

calendar

7 tues.

Boston — MCC Rap Group hosts two Lesbian Mothers who will discuss their joys and problems, Old West Church, 131 Cambridge St., 8 pm.

Boston — Gay Men's Center Pot Luck Supper, 7:30 pm, 36 Bromfield St., bring food and good cheer.

Boston — DOB open house celebrating 6th Birthday, 7:30 pm, refreshments, all women invited, 419 Boylston St., rm. 323.

Springfield, MA — Gay Alcoholics and friends are invited to discuss the problems of alcoholism. If you want this support stop in at the Alcoholism Outpatient Center, 1400 State St., 7 pm. This group for gay alcoholics will meet every Tuesday.

8 wed.

Durham, NH — Lesbian Support Group meets at Univ. of New Hampshire Women's Center at 7 pm, this happens every Wednesday and all women are invited.

Cambridge, MA — Open House and Holiday Cheer to celebrate new location of National Organization of Women at 99 Bishop Richard Allen Drive (formerly Austin St.) near Central Sq., 6:30-10, with music, wine and food. \$3 donation asked; new number: 661-6015.

Cambridge, MA — Evangelicals Concerned meet at 872 Mass. Ave., Apt. 702, 8 pm, guest speaker will be Rev. Ed Hougen of MCC, all welcome. Info call 894-3970.

Boston — Gay Men's Center Theatre Workshop, 7 pm, 36 Bromfield St.

9 thurs.

Cambridge, MA — Lesbian Mother Rap Group at Janus Counseling, 21 Bay St., 8-9 pm. This will be a weekly group. Info call 661-2537.

10 fri.

Boston — Gay Men's Center presents Photo Exhibit by Don Hanover III, 8:30 pm, 36 Bromfield St.

11 sat.

Cambridge, MA — Lesbian Feminist Films by Jan Oxenberg at Harvard Univ. Science Center, Hall D, 7:30 and 9:30, \$2.

NYC — Gala Holiday Dance at West Side Discussion Group Center, 37 Ninth Ave., 9 pm, \$2, refreshments and disco for gay women and men.

Boston — Gay Men's Center Trim-a-Tree Party, 7:30-9:30, 36 Bromfield St.

12 sun.

Provincetown, MA — Cape Cod Women's Liberation holds feminist discussions the second Sunday of each month, 8-10 pm, P-Town Drop-in Center, 6 Gosnold St.

NYC — Open Meeting for Lesbian and Gay Male Socialists at School for Marxist Education, 186 West Fourth St. (entrance on Barrow), 1 pm, info call 989-6493.

Boston — Meeting of Gay Business Association at 12 Carver, 1-3, panel on "Problems of Small Businesses," with lawyer, financial counselor and accountant. Also nominations for Board of Directors.

Boston — Benefit Concert for MCC with Don McGaw, Lawry Reid and Henry Weinberger at Old West Church, 131 Cambridge St., 3 pm, \$5 donation, after the concert there will be a pot-luck Christmas Dinner.

13 mon.

Boston — Gay Men's Center Poetry Workshop, 9 pm, 36 Bromfield St.

Salem, MA — Rita Mae Brown will speak today at Salem State College on "Art: The Morningstar of the Revolution," in the College Library Function Room, 7:30 pm, free. This was incorrectly listed as Thursday, Dec. 9 in last week's GCN.

14 tues.

Boston — DOB singles rap, 7:30 pm, 419 Boylston St., Rm. 323.

Boston — Gay Men's Center Speaker's Forum with Brian McNaught on "The Church and Gays," 7:30, 36 Bromfield St.

Cambridge, MA — Women in Media Conference Planning Meeting for information sharing seminar weekend, 8:30 at Bread and Roses Restaurant, 134 Hampshire St. Women in all media invited.

15 wed.

Boston — DOB sponsors discussion of life, work and lesbian aspects of novelist Willa Cather. Please read "Old Mrs. Harris" from *Obscure Destinies* and/or *O Pioneers* before coming. 419 Boylston St., Rm. 323.

Amherst, MA — People's Gay Alliance presents Lilith in Campus Center of UMass, 10th floor, 9 pm, admission \$2.

17 fri

Boston — Women's Dance, Disco by Melanie, Sherman Union Ballroom, Boston Univ., Comm. Ave., sponsored by Susan Saxe Defense Committee, \$2 donation, 8:30 pm.

Boston — Good Gay Poets will present poets reading from their new books: Freddie Greenfield, "Thee Amusement Business and Then Some"; Stephanie Byrd, "25 Years of Malcontent"; and George Teresa Dickenson, "Striations," at Stone Soup Gallery, 813 Cambridge St., 8 pm.

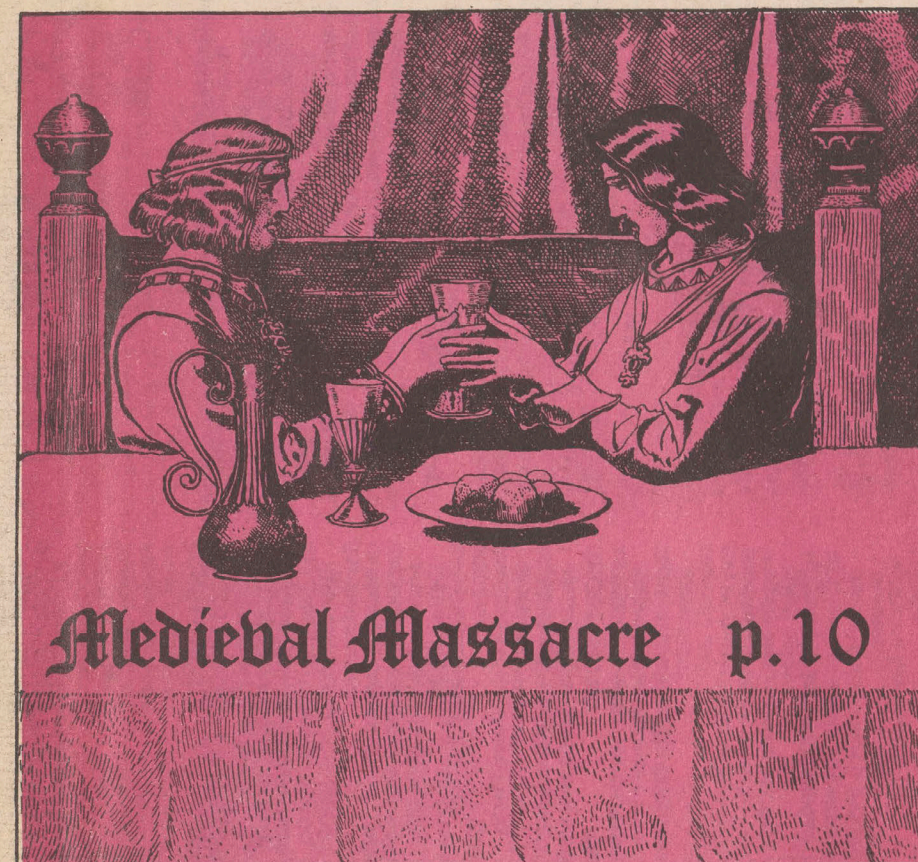
gay community news

Vol. 4, No. 24

December 11, 1976

The Gay Weekly

35¢



Lambda
Denied
Funding

p.1

G.A.U.

Split!

p.1

MAITRESSE:

Existential
S&M

p.12

Women's Caucus Quits Gay Academic Union

By Thom Willenbecher

NEW YORK — By a 34 to 7 vote the Women's Caucus of the Gay Academic Union decided to split from the main organization during the Fourth Annual GAU Conference held at Columbia University this Thanksgiving weekend. The Women's Panel cited a number of grievances, including failure on the part of the "male dominated" Conference Committee to actively seek women panelists and to provide a separate dance for gay women. The announcement was made during the closing session on Sunday, Nov. 29, at which time one spokesperson stated that "our main objection is that structure has taken precedence over human needs within the organization. There is a need for feminist priorities within GAU, a need which has not been recognized."

The final announcements indicated a heated, continuing debate within the Women's Caucus over the issue. Several women who opposed the decision spoke out, stating that they planned to continue to participate both within the existing organization and within the women's organization, and that there were "common goals requiring common action." Several other women who supported the split stated that, while the women's organization had to "define its own priorities," the split did not rule out common participation "at some appropriate time" in the future. The GAU Men's Caucus issued a statement which supported the women's grievances and decried "instances of blatant sexism" within GAU.

Conference Chairman Jim Levin defended the existing organization, stating that an effort had been made to recruit women for the Steering Committee responsible for setting up the

conference, and that women had failed to respond. He added that the GAU priorities remained what they had always been, and that the first objective of the organization was "to oppose discrimination against women in academia." The organization must continue in the months to come to assist gay students and organizations



Jean O'Leary
conference keynoter

on the campus, and to protect fellow gay academics against job discrimination, he said. He stressed that the organization must continue to fight for tax-exempt status, and that in order to do so, GAU must avoid political involvements.

The women announced that a separate women's conference would take

place on the first Sunday in January, 1977. Spokespeople from the Women's Caucus also cited declining women's participation in GAU as a reason for the split, stating that nonparticipation by women was the reason for the decline in attendance at this year's conference. Attendance at this year's conference was estimated at between 600 and 800, down from last year's 1000-1200. An estimated 90% of those attending this year were male.

O'Leary, Owles Speak

The Conference opened on Friday, Nov. 26, in an atmosphere of apparent unity. Conference Chairperson Jean O'Leary spoke in her opening remarks of the need to consolidate present gains, to organize professional caucuses, and to work within the media to present a positive and informative image of gays. She also emphasized the need to work within the churches, to lobby within the legislatures, and to pressure politicians to issue executive orders against discrimination. She stressed the need for "something more than civil rights, namely a real pluralism — to be accepted into society without losing our separate identities." O'Leary called for the formation and support of national organizations specializing in different areas, such as custody rights for lesbian mothers and gay studies courses. GAU, she added, must work toward the inclusion of sexual orientation in affirmative action codes and union contracts, and foster an alliance between gays, women and other minorities.

Guest speaker former Gay Activists Alliance President Jim Owles stressed the need for diversity within the gay movement, stating that there is room for the "militant" wing of the gay movement, as well as those committed to working within existing structures.

He lamented the declining influence of militant organizations and tactics, stating that militants "help keep the rest of us honest," and prevent moderates from selling out. Owles stressed the importance of gay self-help, of community centers, health services, and the gay press, noting in opposition to O'Leary that local organizations and umbrella groups were as important as national specialized organizations.

The speeches commenced three days of workshops, seminars, and cultural activities. Friday's activities included meetings of the Men's Caucus and the



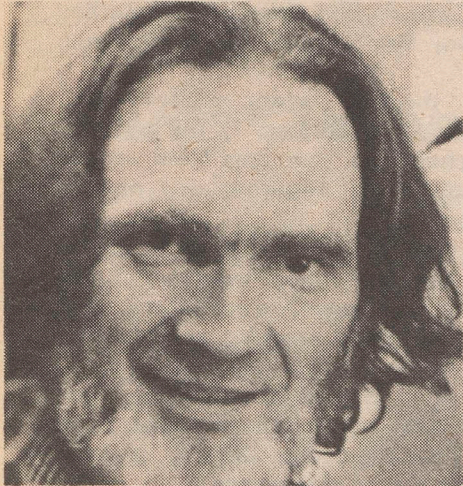
Rita Mae Brown who read from
"Rubyfruit Jungle" at the conference

Women's Caucus, as well as a Cultural Program featuring recitals by a Mozart Trio, by playwright Eric Bentley and by folksinger Paul Wagner. Author Rita Mae Brown appeared in the place of Kate Millett, who was unable to attend, and read passages from *Rubyfruit Jungle*. Brown also spoke at Saturday's General Session, calling for

(Continued on page 6)

Project Lambda Loses Funding, Lays Off Staff

BOSTON — Project Lambda, Boston's advocacy program for gay youth, has run into a major financial roadblock. The City of Boston's Youth Activities Commission (YAC) decided on Nov. 12 that it would not re-fund the advocacy program for the current November 1976-1977 period. Last year the YAC had allotted Project Lambda



Rev. Randall Gibson

approximately \$85,000 and this year the Project had hoped to receive \$66,528 from this funding source. The money is federal money which comes to the city under the auspices of the Office of Juvenile Justice and Delinquency Prevention. The \$66,528 was to be complemented by \$33,000 to be raised through foundation grants.

The decision not to re-fund the Project was made by Youth Activities Commission director Donald B. Manson, overruling the unanimous vote of the group's eleven-person Funding Advisory Board. The Funding Board had recommended that the YAC fund the Project at a level not to exceed \$25,000. Manson is responsible to Boston Mayor Kevin White.

Because of the decision not to refund, Lambda at present is functioning virtually without a staff. The advocates have been laid off and the entire case load is being handled by the organization's two co-directors — Rev. Randall Gibson and Steffi Somer. The two are being assisted by Norman Walker, who is working in a volunteer capacity.

Residential Home Unaffected

The cutback does not effect Lambda's planned residential home which is scheduled to open in January or February. Lambda expects a grant of \$169,290.50 from state agencies to fund the projected home. The Boston Redevelopment Association (BRA) has already leased the old St. Phillips Church in Boston's South End to the Project for the residential home.

The home is expected to house 20 gay/youths and Joe Miller has been hired as director. Miller has worked extensively in drug-oriented residential homes in New York with Gateway Enterprises and Compass. At

Gateway, where Miller was vice-president, he worked in consulting and training, gay youth advocacy, and as a therapeutic counselor. At Compass, he was director of education.

Why the Fund Cut-Off

In a letter to Rev. Gibson dated Nov. 12, YAC director Manson outlined three primary reasons why he decided not to renew Lambda's funding. "This decision in no way reflects upon either the critical need for services to gay youth or the performance of the Charles Street Universalist Church [where Lambda is located] under contract with YAC through the TASC-J program," Manson wrote. "It is based on the following concerns:

"1. The ability of [police] liaisons to make referrals to CSMH (Lambda) unless the youth first identifies himself as gay — which, in view of the police/court involvement, is unlikely;

"2. The discrimination of identifying gay youth to the police and courts for purposes of referral to this program; and

"3. The four agencies recommended by the Funding Advisory Board would require serious budget reductions, and to further reduce them through funding a fifth agency would endanger their programs."

In a letter to Manson, Rev. Gibson found the decision not to refund "perplexing." "What are your liaisons to do with a youth arrested for B&E

[Breaking and Entering] who, in your private conversation with the liaison, identifies him or herself as gay? If you are to refer them to a program that does not offer positive role models that the youth can identify with, won't this youth most likely not participate in that program and end up back in court?" wrote Gibson.

When asked by GCN about difficulties of dealing with police liaisons, Gibson emphasized that this is "not based on our experience." He refused to speculate on motives — outside of those listed by Manson — for the decision not to refund.

Manson's decision not to refund Lambda represents a departure from his previous positions. In a public letter dated July 20, Manson wrote, "Project Lambda is providing unique and critical services to a large segment of underserved youth in this city . . ." Due to its controversial nature, their work requires sensitivity and a well-defined sense of responsibility. We have seen ample evidence of these qualities in their work and have nothing but the highest regard for Project Lambda."

At present, Project Lambda is looking for sources of funding to make up for the loss of OJJDP money. "I'm confident that I'll get enough money," said Rev. Gibson. "I expect a generous response from foundations."

news notes

BELLA FOR CABINETPERSON?

WASHINGTON, D.C. — Rep. Bella Abzug, who lost her congressional seat when she unsuccessfully ran for the Senate nomination, is under consideration for a "top post" in the Carter administration, the *New York Times* reported last Tuesday. According to the *Times*, Mayor Abraham Beame of New York had been asked by a Carter aide if Beame had any objections to a top federal post for the congressperson, who has been a supporter of gay and women's issues. "The Mayor is backing Bella," said a close Beame aide.

It is not known at this time for what post Abzug is being considered.

LESBIAN NAMED YALE YOUNGER POET

NEW HAVEN, CT — Olga Broumas, University of Oregon women's studies instructor, has been named the recipient of the 1976 Yale Younger Poet award. The award — one of the most prestigious in the area of poetry — was awarded to the 27-year-old native of Greece for her collection of poems called *Beginning with O*. The Yale University Press will publish the book.

"I am a woman, I am a lesbian. And I am a Greek," the poet told a Eugene, Oregon newspaper. "An O is a very feminist symbol these days," she explained, referring to the title of her book. "It's a vaginal symbol. It's a sexual symbol. It's a symbol of womanhood, and that's what it means."



SAXE MOTION EXTENSION

BOSTON — Judge Walter H. McLaughlin has granted the defense in the Susan Saxe trial until Dec. 10 to file pre-trial motions in the case. He had originally set Dec. 1 as the deadline. Lawyers for Saxe are expected to resist an attempt to remove the 16 addition peremptory challenges which Justice McLaughlin had granted them in the first trial. Saxe's second trial is scheduled to begin on Jan. 10.

HIGH SCHOOL SAYS 'NO'

PLYMOUTH MEETING, PA — An attempt to establish a gay students and alumni association at a high school near Philadelphia has failed. Two alumni attempted to have a meeting with the Plymouth-Whitemarsh Senior High School principal to establish the group and were rebuffed, the Lancaster (PA) *Gay Era* reports.

"I am of the opinion that there would be little broad, community or professional staff support for establishing a gay student and alumni association for the Plymouth-Whitemarsh Senior High School," wrote principal Donald Wall. "Even though societal attitudes have changed with respect to this matter in recent years, there still seems to be a reluctance to have such organizations established at the high school level. Therefore I can see little or no reason for our getting together on Nov. 24 to discuss your proposal."

ITALIAN GAYS MARCH

ROME, ITALY — Italian gays held a mass rally early this month to mark the first anniversary of the murder of gay film director, Pier Paolo Pasolini, the London *Gay News* reports. Pasolini was murdered by a young man in the nearby town of Ostia. The youth claimed that the famous film director made sexual advances to him.

When FUORI, the Italian gay organization, attempted to march to Ostia, Italian police refused to let them, ordering the marchers to remain in Rome.

TEACHER NEEDS SHRINK

PARAMUS, NJ — A New Jersey Court of Appeals has ordered high school teacher John Gish, who has been involved with the Gay Activists Alliance of New Jersey, to take a psychiatric examination. Gish had appealed a Paramus school board order to that effect to the court. However, on Nov. 4, the Appellate Division of Superior Court rejected Gish's appeal.

The Board of Education, ruled the court, "does not question the right of Gish to say or do" anything in regard to gay rights. "It simply contends that, as it has determined with the supportive corroboration of two psychiatrists, Gish's actions display evidence of deviation from normal mental health which may affect his ability to teach, discipline, and associate with the students," wrote the court.

Gish is past president of GAA/New Jersey and recently organized a gay caucus at the convention of the National Education Association. Both these activities were cited by the Board of Education in their demand that he take a mental test.

Gish's attorney will appeal the decision to the State Supreme Court.

DEFENSE RESTS

WHITE PLAINS, NY — The defense rested in the Bronfman kidnapping trial last week as lawyers attempted to prove that the kidnapping of the Seagram's whiskey heir was in fact a "hoax." The last witness in the trial of Mel Patrick Lynch and Dominic Byrne testified that he thought he saw Samuel Bronfman II going into the apartment of one of the two defendants a month before Bronfman's supposed abduction in August of last year.

"It looks like the man but I couldn't swear to it, I couldn't be positive," said the 75-year-old former doorman of the building, Andrew Cokley.

Lynch has charged that he agreed to go along with the "phony kidnapping" only because Bronfman had threatened to expose him to the Fire Department — where Lynch was employed — as a homosexual. He also stated that he had had a homosexual relationship with Bronfman. Bronfman has denied all such charges.

BLOCK-BUSTING

BOSTON — Plainclothes detectives converged on "The Block" in Boston's Back Bay last Wednesday night, Nov. 24. Sgt. Walter Tower, Det. John Mulligan, and Det. Frank Clifford arrived at Berkeley Street and Commonwealth Avenue, a well-known location for commercial and non-commercial male cruising. It was the first such concerted police activity this year.

Arrested for soliciting Clifford at 10:30 p.m. was an 18-year-old Norwood man. A 26-year-old Back Bay man was also arrested on the same charge a half-hour later.

Each man was arraigned in Boston Municipal Court on Friday, where Judge Mario Umana continued their cases for trial until Dec. 14.

PRIVACY REJECTED

WASHINGTON, D.C. — The United States Supreme Court last week refused a request from the American Civil Liberties Union to consider whether a Virginia statute which outlaws oral-genital contact between husband and wife is unconstitutional. The court's decision not to hear the case was taken with no justice recording a dissent.

SPLITS OVER WOMEN

BOSTON — Joe McCauley, Convenor of Integrity/Boston and chairperson of the National Constitutional Committee of the organization of Gay Episcopalians, has resigned both posts. The reason for McCauley's resignations is his opposition to the decision of the General Convention of the Episcopal Church to permit the ordination of women to the priesthood and the episcopate.

McCauley told the Integrity newspaper that he does not view his position as "sexist" but rather as a doctrinal position.

As an organization, Integrity has never taken any official position on the subject of the ordination of women within the Episcopal Church.



GAY INMATES

MCNEAL ISLAND, WA — Johnny Gibbs is pursuing his suit against Federal prison officials at McNeal Island, Washington. He is charging that officials have censored his mail, denied medical care, and harassed him in other ways. Most recently, he has been denied copies of GCN and other gay papers, because he has written articles critical of the administration.

Letters supporting his suit can be addressed to Judge Voorhees, U.S. District Court, 308 U.S. Courthouse, Seattle, WA 98104. Also, Sister Evelyn Ancilla, Convent of the Transfiguration, 495 Albion Ave., Cincinnati, OH 45246, is collecting names for a petition for Executive Clemency for Gibbs, to be presented to President Carter in January.

Leroy Shorter, a fellow inmate who helped Gibbs last winter by writing letters on his behalf after Gibbs had been beaten by guards and dragged from his cell, continues to assert that he has received harassment at Marion, Illinois, Federal prison. His mail has been cut off and he received disciplinary treatment after being stabbed by a deranged inmate in April. The National Council of Black Lawyers is working on Shorter's case.

MEN'S CENTER

BOSTON — A large turnout greeted *A Star Is Born*, the Judy Garland film shown last Saturday evening at the Gay Men's Center. Some fifty men attended.

In the future, the GMC plans another First Tuesday pot luck supper on Dec. 7. The pot luck supper offers a chance for members from various gay organizations to get together and discuss common problems.

The Theatre Workshop is just starting to get off the ground and needs many more women and men to "get into the act" and become a part of a theatre experience from acting to working on sets. The workshop meets Wednesdays at 7:00.

Don C. Hanover III, Boston photographer, will discuss the technical and aesthetic aspects of photography on Friday evening, Dec. 10, at 8:30. Champagne will be served afterwards.

Returning from a weekend trip to Vermont, the Men's Center rap group will be contributing a Christmas tree for the Trim-a-Tree party Saturday evening at 7:30.

On the business side, there will be a general meeting at the GMC on Sunday, Dec. 12 at 3:00 p.m. There will be elections of new officers and discussion of moving to new quarters at the meeting.

Parents of Gays to Appear on Boston T.V.

BOSTON — Boston's WNAC-TV (Channel 7) will feature a show on "Parents of Gays" on Saturday, Dec. 11. The show — one half-hour long — will be aired on the program "Woman-kind" at 5:00 p.m. "Womankind," which is usually shown at 3 p.m. but has been moved up for the Dec. 11 show, generally deals with a wide range of issues of importance to women, often from the point of view of people who have personally dealt with the issues.

The "Parents of Gays" show will feature David Griffiths and Marion Tredeau of Boston's Homophile Community Health Service; Loretta Lotman, freelance writer and former NGTF Media Director; Jules and Jean Manford, parents of a gay; and gay youth Jeffrey Sears and his mother.

The show is moderated by Robin Young with Debbie Goldberg as producer and Mark Hamilton as executive producer.

On the program itself, Griffiths and



Loretta Lotman

Tredeau of HCHS tell of that organization's work with gay people and how

it deals with the issue of "coming out." Griffiths at one time headed a now-defunct rap group for parents of gays.

Loretta Lotman discusses her own experience of coming out to her mother, emphasizing that it is a long process, and very unlike coming out to one's friends.

The show focuses primarily on parents, and Mrs. Sears, mother of a fifteen-year-old gay youth, tells of her feelings when she was first told of her son's gayness. She discusses typical parents' reactions of guilt, anger, experiences with neighbors and friends, and her own evolved supportive attitude.

Jean and Jules Manford, parents of New York gay activist Morty Manford, discuss the New York group, Parents of Gays.

David Peterson of the Gay Speakers Bureau, who assisted in finding people and material for the program, told GCN that "There was a very thorough

search for parents conducted by Channel 7, Project Lambda, HCHS, and the Speakers' Bureau, as well as by a number of individuals. It was important that there be no anonymity, that there be real, identifiable people, and that the parents be from the Boston area if possible. Several people were willing to do the show, but only if they remained anonymous.

"It was very courageous of Mrs. Sears and the Manfords to be on the show. I hope it will encourage parents to realize that they can be open, that they are not alone. People who have children, who don't know that their kids are gay, will be able to see that there are real people in this situation," Peterson added.

The show — which is viewed predominantly by working women and homemakers between the ages of 18 and 49 — encourages parents of gays to get in touch with one another through the Homophile Community Health Service.

Child Molestation Report Rocks LA Community

LOS ANGELES, CA — A four-page Los Angeles police white paper that charges that more than 25,000 young boys are abused and exploited sexually by 15,000 adult males every year in Los Angeles has rocked this city's gay community. *News West* wrote that the report made front-page headlines in the normally staid *Los Angeles Times* and was given virtually uncritical play in the city's media.

Representatives of the gay community immediately called a news conference at which an angry Rev. Troy Perry — founder of the Metropolitan Community Church — lambasted the report. "The figures, to report, the entire homophobic campaign is pure fiction and speculation," asserted Perry. Charlotte Spitzer, a professional psychologist who heads Parents and Friends of Gays, told the conference, "To label gays generally as child molesters is to perpetuate one of the cruelest myths of our society."

The report, issued from the office of Juvenile Division Capt. William J. Riddle, is called "Sexual Abuse of Children in Los Angeles." It has been distributed to nearly every Los Angeles law enforcement office. The report — which is published in full in the Nov. 26 issue of *News West* — is introduced with a full-page discussion of "extensive sex abuse" throughout the nation. Examples cited are the 1973 mass murders in Houston, a prostitution operation that reportedly operated out of Chicago, and a similar ring in New Orleans.

Gay critics of the report note that the police department's recent full-scale, six-week investigation resulted in only 34 crime reports and 10 arrests.

The revelations of alleged child abuse in Los Angeles were made public shortly after the Los Angeles Police Department put forth its 1977-78 budget requests. The budget requests of the police department included a

restoration of cuts of nearly \$1,000,000 in vice operations. The vice money was cut by the City Council in the wake of unfavorable publicity from the department's recent "Slave Auction" raid on a gay club in April.

"I can't help thinking that it is no coincidence that the police department has just submitted a new budget proposal that calls for increased

spending for so-called vice control," Charlotte Spitzer asserted at the news conference.

Meanwhile, Capt. Riddle of the Juvenile Division had agreed to a proposal by Mayor Bradley's office to discuss the problem with the Gay Community Service Center's Juvenile Gay Task Force. The Task Force was not consulted on the original report.

Feminists Challenge 'Health Monopoly'

TALLAHASSEE, FL — One of the major aims of the feminist health movement — to gain women control over their own bodies — suffered a setback in a Tallahassee courtroom last Tuesday when a US District Court judge threw out a suit against five Tallahassee gynecologists and obstetricians. The suit was filed by the Feminist Health Center of Tallahassee under the Sherman Anti-Trust Act.

The Feminist Health Center has charged that doctors who had worked with them were being forced to quit because of pressure from established doctors in the city. In an attempt to bring an end to attempts to undermine the Health Center, the Health Center decided to sue five of the doctors who they felt were instigating opposition to their work. The suit charged the gynecologists and obstetricians with a "monopoly" over women's health care in Tallahassee.

However, two days before the trial was to begin, Judge William Stafford dismissed the case without giving a

reason at a pre-trial hearing. The day after the judge's decision, the Feminist Health Center held a mock public trial outside the courthouse in an attempt to draw attention to the situation.

In a public statement, Linda Curtis, Health Center director, said, "The decision of Judge Stafford represents an exhibition of the raw power wielded by the well-organized fraternities of the medical profession against consumer groups working in the interest of women's health care."

In Boston, Women's Community Health of Cambridge is giving unqualified support for the Tallahassee

women. The group is planning a demonstration to be held this Monday, Dec. 6, at the offices of the Massachusetts Medical Society, 22 Fenway Drive, in Boston. The demonstration will be held at 12 noon. Women's Community Health also has lists of officials in Florida and Washington on whom to put pressure.

Gail Goldstein of Women's Community Health urges all area women to participate in the demonstration. "It is important to express our outrage over the Tallahassee verdict and to continue to struggle against the monopoly of the medical fraternities," she told GCN.

Security Clearance Cleared

WASHINGTON, D.C. — "Yes, it is my intention to continue to engage in homosexual sexual activities, with increasing vigor, enthusiasm, frequency, and at my sole discretion, as frequently or infrequently as I see fit, whenever, wherever, however, and with whomever I may choose, met under whatever circumstances I may see fit, known to me for as long or as brief an interval as I see fit . . ." wrote Don Allen Kimberling in response to a Department of Defense interrogatory as to whether he should be given a security clearance.

The graphic artist-technical illustrator employed in private industry in the Washington, D.C., area was granted his clearance by the Industrial Security Clearance Review Office of the Department of Defense on Nov. 12.

Kimberling's clearance was the latest indication that the United States government continues to liberalize its policies in this area.

Kimberling, on the advice of his lawyer Frank Kameny, refused to answer several questions put to him in the 16-question interrogatory. After his strong objections, the questions in question were withdrawn.

"The clearance was issued essentially on our terms and without compromise," said Kameny. "The issuance of this clearance confirms the fact that while the Department of Defense is still somewhat capricious and unpredictable in its handling of these cases . . . there has, in fact, been a reversal of the long-established policy of total denial of clearances to gays *per se*."

Fr. Berrigan Barred from Saxe Visit

BOSTON — Fr. Daniel Berrigan, noted anti-war and anti-military activist, was barred from visiting Susan Saxe in prison on Nov. 22. The visit had been planned in advance to conform to the established rules for visiting the prisoner. However, when Berrigan arrived at the basement of the Suffolk County Courthouse, he was informed that he would not be allowed to visit Saxe. The order barring Berrigan was made by Charles Street Jail Master Harold Langlois.

Langlois told GCN in a telephone interview that his reason for barring Berrigan was because "he [Berrigan] is a publicity seeker." "In a previous situation I let him in in good faith," said Langlois. "By pre-arrangement, he had had the press outside. Then, without even having gone through the jail, he proceeded to talk with the press about conditions in the jail . . . I don't trust him."

Langlois admitted that there was no indication that Berrigan had notified the press of his planned visit to Saxe. However his past conduct was, according to Langlois, "enough for me. Because of his track record with me, I

refused him permission."

Supporters of Saxe saw the action as one more indication of government "harassment" of the prisoner. Rev. Phil Zwerling of the Community Church of Boston told GCN that he felt that the decision to bar Berrigan was an attempt to de-emphasize the political aspects of the Saxe case, which a visit by the activist priest would have highlighted. "It outrages me in terms of his [Berrigan's] profession," said Zwerling. "And since Susan has only three personal visits allowed her a week, it seems to me that she has the right to choose whom she wants to see."

Thirty-seven members of the Community Church, where Berrigan had spoken the day before his unsuccessful visit to Saxe, signed a statement protesting the action. "The decision to bar Father Berrigan seems arbitrary, mistaken, and extremely petty on the part of these state officials," the church members wrote. "The tradition of pastoral calls to prisoners is a long and important one. We hope that tradition will not be broken in our state."

community voice

will the real...

Dear GCN:

Roy Birchard in his letter printed in the Nov. 27 issue of GCN has laid himself open to a libel suit, claiming as he does that I am not the author of the writings which appear under my byline, including the review of Lawrence J. Quirk's novel, *Some Lovely Image*, which appeared in your Nov. 20 issue. I am most certainly the author of anything and everything that appears under my name, and Roy Birchard has also inexcusably libeled Larry Quirk in falsely averring that Larry writes reviews of his own books.

Could it be that Roy Birchard is exhibiting sour-grapes psychology in reaction to articles printed earlier in 1976 in *Gay Opinion*, the NY monthly which I edit, which called attention to certain conditions existing at that time at MCC/New York? Roy Birchard was pastor of MCC/New York until mid-1975.

I have been Larry Quirk's assistant for years, am a writer and columnist for his film publication, *Quirk's Reviews*, and also edit *Gay Opinion*. Larry was and is my dear friend, my guide and mentor, and taught me much about writing. I may have absorbed by osmosis some of his phraseology, as any pupil does with a master, but I have been entirely "on my own" for several years as a writer, and I protest strongly Roy Birchard's libelous assertion that Larry Quirk writes my copy.

Roy Birchard's subjective grudge-bearing, it would seem to me, hardly makes him an objective commentator. And it hardly speaks well for a man who calls himself a minister and a Christian.

I firmly and objectively believe *Some Lovely Image* to be a great gay novel, and object strongly to subjectively-motivated attempts to smear it.

Sincerely,

Mike Ritzer
Editor, *Gay Opinion*

no country comfort

Dear GCN:

Your article on the crisis in VD treatment neglected to discuss the clinic situation outside of Metropolitan Boston. There are no more than four or five clinics throughout Central and Western Massachusetts. None of the smaller hospitals have VD clinics, and patients wishing to be treated free of charge must travel distances of up to 60 miles, which means it isn't free at all.

Yours,

Allen Young



edicts from on high

Dear GCN:

Where and when does GCN get off? Issues ago we heard about Jimmy Carter's religious born-again homophobic attitude. Then we hear that Elaine Noble (is she or isn't she?) accepts a position with two others at the request of Carter's staff. Then we're told who to vote for (or why we're wrong in voting for Ford) in last week's "Speaking Out" ("Is Life Too Sweet on Waltham Street?"). Who and what we vote for is our own right — not an edict dictated by GCN policy. Come off your own feelings and run an impartial, unbiased paper — if you know how!

J. Brean,
Boston

(Ed.'s note: "Speaking Out" is a column that gives our readers a chance to speak out on issues of concern to them. It does not necessarily reflect the views of GCN or members of its staff.)

no political eunuch

Dear GCN:

I am writing not as a leftist, liberal, socialist or whatever, but as a human being. Jack Peterson, in his Dec. 4 "Speaking Out" article, says that the Left is for Statism and "Change-Destruction," whatever the hell that is. He says that gays should align themselves with right-wing libertarianism, and its "anti-statist tendencies."

I was against the Vietnamese War quite actively, for 15 years, while the federal government supported a very "statist" regime in South Vietnam. If I had been old enough, I would have fought against the Fascists in Spain and the Nazis and Fascists in Italy. All three regimes were very "statist." I consider the governments of Chile, Brazil, South Africa, Nigeria to be very "statist," undemocratic, repressive and cruel. I can be a leftist without being a Stalinist.

Mr. Peterson really reaches for a low one when he says, "They (gays) should never commit themselves to any broader ideological movement." I am, paradoxically, a Christian, a Marxist, a Gay, and a Human Being. To be gay one should not be a political eunuch.

I have to believe with conscience caring, with Christian forbearance, that Mr. Peterson is not the closet Nazi he seems to be in his article.

It is rather *chic* these days to be gay and right-wing or schematically to be a "libertarian." The Libertarians wish we had won the Vietnamese War, they would like to revoke civil rights legislation, they believe (even though they are supposedly anti-state) in a stronger Pentagon. They are salted with Nixonites, Young Americans for Freedom, John Birchers, Reaganites — in other words the old Joe McCarthy gang again. I thought they had left us, or reformed, or taken up knitting. But it's the same old arguments, with different names and faces.

I am going gray on this Cold War bullshit.

Fondly,

Ronnie Allen

plea for tolerance

Dear GCN:

I have read certain articles and letters in your excellent paper that I feel should have an answer or at least another side of the question.

There does seem to be a rather cruel misunderstanding about Transvestism. The whole field of human behavior is far, far away from any science. It's true that no one on this earth knows why nature has so many forms of sexual orientation. It is even more true that no one anywhere on this whole earth knows any scientific explanation of transsexualism and equally of transvestite needs. But at least we do know that there is real historical knowledge that there have been real transvestites since time began in all types of societies. So I must come to the same conclusion that the "Queens" are in *no way* a put-down of women! It is a deeply-felt need just as true for gay people as non-gay.

I am acutely aware of the second class position of all women. I was a suffragette when I was 14 years old and have fought all my life for women's equality. In the last fifteen years I've added my fight for lesbian women who are doubly oppressed. So I do feel I must speak up against oppression of transvestites. I honestly know the need to cross-dress is no more understood than the natural forms of differing sexual orientation.

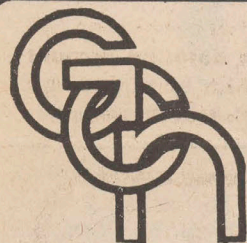
So to accuse, to put down any of one's fellow human beings on the basis of such total ignorance is both cruel and wrong. Oppression is oppression no matter what form it takes. Certainly those of us who have known oppression ourselves should be the first to speak up against oppressing others. All and every oppression is based on stupidity, ignorance, and bigotry.

No! Cross-dressing is just an unknown human need — it is only a myth based on ignorance that sees it as a put-down of women.

With love to all,

Sincerely,

Sarah Montgomery
of "Parents of Gays"



gcn contributors

Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published weekly and is copyright © 1976 by G.C.N. Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.; Sat. 10 a.m.-2 p.m.

Opinions reflected in "editorial" represent the views 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!

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

Managing Editor
Editor
Business Manager
Office Manager
Circulation
Editorial Consultant
Classifieds
Graphics Editor
Advertising Manager
Advertising Reps

Staff Writer
Copy Editor
Typesetting
News Staff
Tom Hurley
John Kyper
Bill Callahan
Nancy Wechsler

Lyn Rosen
Neil Miller
Lionel Cuffie
Lester Stockman
George Dimsey
David P. Brill
Cassandra Dixon
Steve Blevins
Gregg Howe
Richard Penney
Ken Sjonnessen
Calvin Vale
David Holland
Nancy Walker
Xanadu Graphics

Tony Russo
Annette D. Gagne
Susan Henderson
Phil Gambone

Features Staff
Tommi Avicoli
John Glidden
Beverly Barr
John Mitzel
Don Shewey
John D. Atteridge
Jacqui Mack
Photographers
Betty Lane
John Scagliotti
Don C. Hanover III
Office Staff
Layout Staff
Bill Shawcross
Ken Westhassel
Anne Johnston
Design Consultant
Indexer

Robert Chesley
Gerry Takano
Jan Shorter
Mike Markowski
Val Bernasconi
Gary Jane Hoisington
Thom Willenbecher

Jane Picard
Ken Rabb
Ray Hopkins
Charlie Cook

Peter Martin
Robert Canterbury
Mark DeWolfe
Joan Linden
Ruth Pettis

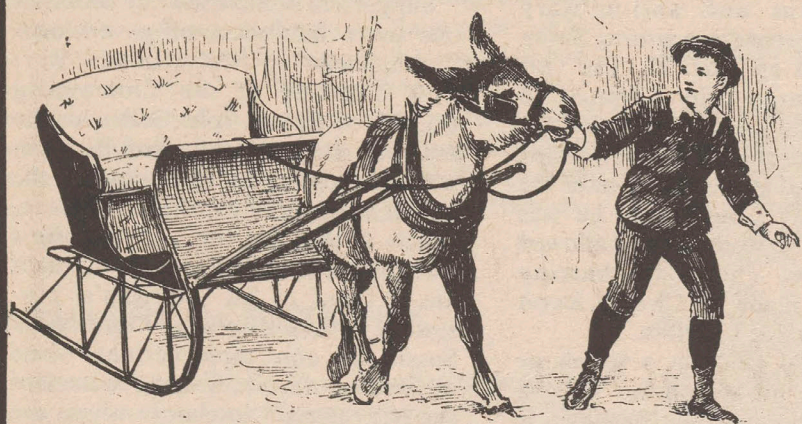
Member: New England Press Association
Gay Press Association
COSMEP

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."



Greetings from GCN SPECIAL GIFT RATES

This Holiday Season, remember
Friends & Lover
Relatives
Town or School Library
Local Hotline or Drop-in Center
Elected Government Representative
with a Gift Subscription to GCN.

Regular Rates:

◀12 weeks \$ 4.00
◀25 weeks \$ 8.00
◀52 weeks \$15.00
◀2 years \$27.00

Mail to:

GCN Subscriptions
22 Bromfield St.
Boston, MA 02108

All subscriptions sent in sealed, no-peep envelopes. Make check or money order payable to "GCN." Do NOT send cash through the mail.

Your name _____
Street _____
City _____ State _____ Zip _____

First Gift Subscription

Name _____
Street _____
City _____ State _____ Zip _____
Gift card to read: "From _____"

Second Gift Subscription

Name _____
Street _____
City _____ State _____ Zip _____
Gift card to read "From _____"

Third Gift Subscription

Name _____
Street _____
City _____ State _____ Zip _____
Gift card to read: "From _____"

Fourth Gift Subscription

Name _____
Street _____
City _____ State _____ Zip _____
Gift card to read: "From _____"

Fifth Gift Subscription

Name _____
Street _____
City _____ State _____ Zip _____
Gift card to read: "From _____"

speaking out

'Good Old Days' Remembered

By Bruce Gelbert

All right. When you run into four people, at different times and in various combinations within two hours on a late summer's Monday night on Christopher Street and have the same conversation three times you know that it's time to put pen to paper.

The phrase recurring in these three conversations was "Four years ago." Four, yes, and five years ago we were active participants in the heyday of the gay movement. We five were all GAA people and were among those who demonstrated, screaming our lungs out at sundry and miscellaneous pigs, danced our hearts out (and served soda and beer) on Saturday nights at the Firehouse, raised our consciousness (and had them raised, with sledgehammer subtlety, for us), played and camped on Christopher Street and told ourselves to feel guilty if we related to our gay brethren as sex objects without personhood.

Four and five years ago if, from a block away, you saw two men holding hands, particularly in a neighborhood other than the Village, say, in the theater district or in one of the outlying boroughs, you figured they were people you knew and, when they drew nearer, you usually found that they were. On the off chance that they weren't, you said, "Right on, brothers," rapped with them, learned they were just in from San Francisco, played "Gay Geography" with them and found that they knew people you knew. Aren't any men holding hands or kissing hello in the streets anymore? If they are, they aren't anyone you know — and you can no longer assume that you don't know them only because they've just arrived from California.

Today, when someone is being noisy in the street, you denounce them (to yourself) for being loud and obnoxious. In the summers of 1971 and 1972, if anyone was screaming down Christopher Street, you could safely assume that it was someone well known to you and you could forgive their loudness and obnoxiousness because you loved them. Also, you were quite prepared to participate in their fun.

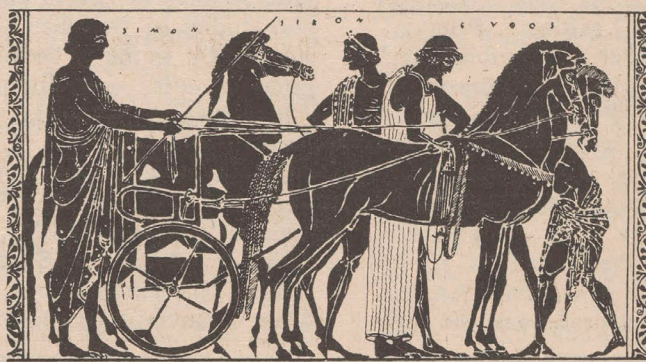
An observation: sex is more accessible today — one can frequent a larger number of widely publicized baths (with bargain nights yet), more peak and after hours backroom bars and the, as it were, "sex piers," but it's harder to get to know people as people. There are bars where you can meet your friends, and bars where you can fuck, but not so much of a middle ground, that is, somewhere to meet strangers to get to know and go home with (or go home with and get to know? Whatever — Of course, I'm exaggerating! Did I have to tell you that?) and, above all, no Firehouse-style (or for that matter, other style) gay center.

A thought: reflect on people who are coming out now into this chilly (though liberated?) atmosphere. We at least, though frustrated, remember when it was friendlier (if more frantic). Imagine some impressionable young person for the first time experiencing gay life as it is now, either turning off to it completely or saying,

"Oh, so that's how it is," and joining, unquestioning, the parade of untouchable waxen images. The time of our coming voiced the idea that the first few of the Seventies were actually part of the activist Sixties. Not until '73 did the apathy — and the frost — begin to set in.

A rating: this is the time of backlash, resentment and organized and vindictive gangs, of gay people getting beaten in the West Village, being jumped, one hears, on leaving bars in Brooklyn and Queens, and being roughed up, it is said, inside of a bar in Brooklyn Heights. This is the time when ERA was defeated, when the Supreme Court ruled that homosexuals, though consensually having relations in private, are nevertheless violating the law and when Bella Abzug was defeated in the Democratic primary. This is a time of gay people forming protective vigilante groups, urging the learning of self-defense, or fleeing the city.

A final note: we are somewhat older and the same things no longer satisfy us. We have changed, but so have they.



WARNING

Boston Police have commenced an apparent crackdown on "The Block" in the Back Bay. Men traveling in this area are advised to proceed there with extreme caution, as several arrests have already been reported. Rep. Barney Frank has asked men to restrict street cruising to non-residential areas.

CORRECTION

In last week's GCN we reported that the Washington Post was among the newspapers that declined to publish accounts of the revelations of the memos of former FBI Director J. Edgar Hoover. In fact, Post staffwriter, John M. Goshko, wrote a detailed account of the matter which was published in the newspaper's Nov. 24 issue.



we make



christmas happen!

ornaments

calendars

christmas cards

invitations

gift wrap

party papers

ribbon-tags

candles

stockings

gifts galore

handcrafted imports

holiday hours

daily 8:30 to 8:30 sundays 12 to 6

copley flair 583 Boylston st.

Women Split Off from the G.A.U.

(Continued from page 1)

unity among men and women, and among the right and left. Utilizing what she called "football terminology," Brown said that the gay movement should take an "offensive" role in changing society as well as a "defensive" one in fighting discrimination. In a more humorous vein, she refuted ten American myths including "Columbus Discovered America" and "Crime does not pay"; in response to the myth that homosexual acts are unnatural, she stated "Nothing is unnatural, just untried." Saturday's activities also included a vegetarian dinner and the controversial dance.

Scholarly papers and workshops were given throughout the weekend conference. Women's workshops included sessions on "Lesbian Mothers," "Lesbian Poetry," "Recent Research on Lesbianism," and "A Lesbian-Feminist Approach to Completing the Ph.D." The remaining workshops were mixed or predominantly male. C.A. Tripp, author of *The Homosexual Matrix*, gave two seminars, one on "Sexuality, Morality, and the Matrix of Homosexuality," the other on "Aging," which attempted to debunk the myth

that older gay males are inevitably lonely and depressed. Other workshops covered "Transsexuality," "Gays in the Media," "The American Gay Novel Between the Wars," and "Sodomasochism as Radical Politics."

Still other workshops reflected a growing ideological split between the socialist-Marxist members of GAU (who wore red badges throughout the conference) and moderate and conservative members who preferred working within the system to revolutionary activity. Socialist workshops included "Aspects of Social and Economic Oppression of Gays" and "A Marxist Analysis of Gay Male Relationships." Anti-socialist workshops included a session on the Libertarian movement, a paper on "Marxist Homophobia in Theory and Practice" and studies of two men whom Marx supposedly shunned because of their homosexuality — political reformer J.B. Schweitzer and Marx's own son, Frederic Demuth.

Perhaps the most controversial paper of the entire conference was entitled "Feminism as Sexual Repression: the Ideas of Susan Brownmiller," presented by self-proclaimed Male Chauvinist Pig John Lauritsen,

who spoke for the allegedly growing male resistance to feminist pressure groups within the gay movement. Attendance at the seminar was heavy, the ratio of women to men was 5 to 1,

and, to put it mildly, the audience did not take kindly to the message. After the debate, however, several lesbians complimented Lauritsen for his courage in giving the paper.

Eva Winne Dead at 84

WOBURN, MA — Eva Winne, who survived two world wars in France and Germany, died on November 30 at the Winchester Convalescent Home in Winchester, Mass. She was 84 years old and had been ill since July.

Eva Winne was born on August 16, 1892 in Leipzig, Germany. Her father — Max Winne — was an accomplished conductor who performed several times with the Boston Symphony Orchestra. She was educated in London and in Paris and spent World War I interned in France because of her German nationality. She came to America after World War I, where she worked for Western Electric in New

York. Eva then returned to Germany where she managed a hotel in Berlin. She gave up her business in Berlin and came to the United States in 1960, becoming a naturalized American citizen in 1966.

Since 1960 she had resided in Woburn with her friend Constance White. Although she was not an especially outgoing person, Constance White notes that she "gave her all" to the people to whom she was close.

Eva, who resided at 42 Everett Street in Woburn, was interred at a plain graveside ceremony at Woodbrook Cemetery on Thursday, December 2.

GREEN LEAF FLORISTS

Now Two Locations

Flowers and Plants For
All Occasions

478 Columbus Ave., Boston
247-3500

All Major
Credit Cards
Accepted
Delivery
Locally

Flowers Wired
Anywhere In The
World

47 Clarendon St., Boston
247-1100

The all new FRAN'S PLACE

Formerly THE LIGHT HOUSE
LYNN'S OLDEST GAY BAR

New Dance Floor
Sunday Buffet

Happy Hours
Sat.-Sun.

Watch for Coming Attractions

776 Washington St. Lynn, Ma. 595-8961

HOW TO BE HOME AWAY FROM HOME

Accommodations at the Lauderdale Beach Hotel are more than just hotel bedchambers. They're spacious, suite-like rooms. Light. Airy. Comfortable. With color TV in every room and seven different guestroom categories to choose from. There's a full menu of food and beverages available from Room Service for private entertaining and special company. Whatever your budget, there's a luxury holiday retreat waiting for you. Now with special introductory rates!

THE LAUDERDALE BEACH HOTEL,
on the ocean at 101 S.
Atlantic Blvd., Fort
Lauderdale, Fla. For
Toll-Free Reservations
call (except in Florida)
1-800-327-8398.



"I SAW DADDY KISSING SANTA CLAUS"

You'll see a lot of things you've never seen before in **CHRISTOPHER STREET**, America's newest, brightest gay magazine. It's witty, sophisticated and informative. It's the perfect publication for America's second largest minority. Don't miss the exciting December issue with these features:

- *Christopher Isherwood's new autobiography
- *Ellen Shapiro on the use of lesbians in pornography
- *An Englishman's explanation of why flagellation is the secret national sport of England
- *Frank Kelly on love and sex in the American Theater
- *Barry Laine on the emerging gay poets
- *Tim Dlugos on the gay market in publishing
- *A concise history of gays & fashion

CHRISTOPHER STREET is the first gay magazine to have something for everyone. Don't miss a single issue. 12 issues for \$12.50, Sample copy \$2. Mail check to: **CHRISTOPHER STREET, 60 West 13th St., NYC 10011**

Name _____
Address _____
City _____ State _____ Zip _____

Utah Justice — Transsexual vs. Board of Pardons

By Neil Miller

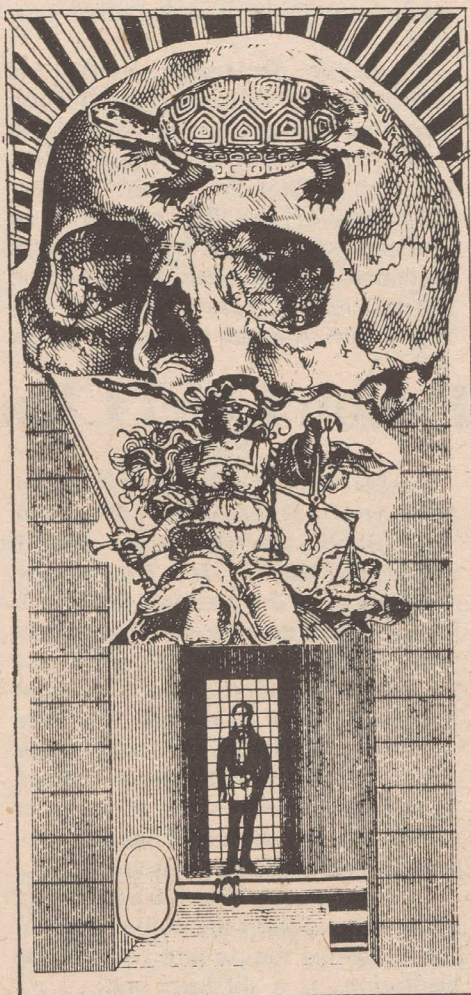
Copyright © Neil Miller, 1976

BOSTON, MA — In a bizarre case that pits the sexually conservative state of Utah against a man who considers himself to be of "transsexual identity," Jack Hoffman must remain in prison until he begins to change his sexual orientation. Hoffman, who was convicted in 1973 in a Salt Lake City court of aggravated arson, is now serving an indeterminate sentence of 1-15 years in jail. He is presently doing his time at the California Men's Colony in San Luis Obispo, California, where he was transferred by Utah authorities (the two states have a prisoner exchange agreement). But Hoffman still remains under the authority of the Utah Board of Pardons and that is the problem.

The Board of Pardons in Salt Lake City had originally agreed to release Hoffman on May 13, 1975. But the authorities rescinded the date, the prisoner charges, largely because of his sexual orientation. The pretext for Utah's sudden about-face was the decision of the state of Wisconsin to release its detainer/hold on Hoffman. Hoffman owed Wisconsin ten months for a previous crime and was supposed to be shipped off to that state to serve his time on a Mandatory-Release-Supervision program. But when Wisconsin agreed to forget about Hoffman, Utah decided to keep him locked up.

Hoffman describes the Utah action in a letter to *Fag Rag* writer and prison activist, Freddie Greenfield: "In a surprise move on May 7, 1975," Hoffman writes, "the Utah Board of Pardons recalled me before them and at this hearing, they made little mention of the Detainer having been withdrawn or my good conduct. Rather, they said it had 'come to their attention' that I had a 'sex problem' and that they had too many degenerates already in the state of Utah, and that, therefore, they were rescinding the previously given Termination of Sentence and that they would review my case each year. At such time as I changed my sexual identity, they would release me."

Jonathan King, a lawyer for Utah Legal Services who worked on Hoffman's case while still a law clerk, confirms Hoffman's description of the events. "After Wisconsin dropped



him, Utah decided to keep him. It was perfectly within their power." But King adds, "If it weren't for Jack's sexuality, he probably would have been out of prison long ago."

King did note, however, that by now Hoffman has already served three years out of his fifteen years sentence. "4 1/4-5 years is an average stay in prison on a 1-15 year sentence," the lawyer said.

"He was a model prisoner, was never in any trouble, never had any sexual episodes while in prison," King told GCN in a telephone interview. "Everyone agrees on his honesty."

Cyndy Watts, a caseworker with the Committee for Prisoner Humanity and Justice in San Rafael, California, and who has been following Hoffman's case, supports King's analysis. "Utah is being very blatant about discrimina-

tion. The sexual thing is what is keeping him in prison," she said. Watts also concurred with King's description of Hoffman as a "model prisoner."

A letter from a Utah social service worker to Hoffman dated Dec. 29, 1975, gives insight into attitudes of Utah officials towards Hoffman's sexual orientation. "You are a male but you continue to want to function in the role of a female," social worker Carmen Bria wrote. "I'd hardly call that 'well adjusted.' That fact that you appear satisfied in the homosexual role you have chosen and show no immediate plans to accept your role as a male is certainly being 'well entrenched.'"

"I recommend that you get yourself involved in a therapy program or whatever help may be available to you to deal with your problems. I am particularly interested in seeing progress involving the crime of arson and your homosexual identity. While your institutional adjustment has been good, discipline and work etc., your personality adjustment has been poor. If you want me to make recommendations to your treatment team about release then you will have to start getting involved with the real issues concerning you," she asserted.

"Since you had just experienced a rejection from a homosexual partner (as you stated), I fail to see how you do not see that crime of arson is not a sex-related crime," the social worker noted. Salt Lake City lawyer King notes that the Utah Board of Pardon's "amateur psychologists" equated the crime of arson with sex.

"Unless he cops out and goes along with Utah on his sexuality, I don't see much chance for him," said California caseworker Cyndy Watts.

How It Happened

The latest in Jack Hoffman's series of prison odysseys began in 1973 when "the guy I lived with (David Brown) for several months suddenly brought a new friend to the motel where we were staying — told me they were leaving together, without me — and left," writes Hoffman. "I took what pictures were left and a couple of shirts of Dave's, put them on the bathroom floor in a pile and set them afire. When they were sufficiently burned, I put the fire out, threw the ashes in the commode, and left the room. The motel maid had smelled the smoke and called the fire marshal."

Hoffman soon turned himself in even though the police were not even aware of the fire, and he was jailed and charged with aggravated arson. On Nov. 6, 1973, after pleading guilty, Hoffman was sentenced to 1-15 years in prison by Justice Frank Wilkins of Salt Lake City's 3rd District Court. At that time, Hoffman had declined an offer to exchange withdrawal of the charges in Utah for extradition to Wisconsin to serve his ten months there.

On July 22, 1975, Hoffman was transferred to the California Medical Facility — Guidance Center at Vacaville, California, after what he charges were "harassment" and "ridicule" from Utah State Prison staff. On Sept. 18, 1975, he was transferred to the California Men's Colony in San Luis Obispo, where he is presently incarcerated.

Transsexual and the Law

Hoffman asserts that his problems with the law (he has been in prison 6 times) are rooted in his transsexual identity. In this respect, he agrees with the state of Utah. But Hoffman's perspective is somewhat different than that of Utah officials. "Being of transsexual identity (desiring to be a woman and wanting to love a man ONLY AS A WOMAN), I found it extremely difficult to adjust to society during the years of my youth," Hoffman writes. "Having a man's body meant that society expected me to accept the 'role' of a male. I couldn't. I could not accept the homosexual society either as I did not desire a man-to-man relationship. Also, although I knew I felt like a woman and wanted to be a woman, I was not sure that I was not a freak . . . someone completely different . . . and alone. Institutions were the only security I had known."

"Thus, I chose in 1957 to purposely put myself in prison (New Mexico) by writing a few very small insufficient checks . . . The crimes were never of violence as I am gentle and could never physically hurt anyone."

"It was not until late 1973 that I became aware that transsexual surgery and hormonal treatment was 'safe' and within the reach of most anyone financially . . ."

"Each time I would serve my time and re-enter society making a new attempt to adapt . . . with no success, because I was living a masquerade (a woman in a man's body)," he asserts.

Psychologist's Support

Hoffman's evaluation of himself is supported by Bill Barkley, staff psychologist, at San Luis Obispo. "I feel that his prognosis is very good at this time in view of the insight he has gained, has good job stability, and that he has finally learned there are people who can understand him . . ." Barkley wrote in a progress report.

As for his sexuality, the psychologist noted, "I feel that his goals are quite

(Continued on page 8)

A Champagne Reception
Don Hanover
at the Gay Men's Center

Friday, Dec. 10
36 Bromfield St.
8:30 PM

Photo Exhibit
Slide Show
Photos on Sale from \$10.00

Free Champagne
\$1 donation requested

Contact Lenses

Hard	Gas Perm	Soft (B&L)
\$100*	\$150*	\$175*

(Credit Cards Accepted)
 "Also-New Type Soft Lens-No Boiling"

Call For Consumer Info
353-1550

Dr. Richard T. Montross
 665 Beacon Street, Suite 303
 Boston, Mass. 02215

*Single vision lenses exclusive of professional fees

THE COPY GAZETTE

- Offset Printing
- Photocopying
- Collating
- Binding
- Folding
- Reductions
- Layout and Design
- Typing
- Typesetting
- Business Cards
- Rubber Stamps
- Envelopes and Stationery

115 Water Street
 Boston, Mass. 02109
 (617) 426-4515

We Provide Complete Printing Services To Suit All Your Printing Needs

Transsexual Prisoner Squares Off Against Utah Board of Pardons

(Continued from page 7)

realistic with the fact that he definitely wants a sex change, he wants to get a good job, save his money and eventually have an operation to become a true physical transsexual in keeping with what I feel is a very deep-seated psychological and sociological transsexual orientation."

Barkley strongly urged that Hoffman be released in his April 6, 1976, report. "I find no psychiatric contradictions to his release to the free community and I feel that further incarceration would only be detrimental as well as cruel and unusual punishment because no amount of psychotherapy is going to change his basic transsexual outlook on life," he wrote.

But Barkley is now on administrative leave and may not return to San Luis Obispo. Hoffman has few friends at

this point. His appeals to gay publications on the West Coast, to the Society for Individual Rights, and to the American Civil Liberties Union have all been ignored.

Rejects New Parole Date

Utah scheduled the first re-hearing since the rescinding of his termination on May 5, 1976, *in absentia*. At that hearing the Utah Board granted Hoffman a parole date of Nov. 8, 1977. However Hoffman has notified Utah that he would not accept the parole date as effective on that date "because I believe that the action taken by the Utah Board of Pardons in rescinding my original Termination of Sentence (5-13-75) was illegal and unconstitutional and that all subsequent actions taken by the Utah Board of Pardons were, have been, and are illegal and constitute discrimination as well as cruel and unusual punishment."

Hoffman feels that if he accepted the parole, he would not have any legal recourse to compensation after release. "And, who is to say they wouldn't rescind that release date, also?" he asks.

At present, Hoffman feels that his only hope is a "national discrimination campaign against the Mormon Utah Officials." He despairs of legal action because of lack of funds. Freddie Greenfield of *Fag Rag* has taken up Hoffman's cause and plans to publish Hoffman's entire letter (excerpted in this article) in the next edition of that newspaper. Anyone wishing to get in

touch with Hoffman or offer him assistance can write to him at the California Men's Colony, P.O. Box A-E (5289), San Luis Obispo, California 93409. Hoffman's prison number is B-66513-X.

In the meantime, the guardians of Jack Hoffman's future will continue to be the Utah Board of Pardons and this does not appear to bode well for the 39-year-old prisoner. "You have to realize that the Utah parole board are just not expertly trained," says lawyer Jonathan King. "Utah is a place where being gay is still considered to be a sickness."

Gay Man Named to GOP Committee

SAN FRANCISCO, CA — San Francisco gay activist Rev. Ray Broshears has been named to the Republican State Committee. Broshears, an often controversial figure within San Francisco's gay community, is believed to be the first openly gay person holding such a position with the GOP. Broshears' appointment was announced by San Francisco Republican official Dwight Tripp III.

The Republican State Central Committee is scheduled to meet in Sacramento in February, 1977, and Broshears has promised to form a "Gay Caucus of the Republican Party" at that time.

Broshears, who is the editor of the *Gay Crusader*, is a long-time figure in San Francisco gay politics. As a Democrat, Broshears was the founder of the Harry S. Truman Democratic Club. He has also played instrumental roles in the Gay Voters League, the Gay Liberation Alliance, and the Helping Hands Community Services.

Broshears supported Republican S.I.

Hayakawa for the Senate in this year's campaign as well as Ronald Reagan in his two campaigns for governor. Broshears bolted to Jimmy Carter in this year's election after supporting Nixon in 1968 and 1972.

Meetinghouse Cafe Still Open

BOSTON — The Charles Street Meetinghouse Cafe continues to function, despite a recent story in GCN that the cafe was closing as of Oct. 30. However, at this point, the cafe is operating only as a coffeehouse, serving coffee and pastry. It no longer serves food, as the alternative establishment has in the past. The coffeehouse has also reduced its hours and is now open from 6 p.m. in the evening to 11:30 p.m., seven days a week. On Sundays the coffeehouse opens two hours earlier.

Prison Chief Checks Out Newspaper

WASHINGTON, D.C. — Norman A. Carlson, Director of the United States Bureau of Prisons, is currently considering whether *It's Time* — the publication of the National Gay Task Force — should be permitted in federal prisons. Carlson agreed to investigate the matter in response to a letter from Rep. Ed Koch of New York. *It's Time* — along with GCN and many other gay publications — has been banned from Leavenworth Prison at the order of Warden Benson. GCN has also protested its exclusion to Carlson.

In a letter to Koch, Carlson wrote, "The issue of allowing publications of a homosexual nature into correctional institutions is a difficult one . . . I would agree that the scarce literature into the subject of homosexuality in prisons would indicate that homosexual assaults are not the result of homosexuality but are generally occasioned by aggressive inmates to demonstrate their strength over weaker inmates. However, I think Warden Benson's statement that homosexual literature attracts aggressors to the inmates possessing it, which could

possibly encourage more assaults and rapes, is a valid one."

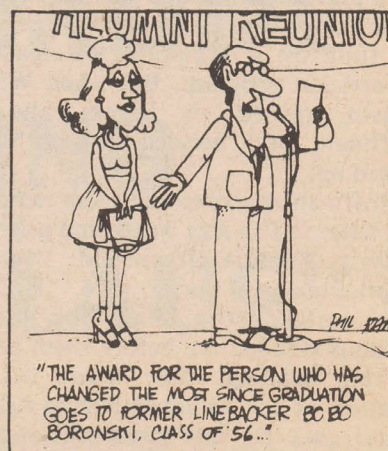
Carlson, however, has agreed to "better evaluate the decision" of Leavenworth upon receipt of a copy of the publication.

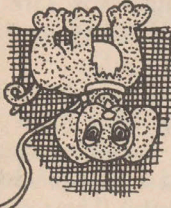
DID YOU SEE?



THE TAR HEEL ALUMNUS

News from Chapel Hill for Parents of Students and Non-Member Alumni





THE OTHER END OF THE LEASH

Do Something Nice for Your Best Friend Today

10% DISCOUNT WITH THIS AD

396a Harvard St.
Brookline, Ma. 566-0902

Pet Supplies Galore
Professional, Creative Grooming

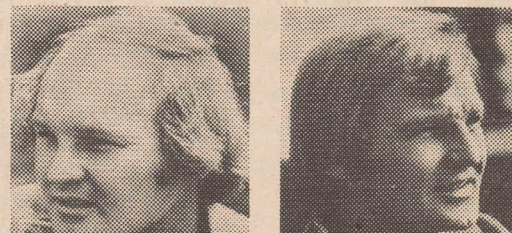
See Gene Kelly, Ivanhoe, Bette Davis and Jane Eyre in their best rolls at LOX, STOCK & BAGEL.

After theater. After the movies. After anything! Just because the curtain's down, doesn't mean the play is over. We have the DELicacies you're hungry for at the most entertaining Deli in Boston. Overstuffed sandwiches. Fluffy omelettes. Hot Knishes. And Dr. Brown's Famous Cel-Ray Tonic.

Get your act together and make an appearance at Lox, Stock & Bagel . . . the Uncommon Deli for the Rare Individual.

LOX, STOCK & BAGEL
the Uncommon Deli

150a Tremont Street At the start of the Freedom Trail.
Open every day at 7:00 am/Nightly till 12 pm



From here . . . to there.

WHAT WILL MY FRIENDS SAY?

Getting from here to there raises questions — as well as eyebrows. The Book we're offering you answers your questions — and opens your eyes — about hair replacement: What your options are, what they cost, how people react, how undetectable it is, and why our clients range from Ron Blomberg of the Yankees to Ron Account Executive of BBD&O. The Book's free. The information's invaluable.

Hair Unlimited, Suite 401
850 Boylston St., Chestnut Hill, Mass. 02167
(Or give us a call at 738-0884.)

Name _____

Street _____

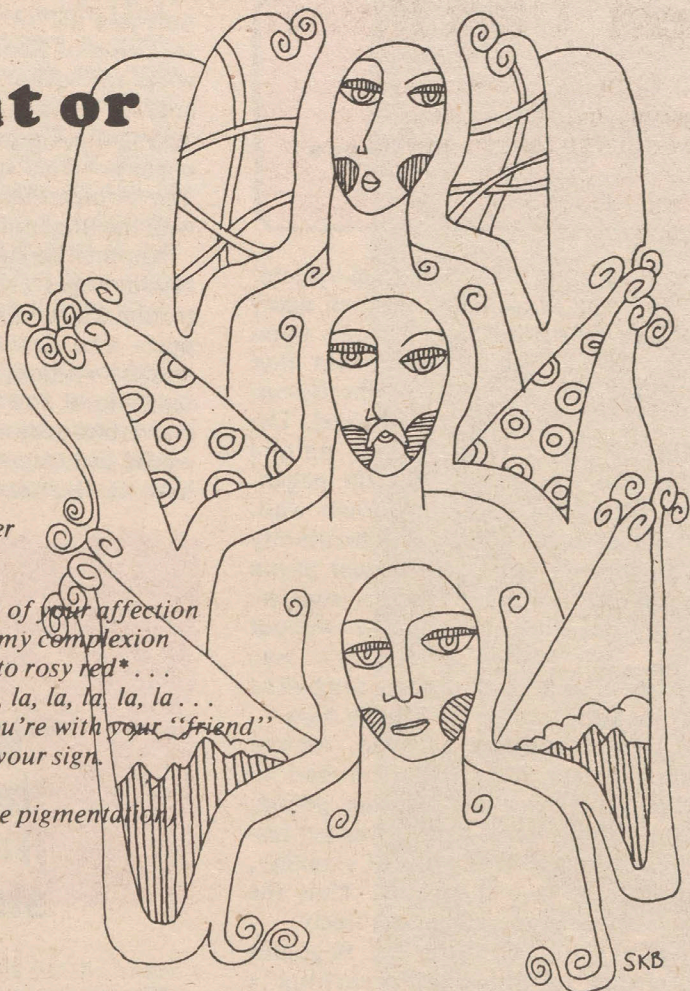
City _____ State _____ Zip _____ GC

Marriage: straight or on the rocks?

By J. D. Sittler

The defection of your affection
Has changed my complexion
From white* to rosy red* . . .
la, la, la, la, la, la . . .
Every time you're with your "friend"
I blame it on your sign.

(*substitute appropriate pigmentation)



Remember how exquisitely Liv Ullman portrayed the odyssey of the abandoned wife when Hubbie Erland Josephson ran off with a lady in Ingmar Bergman's *Scenes from a Marriage*: shock, pain, self-doubt and floundering; then growing strength, self-assurance and independence. Play pretend-pronoun (as gays must so often do in cinema, theatre, media and literature): How do you think Ingmar would have written it and Liv played it if Erland had run off with a gentle-

man? (I first saw this film in Provincetown, for what that's worth.)

Separation and divorce are hardly new social phenomena. To the uptight Victorians, divorce was naughty, nasty, legally tedious and, therefore, rare. In the sexually-liberated Seventies, divorce is still nasty, though not naughty; almost as tedious (the law, as ever, plodding along behind social justice) and, therefore, as common as the common cockroach. (After all, it's not naughty, it's trendy. It's "keeping

up with the Joneses" or, in this case, the Josephsons, who just got divorced of course.)

Commonly, the co-respondent in a divorce suit is hubbie's "mistress" or wifie's "stud." How common (normal?) is it to find the co-respondent to be wifie's "mistress" or hubbie's "stud"? You're not likely to find out from *Esquire* or *Ms.*, so read it here!

Someone who can help with information about how marriages get washed up on the rocks of Lesbos or the Fire Island dunes is David Griffiths, counselor at Homophile Community Health Service, where he's also Coordinator of Family Services. He's primarily concerned with counseling married couples in which one spouse has decided to go gay all (or at least part of) the way. He also brings to the job a special qualification: he's gone through the process himself, from his (former) wife's side to the Wilde Side. And herewith is my brief interview with this expert:

Sittler: Without getting into the old Kinsey ten percent game, how common is it for newly-self-discovered gays to climb aboard the divorce bandwagon?

GRIFFITHS: Because gay people are finding more affirmation in our culture for their sexuality, those who are heterosexually married are tending to question their need to stay in that kind of relationship or their need to repress their homosexual activity.

S: Do you see any difference in the "aggrieved party's" attitudes between men and women?

G: Straight men who are married to gay women seem to be more threatened by their spouse's homosexuality

than straight women who are married to gay men. The women realize they have to face the situation if they're to hold on to their marriages. First they want their husbands to change. Failing that, they're willing to compromise, being somewhat less homophobic than straight men. Particularly when there are children involved, the women are most often motivated to make their marriages work due to their financial dependence on their husbands. It isn't easy. Most people wind up separating. The compromises one has to make seem too painful.

S: Too painful for the women?

G: Too painful for the women and the men.

S: It must be a very anger-provoking situation.

G: Yes. I see a lot of self-directed anger on the part of the straight wives: What's wrong with me as a woman that I can't keep this man attracted to me? What's wrong with me in the first place for attracting a gay man?

S: Is the straight husband's anger generally directed at the gay wife rather than inner-directed?

G: Yes. That's usually the case, because straight men find it more difficult to believe their wives aren't sexually interested in them. Their pride and masculinity is threatened.

S: How do you and your former wife get along?

G: We're close friends now. At the time of our separation we took the time and made the effort to listen to each other and to work through our feelings. I feel good about the outcome. There was never any question about whether we love one another. We did and we still do.



Opening quietly on
December 8, 1976

The Powderhorn

The Neighborhood Bar
For The WHOLE Gay Community

YOUR HOST: SKIP ROSENTHAL

178 MILK ST. (across from Harbor Towers) Boston

THE UNIQUE 24 HOUR RESORT
**WHERE GAIETY IS A
VERY NATURAL THING**

DIRECTLY ON THE OCEAN
in Miami Beach's Swinging Motel Row.

★ "Wild D.J. Disco" Nightly and Weekend
for the Buccaneer Cruise Party 1 to 5.

Disco Poolside with Dancing Under The Stars
Pulsating Quadrophonic Disco

★ Captain's Table Restaurant

★ Expertly prepared Gourmet meals
in our SHIP AHOY Restaurant

★ LARGE SPACIOUS ROOMS,
Kitchenettes with full walk-in
Kitchen and separate Dining Area

Courteous ALL MALE Staff

★ Olympic Size Pool

★ Color T.V. ★ Private Beach

Winner of David Magazine Awards as
Florida's BEST GAY RESORT COMPLEX

★ Where Something is Happening
all the time

Windward
RESORT

Phone (305) 947-5674

See Your Travel Agent or Mail Coupon

\$169. Boston

Round Trip

Jet Charter

1/2 to 4/17

ALL WINTER

Windward

Guest only

Resv. 30 days

in advance

☐ CHECK

FOR INFO.

Name _____

Address _____

City _____

State _____

Zip _____

Date of Vacation _____

CHART YOUR VACATION COURSE TO THE
Windward
gen RESORT

16051 Collins Avenue
Miami Beach, Fla. 33160

Send For FREE Color Brochure, Rates and South
Florida Travel Guide to all Bars and Restaurants

NEW FROM OLIVIA!

a national women's **OLIVIA** RECORDS recording company

proudly presents

two new albums

BeBe K'Roche

danceable latin, jazz, rhythm and blues

WHERE WOULD I BE WITHOUT YOU

an album of poetry by Pat Parker and Judy Grahn

and distributing two new albums

Casse Culver: *Three Gypsies*

Berkeley Women's Music Collective

Also available:

Meg Christian: *I Know You Know*

Cris Williamson: *The Changer and the Changed*

Kay Gardner: *Mooncircles*

All albums \$5.50 plus .55 mailing each, from Olivia Records,
Dept. C, PO Box 70237, Los Angeles, CA 90070. Also on sale
at feminist and record stores.

The Middle Ages: lest we forget...

By Tommi Avicoli

The Middle Ages always conjure up images of superstition and fear. When one thinks of the accomplishments of the Middle Ages, one must inevitably include the massacre of Jews, the persecution and suppression of scientists, witches, and, of course, homosexuals. In its mildest moments, the Middle Ages was indifferent to gays. More typically, it was hostile, and in many instances, gays were condemned to death either as heretics, witches or sexual deviates.

Homosexuals were most frequently persecuted during the early Middle Ages for their participation in heretical groups. As G. Rattray Taylor points out in *Sex In History*, "To say a man was a heretic was to say he was a homosexual, and vice versa." (Vanguard Press, p. 131).

The reason so many homosexuals participated in heretical groups and the reason so many heretical groups practiced homosexual acts is obvious. First, the nature of medieval society was so sexually repressive and restrictive that homosexuals were left with the choice of abstaining from sex altogether, marrying and pretending to be straight, or engaging in homosexual acts. The last automatically made one a sinner and, if discovered, a heretic. So, it was only natural that those homosexuals who were interested in leading a gay lifestyle would come into con-

tact with or form an heretical group.

Secondly, it was the nature of these heretics to be more sexually liberated — and to encourage the use of sex as part of the worship of their deities. One must not forget that prior to the time of Christianity, many of the peoples of Europe participated in religions that worshipped deities in the shape of sex organs. Homosexuality was accepted more favorably in many of these religions.

And third, if an heretical group wished to defy the church from which they'd split, what better way to do it than to practice those acts it considered most heinous?

In the Middle Ages, sex was viewed as having one purpose: procreation! All pleasure in the sex act was to be denied, and if a man was to have intercourse with his wife, then he should do it with the least amount of body contact. So intense were these feelings against sex that medieval society invented the "chemise cagoule, a sort of heavy nightshirt, with a suitably placed hole through which a husband could impregnate his wife while avoiding any other contact" (G. Rattray Taylor, p. 51). This ban on sex, of course, meant that homosexuality, masturbation, and even heterosexual sodomy were out of the question!

Perhaps the first instance of heresy being connected with homosexual behavior occurs in Bulgaria in the 8th

or 9th Century. A Bulgarian splinter group, the Massalians, rejected many of the Christian ideas forced upon them in the 7th Century when that country was conquered by the Byzantine (Christian) emperor Michael. The Massalians combined their unique brand of Christianity with the paganism of the masses of Bulgarians who, while perhaps accepting Christianity on one level, still retained their pagan beliefs on the other. Such a transference from one deity to another without any real change in lifestyle was common to peasant peoples conquered by the Christians in the Middle Ages.

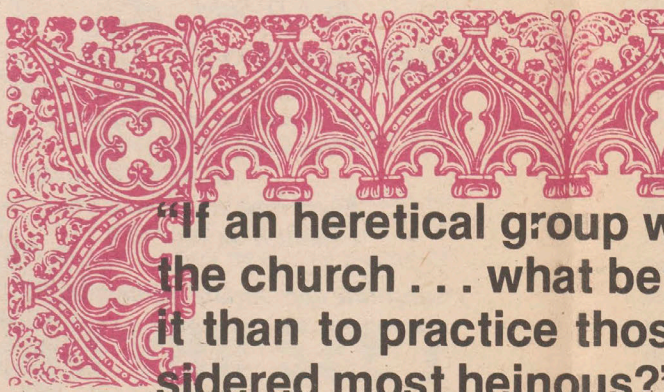
The Massalians believed, among other things, that a person had to undergo a spiritual cleansing period; after this period of time it was permissible to engage in any sort of sexuality, since they were then holy. Thus the Massalians practiced gay sex freely.

In the 10th Century, the Bogomils surfaced in Bulgaria, preaching a repressive form of dogma heavily puritanical in nature. However, by the 14th Century, they were closely aligned to (if not indistinguishable from) the Massalians. The philosophy of the Bogomils soon spread throughout Southern Europe. In fact, "the word Bogomil became almost synonymous with homosexual" (Arthur Evans, "The Mass Murder of Women and Gays," *Fag Rag* #13, Summer 1975).

The Albigensians in Southern France

were almost totally wiped out by Pope Innocent III in 1229 because of the suspicion of homosexual practices. As with the other heretical cults, of course, women held high positions among the Albigensians (positions they could not hold in the Christian faith). The Albigensians were often linked with the Bogomils.

Another heretical group of the early Middle Ages (12th Century) was the troubadours. The troubadours were poets who dedicated themselves to a specific woman, usually the wife of a feudal lord. She was placed on top of a proverbial pedestal by the poet; and he would dedicate scores of his works to her. G. Rattray Taylor, in *Sex In*



**"If an heretical group v
the church . . . what be
it than to practice thos
sidered most heinous?"**

History, contends that many of the troubadours were gay. In Dante's *Purgatorio*, troubadours are placed in the circle of hell designated for sodomites. And "we also find an interest in the maintenance of romantic friendships between men. Thus Roland seems more interested in Oliver than in his betrothed" (p. 93).

Though these various heretics were often killed, the mass murder of heretics and homosexuals did not really

SWP in Retrospect

By Ken Withers

In 1972 I was a very bored advisory delegate to the closed National Committee meeting of the Young Socialist Alliance.

I was stuck in the sub-sub basement of Weinstein Hall at New York University for a week of 10-hour meetings, ten hours a day of the most useless and trivial discussion imaginable.

But the experience was not a total loss. I was able to fill notebooks full of doodles. I developed an educated opinion of New York City (lasting hatred) and I met some of the principal characters involved in David Thorstad's latest publication, *Gay Liberation and Socialism*.

Eighteen months after that demoralizing plenum, I dropped out of both the YSA and its parent organization, the Socialist Workers Party. Receiving a copy of Thorstad's book brought back all sorts of memories of why.

What Thorstad has done is reprint a vast amount of the discussion within the SWP from the years 1970-1973 on what the Party's attitude should be toward the gay movement. As is the procedure in these discussions, Party members wrote documents and resolutions which were then printed and distributed to all other party members. People could write whatever they wanted, and did.

What resulted from this was the most thorough discussion of the gay movement from a Marxist perspective ever to be had anywhere. There is discussion on the state of the movement, the history of it, the democratic nature of the demands to end gay oppression.

There is a central theme throughout

the whole discussion, a theme that is unique to the Marxist approach to gay liberation. While all members of the Party were in agreement on the civil liberties aspect of the gay movement, the demand to end legal discrimination and harassment, the issue was if that was enough.

It is clear, as Thorstad points out, that Marxists have an approach to the questions of human sexuality that differs from the libertarians, social democrats, and others. They see it not as a question of legalistics, but as a question of society. Marxists have a duty to point out that gay liberation is impossible in present-day society, where the heterosexual role-model is so necessary to the maintenance of capitalism, the oppression of women, the private ownership of children. It is more than just the organization of the laws of government, it is the economic dictates of society that must be altered.

So what is the role of a revolutionary party in all this? Is it merely to support the democratic demands for the abolition of anti-gay laws? Is it one step further, to educate about the nature of this sex-negative society? Or perhaps is it to actively lead the gay movement toward the next American revolution?

Unfortunately, as Thorstad points out, these questions have yet to be answered to everyone's satisfaction. One wing of the party, including most gay members, took the attitude that the gay movement was the movement of a definable minority ("Gay people") fighting for democratic demands. To them, it was only a tactical question of whether the movement was big enough to warrant active work by Party members. They claimed it wasn't.

Counterpoised to this position was the view of Thorstad and others that the gay movement was not a discernible minority of "Gay people" but the manifestation of a deep questioning of the heterosexual role models on which capitalism was plunked.

The Thorstad group lost the debate. Each person I talk to on this issue has a different reason as to why. I will briefly try to outline my opinion, which differs a bit from Thorstad's.

It is unfortunate that Thorstad had neither the time nor money (the book is printed at his own expense) to write a more complete introduction. I doubt if anyone who was not a member of the Party in 1973 would understand the confusing nature of the debates at the time. The 126 pages of debate on the gay question were but one tenth of the total discussion that year alone on a number of questions.

All agree that the central issues were the disputes between the Party leadership in the United States and their co-thinkers in Europe (Ernest Mandel and friends). The gay debate seemed an embarrassment to the Party leaders on this side of the Atlantic, as they were in the process of presenting a "united front," a faction in complete agreement to counter the European tendencies. The gay issue had the potential to create a split in this discussion.

Across the country, supporters of Thorstad and company were told to vote AGAINST the gay resolution for the sake of party unity on the international questions.

Thorstad does not think that was the central issue, but rather a cover for basic opposition to involvement in the gay movement. The point is the basis for another whole book.

I have another basic problem with the way in which the book came to me. I don't like the idea of making the

internal discussion of any group public. It violates a journalistic sense in men. It's like printing personal letters. The SWP discussion is so democratic and fruitful because it is private, and Party members therefore feel free to say whatever they want without fear of reprisal. The publication sets up a bad precedent.

Thorstad counters this by pointing to the importance of the discussion, the fact that nowhere has there been such a complete discussion of sexuality from a Marxist perspective. Had we waited until the next century or so for the SWP to print the discussion under their own power, we would probably have been disappointed by the way it would be presented anyway. Now that the debate is public, it cannot be distorted. Again, the point could be expanded upon, and may in the future.

After attending the SWP national convention in August, I can say that I'm glad the book came out, though. Many of the new members of the SWP (grown a lot since I left) have no concept of the 1973 gay discussion. My impression from the convention is that the SWP has many more active gay members than in the past. These people will either be "educated" out of their desire for activity in the gay movement or will try to change the line of the party through discussion.

These new SWPers, and all interested in a Trotskyist approach to the gay movement, will find Thorstad's book an indispensable source. Should the gay members of the SWP win in their efforts to convince the socialist movement of the need for working with the gay movement, it will be a major boost to the gay cause. These socialists are trained in the school of mass action, have boundless energy and a determination to fight for justice no matter what the odds.

begin until the Holy Inquisition was enacted by a papal decree in the 1220s. The legislation made heresy a crime, and placed the authority to deal with heretics in the hands of the Inquisitors who were appointed by the Pope. In this way, secular law officials could be kept out of the case until the charge of heresy or witchcraft was proven (which it inevitably was); then it was their duty to carry out the execution, and if they failed or refused, they could be accused of heresy.

I should mention here that heresy was not a difficult charge to prove. Almost anyone could be accused of it, and for the least unconventional behavior. A person accused of heresy

al group wished to defy
what better way to do
ctice those acts it con-
heinous?"

was assumed guilty until she/he could be proven otherwise. Mere hearsay was enough to have someone brought before the Inquisitors, and especially the rumor that one was homosexual or had engaged in homosexual acts. Elizabeth Gould Davis in *The First Sex* lists a number of reasons for women being accused of witchcraft and heresy in the Middle Ages, among them lesbianism and being older and unmarried.

On Oct. 13, 1307, Phillippe the Fair (King of France) and Pope Clement V conspired to have some 5,000 Knights Templar arrested. Likewise, in November, thousands more were arrested and persecuted. The charge against them included the accusation that they practiced sodomy and a ritual in which they kissed the anus of a high priest. Although many denied these charges, the Knights Templar were almost totally killed off and their order eradicated.

The Knights Templar were originally a group of monks sent out on a crusade to the Holy Lands who adopted Near Eastern ideas, including, it is believed, positive attitude towards and practice of gay sex.

The shift from heresy to witchcraft as a means of persecuting homosexuals occurred after Pope Innocent VIII issued his Bull "Summa Desiderantes." The Bull, which was issued in 1484 at the insistence of those notorious Inquisitors, Sprenger and Kramer, put the rubber stamp of approval on the slaughter of an estimated 9 million witches and male homosexuals.

The Malleus Malificarum, by Sprenger and Kramer, outlines the nature of witchcraft, its rituals, how to spot a witch, and most importantly, philosophizes on the connection between women and witchcraft. *The Malleus Malificarum* asserts that most witches are women because basically women are inferior and evil and prone towards devil-worship. The myth of feminine evil and contamination of the world (a concept Sprenger and Kramer did not originate) was brought to a startling conclusion in this work. For according to the two Inquisitors, witches were responsible for all of the evil in the world. Their writing was the final push Innocent VIII needed to declare war on witches.

What followed was two centuries of hysteria in which anyone who was the least bit out of the ordinary was suspected of being in league with the devil. All sorts of tales about the power

of the witches rose from the ignorance and lies spread by Sprenger and Kramer and others who followed. Their work succeeded in throwing Europe back into an even more severe dark age of fear and superstition from which we have yet to fully recover.

A witch could be any woman who did not conform to the so-called "natural" feminine role the Church demanded of her. Thus the elderly women who practiced herbalism and administered belladonna (a pain killer) to pregnant women were apt to be accused of witchcraft. The Medieval church was against the administration of belladonna because they believed women were meant to suffer pain in childbirth as a result of Eve's sin. Any attempt to ease this pain in any way was against the patriarchal god's wish, they said.

If a disaster hit a town, the elderly woman was the first to be suspected of causing it. Like the heretic, the witch was assumed guilty until she could prove her innocence; and chances were she could not. Of course the suspicion of lesbianism was enough to send a woman to the stake. Independence in women was seen as a sign of witchcraft since good women were submissive, according to Church doctrine. Davis writes that if a pregnant woman were kicked in the stomach by her

husband, she could be burnt as a witch if she struck him back. Also, if a priest wished to have sex with her, and she refused, she could be accused by him of being a witch; if she had sex with him and her husband found out, he could have her killed for adultery.

Homosexual men, closely linked with heresy in the centuries before, were singled out to die alongside the witch. The men were taken from the jails and tied at the base of the stake into a bundle of sticks, or *faggots*. Thus the origin of the word, *faggot*. It was believed that the odor from the burning flesh of the men would be foul enough to cast the woman's soul immediately into hell. In Christian mythology every soul is allotted a trial before God, and by employing faggots, the medieval Inquisitors planned to circumvent this trial and cast her soul into the deepest pits of hell.

The witch hysteria was not just a tool of the Catholic Church. The Protestants did their share of the burnings, too. Both Martin Luther and John Calvin were obsessed with hunting and persecuting witches. Calvin was by far the more repressive and in Geneva, Switzerland, where he settled, such pleasures as dancing and the wearing of bright colors were outlawed. Then, too, the Puritans accounted for the slaughter of women

and homosexuals in England and to some extent in America, although the witch hysteria never reached the same proportions in this country.

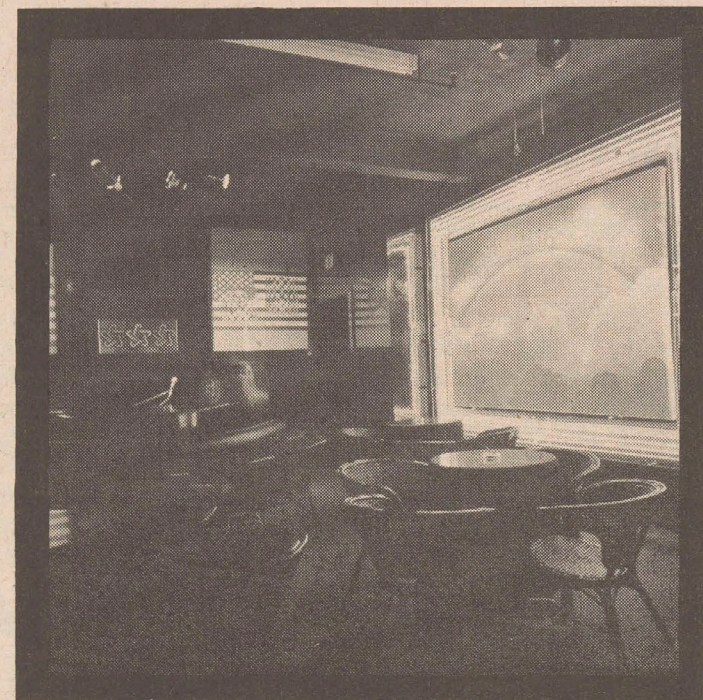
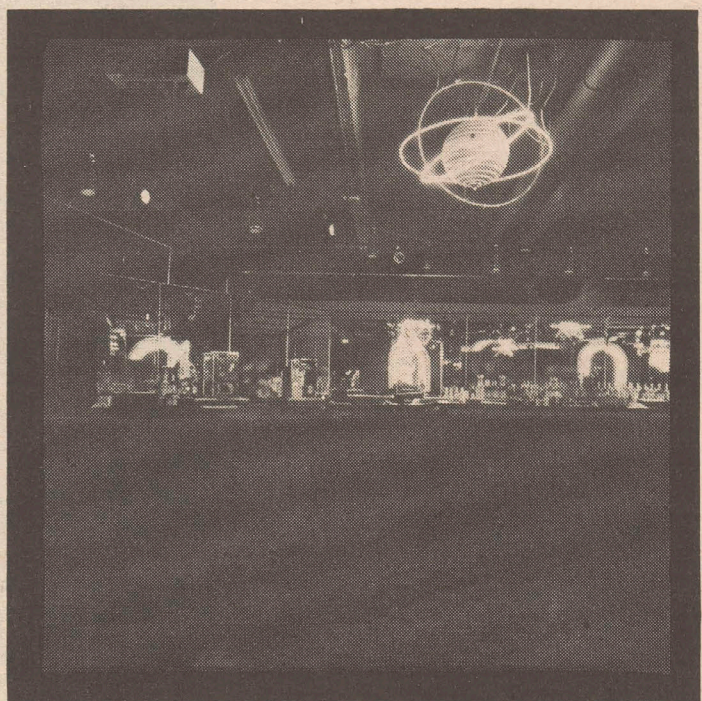
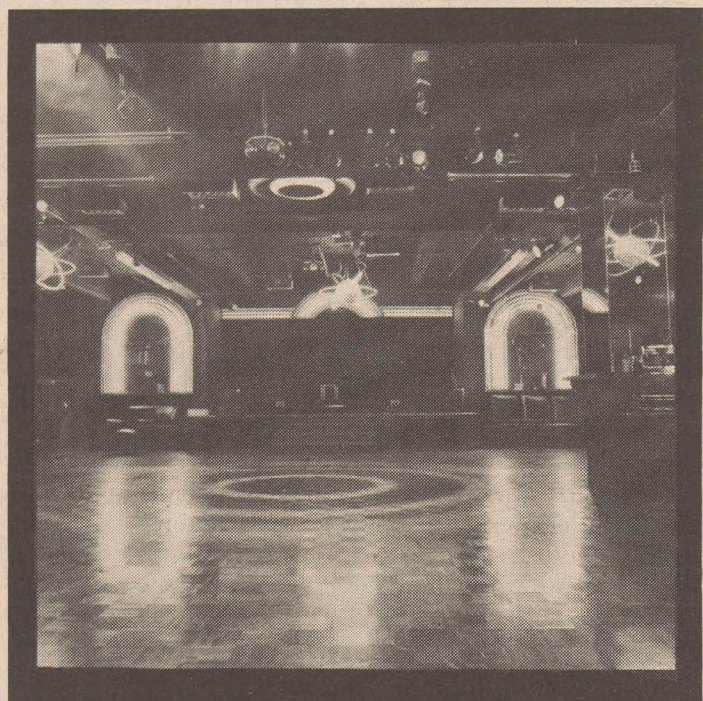
When we look back on the Middle Ages, then, we are looking back on a time of fear and ignorance unmatched in human history. In an age where sex was considered a burden, a necessity only insofar as the race had to be continued (some fanatical sects even favored the extinction of the race rather than engaging in sex), it is no wonder that masturbation, homosexuality, heterosexual sodomy and eroticism in general were connected with the most feared and hated creatures on Earth: the heretic and the witch.

It is understandable that we look back on the Middle Ages with disdain. But we must face the challenge that the knowledge of medieval history offers us: to keep history from repeating itself. Nazism in the 20th Century came close to reiterating the bloody hysterics of the Middle Ages. Jews and homosexuals met the same fate in Hitler's Germany as they had in the Middle Ages. We must never again become too sure of the age in which we live. We must be on the lookout for the signs of the pendulum swinging back, for surely it can swing back again and again.



"Homosexual men, closely linked with heresy . . . were singled out to die alongside the witch."

RAINBOW GAY DISCOTHEQUE



15 landsdowne
boston

262 - 2426

you are cordially extended

FREE
ADMISSION

with this coupon

space permitting

valid thru dec. 16th

A Conversation With Maitresse

By David Holland

Bulle Ogier, Barbet Schroeder, and *Maitresse* descended on Boston with perhaps one of the most important and shocking films of the year. It is important because it explores a new realm of cinema. It is shocking because it is real.

In its simplest terms, *Maitresse*, which has recently opened throughout the country, is an artistic chronicle of the S/M world. Though the depiction of the S/M experience is presented subtly, the film is one of passionate violence. And it is this violence — red welts rising from a flagellated back, a scrotum secured to a board with hammer and pins, a horse electrocuted in a slaughterhouse — that has shocked and I believe blinded major film critics to its merit. Perhaps what makes the violence so threatening is that these instances are not staged. They happen on a stage in a maitresse's parlor and are filmed with no cinematographic illusions.

Schroeder's film shows that the overt S/M act is no different from the love affair, that pain is inherent in all relationships we prefer to think of as pleasurable. Obviously, this is a point of view that few want to deal with. It is my contention that that is why the film has not received a fair rating for its merit.

In order to bring the worlds of S/M and love together, Schroeder uses the obvious symbols of a two-floor apartment. On the top floor a beautiful woman, Ariane (Bulle), carries on her life and love affairs. When she descends to the bottom floor, she becomes La Maitresse, the highly-paid dominatrix to many powerful men and women.

At the opening of the film we discover Olivier meeting a rakish acquaintance in Paris, selling art books, and robbing when they can. When they meet Ariane she refuses their art books but frantically asks them inside to stop her overflowing bathtub. In conversation they learn that the apartment below has been left vacant.

Later that evening they break into the fourth floor apartment and discover in the darkness every conceivable bizarre S/M paraphernalia. Each piece — a mask, ten-inch black high heels, cat-o'-nine tails, and whips — emerges out of a blackness. They come to us like dreams, mystifying and teasing. But there is nothing there for the thieves so they turn to leave, only to be held at bay by a snarling Doberman. Enter, la maitresse. From the floor above descends an electric stairway and from the conscious mind Ariane steps down into the unconscious realms of the S/M parlor.

Soon Olivier is brought into Ariane's two worlds, an accomplice below and a lover above. Ariane begins to undergo a total personality change as her worlds collide: she is master to her clients; Olivier is master to her. Even the happy couple have one other person to deal with — the mysterious Gautier. Olivier wonders who he is — a pimp, a blackmailer, a very private client. Why does Ariane speak of him in hushed tones, with unflagging respect? Gautier must be dealt with as Ariane learns to deal with her dual roles in life.

Barbet Schroeder, along with Bulle Ogier, was in Boston recently promoting this new release, *Maitresse*, now playing at the Back Bay Screening Room. He is probably best known for



Can't keep their roles straight, as sadist (Bulle Ogier) switches to masochist in Gerard Depardieu's hands.

his documentary *Idi Amin Dada*, which was recently screened in Cambridge. He says of the documentary style, "If you do a straight-forward documentary on S/M you have images that are a little bit revolting, a little bit clinical. You don't have the feeling of ecstasy that is going on in the heads of the people concerned. If you do a straight-forward documentary you lower the image or you put filth into the image of those people. That I didn't want to do. I wanted to have the feeling of what was going on in their heads. And, of course, with the film *Amin*, like all cinema, it is almost an impossibility and it is that impossibility that excites me . . .

"If you take people that are not real then you just fall into a kind of esthetics. If you don't have the truth it would be completely ridiculous like in most films, like in *The Story of O*. You can feel right away if it is not true."

Barbet explains that the idea of the film came from readings when he was merely fourteen. He remembers feeling as if "every perversion that I was reading in Kraft-Ebbing and Havelock Ellis were an artistic creation somehow." He also realized, that in the S/M experience, "everything was in the mind, a complete creation. There was a lot of ritual involved." He was later influenced by Jean Genet and his ability to bring the ritual to the stage.

"The combination of those things was the beginning of *Maitresse* but then I was afraid to do it — first because of the subject and then because I wanted to find actors that could carry the joy and the health to the screen. If I didn't have those actors it would have ended up to be a little bit sick even if I didn't want it to be."

Bulle Ogier, the principle actress of *Maitresse*, fills that role exquisitely. She is both arresting and charming. She looked as though the only sleep she had gotten in the past week were catnaps some 30,000 feet above her new conquered terrain, America. It didn't matter. She can obviously be beautiful, sensitive, and witty at any given moment. She has been dubbed "an intellectual Bridget Bardot." It is a more than apt title and one she has no reason to relinquish.

She has done only European films but expressed a desire to make one in Hollywood. She wants to do "good movies" which she describes as ones with "directors who are authors, who are creators, who are artists and not fabricants."

She says of her role of the maitresse: "It was a very complex part. There are many sides in this character. In the 85 percent of the film that takes place on the fifth floor I took the way of acting spontaneously, naturally, and realistically. It is the clear side of the character. In the part of the maitresse, who works on the floor below, the fourth floor, the dark side of the character, I went about it and considered the part as an actress, who when she goes down to the fourth floor, is on stage. The top floor was like the private life of an actress and the floor below, the professional life of an actress. That's how I went about the part."

She shifts on the bed in the hotel room and puts her hands behind her head.

"The dark side of the character was the most difficult to play because I had no references of how another actress would have done it because it had never been done before."

So there is a split, a schizophrenia if you will, in the character portrayal. Bulle responds, "The actor, by definition, is in a schizophrenic situation because he's in the middle of the representation of himself on stage or in public and what is his true private life. That's why so many actors commit suicide or become crazy, or whatever." She lapses into French and Barbet interprets, "or drink, because of that schizophrenia."

But where is Bulle, the very private woman, in this film?

"What of me that is in the movie is that I like to play games in life. For example, the scene with the concierge: Depardieu [her co-star] plays the unknown man trying to rape me in the garbage shed, the garbage cans. It's a game that I would like to play in life."

And in working with Barbet she says:

"With Barbet, I like the preparation, but after that the actor is alone. I am not only acting in a film, but when I work with Barbet I am also discovering worlds that I would have not known. But these experiences are not so much those of the actress but the experiences of life."

The time is getting late. A waiter has brought a cognac for Barbet and a margarita for Bulle. They sip their drinks languidly. For the moment they have forgotten that they must board a plane for Paris in two hours. Instead they relax and drift into the interview as easily as they might drift into a

much-needed sleep.

Barbet Schroeder begins to discuss the more universal aspects of the S/M world, outside the theater or film.

"In Europe," he says, "you still have the very sophisticated secret circle of very important politicians, intellectuals, and those groups that are like secret sects; they are the elite. Here, in America, you have a democratization of S/M. It's becoming a fad. I think it's a little like LSD, which at one point was only taken by the philosopher, the artist, the searchers. My grandfather was one of the first ones to take mescaline in the 20s in Berlin. So it was like a whole society of people corresponding between themselves, having some kind of a secret between themselves, one they were cultivating. Now you have the advantage and the disadvantage at the same time to have those things open to a much greater audience. These things existed since mankind but now it's just taking different forms."

I ask him about the S/M culture and its subsequent and obvious visibility in the gay culture.

"I think it's very simple," he replies matter-of-factly. "I think there is some kind of analogy. First because of the approach of the silent majority, or rather the approach of the people towards homosexuality fifty years ago. It was a perversion, an aberration. Now it is more and more admitted as just another form of sexuality. There is a young group in Paris," he smiles. "It is a liberation front that has brought out the masochist, the sadist. This small group who are mostly homosexuals, give the idea that S/M may just be considered as another form of sexuality. Now why the homosexual is more visible is because as soon as the homosexual was more accepted, people could go out into the light. I suppose this carries over, they could go out into the light with other forms of sexuality as well, since it was not so well considered and once you go out with one thing, you may as well go out with the other also, if you have it within yourself. They (gay people) have already made a big effort of coming out about their sexuality. They may be the avant-garde to opening up other realms. For a bourgeois man with a wife and children it is more difficult to go out about it, to be open about S/M."

"Is the S/M scene as closely associated with homosexuality in Europe as in America?" I ask.

"No," he says. "In Europe it's starting a little bit with leather bars in Germany, in France, and so on."

"In Paris there are no leather bars!" Bulle interjects in a French that must be interpreted.

"Well, nothing as compared to here but it is beginning there since it's a fad and will go on for another four or five years and then will slow down and establish itself as a more common thing."

"Then," I question further, "it's not as visible there?"

"Non, non, c'est rien. Not at all."

I have finished. I begin to pack my bag, put on my coat, and leave them to finish their drinks. Barbet finishes.

"For me the film was the love story of the private life of an actress. That's how I saw the film and for me it was just a question of getting the best actress possible. That's what Bulle is, the best actress of her generation, in France or anywhere else."

I couldn't agree with him more.

books

Tilden Re-Crucified

Big Bill Tilden: The Triumph and the Tragedy. By Frank Deford. New York, 1976.

A Review by Thom Willenbecher

Bill Tilden invented tennis as we now know it. He changed it from the gentlemanly pastime of the 1920s into a professional sport involving stars, strategies and large sums of money, from a dull and predictable game into a tactical enterprise involving strategy and psychological warfare, net shots, scoops and lobs, all calculated to throw opponents off balance. He was the first to play for money, a practice which got him ousted from the purist U.S. Lawn Tennis Association. He was the first to attract a mass following to the sport, thus earning him the exonerated of tennis authorities who discovered that they could cash in as well. He was the first athletic superstar of the modern variety, whose personality as well as his prowess became known in every American household, the Babe Ruth of tennis as well as its Bobby Fischer and Muhammad Ali. His style and personality were unorthodox, and he had many detractors, whom he would shrug off, saying "I'll play my own sweet game."

For seven years, William T. Tilden was world's men's singles champion, during which time he dominated tennis to a degree unparalleled in any sport. He earned the championship when he defeated the British "Little Bill" Johnston in 1920, at the rather advanced age of 27. Only a few years before he had tried out for the University of Pennsylvania tennis team as an undergrad, and had failed. Unable to

play in then-typical style, he set about remaking the game to his own specifications until he had a repertoire of shots no one could hit, serves no one could answer.

Once the championship was his, no one could come close. He became so sure of his game that he would often let himself fall deliberately behind, only to come back and win the final set 6-0 to show who was boss. The crowds loved it. He lost very few matches during his reign; the ones he did lose he is suspected of throwing to protest a bad call. This too was part of his act; Bill Tilden did not like bad calls. It was not until 1927 that Big Bill lost for real, to a Rene Lacoste of France. However he remained a formidable opponent for some years thereafter and at the age of 40 was still a leading contender.

Bill Tilden's interests ranged beyond the tennis court. His was a theatrical personality who was not satisfied with being a mere champion at tennis. He became a noted writer on tennis, and he tried, unsuccessfully, to start a tennis journal of his own. He fancied himself an actor, and played in several Broadway flops. Additionally, he was the author of some truly dreadful fiction about a tennis star who tries to make it as a journalist, an actor and a writer.

For much of his life, Bill Tilden was a loner. He had few friends, only fans and people who paid him to teach them tennis. His closest companions were handsome young boys who worshipped him and his game, whom Bill sought to remake in his own image. He had no family, no real heirs, and so his boys were his spiritual sons as well as his

heirs in tennis. They were his lovers as well. Theirs was a relationship of a Socratic sort, a pedagogical eroticism between an older man and his adolescent protege which engaged them in a mutual project of spiritual and physical development. The element of sexuality enhanced rather than marred the student-teacher relationship. His skills as a teacher are attested to by one of his young friends, Jack Kramer, who went on to become world champion in his stead.

As Tilden's career declined, he withdrew into his teaching, into his involvement with his boys. Though his agents always had to cover up after his homosexual activities, they now became more and more conspicuous. People began to talk, including his young worshippers. Discreet people began to avoid his company, and parents were less willing to entrust their sons to his care, steering them toward presumably more masculine pursuits like baseball. Finally, in 1946, he was discovered *in flagrante delicto* by a policeman; he was hauled in, booked for "contributing to the delinquency of a minor" and ultimately imprisoned for nearly a year. Bill Tilden was, of course, ruined. He was like Oscar Wilde of 19th century Britain, an exile in his own country, doomed to drifting from one place to another for the rest of his life, living under an assumed name and giving tennis lessons for a few dollars. For a while he lived under the shelter of some prosperous queens in Hollywood, but word got around and even they had to turn him out for fear of scandal. In 1953, age 60, he died of a heart attack, leaving behind a half-dozen tennis stars, some massive legal fees, a suitcase full of trophies and a lot of ugly stories.

Frank Deford has written a book on *Big Bill Tilden: The Triumph and the*

Tragedy, which fails to do justice to its subject. The book is an expanded version of two articles in *Sports Illustrated*, where Deford is a staff writer, and for all it has to say it should have been left there. For starters, *Big Bill* is organized in the most terribly ass-backwards way, describing his tennis career first, his birth and childhood second, and leaving the juicy sex parts for last. Perhaps this is all well and good, for Deford indulges in the worst sort of back-fence psychologizing about how Big Bill, this marvelous athlete and star, ever got that way. Possible causes are his Irving Bieber childhood, with a dominant close-binding mother and a recessive or absent father (Bieber is quoted here for confirmation!) and his inability to sublimate his sex drive into tennis after his glory began to fade. Big Bill Tilden was, of course, also afraid of women. Throughout the text, Tilden is treated as a totally pathological fruitcake who walked funny, smelled funny and had the social grace of a six-year-old who had to get his way. Unable to get on with himself and in the world, he had only tennis to turn to, and when that failed him, he lost control and began to diddle his young friends who, it is implied, were fatherless psychological cripples like himself. There is no suggestion that his personality was anything but warped, that his sexuality, rather than being the animus of a possibly fulfilling pedagogical relationship, was anything but an unfortunate proclivity. Occasionally Deford tries to sound enlightened, as when he quotes philosopher John Graves on the beneficial effects of a pederastic teaching relationship, but eventually his *Sports Illustrated* background betrays him.

Deford's bio embodies one of the
(Continued on page 16)

Metropolitan Community Church of Boston
presents a

Benefit Concert

with
Don McGaw and Lawry Reid, Baritones
Henry Weinberger, Pianist

Sunday, Dec. 12, 1976, 3 p.m.
Old West Church
131 Cambridge St., Boston

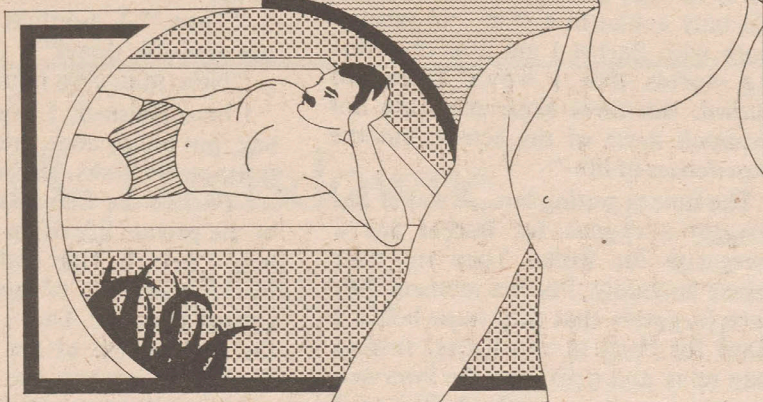
DONATION \$5.00

PARADISE FOUND

This year, holiday in a setting of warm Atlantic surf, tennis courts, sailboats, five different day and nighttime bars and all the amenities you've always wanted in a total man's resort. This year, work up a winter tan beside Ft. Lauderdale's largest freshwater pool and then show it off in cutoffs or the latest designer flash. Whatever your interests or preferences, the Lauderdale Beach staff pampers you with attentive, friendly service. Now with special introductory rates!

THE LAUDERDALE BEACH HOTEL

on the ocean at 101 S.
Atlantic Blvd., Fort
Lauderdale, Florida.
For Toll-Free
Reservations call
(except in Florida)
1-800-327-8398.



back bay screening room

A ROMANCE, A COMEDY,
TO YOU THESE WILL BE THE MOST INCREDIBLE
THINGS EVER! TO APPEAR ON THE SCREEN.
TO THE MAITRESSE
IT IS A JOB.

2:00, 4:00,
6:00, 8:05, 10:10

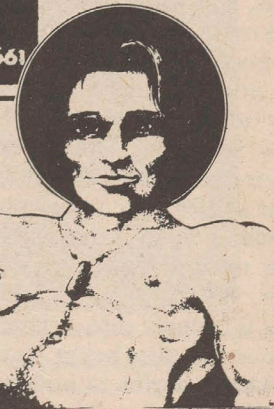


art 1

204 TREMONT ST. BOSTON 482-4661

CONTINUOUS FROM 10AM - 11PM
ALL MALE CAST
X-RATED

WANTED:
BILLY
the KID
PLUS
CASEY!



THE GAY GUY'S GUIDE

SO. STATION 423-4340

1 ANGEL JOHNNY

-AND-
CO-HIT

2 Young Matchmakers

AND CO-HIT

Boston's Best All Male Shows!

books

Bed, Fox and Fiddler: Stars in the Night

By Don Shewey

The current crop of box-office biggies booked at Boston theatres may be star-studded and Broadway-bound, but it's not necessarily what you'd call a heaven-sent harvest.

First, at the Colonial there's the hotly-anticipated comedy *The Bed Before Yesterday*, written by 90-year-old British playwright Ben Travers and starring the inimitable Carol Channing. The role of Alma Millet, a sour sixty-ish sexless widow, offers Carol a chance to shed the bright-eyed and brainless image that served her so well in the past. That part works, but the rest of the play, which tries to answer the musical question "Can a frigid dowager discover sex at 60?" consists of a fragmented sexual comedy that ultimately descends into predictable mediocrity.

The imperious Ms. Millet uses the lure of her fabulous wealth to arrange a companionship marriage with Victor Keene, a meek, penniless divorcee who agrees to Alma's one condition: no sex. Her single bedroom encounter as a teenage bride left her decidedly unintrigued. The setting up of the situation is actually quite funny as Alma describes, in a rumbling rasp and with considerable pride, her all-encompassing misanthropy. But before long, she learns from a chance female visitor what she's been missing, and, whisking her startled husband off to the boudoir, discovers for herself "the big O."

After mounting the saddle of a great story idea, though, Travers drops the

reins and lets the plot meander along without ever reaching a thoughtful resolution. At one point, *Bed Before Yesterday* almost becomes a sad sex comedy, when Alma learns there are limits to the joy of sex (such as her mate's declining potency) and brims with remorse and frustration. But in the interests of a happy ending, the playwright cuts short such potentially profound agonizing and tacks on a lazy, befuddling conclusion.

Happily, like Katherine Hepburn and Ellen Burstyn in recent memory, Carol Channing manages to rise above her material; her progression from shrewish severity to glowing post-coital girlishness and then to a sensible middle ground creates a modest, refined performance. For Channing fans, at least, amidst this sloppy writing and flat acting, there is something to like.

Which is more than I can say for *Sly Fox*, the latest George C. Scott vehicle now parked at the Wilbur. Trashing the classics is getting to be quite a fad, first with the Boston Rep's *Misanthrope* and now with Larry Gelbart's modern adaptation of Ben Jonson's farce *Volpone*. Gelbart is best known as headwriter for TV's *M*A*S*H*, and *Fox's* imitation Norman Lear script, little more than gag-flavored pabulum, suffers from laughtrack poisoning.

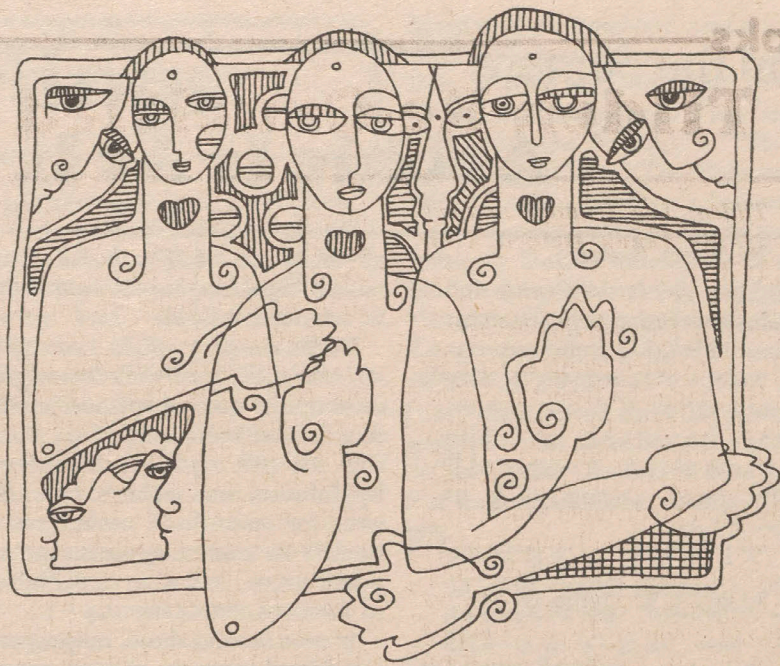
But it's not so much the obvious one-liners that annoy me (e.g., "They don't call me the hanging judge because I'm well-built"); rather it's the glib cynicism with which Gelbart has

adapted Jonson's moralistic farce. *Volpone* portrays a ruthless miser who feigns near-death to weasel riches from his equally slimy associates by promising to name each his sole heir. He is eventually exposed and, stripped of his avaricious gains, publicly humiliated as a reminder of the wickedness of Greed. In *Sly Fox*, the same plot is transferred to San Francisco during the gold rush, only this time the bad guy gets away with it, simply changing his identity and moving on to a new nest of suckers. If there is a moral to *Sly Fox*, it's "Never think too little of people — there's always a little less to be thought."

If that's not depressing enough, the acting is downright appalling. George C. Scott simply walks through the title role, and I suspect if Trish Van Devere weren't Mrs. GCS, she'd never have gotten past dinner theatre — as the devout Mrs. Truckle, she's a big zero. Fatally encumbered by the undeveloped script, Broadway vets

Jack Gilford, John Heffernan (aka Chester Markham, Mary Hartman's fellow inmate), and Bob Dishy traverse the stage as pale stick figures. Worthless.

Lest you despair, I've saved the best for last. Zero Mostel, cajoled into making one last round in his most famous role, leads the magnificent revival of *Fiddler on the Roof*, now wrapping up at the Shubert. Never having seen *Fiddler* at all, I was pleasantly surprised at the versatility and timelessness of the 1965 musical. Belatedly, I found out what most of you have always known — that *Fiddler* is one of those rare musical theatre classics that combines lively entertainment and durable music with gentle good humor and social comment. The dancing is superb, the singing adequate (the ensemble numbers easily outshine the solos), and at the heart of *Fiddler* is mighty Mostel. The man could probably play this role backwards asleep in a wheelchair, but his Tevye, shameless schtick and all, lives up to its legend. After Boston, *Fiddler* moves to New York for a limited run, so for God's sake see it while you can.



Reminder!!

Buy your gay holiday greeting cards by

GAYLINE
GREETINGS

from one of the following stores:

Boston:
Book Lane
201 Tremont St.
Copley Flair
583 Boylston St.
Esplanade Paperbacks
107 Charles St.
First Shoppe
100 Federal St.
Miles Greeting Cards
48 Winter St.
Sight & Sound
173 Cambridge St.
Stone Soup Gallery
313 Cambridge St.

Cambridge:
100 Flowers Bookstore
15 Pearl St.

Providence:
Dorrwar Bookstore
224 Thayer St.

New York City:
Oscar Wilde Memorial Bookshop
15 Christopher St.
Roadrunner Book Shop
302 W. 12th St.

(see our ad on page 5 of last week's GCN for other stores). Write for brochure describing all-occasion cards for the new year. Gayline Greetings, PO Box 1715-F, Boston, MA 02105.

**THE WORLD FAMOUS
OLE'
CHAMPAGNE LOUNGE**
BEER AND BAR DRINKS REDUCED
HAPPY HOURS 12 Noon till 7 p.m.
COME and MEET the BOYS
Go-Go Boys
7 Nights
A Week
227 Tremont St., Boston 338-8583

La Trattoria
Fine Italian Cuisine in an Informal Setting

**YOU ARE INVITED TO OUR
TRIM-A-TREE PARTY**

Bring an Ornament, Plain or Fancy,
for our Christmas Tree.

Select Spumoni, an Italian Pastry, or Mother's Italian
Christmas Pudding with our Compliments after
dinner. Now through Christmas Eve.

288 Cambridge St., Boston 227-0211

MEN'S NIGHT AT ERIC'S
GREAT GIFTS!
GREAT GUYS!
GREAT WINE!
GREAT TIME!

Our Gentlemen will give you their personal attention in helping you select elegant gifts
for the Men in your life.

THURSDAY, DECEMBER 9th, 1976
7:00 P.M. - 9:00 P.M.

ERIC'S OF BOSTON, LTD.
38 CHARLES STREET • BOSTON

eye on the camera

Archie Is At It Again

By Nancy Walker

Norman Lear (*All in the Family* and others) seems a definite pace setter for TV. Too bad he's not a trend setter as well. If he were, we'd probably be able to relax and enjoy TV — without having gay stereotypes or child molesters whose gayness is suggested if not actually stated, glaring out at us from the boob tube.

In late 1971 or early 1972 (I'm not sure which) *All in the Family* first ran an episode of which I saw a re-run on Wednesday, Nov. 10, at 3 p.m. on CBS in Boston. I had seen it when it was first aired, and I was absolutely knocked for a loop by it. Now I say, "Of course." But wouldn't it be nice if all the TV shows that felt compelled to make money on gay content would sneak in a little positive stuff too?

During the course of this show Archie gets zapped by his old buddy Steve, the ex-football player. Steve is gay and he tells Archie about his sexual orientation, but Archie, true to his homophobic code, won't accept that bit of information because such a *man* as Steve just couldn't under any circumstances be a "fruit."

This is the program with the famous chair-lifting incident, where a woman standing head pressed to a wall can lift a chair placed three steps from the wall, and then straighten up, and men can lift the chair but can't straighten up. Archie wouldn't accept that as a fact of nature either, and kept insisting that it was some kind of trick.

Archie's homophobia was extreme (he used every nasty little word he could muster — "pansy," "fag," "queer"), typical of Archie's phobias in general. But this was the first time I recall seeing someone, other than a gay libber, telling it like it is to

all the world on TV. Some of us are indeed big strong professional athletes. So what else is new?

In the on-going night time series of *All in the Family* there appeared recently the second episode in which a female impersonator played a feature role. He had made his debut last year by fainting in Archie's cab. Archie gave him mouth to mouth resuscitation. You can imagine the grotesque possibilities, knowing the limitations of Archie's character.

In this second show, our impersonator friend returns in costume for a show he's doing in New York, and decides to pay the Bunkers a visit. Archie is furious with a pal of his who has been plaguing him with practical jokes. To satisfy his urge for revenge, Archie decides to fix his friend up with a date for the evening. We are informed with no degree of subtlety at all that the impersonator is straight, and he resists the idea of being seen in drag off the stage, but finally Archie succeeds in getting him to go along with the gag.

The point is not the story, but the rather astonishing fact that a female impersonator (*M*A*S*H* notwithstanding) can make it on TV, and not just as a one-time thing. Now, wouldn't it be lovely if we could have a female impersonator who is gay without having anyone get apologetic about it?

I know that feelings start to run high the minute drag or impersonation is mentioned, and I do not intend to make a brief here for either side. What matters to me is not the specific instance so much as the fact that things once considered totally taboo are now being given public exposure and meeting with a fair degree of

acceptance. So there's hope.

Quickies: Do you watch daytime shows? Game shows are among my addictions, but I could easily give them up if they begin to go the way the new show *Stumpers* is going. They use every chance they get to make "cute" (in their infantile opinions) snide, anti-gay remarks. Tell NBC you think that stinks. I will.

Re: Nancy Walker's *Eye on the Camera* article, p. 12, vol. 4, no. 20:

To the anonymous person who wrote the postcard complaining that

Tilden

(Continued from page 14)

most perverse notions of modernity, namely that homosexuality is unmasculine and therefore incompatible with the manly attunement of body and spirit that is called for in athletics. If anything the athlete should be at home with his body and the sexual possibilities that it offers, with the erotic stimulation of body contact sports, with the sexual comradeship that a team or training relationship has to offer. Such beliefs as ours did not always prevail. For Plato, pederastic lovers were the best teachers, and for Homer, the flanks of naked young men running a race were an erotic sight indeed. The Greeks understood the fundamental unity of body, sex and spirit, of pedagogy athletics, and eros. Bill Tilden no doubt kept this insight alive in his own time and in his own way. The conduct of the rest of society, the sports establishment and Deford indicate that we have come a long way from Olympus.

"enormity" was the wrong word and "enormousness" the right one, I would suggest that this is still a free country and that we are not compelled to use the first meaning the dictionary gives us. I meant "hugeness, immensity" (3rd definition) as per Webster's Collegiate or any other reputable dictionary. Are you not aware that we get most of the meanings of words from their context? My context could hardly have been assumed by a sensitive reader to have been anything but pro-lesbian. And language is not silly. It is to many of us what life is all about. We communicate by means of it, we make love and war by means of it, we play with it. Some people consider it a sacred trust. I sign my articles. Why didn't you sign your card? We could probably have a marvelously trenchant correspondence.

A CRUISE YOU'LL LONG REMEMBER

CASABLANCA
TENERIFE
MADEIRA

Join 250 GAY People
on an Adventure through
the Canary Islands.

For Information call
Ed DeBaggis
536-8548 evenings

An Islanders Club Tour



The BURGANDIES Dec. 19
Now Open Sat. & Sun. at 2pm
Quiet, Friendly Atmosphere

DOG GROOMING

THE DOG CENTER

Professional Grooming and Bathing
for all Breeds

Supplies for the Total Care of your Pet
• Food • Vitamins

Give your Dog that Well Groomed Newbury St. Look
270 Newbury St., Boston Tel. 266-5858

FIRST CHRISTMAS



SPECIAL EMPLOYEES SHOW

Free Gifts

Champagne -
Eggnog

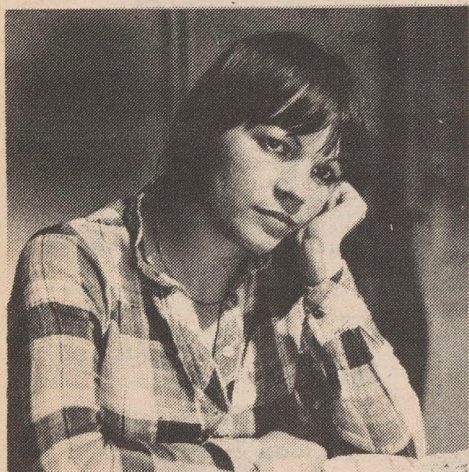


Tues. Dec. 21 ★ 8pm-2am
ALL INVITED

people, places and flings

By David Holland

Oh the buzz of the social season, the cold winter months, et. al. That warm weather spell we had recently was just a teaser; now the cold hard facts of frosty reality have begun to knock on our doors. It's time to bundle yourself up warm, light the still fires of summer, and cuddle up to an old and thread-bare teddy bear. Well, can you think of something warmer to do? . . .



New York's first arrivals, "Jonah Who Will Be 25" Film festival delight at Orson Welles.

Heard lots of whispers this week (and just my luck, they weren't about love) but they were about Michael Kearns, who penned the *Happy Hustler*, and his upcoming book. I hear tell that it is a Part II of his bedroom philandering. Whatever the expose may be, it's being released by Simon and Shuster after the first of the year . . . And while on the subject of autobiographies, I wonder who will review the first account by Christopher Isherwood? *Christopher and His Kind 1929-1939*, published by Farrar, Straus &

Giroux, covers, obviously, the first important ten years in Berlin. The book leaves us with Isherwood and W.H. Auden, with whom he was lovers, sailing for America. It's only a prologue to the next thirty years . . . This comes from a very reliable source — I wouldn't use any other — that New York's famed *Ballet Trockadero* will descend on Boston in the near future. Zamarina Zamarkova, one of the boys in tutus and who has been likened to a lemon soufflé poised delicately on the brink of total collapse will be among this company's bizarre dancing delights . . . Liz Smith of the *Daily News* says of her tabloid whisperings that even gossips do draw the line. She notes that *never* would she write about homosexuality, husbands cheating on wives, or people's sicknesses. It's not the line I draw. Dear *Daily News*: . . . Here's a little equation for you: If, at Boston's butch-chic *Chaps*, you can imbibe drafts, wine, or fruit juice, and you can eat either Sicilian pizza, Kosher hot dogs, or fried dough, how many combinations can you have? The first correct answer wins an evening out and their favorite combination, my treat . . . I think Skip R. has eleven fingers, all in something. His latest honey pot is *The Powderhorn*, a "neighborhood bar for the whole gay community." The 178 Milk Street address will be open for everyone Dec. 8 . . . Christmas comes to *Together*, Dec. 21 with champagne, egg-grog, and spotlights on the employee showcase of entertainment. I'm sure the usual "fun time had by all" will be my column clip after the 21st . . . Bill Ralph, the head tender and part-time teddy bear at Boston's new *Rainbow Room* was among those tipping their champagne glasses in

toast to splendor and luck in the neon and art surroundings of the second floor lounge. Future plans for *Rainbow* happenings sound nothing less than exciting. And I thought there was no pot-o'-gold! . . . Tyngsboro's *Oasis Club* will present the *Burgandies* Dec. 19 . . . The French vineyards may run dry with all the bubbles popping here. *The Gay Men's Center* will have a champagne reception in honor of Boston and New York's favorite photographer, *Don C. Hanover III*. The Dec. 10 affair will include a slide program and a photo exhibit and sale. I shouldn't go; my bank accounts always suffer anemia when it's around Hanover pictures-for-sale . . . Some of New York's film festival entrants are beginning to arrive in Boston and Cambridge. *Orson Welles* is screening "Jonah Who Will Be 25 in the Year 2000," a child-dream that was hailed along with *Truffaut's "Small Changes"* at the festival earlier this year. Later, this same theater for the new, will bring Rohmer's "Marquise of O." Can't wait . . . *The Open Door*



Rohmer's "Marquis of O" mid-December at the Welles

Theatre of Boston has found a home to stage this year's showcase. Beginning Dec. 1 they will run four programs almost simultaneously. They include, "Beyond the Fringe," "The Zoo Story," by Albee, "The Helium Mime Show," and a children's fantasy (and classic interpretation) "Someone Like Alice in Somewhere Like Wonderland." All performances will be at the People's Theatre in Inman Square, Cambridge. Call 523-0914 for all the other information you need . . .

Everyone is giving their Christmas suggestions from candy canes to million dollar Cartier baubles. Mine is this: Put away your wallet and give a little love . . .

Show Time

Cary Grani Festival

Blonde Venus w/ Marlene Dietrich. Need I say more? *I'm No Angel* w/ Mae West. Both Dec. 8-9 at Orson Welles; and *Notorious* and *Suspicion*, Dec. 10-11 at Orson Welles.

Jonah Who Will Be 25 in the Year 2000

The first arrival from the 14th New York Film Festival. Tanner's film throws the spotlight on a wayward (emotionally) group of young people suffering from delusions of 1968. Orson Welles: 4, 6, 8, 10

Maitresse

Barbet Schroeder's film on the S/M world of Paris. The film is shocking to say the very least but Bulle Ogier's appearances are continually refreshing and esthetically welcome. *Back Bay Screening Room*: 4, 6, 8:05, 10:10

Midnight Madness

"Going Ape" at the *Paris* midnight to dawn. Anyone in full ape drag admitted free; and they should be! A collection of the best gorilla profiles through film history. *The Back Bay Screening Room* brings Divine in *The Diane Linkletter Story* and *Groupies*. And, without a doubt, *Pink Flamingos* continues at the *Orson Welles*.

THE GRAHAM CRACKER
at Harry's Place
next to Playland
BURGERS
SANDWICHES
LUNCHEON SPECIALS
45 Essex St., Boston, Ma.
Tel. 338-8116

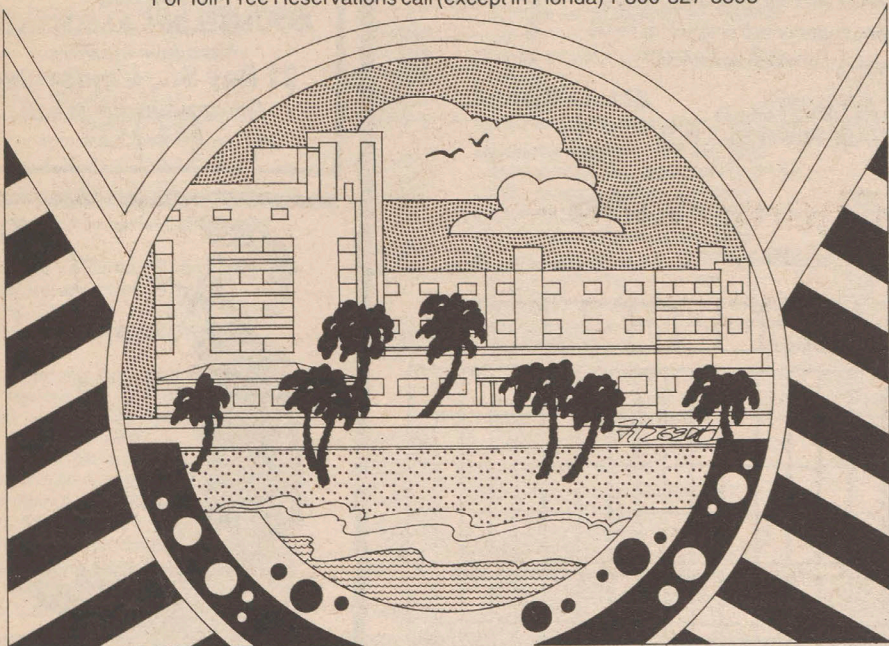
Save this Ad for 10% Courtesy Discount
for repairs only
LESTER'S T.V.
TV-Radio-Phonos-HiFi-Color
Expert Repair & T.V.s & Stereo — at
lowest prices ANYWHERE! We also buy
and sell used T.V.s. Outside antenna
installation a specialty. Mass. Tech.
Lic. 981.
Old fashioned service at an honest price!
Free Pickup and Delivery
15 REVERE ST., BEACON HILL, BOSTON
Tel. 523-2187

A CLASS ACT IN THE TROPICS

Start with one of the world's most famous resort communities on America's own Riviera. It's a tropical paradise of sunshine and surf . . . a total entertainment center . . . and it's where the boys are! Then add a lush three-acre complex with a full range of accommodations, fine restaurants, an outdoor cafe, poolside bars, a late-night disco, and more, more, more. A man's world for the special male. Now with special introductory rates!

THE LAUDERDALE BEACH HOTEL

on the ocean at 101 S. Atlantic Blvd., Fort Lauderdale, Florida
For Toll-Free Reservations call (except in Florida) 1-800-327-8398



119 Merrimac

LIVE DISCO

7 Nights A Week

All Requests Played

Tel. 523-8960 **No Cover**

B&K LUNCH

(Formerly Mike's Deli) **OPEN 24 Hrs. Tues.-Sat.**

74 Queensberry St., Boston
Located next to the Boston Eagle

Breakfast Specials
(Served from midnight to 11 a.m.)

TEL. 247-7557

SUNRISE SPECIAL
Eggs any style, Home Fries & Toast
1 Egg—69¢ 2 Eggs—79¢ 3 Eggs—89¢

SUNRISE SPECIAL DELUXE
Eggs any style, Ham, Bacon or Sausage, Home Fries & Toast
1 Egg—89¢ 2 Eggs—99¢ 3 Eggs—\$1.09

OMELET SPECIAL "BUILD YOUR OWN"
Plain 95¢ 15¢ each extra with:
•Mushroom •Tomatoes •Onion •Cheese •Ham •Salami •Peppers •Bologna
Home Fries & Toast Included
WE ALSO SERVE PIZZA

personals



job op

roommates

A black and white woodcut illustration of a man in 17th-century attire. He is wearing a large, ruffled collar (ruff) and a long, dark coat with a light-colored, possibly fur-lined, interior. He is carrying a bag or bundle in his right hand and a staff or stick in his left. The style is characteristic of 17th-century book illustrations.

A detailed black and white illustration of a cardinal perched on a branch with leaves. The cardinal is shown in profile, facing left, with its characteristic red plumage rendered in fine lines. It has a prominent crest and a sharp beak. The branch it sits on is thick and textured, with several large, lobed leaves attached. The background is plain white.

pen pals

classified ad order form**Phone**[illegible]

misc

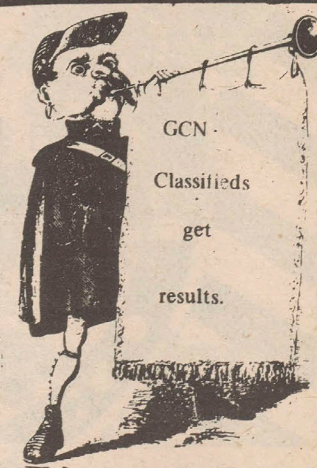
resorts

Don't miss the Drury Lane for great food, drinks, 1320 Drury; Allegro, 1412 Spruce, three floors of young crowd, disco, drinks, game room!

services

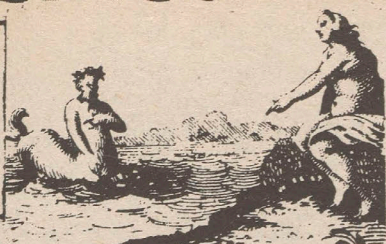
783-1923

**JANUS
COUNSELING ASSOCIATES**
has a new location
21 Bay St., Cambridge
for appointments call
661-2537



CLASSIFIED

FOREX TRAVEL
Statler Building
Park Square
Boston, Mass. 02116
Call Mike, Frank & Ted
(617) 482-2900
2 Lines



MASS. BAY COUNSELING ASSOCIATES
for SOUTH SHORE
AND BOSTON GAYS
INDIVIDUALS, COUPLES
& GROUP COUNSELING
In Quincy, Ma.
CALL 472-1331 FOR APPT.



The Boston Psychological Center For Women
Personal, Couples
Group & Vocational Counseling.
Professional, Experienced Staff.
Eligible for Health Ins. Payments
266-0136

Announcing ethical professional gay counseling and psychotherapy, health insurance accepted, Lic., DR, Electric approach, most techniques, Brookline offices, strictly confidential, only serious please. 734-6996.

BEACON TOURS
(FOR ALL TRAVEL ARRANGEMENTS)
In The Vendome Mall (617) 247-1832
180 Commonwealth Ave. Boston, Mass. 02116

UNISEX HAIR DESIGN 6 DAYS 8-8
2a Essex St.
Cambridge, MA 02139
617-354-9647
Mon.-Sat. 8-8

groups

SUPPORT LESBIAN MOTHERS
Lesbian Mothers National Defense Fund,
2446 Lorentz Place, W. Seattle, WA
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.

GAY ACTIVISTS ALLIANCE NJ
—Men and women—Militantly gay—
militantly proud—Join us at 176 Kansas
St., Hackensack, NJ, every Fri. at 9 P.M.
Political action caucus Tuesdays at
8:30 P.M. (201) 343-6402.

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.

Metropolitan Community Church of Boston,
services each Sunday at 7:00 p.m.
(hymn sing 6:45), 131 Cambridge St.,
Boston (Old West Church). Edward T.
Hougen, pastor. Office 523-7664. All
persons are welcome.

CONSCIOUSNESS RAISING
Men, 40 and older, have problems different
from young Gay Activists. Small
discussion group forming NYC. Call (212)
242-8112 or write Burdick, Apt. 1C, 270 W.
25th St., NYC, NY 10001.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER,
church service at 6
Institute Road, 2 p.m. Sundays. Rev. Jos.
H. Gilbert, pastor. 756-0730. The 3rd year
begins.

GAY LEGAL ENCOUNTER & EXCHANGE
GLEE is a legal exchange recently
formed to provide free legal assistance to
the gay prisoners incarcerated in all
federal and state facilities. GLEE is
especially geared to serve the needs and
deal with the problems of the gay
prisoner. Some of the services available
are research, assistance with the prepara-
tion of suits and motions, filing of class
action suits (especially 1983) and in some
cases non-appointed court representa-
tion. For more info on these and other
free services, write to: Jerry Dighera, P.O.
Box 2, Lansing, Kansas 66043.

NGTF NEEDS YOU
Join with the largest, fastest growing gay
civil rights group in the country! The
National Gay Task Force works with a
professional staff on media representa-
tion, national legislation, information
clearinghouse, religious reforms,
corporate non-discrimination
statements, more! Help support our work
— join now. \$15 membership (\$5 limited
income) includes Newsletter. NGTF, 80
Fifth Ave., Rm. 506, New York, NY 10011.

2 North Shore gay women are now
forming rap group for area Gay women
over 30. Interested? Call 468-1614.

In New Jersey, the Gay Activist Alliance/
Morris County meets every Monday at
8:30 P.M. using facilities of Unitarian
Fellowship, Normandy Heights Rd., Mor-
ristown, N.J. Info: (201) 884-0653, 347-
6234.

COMING TO S.F. BAY AREA?
Stanford Gay People's Union welcomes
you. Social hours, rap group, peer
counseling, programs, parties. Phone
(415) 497-1488; mail to Box 8265, Stan-
ford, CA 94305.



for sale

CHRISTMAS CARDS
by and for
GAYS!
Great designs to send to your friends
during the holidays. Write today for free
brochure and order information.
GAYLINE GREETINGS
P.O. BOX G 1715
BOSTON, MASS. 02105
Dealer and fund-raising inquiries invited.
VW for sale. Real cheap. Call 427-1893.

SUBSCRIBE
Gay Community News

publications

THEY WILL KNOW ME BY MY TEETH
Magaera Press proudly announces publi-
cation of stories & poems of Lesbian
struggle, survival, and celebration by
Elana Dykewoman (author of "River-
finger Woman"). For Women Only from
Old Lady Blue Jeans, P.O. Box 515, North-
ampton, MA 01060. \$3.50 plus postage
(25¢).

GAY SCENE — The monthly picture
entertainment newspaper. Features Gay
Movement news, Articles, Reviews,
Personals, Nude Centerfold, plus more
interesting features. \$8 for 12 issues.
Send \$1 for sample copy. Mailed in plain
brown envelope. REGIMENT, C/O GAL-
LERY THREE ENT., BOX 247, GRAND
CENTRAL STA., NYC, NY 10017.

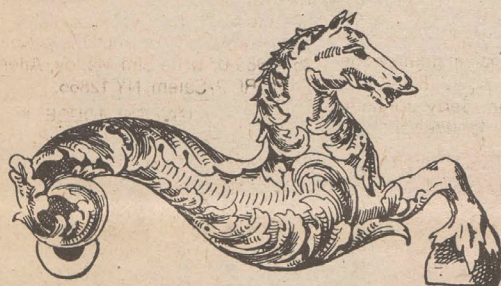
NUDE BOYS AND MEN, all types, sizes
and shapes. Largest selection of Gay
Films in the World! Guaranteed USA
delivery. Send \$2.00 for Photo illustrated
catalogs. Hen van Amstel, Box 219,
Vesterbrogade 208, 1800 Copenhagen V,
Denmark.

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 Amsterdam Gayzette
(International Gay Newspaper). Send
\$1.00 for BIG current edition.
AMSTERDAM GAYZETTE, Dept. GCN,
704 Santa Monica Boulevard, Santa
Monica, CA 90401.

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.

OHIO GAY JOURNAL
Subscribe to High Gear, Cleveland based,
non-sexist monthly journal for gay
women and men. Features Ohio news,
historical-cultural features, politics,
running satire, music, et. al. Send \$5 for 1
yr. sub. or 50¢ for sample copy to High
Gear, P.O. Box 6177, Cleveland, Ohio,
44101.

"The Wishing Well"; a national publica-
tion with emphasis on helping gay/
feminists reach others with similar life
styles. Code no's used to insure confi-
dentiality. P.O. Box 1711, Santa Rosa,
CA 95403.



Quick Gay Guide

BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900
Cambridge Gay Political Caucus, P.O.
Box 218, E. Cambridge, 02141 492-3433
Cambridge North/Brattle Gays
Write c/o Gay Legislation 661-9362
Cambridge Women's Center 354-8807
Cambridgeport Gays, c/o GCN,
Box 6500
Charles Street Meetinghouse 523-0368
Civil Liberties Union of Mass. 227-9469
Closet Space 523-1081
(WCAS 740m AM) (492-6540)
Daughters of Bilitis 262-1592
Dignity of Boston,
c/o 1105 Boylston St., Boston
Elaine Noble (Rep.) 727-2584
Evangelicals Concerned 894-3970
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fenway, 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 Academic Union of New England
P.O. Box 212, Boston 02101 266-2069
Gay Alert (For gay community
emergency only) 523-0368
or 267-0764
Gay Community News 426-4469
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Legislation '76, P.O. Box 8841
J.F.K. Station, Boston 02114 661-9362
Rep. Noble's Aides 727-2584
Gay Media Action, c/o GCN, Box
5000, 22 Bromfield St., Boston 354-2079
02108 338-7967
Gay Men's Center, 36 Bromfield St.
Gay Nurses Alliance,
c/o GCN Box 251, Boston 02108
Gay People of UMass/Boston 287-1900
(ext. 2396)

Gay Recreational Activities Commit-
tee (GRAC), c/o GCN Box 8000
Gay Speakers Bureau, P.O. Box 2232,
Boston 02107 354-0133
Gay Way Radio (WBUR, 90.9 FM) 353-2790
Gay Youth Advocates, 70 Charles St.
Gender Identity Service 227-8587
864-8181
Good Gay Poets 536-9826
Harvard-Radcliffe Gay Student Assn.
Homophile Community Health Svc. 498-2111
542-5188
Integrity/Boston, P.O. Box 2582, 02208
Lesbian Therapy Research Project 354-8807

Lesbian Liberation, c/o
Women's Center 354-8807
Lesbian Mothers 354-8807
Massachusetts Feminist Federal Credit
Union, 186 1/2 Hampshire St.,
Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Lawyers Guild, 595 Mass. Ave. 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
Project Lambda 523-0368
Project Place 267-9150
Sexual Health Centers of N.E., Inc.
739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
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 02155 776-0921
Unitarian Universalist Office of Gay
Concerns, 25 Beacon St., Boston
02108 742-2100
Women's Community Health in Cam-
bridge 547-2302
WESTERN MASS. (Area Code 413)
Amherst Gay Hotline (Men & Women) 545-0154
Dignity/Springfield, P.O. Box 488,
Forest Park St., Springfield 01108
Everywoman's Center, Amherst 545-0883
Gaybreak Radio (WUUA-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 MASS (Area Code 617)
Alcoholics Together/Worcester 756-0730
Another Way Drop-In Center, 2 Well-
ington St., Worcester 01610 756-0730
Clark Gay Center, Box A-70, Clark U.,
Worcester, 01610 793-7287
Dignity/Merrimack Valley, P.O. Box
348, Lowell 01853
Everywoman's Center, Box 949, 14
Center St., Provincetown 02657 487-3075
or 487-3344
Gay Activists Alliance, c/o Postmaster,
General Delivery, Provincetown 487-3393
or 487-3234
or 487-3344

Gay Community Services, Box 815,
Provincetown 02657
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 Prov-
incetown, Box 674, P-town 02657,
158 Commercial St. 487-9633
Homophile Union of Montachusett,
P.O. Box 262, Fitchburg, 01420
MCC/Worcester 756-0730
New Bedford Women's Clinic 999-1-770
Provincetown 24-Hour Drop-In Center 487-0367
Survival Crisis Line 471-7100
Wings Counseling 277-1761

CONNECTICUT (Area Code 203)
"Come Out Tonight," Box WYBC/Yale
Station, New Haven 06520
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
Gay Switchboard 522-5575
Hartford Gay Counseling 522-5575, 523-9837
Institute of Social Ethics/National Gay
Archives, 1 Gold St., Suite 22B,
Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 232-5110, 522-5575
The Church of the Eternal Flame
Universal 527-2656
Wesleyan Gay Alliance, Box 233,
Wesleyan Station, Middletown, 06457

RHODE ISLAND (Area Code 401)
Alcoholics Together, 290 Westminster
St., Rm. 510, Providence
Dignity/Providence, Box 2231, Paw-
tucket 02861 831-9491
Gay Help Line 863-2189
Gay Women at Brown U., Providence 831-5184
Gay Women of Providence
Integrity, Box 71, Annex Sta., Provi-
dence 02801
MCC/Providence, 63 Chapin Ave.
MCC Innovative Ministry (terminally ill,
aged and handicapped), Rev. Michael
Nordstrum 941-8653
Providence Gay Group of AA 231-5853

MAINE (Area Code 207)
CMGA, Box 2242, Augusta 04330
Gay People's Alliance, 92 Bedford St.,
University of Maine, Portland 04103 773-2981
(ext. 535)

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
The Wilde-Stein Club, Memorial Union,
University of Maine, Orono 04473

NEW HAMPSHIRE (Area Code 603)
Lesbian Support Group, UNH Women's
Center, Durham, NH 03824
MCC-Extension, 292 State St., Portsmouth,
NH 03801 (617) 523-7664
Seacoast Area Gay Alliance 436-7196
6 Dearborn St., Portsmouth 742-2947
NH 431-4350

Women's Group, P.O. Box 137, Northwood
03261 (Do not use "gay" on 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 People at Middlebury, Middlebury
College
Gay Student Union, Univ. of Vt., Burlington,
05401, M-F, 7-9 pm. 656-4173
Women's Center, 182 Main St., Burlington,
M-Th, 12-9 pm 863-1236

NEW YORK (CITY) (Area Code 212)
Dignity, P.O. Box 1554, NYC 10022
Gay Activists Alliance, P.O. Box 2,
Village Sta., 10014 677-6090
Gay Media Coalition, c/o The Women's
Center, 243 W. 20th St., NYC 10011 924-9434
Gay Men's Health Project, 74 Grove St.,
Rm 2RW, NYC 10014 691-6969
Gay People at Columbia, Columbia U.,
NYC 10027 280-2574
Gay Switchboard 924-4036
Gay Teachers Assoc., 204 Lincoln Pl.,
Brooklyn, 11217 789-8176, 636-9827
Gay & Women's Alliance for Responsi-
ble Media, 370 Lexington Ave.,
Suite 416, NYC
The Glines, 260 W. Broadway 925-2619
Lambda Legal Defense, P.O. Box 5448,
Grand Central Station, NYC 10017 758-1905
Lesbian Feminists Liberation, c/o
Women's Center, 243 W. 20th St. 691-5460
Lesbian Switchboard 741-2610
Mattachine Society, 59 Christopher St.,
NYC 10014 691-1066
MCC/New York, 201 W. 13th St. (corner
of 7th Ave.) Sunday worship 7 pm 691-7428
National Coalition of Gay Activists,
P.O. Box A-711, Grand Central Sta.,
NYC 10017
National Gay Task Force, 80 Fifth Ave.,
Rm. 506, NYC 741-1010
Oscar Wilde Memorial Bookshop,
15 Christopher St. 255-8097
West Side Discussion Group,
37 Ninth Ave., NYC 675-0143

NEW YORK (STATE)
Capital District Gay Comm. Council,
P.O. Box 131, 332 Hudson Ave.,
Albany 12210 (518) 462-6138
Dignity/Rochester, P.O. Box 8295,
Rochester
Gay Alliance of The Genesee Valley, Inc.
713 Monroe Ave., Rochester (716) 244-8640
14607 or 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., Roches-
ter, 14627 (716) 275-6181
Gayphone (Mon-Sat 7-11) 423-3599
Gay Students Assoc., 103 College Pl.,
Syracuse 423-2081
Lesbian Resource Center (formerly
GROW), 713 Monroe Ave.,
Rochester 14607 (716) 244-9030
Stonewall Society, Poughkeepsie (914) 471-8885