mom, why can't it work for me? I don't expect the wonderful "Hollywood Relationship" that June and Ward Cleaver had, but a relationship where two men both are an integral part of each other's life should be possible.

I don't want a "daddy." Maybe that poor guy at the bar thought that that's what I wanted — NO! I can share myself to someone without prejudice to race, creed, color, national origin or age. So, perhaps the better term for gay men who want a daddy is not a father-fixation, but rather a daddy-fixation, and believe me, I do not want to be anyone's baby.

A relevant problem in the gay



# Special GCN Advertising Supplement



The Breakers-Ochre Point Avenue

Photo by John T. Hopf

Courtesy of Newport County Chamber of Commerce

## NEWPORT

### An Introduction

Newport has more to offer to people than just bars. There are a variety of outdoor recreational activities geared to please almost everyone.

A leisurely drive along Ten Mile Ocean Drive and Bellevue Avenue will take you past the fabulous mansions of the Vanderbilts, Hammersmith Farm, the summer White House of JFK. The breathtaking views of rocky coastline at Brenton's Reef along the Drive are not to be matched anywhere on the East Coast.

There are many beautiful and exciting places to walk — the three mile Cliff Walk, with glimpses of the mansion and their backyards and gardens or browse through quaint antique and specialized gift shops on the historic waterfront, or other fine shopping areas.

Water oriented sports, swimming,

surfing, sailing, scuba diving, and fishing, are naturals in this seacoast area. Several attractive golf courses are open for public use, as are many of the fine public tennis courts. Bicycles can be rented around town and offer a quicker mode of transportation much of the time. Excellent marina facilities are available during the early spring to mid-fall.

Newport has a flourishing Art Association, a blessing of the fishing fleet, parades, the Boston Pops, transatlantic sailboat races, Americas Cup races and trials, gambling at Jai Ali, and a nude bathing beach.

You'll probably want to spend a whole week to enjoy these activities.

(The preceding was reprinted from a pamphlet provided by the Newport County Chamber of Commerce.)

### Historical Interest

While in Newport, you definitely should visit the beautiful *Belcourt Castle*. The only privately owned and shown estate in the area is located on the world-famous Bellevue Avenue and was designed in 1891 by Richard Morris Hunt, in the style of King Louis XIII's palace in France. The finest craftsmen and artists of Europe were employed to create this famous sixty room summer residence for Oliver Hazard Perry Belmont. Mr. Belmont was the son of August Belmont, the Rothschild representative in America and his wife was the former Mrs. William K. Vanderbilt. The cost of *Belcourt Castle* was said to have been about three million dollars!

Upon entering the doors of *Belcourt Castle* one immediately senses the old world atmosphere and enjoys during his/her visit such comparable beauty as can only be found in the castles and palaces of Europe. Never again will such beauty be created with the love painstaking attention to detail as found in *Belcourt Castle* and its famous collection of antiques.

The rooms, each of a different period of French, English, and Italian design, are unbelievable beautiful. The Grand Stair is an authentic reproduction of the Francois I stair in the Musee de Cluny in Paris, and is completely carved by hand. Guests see the Gothic Ballroom, the Louis XV salonboudoir, the Tenth Century style Master's Room, the exquisite Versailles Dining Room (said to be the most beautiful dining room in America), the Italian Banquet Hall, with its magnificent crystal chandelier and marble mosaic floor, where three hundred guests can dine; the Great Halls, Galleries, Reception Rooms, Solarium, authentic English Library designed by John Russel Pope, and beautiful Center Court yard. Within the Castle also is seen the breathtakingly beautiful Stained Glass, the largest private collection in America. The craft of Stained Glass is recognized throughout the world as one of the oldest and the finest of decorative arts. In *Belcourt Castle's* collection there are splendid examples from six



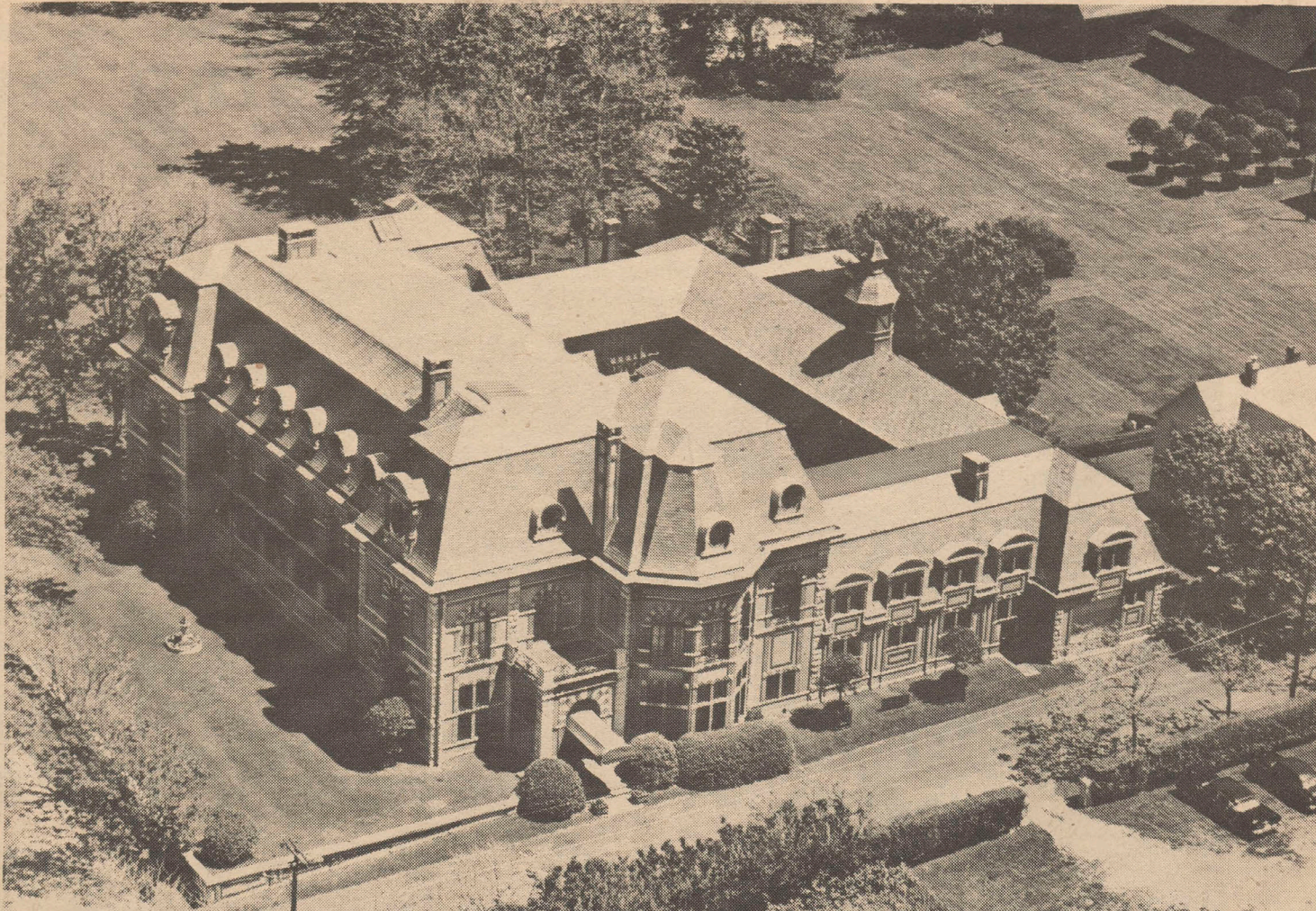
different countries.

The antique collection which graces the beautiful rooms of *Belcourt Castle* and comes from 32 European and Oriental countries, is the Harold B. Tinney Family collection, the largest and most important in Newport; for over twenty-eight years the family has been making this collection and authentic pieces are continually being added.

The Tinney family, recognizing the importance of *Belcourt Castle's* artistic potential, and desiring to encourage the understanding and enjoyment of the arts of the world, are restoring and preserving the Castle and furnishing it completely and authentically with their famous collection of antique furniture, paintings, armor rugs, objects D'art, stained glass, fabrics, etc.

Shown also, by the Royal Arts Foundation (non-profit), is a world-famous collection of French furniture, silver, etc. Unique in this country is shown the 23 karat gold Coronation Coach weighing four tons — magnificently decorated in oil paintings — gold leaf and hand carving.

(The preceding was reprinted from a pamphlet provided by the Newport County Chamber of Commerce.)



Belcourt Castle-Bellevue Avenue

Photo by John T. Hopf,  
Courtesy of Newport County Chamber of Commerce

## Newport Mansions

The following mansions are located on Bellevue Avenue: *The Elms* was built in 1901 as a summer residence for Edward J. Berwind, the Philadelphia coal magnate. Modelled after the

Chateau d'Asnieres near Paris, it was designed by the famous architect, Horace Trumbauer. Trees are labelled for the enjoyment of visitors.

*Rosecliff* was built in 1902 for Mrs. Hermann Oelrichs. Designed by Stanford White after the Grand Trianon at Versailles, it was well fitted to be the scene of brilliant entertainments. This terra-cotta mansion was the gift of Mr. and Mrs. J. Edgar Monroe of New Orleans.

(The preceding was reprinted from a

pamphlet provided by the Newport County Chamber of Commerce.)

*Chateau-sur-Mer*, one of the finest examples of lavish Victorian architecture in America, was built in 1852 for William S. Wetmore, who made his fortune in the China trade. In 1872 Richard Morris Hunt put in Newport's first French ballroom. Children's Victorian toy museum.

*Kingscote* is a charming Victorian cottage built in 1839 by Richard Upjohn for George Noble Jones of Savannah, Georgia. It was acquired by William Henry King in 1864 when it received its present name. The McKim, Mead and White dining room was added in 1881.

*Marble House*, one of the most sumptuous of Newport's "cottages," was completed in 1892 for William K. Vanderbilt. Designed by Richard

Morris Hunt, it takes its name from the many kinds of marble used in its construction and decoration. It has all original furnishings.

During your stay in Newport, be sure to visit the following Mansions:

*Hunter House*, which is located on 54 Washington St., is a National Landmark. It was built in 1748 by Jonathan Nichols, Deputy Governor of Rhode Island. This colonial mansion served as headquarters of Admiral de Ternay, commander of the French naval forces during the American Revolution.

*The Breakers* was built in 1895 for Cornelius Vanderbilt. Located on Ochre Point Avenue, it was designed by Richard Morris Hunt and resembles 16th century north Italian palaces. The "Cottage" was used as a children's playhouse. The grounds overlook the Atlantic Ocean and Cliff Walk.



113 Touro St.  
Newport, R.I.

### A GAY GUEST HOUSE

- Rooms (some with kitchenettes)
- 1 Bedroom Apartments
- Single or Double Occupancy
- Continental breakfast included
- Close to bars and beaches
- Daily and Weekly Rates (stay for 7, pay for 6 days)

**FOR SPRING  
& SUMMER  
RESERVATIONS  
WRITE OR CALL  
401-846-1323**

### A Gay Person's Guide To New England



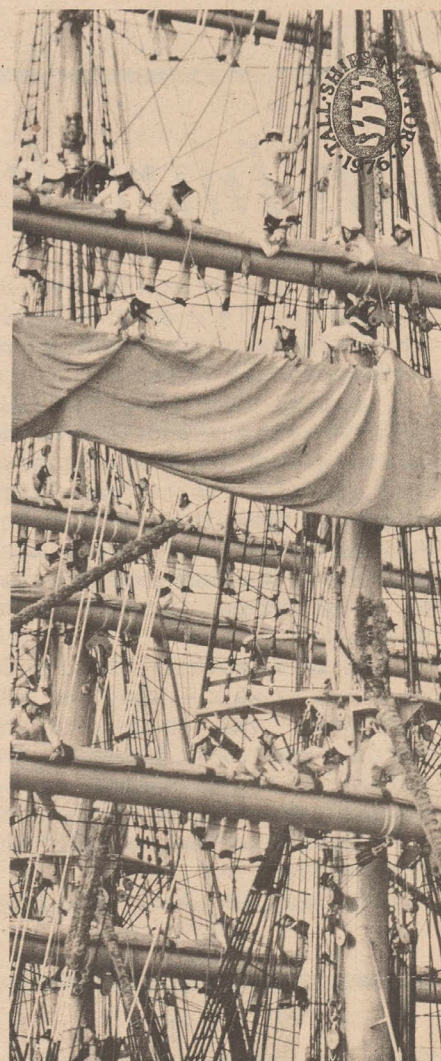
"It's the best."  
—Michael's  
Thing

The 1976 edition, "A Gay Person's Guide to New England." Available at \$3.75 from finer bookstores, gay bars, baths and organizations throughout New England and the World. By mail, \$4.00 postpaid from GPG, Dept. D3, 22 Bromfield Street, Boston, MA 02108. Copies sent in plain brown envelope. Make cheque payable to "GCN."

In Newport  
THE GAY PERSON'S GUIDE  
is sold at:  
**David's of Newport**  
28 Prospect Hill  
**The Book Bay**  
Brick Market Place

## The Tall Ships

On June 24, 1976, the Tall Ships will appear proudly over the horizon in American waters of Newport, Rhode Island: the *Christian Radich* from Norway, the *Juan Sebastian de Elcano*, from Spain; the *Eagle*, from the United States Coast Guard Academy, and fifteen more square-riggers, powerful, graceful, and beautiful ships personned by four thousand young participants in the first International Sail Training Race to terminate in the United States. On July 1, these vessels will leave Newport and sail to Gravesend Bay, then on to New York Harbor. It will be the greatest armada of sailing ships ever seen in this hemisphere. It will also be a testimony to the growing American interest in and respect for the sail-training experience. (The preceding was reprinted from a pamphlet provided by the Newport County Chamber of Commerce.)



Advertising Supplement



## A Nice Place To Meet

Since opening its doors in June of '71, David's of Newport has been the center for area gays. Lately, Newport has been appealing to lots of people from all over New England and elsewhere. People have been coming in winter and summer to take in all that Newport has to offer. Gay people have discovered that David's is a nice place to meet, drink, and be merry.

Especially appealing because of its decor and location, with a view of yacht-filled Narragansett Bay, David's gets especially crowded in the summertime. On Sunday after touring, beaching, and brunching, everybody gathers at David's for a combination garden party-tea dance inside in a somewhat Edwardian atmosphere and outside in a garden ablaze with flowers.

There's no question about it, there's something for everybody to enjoy in Newport. When in town don't forget to stop in at David's.

The other Gay bar in the area is called the Venetian Room.

## Down Home Cooking

The local popular breakfast and lunch room in Newport is the Franklin Spa. This is where gay people, men and women, young and old, gather for down home cooking. It's located on the corner of Spring and Franklin Streets.

## A Natural Match

Natural Match at Brick Market Place in Newport is where you will find unique, one-of-a-kind jewelry, skillfully created by native America's leading craftsmen. Works in silver and gold are carefully selected by experienced traders to add that exquisite touch to your personal adornment.

Set amongst the magic and history of the Newport waterfront, Natural Match is sure to make a quiet impression on your awareness of quality craftsmanship. For those whose needs require special attention, expert craftsmen are on hand to create your own design in precious metals and fine gems.

## Cloud 9

While shopping in Newport, be sure to stop by Cloud 9. They carry distinctive linens, towels, rugs, shower curtains, bedroom and bathroom accessories.

All their products are fully coordinated in a range of styles that could accent almost any decorating scheme from colonial to contemporary.

### FRANKLIN SPA

Breakfast—Sandwiches

229 Spring St.

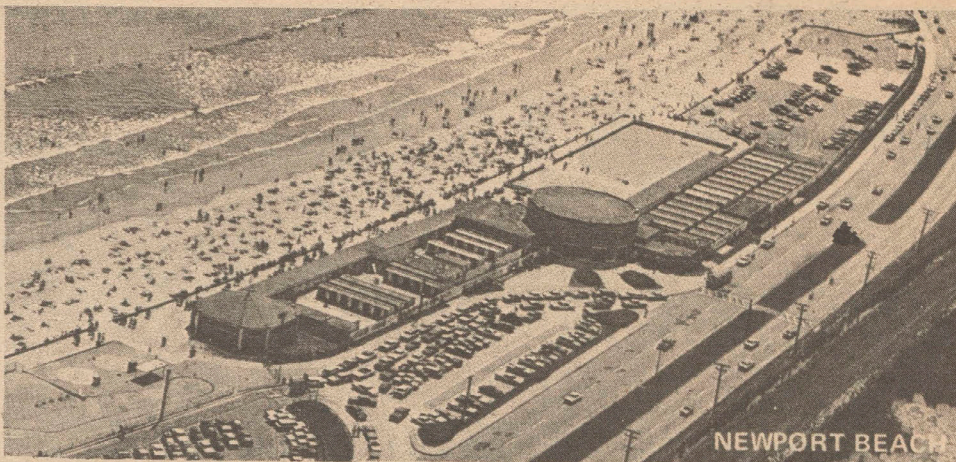
[Corner of Spring and Franklin]

Newport, RI

## Sun Time

Newport is also noted for its fine beaches. Its "first beach" is known by locals as a gay beach. It is located behind a concession stand, which conveniently carries beer and wine. Be sure to check this one out.

Newport's area "Nude Beach" is located at Moonstone Beach, a 30 minute drive from Newport. For location, ask at the Governor Collins Inn.



## Home Away From Home

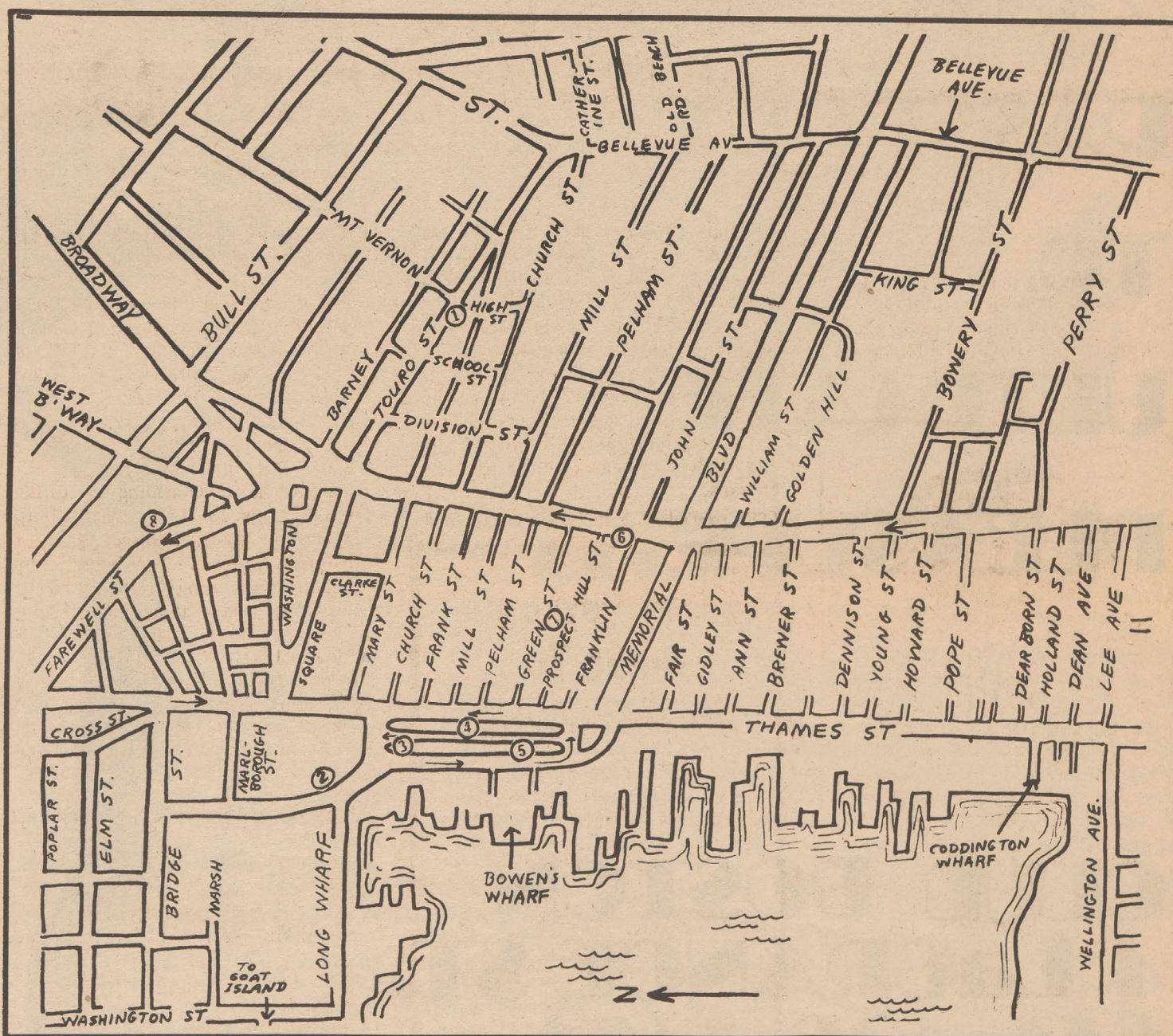
The Governor Collins Inn is centrally located to most activities in the Newport area. Only a five minute walk to both bars, major shopping plaza, antique shops, the waterfront, and many fine restaurants. With the usual traffic congestion, the fifteen minute

walk to the beach from the Inn is probably quicker and more hassle free. Cliff Walk and Bellevue Avenue, Avenue of the Mansions, are just a few blocks up Historic Hill from them.

They offer a refrigerator in all rooms for making ice cubes and keeping

mixers and snacks cold. Other rooms have private baths or full kitchens. The suites have full kitchens and bath and sleep four people. Continental breakfast is served in the morning before going to the beach or sight-seeing.

Take advantage of their special, stay for 7 days and pay for 6. Newport is finally coming out. By all means stay a week and enjoy what it has to offer.



1. Governor Collins Inn
2. Chamber of Commerce Information Center
3. Book Bay

4. Natural Match
5. Clouds
6. Franklin Spa
7. David's of Newport
8. Venetian Room

For a special gift, try their natural soaps and shampoos from around the world, sponges, loofahs and brushes.

They are located at Brick Market Place.

### NATURAL MATCH

Brick Market Place OPEN DAILY 11-5  
Newport, R.I. SUNDAYS 12-5  
featuring the finest jewelry for your personal adornment

ZUNI HOPI  
NAVAJO CONTEMPORARY  
Beauty from the land of America

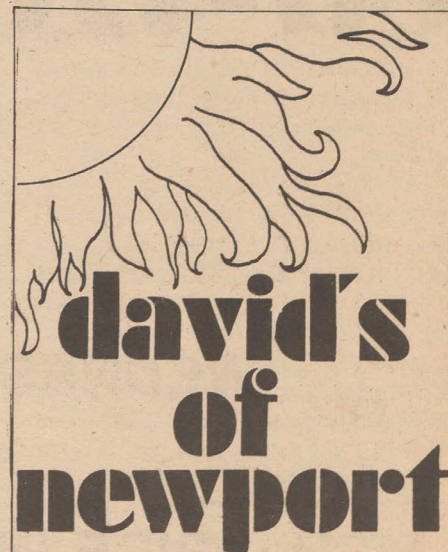


### BED AND BATH BOUTIQUE

FOR GIFTS THAT WILL BE ENJOYED EVERY DAY OF THE YEAR.

Imported soaps & shampoos & accessories. Loofahs • Potpourri • Sheets • Towels • Shower Curtains • Regal Rugs • Lucite.

Brick Market Place  
Newport, RI 847-0400

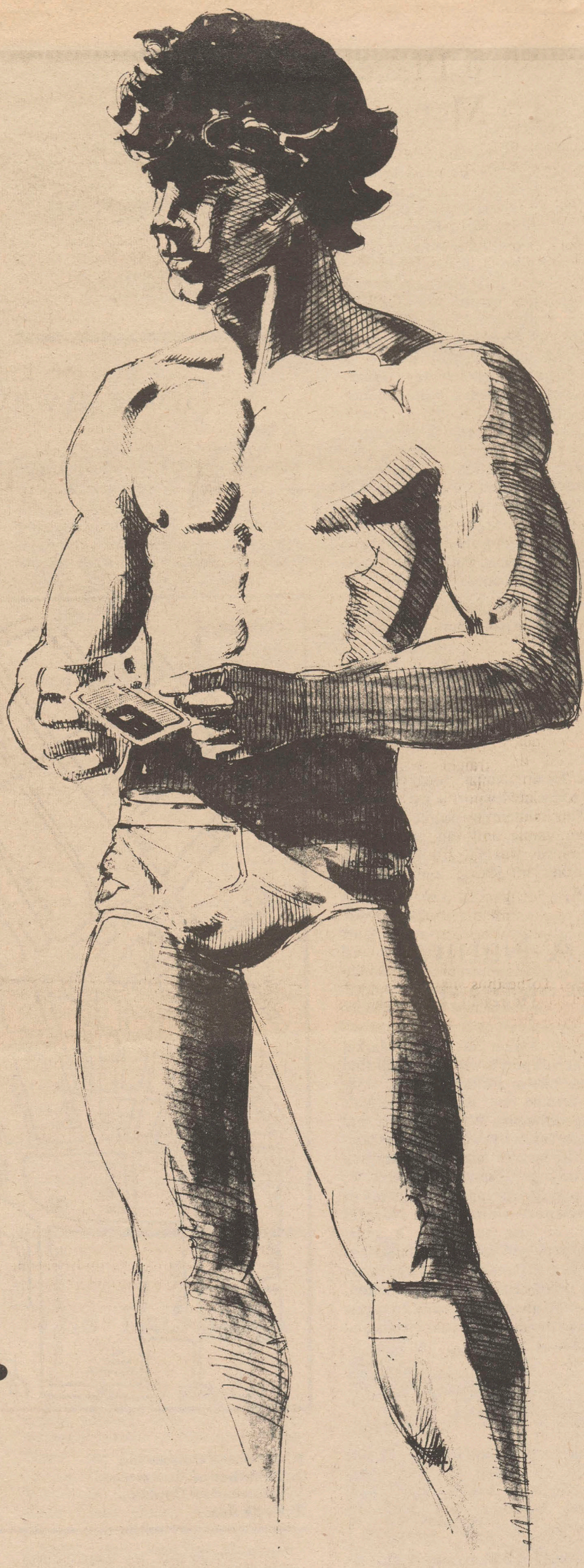


28 Prospect Hill  
Newport, RI 02840  
Telephone 847-9698



**IN BOSTON  
A CLUB BATHS  
MEMBERSHIP  
IS  
YOUR  
PASSPORT  
TO  
ULTIMATE  
PLEASURE...**

**CLUB BOSTON  
4 LaGRANGE ST.  
617-426-1451**



**WEDNESDAY — BUDDY NIGHT — 2 for 1 [lockers]**

**THURSDAY — LEATHER NIGHT  
1/2 PRICE IN LEATHER/DENIM      Rooms or Lockers**

**Legal ID required for membership**



years. However, if the wife is older, the marriage is often considered peculiar and less likely to last, and one or both partners are often suspected of harboring ulterior motives.

Since these values have been deeply ingrained in us all since early childhood, it is likely that even the most liberated people should still be affected by them. Since gay people cannot use sex differences as the basis for asymmetry in a relationship, it is natural that they should use age differences for its expression. Consciously or unconsciously, gay men may expect younger men to play the equivalent of the passive female role, and gay women may turn to older women to play the dominant male role.

If this is true, an interesting question then arises. Since these cultural values are so clearly sexist, how would the elimination of sexism affect ageism in our society? One might argue that men would feel less need to dominate and thus tend to choose more equal relationships, including equality of age. But it is also possible that a need to dominate would remain, and if it could not be expressed in sex differences, age differences might even play a more important role. At least it would be interesting to test this.

Other factors also play important roles. In the straight world, and especially for women, sex has always been associated with the possibility of marriage, and until recently was morally permissible only within marriage. Sex appeal was therefore associated with qualities one might seek or require for a life-long relationship with a spouse. A straight woman would probably not want a man who was just cute, but one who conveyed an image of social, economic, and professional success. To be thus successful, a man would have to reach a certain age and maturity. The male models and sex symbols appearing in advertising aimed at women, or which provide an image for straight men who want to appeal to women, are usually in their 30's or even older. They are handsome, to be sure, but also convey an image of worldly success after struggle and effort, perhaps symbolized by a touch

## he man...

community is the concern about age and ageism. You've got to be young (supposedly) to make it. For that alone, I've got it made, but in twenty-five years, what happens? Do I become daddy to someone who has a daddy-fixation? I don't think so. Hopefully, when I'm older, I will treat anybody as an equal — regardless of race, creed, color, national origin and especially age.

My "father-fixation" lies within the fact that my father is just like that special guy I would like to have a longlasting relationship with. In the gay community we must remember that it's boy meets boy (better said, person meets person), "person falls in love with person" for an unexplainable feeling that grows between them and produces a similar (and possibly better) thing than that which has been so hallowed by straight people for centuries — marriage of two people. This marriage need not be a legal contract, but an emotional contract between two people — even if one finds good qualities of his own parent(s) in the other person.

Yes, "I want a guy just like the guy that married dear old mom," and I'm damned proud. I love you, Dad!

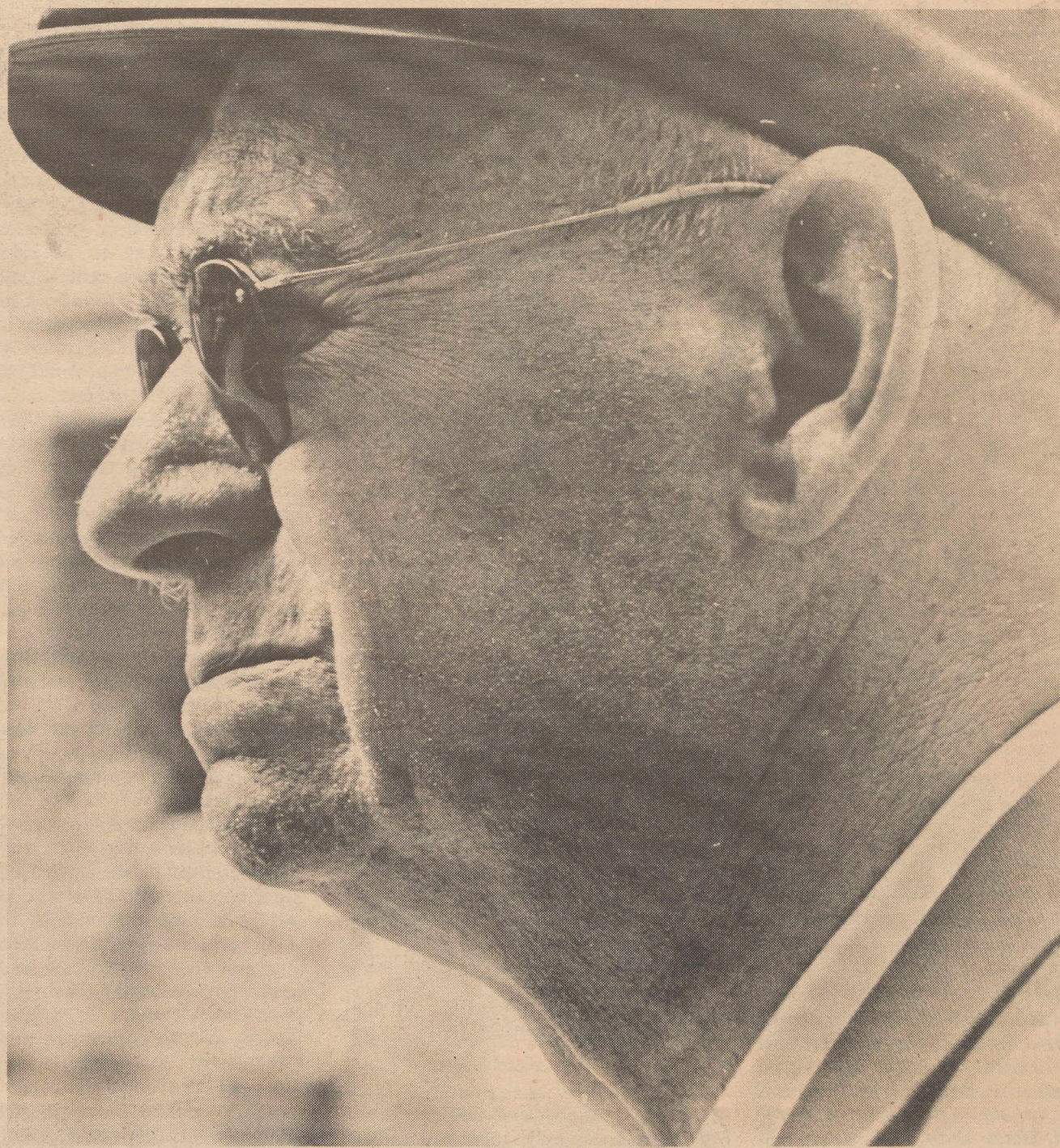


Photo by Don Hanover, III

This is just a face in the street, not necessarily a gay person.

of gray in the hair. Gay sex symbols are much younger.

It is difficult for gay men to have such associations. Even if gay "marriages" are solemnized by a church like MCC, they are not recognized by the state or society at large, and they rarely expected to last for life. Furthermore, one of the most harmful effects of the experience of long years in the closet is often the strong dissociation of sexual attraction from all the other factors that one might seek in a marriage or even lasting friendship, such as commonality of age, background, tastes, cultural interests, etc. Sexual attraction then becomes just an immediate, physical, and largely visual matter. Without these other bonds, relationships are likely to be unstable and insecure. However, male acculturation also suggests that it is rather unmanly for a man to place too much value on stability and security. Rather he should seek novelty, adventure, and conquest. As the partner grows older and his physical attraction palls, a man is likely to turn to the fresh new talent coming in. Women, on the other hand, are expected to value stability and security, and may turn to older women to find this.

Much of the hostility that the young feel toward the old reflect obvious differences in social and cultural style and values. The expression "Don't trust anyone over 30" originated in the straight world, and reflected the fear of the young that the old would try to dominate and impose their values on them, despite the supposed fact that these values were incapable of dealing with new situations and opportunities. Within the gay world this is further exacerbated by the extraordinary rapid

changes in gay consciousness and expectations since the Stonewall riot of 1969. Newly liberated young people are impatient and exasperated with their elders who have accepted some form of the closet or double life as a matter of course, and are afraid to give up their private adjustments to the demands of society at large. Many features of this older gay lifestyle seem hypocritical or shallow to them, even if it was once the only alternative.

In some cultures, notably that of classical Greece, homosexual relationships between young and old were accepted as both natural and socially desirable. The institution of *paederastia* used these relationships as an essential part of the overall scheme of education, where the older man had well defined responsibilities toward the younger which he discharged in exchange for the latter's sexual favors. The possibility of such an institution implies that older Greek men were attracted to "cute chickens" for most of the same reasons as contemporary gay men, and since the notions of masculinity appear to be similar, this is not surprising. However, it also requires that Greek youth should have been happy to accept the advances of their elders in a way that is unusual today. The difference appears to be a far greater stability and universal acceptance of cultural ideals within Greek society from one generation to the next. Under these conditions young people might be more likely to want to soak up the wisdom, along with the semen, of their elders. Such a society might still be called ageist, but in a way beneficial to all concerned. It would be interesting to examine gay male relations in a contemporary society with comparable stability, but none seem to

be available.

It should be clear that ageism is not unique to the gay world, but affects society in general, though its effects may be more obvious and painful in the gay world. In addition, it is not universal. There are men and women who appear quite free of ageist prejudice, or whose preferences run counter to the prevailing norms. Finally, it need not be pernicious, as the Greek example above indicates. There are many cases of successful and lasting gay relationships in which the partners differ considerably in age. However, in view of the number of people who seek such relationships, the percentages may still be very low and the search will usually be very frustrating. In many cases, although the chronological ages are different, the psychological ages may be similar. This might apply to an older man recently coming out without a previously evolved gay identity or lifestyle. His consciousness may then be similar to that of the young. The straight world might scorn an identification of oneself with younger people as a sign of immaturity, or unwillingness to grow up. However, it may also indicate youthful enthusiasm and receptivity to new ideas. Finally, such a relationship may be akin to that of a father and son. A younger gay with a missing or inadequate father may very well turn to an older man as a father figure, and in turn may allow the older to express paternal feelings and needs for which there is no other ready outlet. If both generations can learn to appreciate and give to each other, rather than frustrating and exploiting each other, gay society as a whole may be greatly enriched.



## Fellow Feelings: more than good gossip



**Fellow Feelings**, Richard Howard, New York, Atheneum, 1976. \$4.95, paper.

*A Review by Rudy Kikel*

A distinguished translator from the French, a Pulitzer-prize-winning poet (in 1970, for *Untitled Subjects*), a brilliant critic (*Alone With America: Essays on the Art of Poetry in the United States since 1950* was nominated for a National Book Award), Richard Howard is one of America's most accomplished and influential men of letters. He is also one of her most important living gay male poets. In a recent issue of the *American Poetry Review*, Michael Lynch suggests that in portions of his work, Howard, "more than any American poet since Whitman, has confirmed a radical identity of homoerotic and artistic impulses." His sixth book of poems, *Fellow Feelings*, contains some of the most explicitly gay work he has published — explicitly, glamorously gay, even as it

suggests, what his work always suggests, that being homosexual need not mean being sentenced to the *glamour* of gaiety, that one's identity does not spare one from the "community of pain" that is man's lot.

There is no denying the surface attractiveness of *Fellow Feelings* is the good gay gossip that provokes or

provides poems in this book. With the author we stumble on a pornographic film party given in the Hotel Dakota by the "poet-pornographer/ freshly returned — restored — from Nepal" in honor of "the man of ash and addictions/ whose first forbidden book everyone read." We are treated to Auden's views of Colette, French wines and incidentally women in transit:

her books are like some of their wines — don't travel well.  
Women don't as a rule, you know:  
very poor travellers.  
It's because they can't pee in the sink.

To Howard's confidential explanation of why he "no longer endured a difficult mutual friend" ("Because he calls everyone *else* either a kike or a cocksucker/ and since, Wystan, both he and I are . . . well, both of them . . ."), we are given Auden's Delightful reply: "My dear, you broke in, and I think you were genuinely never knew you were Jewish!" excited, I never knew you were Jewish!"

In Howard's work, however, the aphoristic ("entertainment at best/ is merely lust compassionately disguised/ as the will to please") always keeps pace with the anecdotal; the gnostic ("To earn what you have had/ empty your hands of it"), with the glittering. Ornaments, opinions: all the parts of these poems seem to be subsumed, implicated, in the central myth (or reality) of *Fellow Feelings*, a myth of "exile" from a lost paradise, on account of which relief can only come, as it came for Adam and Eve, from submission to and exploration of what will first be conceived of as "evil" and can at last be grasped as opportunity: "change, others, time." Toulouse-Lautrec, sentenced to an "exile in time," to a "real hell" that "was always preferable to home/ that imaginary paradise," constructs "an art of exasperation, nowhere/ At rest, needing . . ." And we are all of us subjected to

the world without a Sacred Book,  
a world where neither the negligence  
of the rocks  
nor the endless care of the waters can  
prevail,  
but only that act by which a man wrests  
something  
out of death he knows will return  
there, to its home.

Surrounded by darkness, succumbing finally to darkness, man makes his way by making something of the only thing he has it at his disposal to make anything of: himself, in art, in awareness. The reconciliations this book points to are those of the accepted identity and the constituted work.

Achievement is not purchased without pain: "to unify ourselves is, in/ itself, a great mutilation; harmony/ prevails in the soul only over ruins." And for Howard, as for Whitman, it is not so much in what we must repress but in what we must take in, open ourselves up to, that we have any chance of becoming, just, ourselves. There is life, which alters: "the only god whose name we know" is Mutation. There is the body, which deteriorates: "Keeping pace with/ the body is a handicap race." And there are other people, whom we cannot ignore ("Who was ever an individual when/ he was alone? We belong to

states, kinds,/ likenesses not ourselves"), and who, bane and blessing, render us at times "beside" ourselves and so capable of teaching us something about who we are:

We "make" each other: because we  
choose that body  
Over and above this one (ours),  
coming-upon

Becomes more than just coming,  
Becomes rather a coming-to, and  
to . . . ourselves.

But not the least interesting sections of *Fellow Feelings* record the terms Howard has come to with the "fellows" who fell (or reared themselves) before him: Auden, Proust, Hart Crane ("a genius in need/ of a little more talent, a poet not by grace/ but the violence of good works" with whom Howard wryly identifies: "Dear Hart,/ our mothers ate our fathers, what do we/ eat but each other? All the things we take/ into our heads to do! and let strange creatures/ make our mouths their home.")

Some of these themes converge in what may be for his gay readers the book's loveliest and most touching poem: "The Giant on Giant-Killing," a monologue spoken by the head of the slain Goliath, as it lies at the feet of Donatello's beautiful bronze David. The destroyer is destroyed, "exiled" now for good, undone by his vision of the boy's form: "no stone/ could lay Goliath low. See it still in the boy's hand?/ No need for a stone! My eyes/ were my only enemy, my only weapon too,/ and fell upon David like a sword." Other weaponry? "Climb across the belly,/ up the insolent haunches from which the buttocks are/ slung (there, that is the boy's sling) . . ." And if Goliath must bear his exile, he does it with the knowledge that is won from such losses: he knows "what giant killers must become . . . / They become giants."

If there is a bleakness in this poet's view of man's life — "Patience is home,/ and suffering and change, the pang of things past, the prong/ of things to come" — it is relieved, for the poet, by his delight in visual and literary representations of the "gold, given world." It is relieved for us by his own precisely-formed, well-worded poems.

The Harvard-Radcliffe Gay Students Association

Presents

### WORLD PREMIERE GAY FILMS

Brand new by New England filmmakers

FRIDAY, APRIL 23RD &  
SATURDAY, APRIL 24TH

8pm — Monday Morning Pronouns

Micki Dickoff's sensational new Lesbian film

9pm — Black Star

Tom Joslins Autobiographical Coming Out Film

Admission: \$1 for each film  
For more information, call 495-1927 or 498-4236

Harvard Science Center, Room C,  
Cambridge, Mass.

### Sip From A Gay New Cup THE WORLD FAMOUS OLE' CHAMPAGNE LOUNGE

Boston's Most Intimate Disco

Bar Tenders  
JOANNE BUDDY  
Waitress: TERRY

Open 12 Noon 'til 2 a.m.

Go-Go Boys  
7 Nights  
A Week

227 Tremont St., Boston

338-8583

### FOCAL POINT OPTICIANS

WE  
SEEK  
THE SIGHT

OF  
NATURE

Laboratory  
on  
Premises

882 Walnut St. (4 corners)  
Newton Center  
965-2770

We  
Carry  
Neo-Style





## The Belle of Amherst: an ordinary woman

By Don Shewey

**I am the only actor.  
It is difficult for one woman  
to act out a whole play.  
The play is my life,  
my solo act . . .  
and there are few humans whose  
lives  
will make an interesting play . . .**

These words belong to poet Anne Sexton, but they also hold true for her 19th century counterpart, Emily Dickinson, whose life is portrayed in "The Belle of Amherst," a solo act for Julie Harris, currently housed at the Colonial Theatre.

When Dickinson was 14, she confided to a friend that by the time she was 17 she would be the belle of Amherst. But her plain looks and unusual personality prevented her from realizing her adolescent dream; instead, she began a self-imposed existence as a poet and a recluse that would last until her death. Her image as an eccentric hermit was not only consciously chosen but cleverly encouraged, content as she was to let the neighbors think of her as "Squire Dickinson's half-cracked daughter." During this period of her life, giving up on self-expression through social contact, Dickinson allowed her poetry to speak for her.

"The Belle of Amherst" is most successful when it follows suit. When he's borrowing generously from Dickinson's poems and letters, playwright William Luce, by illuminating many beautiful but difficult poetic

passages, reveals how much of the poet's work is directly tied in with her life, not just isolated wordplay. Although a few poems are recited as such, the majority are subtly and appropriately assimilated into a conversational style; anyone familiar with Emily Dickinson's dense imagery and penchant for peculiar diction will agree that this is a considerably feat in itself.

While the words taken from Dickinson's own writing are enchanting and beautiful to hear and to absorb, the gaps filled in by Luce go a long way in negating the special quality of the verse. Luce tries to do two things: to capture the charming mundanity of the poet's day-to-day life and also to provide a certain amount of biographical information. Unfortunately, this leads to ludicrous results, particularly in the second act, which tries to cram so much in: passionate accounts of her platonic long-distance love affair with Charles Wadsworth and the deaths of her parents are juxtaposed with lighthearted meditations on bees and the coming of spring.

Perhaps the choppy progression of the play would have been more palatable if it weren't for the fact that Julie Harris' voice irritated me more and more as the play went on. Her strident, monotonous rasp was bad enough intoning the fragile poetry, but when required to suddenly add the element of tearfulness, it became just too unpleasant to carry the emotion behind it. I hate to sound waspish or mean, because I know it is difficult for one actor to perform a whole play,



Julie Harris as Emily Dickinson, now at the Colonial

given the formidable task of being heard at the back of the second balcony. But I do think it's unfortunate that Ms. Harris insisted on playing almost the entire two hours at top volume. The moments spoken in a lower, more natural tone were perfectly audible, though, and much more in tune with the mood of the play. I will credit Ms. Harris with a nice comic touch — she brings a good number of laughs, particularly in her recitation of a recipe for black cake (which calls for

at least 15 lbs. of ingredients) and her reading of the more salacious passages from Shakespeare.

"The Belle of Amherst," in general, is a pleasant portrait of a woman who was an extraordinary poet and a very ordinary woman. However, if you know of and dislike Julie Harris' vocal deficiencies, you probably will not enjoy "The Belle of Amherst." The play has been extended to run through April 24.

## Not the Perfect Gay Play

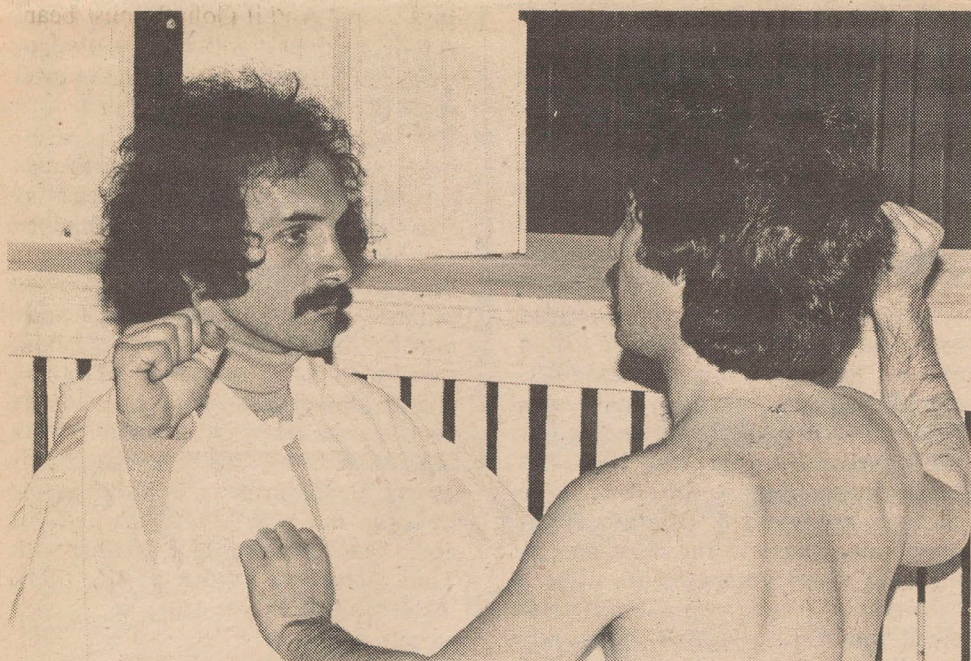
A Review by Don Shewey

Almost halfway through the first act, a character in "The Diving Rock" boasts, "I have a knack for remembering every cliché in the book." Playwright Frank Napal obviously identifies heavily with this character because the play consists of a 90-minute daisy-chain of trite dialogue, most of which has never been heard outside of the confines of soap opera.

Tony, a typical 20-year-old from the Midwest who goes to Harvard and wants to be president when he grows

up, suffers a mental breakdown seemingly brought on by poor grades and an unsuccessful love affair with a woman named Doreen. But there is some deeper source of his torment, and aided by Dave, a fantasy figure from his past, Tony confronts "the love that dared not speak its name." When the lad finally forces those fatal words of self-realization from his reluctant, trembling lips, he comes to grips with his "real self" and can face the world unafraid.

I suppose that if my coming out had been as traumatic as Tony's, I might have looked more favorably upon this creaky, torrid melodrama. It's not just that the play is outdated, although it was written in 1966, when it was considerably more painful to declare one's homosexuality. The script sounds like a badly-written high school autobiography, made up in large part of lines you've never heard anyone say aloud in real life ("I was pleased with myself and secretly proud.") and in-depth debates on grades, education, how to write an essay, etc. The gay relationship described reeks with self-hatred and focuses on a bond secured by ritualistic rape and beatings. The direction bungles an expressionistic approach, and the slide projections are usually invisible and always unnecessary. The acting is hopelessly amateurish; the lead male speaks his lines in a clear, precise monotone, and the others perform stiffly and mechanically. If you are interested in the "The Diving Rock" (at Theatre 369 in Somerville), you must be fully aware that it is nothing more than an awkward coming out story and in no way constitutes good theatre.



Scene from Frank Napal's new play at Theatre 369 in Somerville, Ma.

National Mime Theatre  
**Kenyon Martin**  
&  
**Unnatural Acts**  
(last showing in Boston)

3 weeks only  
April 14-May 2  
Wed.-Sun. 7:30 PM  
Charles Playhouse Cabaret  
74 Warrenton St., Boston  
Box Office 426-6912  
Quick Charge 426-6210  
ATS Vouchers accepted  
Group Rates available  
Children's matinee April 17-24

**self-image**  
ADVERTISING • PROMOTIONS

**At last, an agency dedicated to you  
and your needs**

SKIP ROSENTHAL

35 Worcester Square  
Boston, MA 02118  
(617) 261-2054



# The S&M Debate Goes On

by Cynthia

Rosenjoy's "Sado-Masochism: The Theory and Practice," in *GCN*, February 7, is subtitled "Even Lesbians Are into It." This suggests that we lesbians are finally becoming sexually sophisticated, just in time to jump an elitist bandwagon festooned with that increasingly vague word, "liberation." The article's contrivances and blatantly male persona might cause one to dismiss it as a put-on or hype, but its political implications merit a feminist response. Rosenjoy correctly states that S&M is "in the news this year." So too this justification supposedly "overheard in a bar," is a reality whose simplistic assumptions and specious reasoning demand analysis.

To say S&M is sick, ugly, frightening or simply faddish is to overlook still another form of oppression, that of the politics of "game-playing" within relationships and within the entire social system. The assertion "It's not the S&M that's sick, it's the use of it. Something like atomic power . . ." (*GCN*, Feb. 7, 1976, p.11. All further references are to this issue.) is closely connected with the phallogocentric technocracy responsible for atomic atrocities. Finally, Rosenjoy's article certainly does not speak for many lesbians who are struggling to overthrow the patriarchy and all its game-playing, manipulative, objectifying and intimidating techniques for oppressing and dominating people.

S&M theory as delineated in Rosenjoy's article comprises a complex of balances and dichotomies. If everything balances, if "correctly used," S&M can be "healthy." Basically, sado-masochism involves one partner's choosing to be S, or dominant, and the other partner's agreeing (?) to be M, or submissive. The S inflicts physical and/or psychical pain on the M; pleasure and pain are seen as inversely proportionate to the needs of each person. (Directions for computing workable ratios aren't given.) Similarly, one "picks the side" she wants to be on; through a mystical process of vacillating between controlling and being controlled, satisfaction results.

S&M is thus a "win-win game" for both partners, because the M, though she feels pain, can choose when to stop. Consequently, she is her own savior; she is still in control." (The religious term here is reminiscent of the abundant little tricks humans can perform mortifying the flesh to placate His Lordship and assuage our sinful souls.) So, the S thinks she's in control, but she can't be satisfied unless she satisfies her M . . . who as underdog is the true manipulator throughout. This paradoxical and shifting balance of power is crucial to S&M theory.

Unfortunately, all the "rules" are unwritten. If you both "feel good,"

then you've "won the game." Making up the rules as you go clearly adds to the excitement, and to carry it further, probably no two games are ever alike. Seriously, is "feeling good" all a person derives from lovemaking? And, who defines "good"?

S&M jargon consists of dichotomized labels such as "dominant/submissive;" "strong/weak;" "queen/slave;" "teacher/student;" "winner/loser." So too, the stereotypes butch/femme polarization smacks of patriarchal absolutism and the rigidity of the "powerful" and "powerless." Many lesbians see the butch/femme stereotypes as male-imposed roles in our conditioning, and consider these "either/or" labels dangerous. They minimized the possibilities of human growth and sharing. Painfully dehumanizing, such labels reflect a mentality capable only of linear thinking, needing the security of compartmentalization.

Such a mentality regards sex as conflict, a perpetual struggle intensified by its inherent competitiveness. To assign the term "game" to any relationship is to detach oneself comfortably. And this is the sublime detachment of masculinist analytical sex. Furthermore, we all know that certain kinds of game-playing exist in relationships, but shouldn't we strive to eliminate them by being more open about needs and expectations and feelings? Game-playing involves sides, X vs. Y, winners and losers, rules, stratagems, and at times, intimidation. Games demand an investment of ego; one must become proficient in order to play well, or "be a good S." If the rules are merely understood, the game is doubly intensified. The mystery of the unspoken prevails.

Finally, the S&M game is goal-oriented as is masculine sex. The goal justifies the process. Achieving orgasm is more vital than being caring, nurturing, giving and tender. This game mentality and its inevitable mystique are clearly oppressive. What sort of "liberation," then, are some lesbians and gay men seeking?

According to one lesbian in the article, "since both partners have a say in the action, S&M is a liberating game . . ." Moreover, "liberation has to start in the bedroom in the relationships between people. Of course, that's feminist. I believe that the world's problems can be solved in the bedroom." This logic is ludicrous and frighteningly simplistic. Again, language is telling. A "say" means "communication;" "action" replaces "love-making." Such male terms are more apropos of sports or war.

Relationships certainly involve far more than sex. To assign a glib "of course that's feminist" to such an absurd and puerile generalization is grossly inaccurate. More to the point, it's a travesty of feminism. Undoubt-

edly the centuries-old patriarchy will not be overthrown by sex games in discrete bedrooms throughout America.

Not only is S&M justified as a liberating game, it is recommended as a tool. "You can use it to handle all your relationships — love and work and friendships." This is to say that all relationships are power struggles; she who is most adept and manipulating and psyching out the other "wins." And this is the male culture speaking: get it any way you can, but be clever.

S&M is also more than a handy pragmatic tool; it can even be cathartic when used as psychodrama, we are told. The possibilities are endless, especially if more than two people are participating. (Think, if you will, of the infinite excitement latent in the multitudes of letter rearrangements: S/M; SS/M; SM/M; MS/S; S/MS; etc.) Finally, "true self-enlightenment," that leftover of male guru rhetoric, may result from acting out fantasies.

"Everyone has S&M fantasies," claims one anonymous lesbian, "since all fantasy is S&M in nature. You are in real life what you are in your fantasy." The logical conclusion? We are actually all S&M incarnate; we've simply been deluding ourselves. Surely any woman who has had a rape fantasy has run the streets asking for it in "real life." And the rest of us must be dwelling in illusions because we're not truly enlightened . . .

If you're confused now, the next logical conclusion is perfect Orwellian doublethink. Relationships, we agree, usually involve love, and generally most people want to have better relationships. Now, "no one wants love to be no feeling. It can't be. Love is a feeling. Pain is a feeling. The opposite of pain is no feeling" (p.10).

Therefore, love is sometimes pain, right?

The afterthought of this disturbing argument is the crux: "Besides, it feels so good when you stop." This simple statement is tantamount to saying we know we like chocolate ice cream *only* because we've tasted Moxie, or . . . if you want to appreciate chocolate ice cream, you should try some Moxie first. If lovemaking is satisfying to begin with, why play games which cause pain? As admitted here, S&M is by nature negative. It can be justified by some people because it creates good feelings by setting up a sensory contrast.

Playing with S&M is more than a way to get a visceral thrill similar to that of "watching a horror movie." It is more than "Facing the worst thing possible so you won't be afraid of other things." (What *things* . . .?) It also is more than another way of making that existential leap of faith over the modern void.

Some people might be trying S&M because it's new and they like to experiment. Others might like the titillation of the bizarre. And people will do as they wish; what is "sick" to some is "healthy" to others. Without wishing to impose any sort of absolutist moral judgment on anyone, I still have to question the motivations of S&M games and relate them to a social context. And I object to the misrepresentation of the word "Feminist" and the insinuation that many lesbians are into sado-masochism.

Are people simply bored with each other or with themselves? Is S&M an attempt to create that romantic ambience, mystery and excitement which, without S&M, are missing? Are some people so conditioned by the patri-

(Continued on page 17)

## SHEEPSKIN FOLLIES

Harvard-Radcliffe

First of all, we'd like to thank the more than 550 people who turned out for our first two film festival weekends in March! We're all set for the last part this Friday and Saturday, April 23 and 24. This time we'll be in the Harvard University Science Center (Room C), which is just north of Harvard Yard.

At 8p.m. both nights we've decided to bring back Micki Dickoff's film about Boston's nicest lesbians, *Monday Morning Pronouns* — you might call this the last two days of our world premiere engagement. Micki has captured the full spectrum of the lesbian experience — from the most phobic comments to the most accepting ones — and managed to make a "dynamite" visual experience combined with Leslie Cagan's "brilliantly done" soundtrack. (The quotes are from *GCN*.) The movie stars Wonder Woman, that mannequin, Lou Crim-

mins' and Jan Field's voices, and you. Admission is \$1, of which half goes straight to Micki to help finance a print to be distributed more widely.

At 9p.m. both nights we'll have the world premiere of Tom Joslin's new gay film, *Black Star — Autobiography of a Close Friend*. This is a new kind of autobiography; Tom recounts his life through the effects he has had on others. Beginning with the home movies his parents made of him, moving on to his own films of age 12 and up (James Bond-ish epics, teenage avant-garde, etc.), and concluding with interviews with his mother ("it's genetic"), his father ("it's the people he hangs out with"), and his lover of eight years (who will be present with Tom afterwards to discuss the film). Admission is \$1, of which about half to help finance a print for distribution.

For more information, call 498-4236 or 495-0927.

CLIP THIS COUPON & REDEEM IT FOR...

**2 Complete Dinner Specials for the price of one!**

This week's specials are...

MON.: Shrimp Creole	WED.: Roast Sirloin of Beef
TUES.: Orange Honey Chicken	THURS.: Roast Leg of Lamb

after 6 P.M. in our downstairs, fireside dining room. Purchase entitles you to two discount tickets to any movie the same evening in one of our three cinemas next door. Vegetarian Substitutes available


**THE RESTAURANT at the OESON WELLES COMPLEX**

1001 Mass. Ave., Cambridge

PARKING AVAILABLE

GET ACQUAINTED

**BOSTON NATURAL FOODS**



154 Newbury St. At Dartmouth  
10 a.m. to 7 p.m.



**BRANDY LEE**

... simply unbelievable

person to person

Back in Boston for a return engagement

May 3, 4, 5, &  
May 13, 14, 15, 16

**CHARLES  
PLAYHOUSE  
CABARET**

426-6912

**Quik Charge of Boston**  
**CALL 426-6210**



## Alabama

by Timothy J. Lennox

At ten o'clock one recent Friday night I drove with several friends to the only gay club in Huntsville, Alabama, a city of 150,000 people. The club — a thirty foot by twenty foot pub in the city's Howard Johnson's, was closed.

Huntsville is the third largest city in the state, and while larger gay bars have existed before, they never lasted. When all of the larger experiments in gay entertainment had failed, it fell to Ho Jo's to provide a watering hole. And Friday night or not, it was locked and barren.

Some gay people here say that the management kept the place closed because they wanted to discourage the "queens" from going there. Others could offer no explanation.

Huntsville has two main claims to fame. It is the home of the largest space center in the world, and it is the only place for a hundred miles around where you can buy liquor by the drink. (There are over one hundred heterosexual clubs and bars here.)

Perhaps a word of apology is needed here. Bars tend to be frowned on by Gay Liberationists . . . usually with good reason. They are usually oppressive, and often controlled by organized crime. Yet it is the Gay bar that can be used as a barometer of Gay social life

across the country. Where there are bars, Gay people gather. And patronizing them is in reality one of the first small steps out of the closet for many.

According to some of the Gay residents, Huntsville is, if anything, more liberal than most of the state. Yet the estimates of what percentage of gays are in the closet run from 60 to 90 percent according to those who should know.

The same sources say that the reason the earlier gay bars failed is the emphasis on drag shows and the state law that prohibits standing up with drink in hand. Virtually every bar before the pub in Huntsville featured drag shows, which at least some percentage of the population do not like. And the anti-standing law prevents, or at least inhibits, cruising.

Yet, despite all of the oppressive factors, there have been attempts at Gay Liberation. *Gayseed*, an offset printed literary/news journal, has been through two editions and a third is in the works. Gary Bridge, the publications editor, ran several Gay Identity meetings in his home. They stopped due to lack of attendance. According to Bridge, the same fate may befall *Gayseed*: "The only artists who might have done the graphics for it won't . . . because they are afraid their 'style' might be recognized," he says. The writing for the journal is a hodgepodge of pieces, most of which came from Bridge and Rick Mears, a cinematographer who has now moved to the West Coast.

Being liberated in a big city has nothing to do with the existence in Huntsville. After spending a few days

in that city, speaking to the gay people there, getting a feel for the atmosphere, one begins to be lulled into the warm, comfortable closet that so many live in.

Incident: visiting the home of an artist/teacher. His home is something of an Upper East Side penthouse pulled out by the roots and planted in this Southern city. The host is cordial, but we end up in a kind of liberation argument: "I like my life the way it is. I don't want to lose ten years of building a career so that I can march in a (gay) parade. The only thing that makes me different from the rest of society is that I prefer my own sex. There's no such thing as a Gay Culture."

Incident: a discussion on Gay Oppression. "Even if there is no gay scene here," says another gay man — an unemployed teacher — "people can always drive to another city or fly to New York once in a while." He's right. The night before I leave, three gay men are getting ready to drive to Atlanta — a four hour trip — to spend the night.

Incident: a visit to one of the many heterosexual nightclubs. My friend's brother works there, and he asks me to remove my "double-male symbol" before we go in. I remove it.

Incident: Thursday night and the pub in Howard Johnson's is open. Half a dozen gay people sit about (two are women). My companion asks a few people if it is all right to dance. No one knows. Eventually one of the gay men dances with one of the gay women.

Slowly I begin to question my own liberation stances (after all, I did remove my double-male symbol). I begin to think that perhaps there is no need for a larger, more complete gay social scene. There are other things in life to compensate for not being able to hold your lover's hand in the street. Huntsville is indeed a nice place to live . . . even if you do have to stay in the closet. In fact that very closet begins to look like a rather comfortable place.

Yet I do come to my senses. If all

that Gay Liberation accomplishes is that in certain gay ghettos people can be themselves, the movement hasn't failed. The purpose of Gay Liberation isn't to *force* people to be recognized by their sexual orientation, but to *allow* them to be so recognized if they wish, without losing their jobs, without losing their position as intelligent, active members of their community, without fear.

Gary Bridge feels there is no support for *Gayseed*, but I encourage him. Most departures from the norm are begun by one person, I say, and if it becomes necessary for you to write every word of *Gayseed*, then do it if you believe in it.

Discouragement, however, comes quickly in a climate of apathy. The Pink Triangle buttons I have brought with me in a gesture of consciousness raising sit on his desk. My main worry is that doubt, oppression, lack of support, and fear itself will smoothly force them through the desk and into a drawer.

And a drawer is nothing more than a small closet.

## S&M

(Continued from page 16)

archal values of law by force, technology, desire for achievement and the need to conquer that they are utterly detached? Unconsciously so? This detachment might limit their ability to feel the full range of *positive* feelings possible when two people share themselves openly and honestly without gimmicks or psychic props.

S&M is *oppressive* by nature. It is rooted in patriarchal domination and manipulation. What seems to be a mere game of titillation is actually symbolic of the inequities, oppression and cruelty of the entire social system. There may be reasons which partially explain this new prevalence of sadomasochism. There is no rationale justifying its "use" as healthy for lesbian feminists.

### THE ALL-GAY BAND

country club



### "Feelings"

SUN. EVE.,

MAY 2, 9:00 p.m.

Rte. 139, Randolph, Ma.  
For info call 963-9809

### PERMANENT HAIR REMOVAL

Donald P. Williams

Registered Electrologist

419 Boylston St.  
Boston, Suite 607

267-8180

### great food • pinball •

c.j. underground • sauci &  
[that's not all]

6 Bow St., Cambridge

open daily

11:30am-1am

**The Underdog**

### OWLS NEST

#### SPRING SPECIAL

3 DAYS, 2 NIGHTS

\$37.50 (PRICE FOR 2)

#### OSCAR WILDE MEMORIAL DORM SPECIAL

3 DAYS, 2 NIGHTS, \$6 PER PERSON

HEATED WATERBEDS — HEATED ROOMS — PRIVATE BATHS

158 COMMERCIAL ST., PROVINCETOWN, MA. (617) 487-9633

## We Need Gay Lawyers

The People's College of Law is a new 4-year law school oriented toward those usually excluded from the legal educational process.

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

Classes enter each January and September.

For more information, write GAY CAUCUS, c/o PCL/NLG, 2228 West 7th Street, Los Angeles, Ca. 90057

# GET A FREE DRINK FROM A GAY ELEPHANT

Present this coupon when you buy  
any drink at our regular low price,  
and we'll give you another drink. **FREE.**

Limit 1 coupon per customer. Good through April 30.

*The  
Elephant  
Room*

**Not just another gay bar. Honest.**

590 Comm. Ave. alongside Mirage. 266-7081. Discotheque every night from 8 to 2.



# classifiedCLASSIFIEDclassifiedCLASSIFIEDclassifiedCLAS SI

## For Sale

Sears under-counter freezer, 3.9 cu ft, \$75. Aquarium, 29 gal w/stand, etc., \$65. 522-9711.

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

Nude Boys & Men, all types, sizes and shapes! Largest & finest selection of gay films and magazines in the world. Guaranteed USA delivery. Send \$1 for photo illustrated catalogues. Henk Van Amstel, Box 219, Vesterbrogade 208, 1800 Copenhagen, Denmark.

Buy a Lavender Rhino T-shirt at GCN for only \$4. These beautiful T-shirts come in all sizes!

LESBIAN PHOTO NOTE CARDS. Black on white, slick stock 4"x5", free flier, send stamped envelope. "ANNU-UNLIMITED", 1314 Morningside Way, Venice, CA 90291. Wholesale/Retail.

Helbrds Minicom Watches. Now at dealer prices! 30-40% off. Specify styles: yellow-case/band at 64.95; w/strap 59.95. All Ppd. & guaranteed. Send ch. or M.O. to GCN Box 590.

4 Piece French Prov. Living Rm. Set. 7 ft. tufted-back, gold damask sofa; matching brown chair; fruitwood coffee table & circular "hutch" table. Excel. cond., \$300.00. Call 277-8225.

Gay peep shows — adult magazines, movies, locker room, inhalers. Portsmouth, N.H., The Odd Shop. 603-436-9457, 238 State St.

WATCH YOUR MOODS. Change in rings, earrings, pendants and watches. Various styles gift boxed. Low prices. For color brochures send \$2.00 (refundable) to GCN Box 557.

OTHER VOICES. Gay bookstore at 30 Bromfield St. Boston, 3rd floor, open 11 am to 6 pm Mon. thru Sat. Many new titles.

## Job Op

WEAVING APPRENTICESHIP. Gay male weaver willing to take on apprentice for summer. Excellent opp to learn in exchange for work. Write about yourself to Weaving, 9 Banks St., Cambridge. Knowledge of weaving, sewing, helpful but not necessary.

GM building house and gardening in country. Can offer room and board to someone who wants to share work and play here. Write: Octagon, Butterworth Farm, RFD 2, Orange, MA 01364; phone 617-249-7612.

Rael Lamb's DANCE FOR THE NEW WORLD is auditioning dancers with strong ballet background to join company and '76 Summer Tour on Saturday, April 24. Studio at 560 Harrison Ave., Waltham St., Boston.

We are a working crafts collective, deeply believe in clay and love. If you have it together to do it, come share our work and lives. Life and clay is the rhythm of carefully seeing and touching the Brother and Sister within. To work, live with us. You need no experience nor money. After a few months you can earn your living. LIBOW POTTERY, Harrisville, N.H. 03456, 603-827-3388.

House Restaurant needs a dishwasher (with driver's license), a carpenter and a laborer. Call Tony at (617) 783-5131.

Applications are presently being taken for full time attendant position at Boston's Club Bath, Club LaGrange. Apply in person, 4 LaGrange St., Boston, 12 noon-3 p.m.

WANTED — Typist for about 20 hours a week, flexible hours, nice environment, demanding work but a neat all-gay atmosphere. You must be able to spell. You must be able to think. No sexist hangups, or race, or color or anything else. I am a Taurus who is tidy, organized, self-sufficient, self-demanding, happy with himself, and expects you to be the same. (Also I'm over-worked.) Write about yourself to GCN Box 69.

Female or male physicians needed to work in an established medical clinic for gay people in N.Y.C. Please call 212-859-1707 for info.

DESK CLERK WANTED for gay guest house in S. R.I. Must be 18, exp. helpful, send photo and job exp. Write GCN Box 583.

HOUSE BOY WANTED For gay guest house in S. R.I. Sal. and room, over 18 yrs. Send info on self with photo. Write GCN Box 583.

SUMMER JOBS for gay youth — contact Project Lambda, Myra, 227-8587.

SELF-DEFENSE INSTRUCTION. We are a group of 10-15 men interested in forming a class to learn a self-defensive art. Payment to be negotiated. Contact Greg, 445-6676, Boston.

Secretary/person-friday needed 30 hours/week by Cambridge architect for typing English and Spanish, organizing, answering phone etc. Call Jerry Ingersoll at (617) 491-0961.

## Job Wanted

Experienced and reliable house cleaner. References if needed. 723-3897, Jeremy

NORTHERN NEW ENG. GAYS. Am interested in moving 2 country, would like 2 know job situation & gay life. Am yng GM, wrk in mental health, but will consid any job. I appreciate info. Pls write Bob, GCN Box 569.

HOUSE KEEPER. Congenial person to do general house cleaning. Fee negotiable; call Greg, 445-6676.

## Miscellaneous

### PSYCHODRAMA WEEKEND on Cape Cod

MAY 28-30. Gay, bi or straight men. Write Psychodrama Inst. of Boston, 3 Franklin Pl., Cambr. Ma. 02139 or call bob 617-547-7846.

"OASIS" CLUB OF TYNGSBORO. Try us; there is a difference! Open Mon.-Tues.-Thurs. 3pm & wed.-Fri.-Sat.-Sun. 12 noon. Two rooms & dance floors. Located on Rt. 3A (Frost Rd.), Tyngsboro, Ma.

HYPNOANALYST. Lics., cert., dr., health insurance ok. Couples, depression, tension, meds avail. Call eve. 4-11 739-1252. No fee 1st visit.

On April 9th after the Oneg Shabat there will be special business meetings. All interested parties in the growth of B'nai Haskalah are earnestly invited to attend. For further info please call 265-6409.

## Organizations

LESBIAN WOMEN. Visiting Fla.? Contact Sarasota D.O.B., P.O. Box 15621, Sarasota, Fla. 33579 or call 813-924-8968.

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

LUTHERANS. ALC, LCA and Mo. Uniting for justice, love, understanding in our church. Lutherans concerned (for gay people) Box B-19114A, Los Angeles, CA 90019.

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

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

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

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

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

ORGANIZE. What is lavender leather? A New group of self-aware gay males who are exploring S&M dynamics within a free, equal, supportive mode. To join us call 254-3234 after 6.

PROFESSIONAL WOMEN. There must be a lot of hard-working gay professional women in the Boston area in medicine, business, academia etc. Let's for a gay professional women's organization to get to know each other, remaining absolutely discreet. Please send thoughts/suggestions to GCN Box 572.

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

JOIN DIGNITY. Gay and Catholic? Find out more from Dignity, a national organization of gay and concerned Catholics. Write Dignity, 755 Boylston St. Rm. 413, Boston, MA 02116.

GAY QUAKERS. We are trying to identify gay and bisexual friends who are interested in presenting a gay perspective in general conference. Contact Jan Beck at GCN Box 538. Confidentiality assured.

## Personals

DEAR CLASSIFIED ADVERTISER: If preference as to race [B or W] does not matter, why put it in?

Beanie— You're the only one that understands Love forever and ever, TURK

THE WOMAN I LOVE. had to go overseas to keep her job. She will be gone until at least late summer. I need FRIENDS, not lovers, preferably Western Hampshire, Central Berkshire counties, ages 30-50, stable couples / indivs. (closets respected). Just talk, please. GCN Box 593.

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

## EAR PIERCING

Fast, painless & sanitary.

THE CUTTERY 119 CHARLES ST. BOSTON tues-sat 227-0119

Sexual and Relationship issues. Problem solving group for gay men / singles or couples. Leaders professionally trained. Call 241-7378.

Judy Kram, missing since March 13, last seen in Ithaca, N.Y. Feminist worked on Mass. Governor's Commission on the status of women. If you have any info call 523-1569.

RUN, DANCE, BREATHE, SMILE, jump, splash, dribble, scrabble. The Gay Recreation Activities Committee has something for you! Most events are FREE. Meet other gay people into wholesome fun. Write for spring brochure, G.R.A.C., c/o GCN Box 8000, 22 Bromfield St., Boston 02108.

Big brother, age 36, looking for little brother to age 22 for occasional good times, etc. Financial arrangement possible. Please send phone and photo c/o GCN Box 584.

Hi! My name is Jim. I'm a 22 yr old GM seeking to correspond with gay men and women of diverse interests and ages in the Boston/Cambridge vicinity, to which I plan to relocate. Among my interests are writing, the arts, literature, history, and nature. Please write: Jim Revak, P.O. Box 1094, Ansonia Station, N.Y., N.Y. 10023.

GWM geisha, masseur, workout freak, 37, seeks Boston athletic muscle buddy to entertain, maybe run, train with. Fitness, not age, matters. GCN Box 595.

Matthew, with the one-eyed turtle, feels good about Saturday with you, the pizza king of Sugaraddy's. Maybe in the future no matter what, friendship is.

TO LITTLE RAYMOND. My precious pet, Kuddly Koala bear, and speckled canary, I love you. Happy Anniversary.

Petey the Pervert

## TELEDATE



Meet a friend on videotape

A discreet way to meet new and interesting people.

267-3535

739 BOYLSTON STREET BOSTON, MASS 02116

White males, age/looks not important. Lonely, discreet, friendly. Send description. Photo/phone appreciated. Write Box holder, Box 613, Flint, Michigan 48501.

GWF transsexual respectable, intelligent, affectionate, owns home, seeks GWF lifetime love; age 40's or 50's. No drugs — Betti, Box 458, Ausable Forks, N.Y. 12912.

SPRINGFIELD, MASS. GWM 22, 5 ft. 6, 125 lbs. into outdoors, films, music, smoke, not bars or games. Seek butch GWM who is honest and sincere who needs more than a trick. Write P.O. Box 116, Chicopee, Ma. 01013.

WANTED FRIENDS WANTED. If you are a GWM under 25, slim, and enjoy good times and more, I would like to hear from you. I am 32, 5'8", 145 and like more than just bars. Write GCN Box 591.

Houseboy/Companion/Hard Worker not a lover — to work, eat, sleep with me in small Provincetown guest house. We must be social/sexually OK to each other. I am a quiet GWM, look late 20s, gdlkg, 160, not into bars. You should be gdlkg, 18-23, GWM, non-hairy, trim body. No grass, dope, heavy drink. No cash except tips. Details/pic for a meet. in Boston/P-town. for mutual exploring. We go from there. Write GCN, Box 592.

GM, 39, 6', 165, Business Exc. lkg for sane, 30+ Harry Browne enthusiast, friend/companion. I freq. visit Boston or wld. lke. to meet someone who would like to visit or stay in country. Write PO Box 35 N. Edgcomg, Me.04556

## classified ad order form

Classified Ad deadline is Tuesday noon (prior to Sunday publication). All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108. Since we serve all New England, please include your area code if your ad includes a phone number.

Non-business: \$3.00 for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents for 25 characters.

Business (if you charge money for a service, you are a business): \$4.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

Box Numbers: are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$3.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period, a \$5.00 charge will be made for the additional time.

Number of weeks ad is to run

Name

Address

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

Please circle one of the following ad categories:

APARTMENTS FOR SALE INSTRUCTION  
JOBS OFFERED JOBS WANTED PENPALS  
ORGANIZATIONS PERSONALS RESORTS  
RIDES ROOMMATES SERVICES WANTED  
MISCELL LOST & FOUND PUBLICATIONS

Headlines at \$ per wk. \$

First 30 words at \$ per wk. \$

Each add'l 15 words at \$ per wk. \$

Pick-Up Box No. at \$1.00/6 wks. \$

Forward Box No. at \$3.00/6 wks. \$

Phone Number in Personals at \$1.00 \$

3 months forwarding at \$5.00 \$

TOTAL ENCLOSED \$

PLEASE PRINT NEATLY.

City State

Zip Phone



# SIFIEDclassifiedCLASSIFIEDclassifiedCLASSIFIEDclassi

## JANUS COUNSELING ASSOCIATES

for women  
Groups, Individuals  
Couples Therapy

419 Boylston St., Room 519, Boston  
Tel. 536-3071

Zia Babilonia, welcome to Boston. The mezmorphs await your charms your lustful ardor misenene nobis ectomorphibus. Love you, Zia Luisa.

GCN WANTS YOUR STORY  
Write Lyn, your personal story about Coming Out, your relationships, your family's reaction to your gayness, your favorite gay experience, your worst experience. We need you in GCN! Send to Lyn at GCN, 22 Bromfield St., Boston, Ma. 02108.

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

WM 24, 5'9", 140, str app, avg looks, not out long, seeks very masc rugged if assured male, any scene, any age it prefer 30-45. Write GCN Box 532.

I'm looking for a GWF, petite and some what feminine who has patience, likes music, dining, good times and lots of affection! No drug users, please. Write GCN Box 554.

## THE INFLIKTORS at SUGAR DADDYS

April 26 & 27

Two nites only  
Come out & get Inflinked  
969 Comm. Ave., Boston

GWM early twenties into music and politics seeks friendship in Boston area. Write GCN Box 575.

## Publications

### WIN MAGAZINE

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

### THE COMPLETE GAY GUIDE

Hot off the presses, the all new Gay Person's Guide to New England. 128 pages, hundreds of listings, outdoor cruising, bars, baths, beaches, service, groups. Expanded coverage for gay women, city maps, articles on gay history/herstory, telling parents, S&M, baths and more. \$3.75 at our office (10-6 wkdays); \$4.00 by mail. G.P.G., Dept. G-2, 22 Bromfield St., Boston 02108.

### LAVENDER SOUTH

Discover the realities of the Southern Gay experience, read The Barb, the news monthly for Southern gays. Regional and national news, lifestyle commentary, entertainment columns. Subscription per year \$5/3rd class; \$18/1st class. Sample .50 (all copies mailed in anonymous envelope.) Classifieds .10/wd., Mastercharge, Euro Card and Access accepted. The South's largest gay publication. The Barb, P.O. Box 7922-b, Atlanta, Ga. 30309.

Transvestite Newsletter. Free sample. Has articles, photos, personals and unusual offers. Write Empathy, Box 12466, Seattle, Wash. 98111.

News from the North! Subscribe to the Maine Gay Task Force Newsletter, a monthly journal of gay and feminist news and opinion from the Pine Tree State. \$4/yr. Sent in sealed, unmarked envelopes. Make checks payable to MGTF Newsletter, Box 4542, Portland, Maine 04112.

### MAJORITY REPORT

Feminist News for Women, published every other week. Subscrip. \$5.00/yr., 74 Grove St., NYC, NY 10014.

Any person interested in doing VOLUNTEER WORK??? For any number of hours, within the GAY COMMUNITY, please write Box 1976, GCN, 22 Bromfield St., Boston, MA 02108. Discretion is assured!

### LESBIAN CONNECTION

A free nationwide forum of news and ideas by, for, and about lesbians (donations are always welcome). For a subscription simply send your name, address, and zip code to: Ambitious Amazons, P.O. Box 811, East Lansing, Mich. 48823.

CALIFORNIA SCENE. 7th year. Sample copy \$1.25, ten copies \$10. Articles of general interest and news of all California plus photos, theatre, movie reviews and book reviews. Box 26032, Los Angeles 90026.

Europe's Favorite Gay Newspaper has something for you! Handsome Studs, Tender Chicken, and lots of Male Nudes! Plus 100's of "Outrageously Personal" Classified Ads from Gay Guys around the world! Turn on with the Amsterdam Gayzette (International Gay Newspaper). Send \$1 for Big current edition. Amsterdam Gayzette, Dept. GCN, 704 Santa Monica Boulevard, Santa Monica, CA. 90401 USA.

### FOCUS

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

### PEACE WORK

Nonviolent social change news reported in lively monthly New England newsletter. Subscription \$3, sample copy free. Peacework, 48 Inman St., Cambridge, MA 02139.

### GAY SCENE

The monthly picture entertainment newspaper. Features Gay Movement news, articles, reviews, personals, nude center fold, plus more interesting features. \$8 for 12 issues. Send \$1 for sample copy. Mailed in plain brown envelope. REGIMENT, c/o Gallery Three Ent., Box 247, Grand Central Sta., NYC 10017.

The Peoples College of Law of The National Lawyers Guild is a new 4-year law school oriented toward those usually excluded from the legal educational process. Gay people, especially lesbians and third world gays are definitely welcome. Entrance requirements are 2 yrs. of college leading toward a Bachelor's degree, or you must take the college equivalency test. Tuition is low. All applicants should be committed to use the law as a tool for social change. For more information write Gay Caucus, c/o PCL/NLG, 2222 West 7th St., L.A., CA 90057 or call (213) 388 8711.

## Resorts

GAY BICENTENNIAL  
GUIDE TO BOSTON  
On Newsstands Apr. 19 or by mail  
\$1.50 + .25 postage-handling  
#205, 102 Charles St., Bos. 02114

### GAY SKI HOUSE

We're back! Our house in southern Vermont with fireplace, sauna, and good cooking, welcomes you. Week-ends or the season. For information, call us at (212) 794-2770.

## BEACON TOURS

Specializing in individual & group arrangement

Call Linda 742-1220  
24 Tremont St., Boston

## Roommates

Cambridge nr Central Square, Gay sks male to share furnished apt. All utilities inc. Modern bldg. Call 492-0056.

Gay male over 30 wanted to share waterfront home in Quincy. \$150 includes util. 472-5576.

2 GM seek roommate to share sunny Beacon Hill apt. \$92 util incl. Available May. Call 523-0525.

Crane's Beach antique Colonial house, fplcs, beams. Yng man sks stable rmt to share his home. Own bedrm, lv rm, dsw, w&dryer. \$200 mo. Age no barrier. Reply GCN Box 594.

2 gay males need 3rd to share 3 BR South End duplex. W/D, D/W, W/W. Serious only apply. \$133 plus utl. Call 617-357-4097.

GM lking for 2 rmmtes. for comfortable Beacon Hill apt. Responsibility, stability a must. Call Jamie at 338-8173.

GM student, 20, sks place May 25-Sept. 1. Am responsible, down to earth, like to room with similar people, prefer non smoking. Boston vic. Can pay up to \$100 month. P.O. Box 320, Amherst, Ma. 01002 or (413) 546-9756.

GM looking for an apt. near other Gay people. I must move before May 1st. Willing to pay between \$100 to \$150 a month. Write GCN Box 596.

We're 2 GM & 1 GF looking for preferable a woman to fill our smwht involved smtime crazy and supportive hshld in Somerville. \$75/mo. call 628-3870.

THERE ARE EIGHTEEN FAGGOTS living on Fort Hill. We're building our gay identity in ways never tried before. We live in communal houses and our movement is growing. Come. join us.

Call 445-6676. 427-1893

## Services

Experienced carpenters. Quality work. References available. Call Joan (617) 864-1802.

CONN. STATE WIDE REAL ESTATE  
Confidential and comprehensive real estate service — Res. comm. Bob Terry — R.E. Merritt Agency, Inc. Manchester, 646-1180; Res. 646-5788.

TYPESETTING  
FOR THE GAY COMMUNITY  
Use our phototypesetter facilities to produce your booklet or publication. Good rates. We are GCN's typesetter. Write GCN Box 69.

Assertiveness Training for Gays. Learn to ask for what you want and express what's on your mind. Leader trained in Calif. Call 241-7378.

haircutting 10-6 tues thru sat. 266-0300  
232 newbury street boston mass. 02116

## Quick Gay Guide

**BOSTON AREA** [area code 617]  
Access (Cambridge Hotline) 661-3900  
Adolescent male rap session, 4-6 pm 227-8587  
B'nai Haskalah (Gay Jewish group) 265-6409  
Black Gay Men's Caucus, GCN, Box 9600  
Boston Lavender Theatre:  
Women's group 492-5220  
Men's group 440-5220  
Cambridge North/Brattle Gays  
write c/o Gay Legislation 661-9362  
Cambridge Women's Center 354-8807  
Charles Street Meetinghouse 523-0368  
Cambridgeport Gays, c/o GCN Box 6500  
Civil Liberties Union of Mass. 227-9469  
Closet Space  
(WCAS 740m AM) 523-1081 (492-6450)  
Daughters of Bilitis 262-1592  
Dignity of Boston  
c/o 1105 Boylston St., Boston  
Elaine Noble (Rep.) 727-2584  
Fag Rag 536-9826  
Fenway Community Health Center 267-7573  
Fengay, c/o Tom Nylund 267-1066  
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488  
Fort Hill Faggots for Freedom 440-8551 or 442-6029  
Framingham Unicorn Society,  
P.O. Box 163, Framingham 01701  
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371  
Gay Men's Center, 36 Bromfield St. 338-7967  
Gay Recreational Activities Committee (GRAC), c/o GCN, Box 8000  
Gay Academic Union of New England,  
P.O. Box 212, Boston 02101 266-2069  
Gay Alert (for gay community emergency only) 523-0368, 267-0764  
Gay Media Action, c/o GCN Box 5000,  
22 Bromfield St., Boston 02108 354-2079  
Gay Community News 426-4469  
Gay Nurses Alliance,  
c/o GCN Box 251, Boston 02108  
Gay People of UMass/Boston 287-1900x2396  
Gay Speakers Bureau 547-1451  
Gay Way Radio (WBUR, 90.9 FM) 353-2790  
Gay Legislation '76, P.O. Box 8841,  
J.F.K. Station, Boston 02144  
Rep. Noble's Aides 727-2584  
Gay Hotline (Mon. 6-9 pm) 426-9371  
Gay Youth Advocates,  
70 Charles St. 227-8587  
Gender Identity Service 864-8181  
Golden Gays 482-8998  
Good Gay Poets 536-9826

Harvard-Radcliffe GSA, 198 Memorial Hall, Cambridge 02138 495-1927  
Homophile Community Health Svc. 542-5188  
Integrity/Boston, P.O. Box 2582, 02208  
Lesbian Therapy Research Project 354-8807  
Lesbian Liberation,  
c/o Women's Center 354-8807  
Lesbian Mothers 354-8807  
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450  
Sexual Health Centers of N.E., Inc. 739 Boylston St., Boston 02116 266-3444  
Metropolitan Community Church 523-7664  
MIT Student Homophile League 253-5440  
National Lawyers Guild, 595 Mass. Av. 661-8898  
National Organization for Women 267-6160  
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr. 253-5440  
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105  
Other Voices Bookstore,  
30 Bromfield St., Boston 02108 426-0412  
Project Place 267-9150  
Fr. Paul Shanley (Exodus Center) 333-0146  
Project Lambda 227-8587  
Transvestites/Transgenderists:  
Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139  
Transvestites/Transgenderists:  
Ariadne Kane, Box 161, Cambridge 02140  
Tufts Gay Community, c/o Student Activities Office, Medford, MA 02155 776-0921  
Women's Community Health in Cambridge 547-2302

**WESTERN MASSACHUSETTS** [area code 413]  
Amherst Gay Hotline (Men & women) 545-0154  
Clark Gay Alliance, Box A-70, Clark Univ., Worcester 01610  
Dignity/Springfield, P.O. Box 488, Forest Park Sta., Springfield 01107  
Everywomen's Center, Amherst 545-0883  
Gaybreak Radio (WMUA-FM, 91.9) 545-2876  
Gay Women's Caucus, Amherst 545-3438  
People's Gay Alliance,  
UMass/Amherst 545-0154  
Southwest Women's Center 545-0626  
Springfield Gay Alliance 583-3904  
Valley Women's Center, Northampton 586-2011  
**EASTERN MASSACHUSETTS** [area code 617]  
Alcoholics Together/Worcester 756-0730  
Clark Gay People, Box A-70, Clark U., Worcester 01610 793-7287  
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  
Homophile Assistance League of Provincetown, Box 674, P-town 02657, 158 Commercial St. 487-9633  
Homophile Union of Montachusett, 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  
**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, 522-5575  
Gay Switchboard 522-5575  
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 527-2656  
Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457  
**RHODE ISLAND** [area code 401]  
Alcoholics Together, 290 Westminster St., Rm. 510, Providence 274-4737  
Dignity/Providence, Box 2231, Pawtucket 02861 754-6029  
Gay Help Line 831-9491  
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  
**MAINE** [area code 207]  
Gay Support & Action, P.O. Box 110, Bangor 04401  
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 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 773-2981x535  
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

**NEW HAMPSHIRE** [area code 603]  
Seacoast Area Gay Alliance, Box 1424, 431-8209  
Portsmouth 03801 436-7196, 431-4350  
Women's Group, PO Box 137, Northwood 03261  
(Do no use "gay" on any mail to this group)  
**VERMONT** [area code 802]  
Counseling for Gay Women & Men, c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386  
Gay in Vermont, Box 3216, N. Burlington Sta., Burlington 05401 862-2397  
Vermont Gay Women 862-7770, 863-3237  
Women's Switchboard 862-5504  
**NEW YORK [City and State]**  
Gay Citizens Alliance of Syracuse, Lambda Center, 503 South Geddes St., Syracuse, N.Y. 472-3917  
Capital District Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany 12210 (518) 462-6138  
Dignity, P.O. Box 1554, N.Y.C. 10022  
Dignity/Rochester, P.O. Box 8295, Rochester 716-244-8640  
Gay Activists Alliance, P.O. Box 2, Village Sta. 10014 (212) 677-6090  
Gay Alliance of The Genesee Valley, Inc., 713 Monroe Ave., Rochester 14607 (716) 244-8640, 244-9030  
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester 14607 (716) 244-8640  
Gay Community Service Ctr., 1350 Main St., Buffalo 14209  
Gay Liberation Front/U. of R., Todd Hall, River Campus, U. of R., Rochester 14627 (716) 275-6181  
Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC 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, NYC  
Lambda Legal Defense and Educ. Fund Inc., 145 E. 52nd St., NYC 10022 758-1905  
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St., NYC 691-5460  
Lesbian Resource Center (formerly GROW) 713 Monroe Ave., Rochester 14607 (716) 244-9030  
Lesbian Switchboard 741-2610  
Mattachine Society, 59 Christopher St., NYC 10014 691-1066  
MCC/New York, 201 W. 13th St. (corner of 7th Ave.), Sunday worship 7 pm 691-7428  
National Gay Task Force, 80 Fifth Ave., Rm. 506, NYC 741-1010  
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097