

# calendar

## 1 tues

Charlestown, MA — Charlestown Gay Neighbors are invited to attend a social gathering at 7:30 pm. Bring refreshments or food, for place of meeting call 241-7535 after 5:30.

Boston — DOB regular women's rap and social evening, 7:30pm, 419 Boylston St., rm 323.

## 2 wed

Cambridge, MA — Women's Community Health sponsors 4-week Lesbian Self Help Group beginning tonight at 137 Hampshire St. For info call 547-2302.

Boston — Special Poetry Reading Benefit for *Sister Courage* and *Sojourner* by Marge Piercy and Karen Lindsay, with music by Marcia Taylor, 8pm, Church of Covenant, 67 Newbury St., \$2, child care provided.

## 3 thurs

Boston — Meeting of Older and Other Gays is POSTPONED until Feb. 17 due to problems with new clergy, watch GCN for new place and time.

## 4 fri

Cambridge, MA — Evangelicals Concerned will meet Dr. Ralph Blair, Pres. of Board of Evangelicals Concerned, at 872 Mass. Ave., Apt. #702, 8pm, info call 894-3970 eves.

Portsmouth, NH — Seacoast Area Gay Alliance host pot luck supper, info call 436-7196.

Boston — Gay Men's Center feature movie, "Strait Jacket," with Joan Crawford, 7:30 pm, 36 Bromfield St.



## 5 sat

Northwood, NH — Daughters of Bilitis social gathering and pot luck supper, for info write "Occupant" P.O. Box 137, Northwood, NH 03261.

Boston — Support the Preterm Strike, assemble at Cleveland Circle Playground at 1 pm, indoor rally at Haydn Hall, 685 Commonwealth Ave., at 3:30 pm.

## 6 sun

Provincetown, MA — Lesbian/Gay Women's Rap Group meets every Sunday, for info call 487-9673.

Portsmouth, NH — Monthly Worship Service, South Church, 292 State St., 7pm.

Boston — Gay Men's Center theatre workshop, 3 pm, 36 Bromfield St.

## 7 mon

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

Quincy, MA — South Shore Gay AIAon forming, meetings every Monday, for information call 843-5300.

## 8 tues

Springfield, MA — Gay alcoholics support group at Alcoholism Out-patient Center, 1400 State St., 7pm.

NYC — West Side Discussion Group topic "Special Problems of Gays in the Arts and Professions" 37 Ninth Ave., 8pm, \$2 donation, refreshments.

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

## 9 wed

NYC — West Side Discussion Group topic for women only, "Meditation," 37 Ninth Ave., 8pm, \$2 donation, refreshments.

## 10 thurs

Boston — PBS television will air "The War Widow," a lesbian love story at 9pm, check your TV listings.

Waterville, ME — "Growing... Sober and Gay" for those who want to live chemically free life meeting every Thursday, info write: GSG, PO Box 893, Waterville, Maine 04901.

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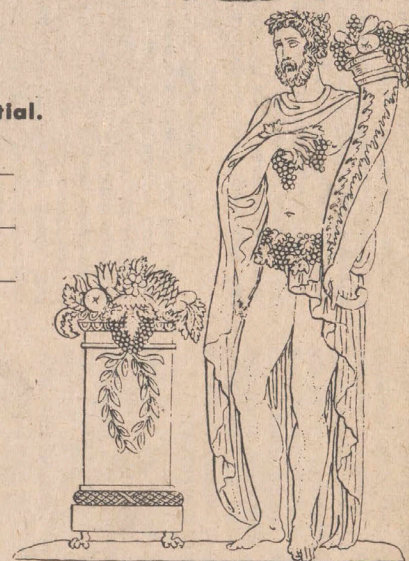
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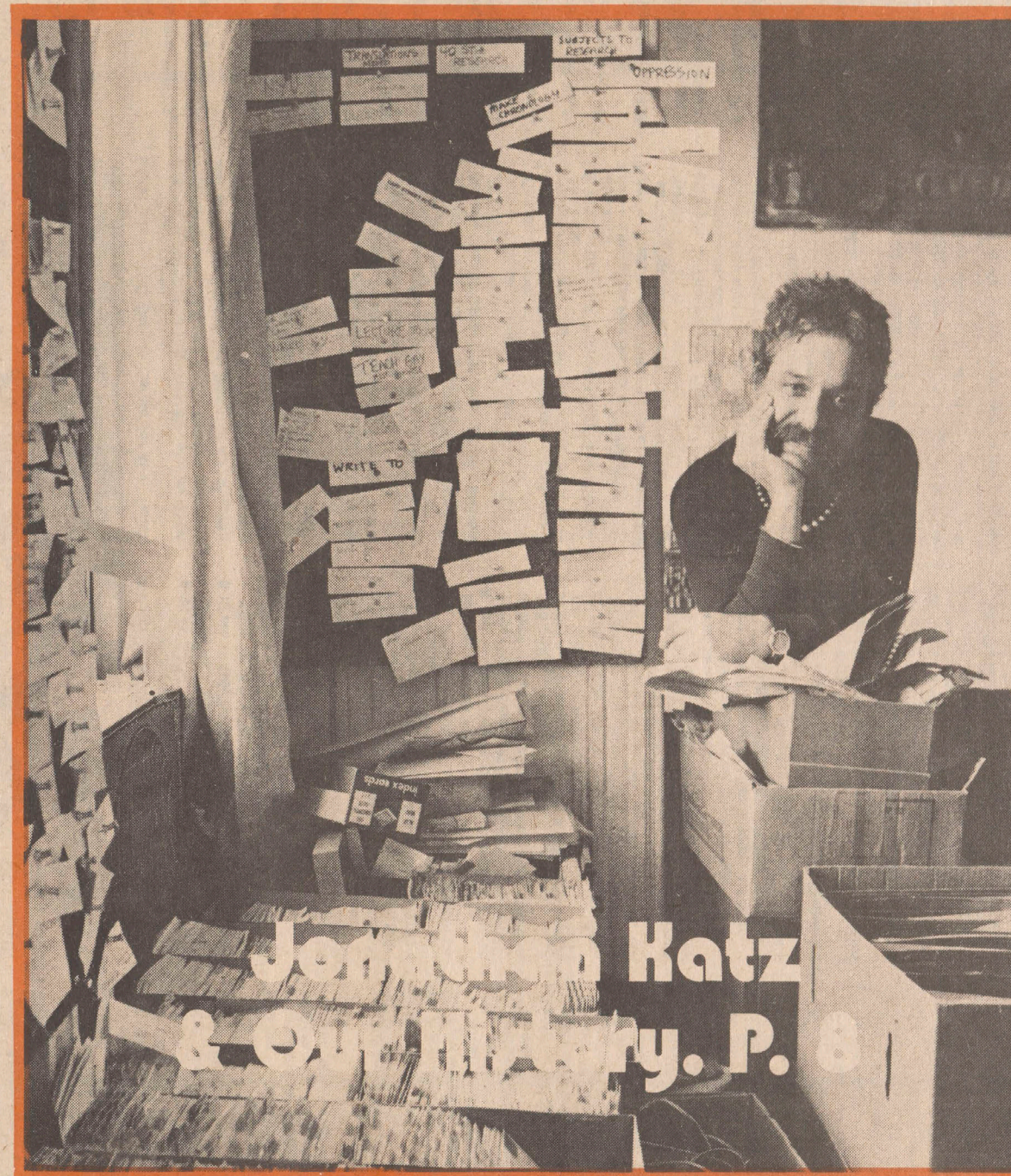
# gay community news

The Gay Weekly

Vol. 4, No. 32

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35¢



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# gay community news

## news commentary

### Carter's First Days — No Cause for Cheering

By Neil Miller

BOSTON — Although there are no surveys to prove it, it's probably a safe assumption to say that Jimmy Carter was elected president on November 5 with the support of a majority of gay people. Carter had actively sought gay votes in the California primary and had promised to sign the National Gay Rights bill should it reach his desk. Now, two and a half months after election day, the shape of things under a Carter administration is becoming clear. In a wide-ranging critique of the new administration in last week's alternative newspaper, *The Real Paper*, Andrew Kopkind writes that "the Carter administration is over before it has begun" — sold out to corporate and bureaucratic elites. Kopkind's assessment probably does not extend to gay civil rights, at least not at this point, but the early signs emanating from Washington are hardly news for dancing in the streets.

In the first test of Carter's attitudes towards gay people — the amnesty issue — it is still too early to be sure in what direction the new administration is moving. While announcing a "pardon" for Vietnam War draft resisters (most of them white and middle class and "who knew where Sweden was"), the President refused to pardon the estimated 100,000 deserters (largely working-class). Carter and advisor Charles Kirbo opted instead to "study" the deserter issue as well as a possible upgrading of "bad discharges" issued during the Vietnam period. One class of discharges under

consideration for upgrading is the less than honorable discharge issued for homosexuality.

Gay ex-Sgt. Leonard Matlovich's lawyer, David Addlestone — who has talked about amnesty with Carter crony Charles Kirbo — is still "optimistic" on the issue. Addlestone feels (see news story, page 1) that it was simply not politically expedient for the new administration to propose a widened amnesty at this time. A recent Carter promise to move "expeditiously" on the issue of discharges seems to back up Addlestone's view.

An expanded pardon would not directly confront the issue of whether homosexuals should have the right to serve in the military. But if discharges of gay Vietnam veterans are upgraded, the armed forces may find themselves hard-pressed to continue forcing gays out less-than-honorably. For the moment though caution seems to have won out over compassion.

The nomination of Griffin Bell to be Attorney General — a nasty slap in the face at black voters who provided Carter with his narrow electoral margin — does not bode well for gays, either. Bell, a federal judge from Georgia with an undistinguished record on civil rights (he once judicially endorsed a 1966 Georgia legislature decision to bar Julian Bond his legislative seat because of Bond's anti-war views), was chosen for the sensitive top prosecutor spot despite an outcry from blacks. Carter's apparent willingness to disregard the views of his



black supporters on this issue can hardly be too encouraging for gays, towards whom Carter has been at best ambivalent.

In general Carter has, according to Kopkind, stocked his cabinet "with managers, technicians, and academicians." Kopkind emphasizes that the most important quality which all these people have in common is "their lack of a political constituency." "They have no 'base' to keep them honest, accountable, or accessible," wrote the *Real Paper* journalist. Women like Juanita Krebs

(Secretary of Commerce) and Patricia Roberts Harris (the Housing and Urban Development head, who is also a black) have no base in the women's and black movements. They are "free agents," on whom pressure will be difficult to apply. If women and blacks are going to have difficulty in influencing people in the cabinet, gay people — with no representation at all — will have an even harder task.

The one bright spot for homosexuals is Carter's decision to name Margaret (Midge) Costanza as his personal staff member in charge of "Public Liaison." The appointment of Costanza — a former Vice Mayor of Rochester who led the fight for the adoption of the gay rights plank at the Democratic National Convention — seems more to be a stroke of luck than a gesture to a potential gay constituency. Yet Carter was certainly not unaware of Costanza's support of gay rights. Costanza's job involves arranging meetings of special interest groups with the President, and Costanza — who has a good working relationship with Jean O'Leary of the National Gay Task Force — will hopefully provide access for gay spokespeople to the President.

But will access to the President do any good, even if Costanza can deliver it? Certainly black people have had access to Carter for a long while and they wound up with Griffin Bell as Attorney General. Perhaps things will turn out better for gay people but, given Carter's actions so far, there is little reason for too much optimism.

## news commentary

### Gays Play Large Role in Preterm Strike Support

By Nancy Wechsler

BROOKLINE, MA — The counselors, nurses aides, and clerical staff of the Preterm Abortion Clinic in Brookline, Massachusetts, have now been out on strike for three months. This all-women's strike has gained support from many in Boston's gay community as well as in the local women's community. A demonstration in support of the strike to take place this Saturday (Feb. 5) will feature an organized gay contingent, carrying a prominent gay banner.

The issues of the strike are complex. The Preterm workers — members of Hospital Workers Union, District 1199 — and their supporters are obviously concerned with the importance of winning their specific demands from Preterm. At the same time they are acutely aware of the effect which the success or failure of this strike will have on women's health care and other attempts to unionize Boston's largely ununionized clinics and hospitals.

#### Why Gay Support?

Gay support for a strike at an abortion clinic might seem surprising at first glance. What does the gay community have at stake in this strike? Bob Collins, a gay man and former hospital worker, said that he thought that gay support was coming from lesbians and gay men who had worked in similar kinds of jobs in the service area where people had had contact with union drives. "There is a large number of gay people who work in hospitals and

clinics," Collins asserted. He also felt that support was coming from other people in the community who "understand capitalism, sexism, and racism, and strive to make connections with other groups struggling for their rights."

A lesbian who has done abortion counseling herself, but not at Preterm, talked about her support for the strike. "I see the strike as much my struggle as it is the people that are working there. All their issues come out of the concern for the kinds of health care people are getting, and the kinds of conditions other workers around the city are having to deal with."

Richard Millen, a gay man active in the strike support, reiterated some of

the same themes — "I'm active in supporting the strike because it's an all women's strike and women and gay people work a lot in the hospital field and are mostly unorganized — meaning non-union, meaning worse working conditions. The Preterm strike is around people having the right to organize. You know — bad working conditions mean bad health care."

#### The Issues at Stake

The struggle at Preterm goes back to November 1974, when seven GYN counselors — some of the most outspoken in terms of patient rights and working conditions — were laid off. The layoffs took place in the gynecology clinic because management said the clinic was not making enough

money. One month later, spurred on by the firings, overwhelming support for a union forced an election. In May, 1975, all but three workers voted for the Hospital and Health care workers Union, District 1199, AFL-CIO.

The Preterm workers' demands involve job security, maternity leave, cost of living pay increases, insurance, sick leave, holidays, and vacation benefits. The strikers are also asking for a limited case load, benefits for part time workers, the end of arbitrary scheduling, and the right to a union shop. After ten months of negotiations, with no substantial progress made on these issues, the workers voted to strike. There have been only

(Continued on page 7)

### Carter 'Studies' Upgrading Discharges

Washington, D.C. — President Jimmy Carter has promised to proceed "expeditiously" on his "study" of an upgrading of Vietnam War discharges. In one of his first official acts as president, Carter moved to pardon some 10,000 young men who were draft resisters during the Vietnam War period. At that time, Carter also announced "studies" both of the situation of the more than 100,000 Vietnam War deserters — mostly of working-class background — and the upgrading of the more than 880,000 "bad discharges" issued during the War. One potential "class" of

discharges to be upgraded is the "class" of less than honorable discharges for homosexuality.

At a January 25 interview with the Associated Press and United Press International, Carter asserted that "The military, I have discovered since the election results, already have procedures whereby they reassess the change of status of those who receive less than honorable discharges. We will proceed expeditiously to let the military handle these persons."

David Addlestone, the lawyer for ex-Sgt. Leonard Matlovich and one of the spokespeople for the amnesty

movement, told GCN that "I'm still optimistic [that gay discharges will be upgraded.] I believe that the force of logic will prevail. It was clearly politically difficult for them to do it all at once. They just couldn't do it until they have their own people in the Defense Department."

Addlestone feels that the upgrading of less than honorable discharges will happen soon. "I don't think that Carter wants to drag it out. I think that it will be done in a reasonable period of time."



# news notes

## NATIONAL BILL

WASHINGTON, D.C. — Rep. Ed Koch has introduced the national gay civil rights bill. The New York City Democrat introduced the bill, identical to the one Rep. Bella Abzug had introduced in the last Congress, on the first day of the 95th Congress, Jan. 4, 1977.

The bill, H.R. 451, would amend the Civil Rights Act of 1964 by adding the words "affectional or sexual preference" to each list of human conditions for which people can not be discriminated against. The bill goes to the Subcommittee on Civil and Constitutional Rights of the House of Representatives Judiciary Committee.

Rep. Koch had gotten nine other members of Congress to sign with him as prime sponsors of this bill when it was introduced, and four others have asked to be on the bill already. They are Reps. Jonathan Bingham, New York; John Burton, California; Ron Dellums, California; Don Fraser, Minnesota; Michael Harrington, Massachusetts; Elizabeth Holtzman, New York; Paul N. (Pete) McCloskie, California; George Miller, California; Gerry Studds, Massachusetts; Theodore Weiss, New York; Parren Mitchell, Maryland; Frederick Richmond, New York; Charles Rangel, New York; and Stephen J. Solarz, New York.

Koch is sending a letter to all members of Congress the last week of January, explaining what the bill does and inviting additional co-sponsors. He plans to introduce the bill again with more co-sponsors in mid-February.

Washington gay lobbyists urge that people write to their Congresspeople urging them to co-sponsor H.R. 451. Please send copies of any letters you write to members of Congress to the Congressional File, UFMCC Washington Office, Suite 210, 110 Maryland Avenue, N.E., Washington, D.C. 20002.

## TEA FOR FOUR

NEW YORK — The National Gay Task Force has announced that discotheques in four cities have joined the network of Sunday National Tea Dances. The Tea Dances, which began at New York's Eagle's Nest, are fund-raising vehicles for NGTF. The new locations are Floral Park, NY (The Silver Lining Disco), Oklahoma City (The Sans Souci), Durham, North Carolina (The Blueberry Hill), and Charlotte, North Carolina (Nicky's). Negotiations are continuing with bars in other cities.



## TUFTS WOMEN'S WEEK

MEDFORD, MA — Women's Week at Tufts University began for a ten-day period, starting Friday, Jan. 28. All events are open to women and men and there will be films, workshops, speakers, concerts, dances and the like. Two workshops will deal with lesbianism. For information and a schedule call 628-5000.

## OLD CAPE COD

HYANNIS, MA — Cape Cod Gays, an organization for gay people in the Upper and Mid-Cape, has formed to provide social contact and discuss issues of mutual concern. For further information, contact: CCG, P.O. Box 301, Hyannis, Mass.

## ADVOCATE GOES MIXED

SAN MATEO, CA — Long-known for its advertisements featuring "beefcake males" and its classified section, *The Advocate* is now making a marked effort to attract women readers. The newspaper has established a women's news section called "Womensline" which will zero in on a number of issues of interest to lesbians. Priorities of the new section will include legislative articles dealing with abortion, rape, divorce, and equal employment.

"Beginning last July we decided to analyze much more carefully and deeply gay women's concerns in order to publish more cogent material for them..." wrote *Advocate* publisher David B. Goodstein in the newspaper's Jan. 26 issue. "Contrary to most myths and much rhetoric, our analysis indicates that gay women demographically are similar to gay men — career-minded, success-motivated, well-educated, affluent, inner directed. Of course, not all gay people fit this image; but more do than the one picturing us poverty-stricken, emotionally disturbed and angry. Gay women care about their appearance just as gay men care about theirs. Contrary to hetero myths, gay men may be the most 'masculine' of men and lesbians the most 'feminine' of women."

## BLOOM FOR COUNCIL?

NEW YORK — New York's Gay Political Union is attempting to advance the candidacy of gay attorney Lenny Bloom to fill a vacant city council spot. The seat, formerly held by Theodore Weiss, fell vacant when Weiss ran for Bella Abzug's congressional position. The district represents Manhattan's West Side.

Bloom has been a liaison between New York's gay community and City Hall. He has also served as a criminal defense attorney with the Legal Aid Society, as counsel in the presidential campaigns of Senators George McGovern and Birch Bayh, and recently held an advisory post in the Bella Abzug for Senate campaign.

According to Gay Political Union activist Jim Owles, Bloom is now "being considered as an interim appointee to this important vacancy on the City Council. . . . Lenny's legal and political background, plus his deep commitment to his home community, make him an outstanding advocate of the West Side in this time of fiscal crisis," said Owles.

## INTEGRITY ELECTS

BOSTON — Integrity/Boston will hold its annual meeting for the purpose of electing new officers on Tuesday, Feb. 8, 1977 at 7:30 p.m. at Emmanuel Church on Newbury Street in Boston. To be elected are the Convenor (Presiding Officer), four members of the steering committee, and a treasurer. Nominations entertained at the Jan. 25 meeting.

Only dues-paid members eligible to nominate, hold office, or to vote for officers of the organization. All members or those interested in becoming members are urged to attend this important business meeting. Dues may be paid prior to the meeting or may be sent to Mr. Dale Haugen, Treasurer, 130 Pembroke Street, Boston, Mass. 02118.

The meeting will be opened with Eucharist at 7:30 followed by the election and a reception for the group and the newly-elected officers.

## WOMAN'S PLACE

ATHOL, NY — After a five-week hibernation, "A Woman's Place," the retreat for women in the Adirondack Mountains of upstate New York, will reopen on Feb. 11. The first scheduled weekend workshop will be on the subject of "Lesbian Mothers and Children," to be held Feb. 25-27. There will also be a group for the children facilitated by Zeeb, a woman from Boston.

Contributions for A Woman's Place range from \$13 to \$25 on a sliding scale. For those unable to pay the minimum, an exchange of work or some other arrangement can be made. Anyone interested should write A Woman's Place, Athol, New York 12810. The telephone number is (518) 623-9541.

## MAY 21 PROTEST

BOSTON — A Boston Coordinating Committee has been set up to play a part in the massive demonstration planned for May 21 in Washington. The demonstration will mark the first anniversary of the US Supreme Court's decision upholding the rights of states to make laws governing private, consensual sexual conduct. The judicial ruling is considered the most significant setback which the gay movement has suffered in the last several years.

"We must not be quiet. We must be good faggots and dykes," said a recent national statement by the May 21 Gay Action Coalition. "In our profoundly human sense of outrage, we are proud and we are beautiful."

Anyone interested in getting involved with the planning of the Boston contingent of the march should call the Boston Coordinating Committee at 523-1569.



Ray Hartman, new GRNL co-chair

## GRNL IN FERMENT

NEW YORK — Los Angeles attorney Ray Hartman has been named to succeed Houston gay activist Gary Van Ooteghem as the co-chairperson of the Gay Rights National Lobby (GRNL). Van Ooteghem, who was elected to the post only two months ago, resigned in the wake of dissension over his unauthorized letter to the then President-elect Jimmy Carter. In the letter, Van Ooteghem asked for a meeting with the incoming President.

In a recent interview with *News West*, Van Ooteghem claimed that he had informed both Ginny Apuzzo, his co-chair at GRNL, and Betty Powell of the National Gay Task Force, of his intentions of writing Carter. He further accused NGTF co-director Bruce Voeller of leading a campaign against him. However, both Apuzzo and Powell denied approving the letter except in principle. "There just isn't room for one person to take on the responsibility of unilateral decision-making," Apuzzo said.

However, new co-chair Hartman sees the letter as a "non-issue, a thing of the past." "It's important to move on to other things," he said.

## MEN'S CENTER NEWS

BOSTON — The Gay Men's Center will be moving to new quarters. The location, now undergoing lease negotiations, will be announced in next week's GCN. In the meantime, the Center will still continue to run activities, although there will be some inconvenience until the new facility is ready. The temporary phone number of the GMC is 232-7352.

The Wednesday evening Gay Topics Rap group will be meeting in members' homes until the new center is ready for occupancy. The Old West Church at 131 Cambridge Street will be the location for the First Tuesday Pot Luck Supper in February.

For February the Center is planning a series of films. On Friday, Feb. 4, at 7:30, a Joan Crawford film, *Strait-Jacket*, will be shown. Other films scheduled are Hitchcock's *Dial M for Murder* on Feb. 11, and *Alexander's Ragtime Band* on Feb. 25.

Further plans include a disco on Feb. 19, and a Wine and Cheese entertainment party on Feb. 26. The Center is also seeking new ideas and people for creating activities that range from Yoga to Sensitivity Training. Anyone who has such skills and knowledge is urged to contact Ken M., workshop chairperson.

The Jan. 22 benefit at Chaps was not a financial success. However, some 40 people did come and feast on omelets and drinks, while others enjoyed themselves at the bar.



## Gays, Women, Blacks Forge Coalition

# Clark University Gays Block Ouster Attempt

By Paul M. Camie

WORCESTER, MA. — A united front of five student groups have blocked an attempt by the Clark University Student Council to bar all political organizations here. A coalition of gays, blacks, women, socialists, and zionists prevailed upon the Student Council last Sunday to reverse its position, after it appeared that the increasingly conservative Council would ban all political groups. At a tumultuous meeting the Council voted by an overwhelming 18-4-1 vote to pass a new by-law assuring political groups the right to exist.

University funding will be assured under the new by-law. Last semester the Clark Student Council gave \$500 to the Clark Gay Center and the group now expects to get most if not all of the \$600 it requested for this term. Among

projected Gay Center activities are a talk on gay history by Yale University Professor Jeb Boswell, a series of lesbian films and workshops, plus the operation of the Clark gay hotline and drop-in center.

The united front of the Gay Center, the Black Student Union, the Socialist Union, the Women's Center, and the Zionist Alliance marked the first time that Clark minority groups have forged a coalition to fight for common goals. The five groups met together for the first time on Sunday, January 16, and formed a Coalition whose philosophy is that any student organization has the right to exist and receive funding, regardless of political affiliation or activity.

Gay, women, and socialist representatives had indicated that a class action suit would be filed in

Federal District Court if the Council outlawed political groups. The American Civil Liberties Union had also been contacted and had indicated its support to assertions that such a ban would be illegal.

Armed with strong multi-organizational support, the Coalition met with the Council in special session the same evening. After two hours of debate on the issue, an angry Cynthia Adams, co-chair of the Gay Center, assailed the Council in a ten minute speech. Adams accused certain members of the Council of using the term "political" to cover up their own "sexist" and "racist" attitudes.

"Many of us have suffered hundreds of years under oppressive societies and we are on this campus to change social negativism," said Adams. "How can such a great liberal university, such as

Clark, hope to enhance the concept of a Liberal Arts education while denying the basic right to exist to certain groups?"

"I would have never come here, under the pretext of academic freedom, if I knew this humiliating meeting would ever be necessary. I refuse to have to validate myself as a human being to such a pretentious group of students," Adams asserted to wide-spread applause.

Finally in the early morning hours — with 100 Coalition members remaining to cheer the final vote — the Council passed the new by-law assuring the political groups the right to exist.

After the Council decision, the five coalition groups have agreed to remain in contact — probably meeting monthly — in order to build on the momentum of victory.

## Saxe's Gayness Was No Factor, Says Juror

By Neil Miller

BOSTON — Susan Saxe's gayness "didn't have any bearing at all" on the jury deliberations in her case, jury foreman Dennis Milford told GCN last week. "It just wasn't pertinent. We never discussed it as a group. Her lifestyle was not a question." The 35 year-old Beacon Hill computer analyst did reveal that one member of the jury did make general anti-gay remarks during deliberations but stopped doing so after Milford criticized him. Saxe's trial ended in a hung jury at the end of November and a second trial was scheduled to begin on January 24. However, in a surprise move, Saxe pled guilty to lesser charges on January 17 and was sentenced to 12-14 years in the women's prison in Framingham. The lesbian-feminist and former anti-war activist will be eligible for parole in six years.

Milford also asserted that Saxe's radical and feminist politics did not play a major role in the jury's deliberations. "No one thought of her as a common criminal and we all realized that she was involved in the

anti-war movement. But that wasn't the issue. The issue was that the case wasn't proved."

Milford revealed that the final vote was 9-3 for acquittal. The first vote had been guilty by a 5-4 vote with 3 uncertain. The next vote showed 4 for guilty and 8 not guilty. The 9-3 tally, according to Milford, then remained constant throughout the rest of the deliberations. "Interestingly enough, it was the two people who were uncertain on the first vote who later argued the hardest for Saxe's acquittal. But the 3 guilty votes just wouldn't budge."

Milford indicated that he didn't feel "betrayed" when Saxe finally pled guilty. "I think that we all felt that the probability was that she did it. But the case wasn't proved." He also said that Prosecutor's Gaffney's assertions of an "open and shut" case probably hurt the prosecution. He was "too cocky," said Milford. "We kept wondering where is the great evidence?" Milford described Judge Walter McLaughlin's handling of the case as "quite fair." "But when McLaughlin snapped a couple of times at Nancy Gertner

(Saxe's lawyer) that didn't go over too well."

Milford emphasized that this jury was very atypical of juries in Suffolk County. "It was younger and better

educated and you could see that the court officers treated us differently. Still, if there were a second trial, I think it probably would have ended in another hung jury."



What ever happened to Mary Jo Risher? Last year's most celebrated lesbian mother continues to fight for the right to keep her children. A Dallas court ruled last year that Risher's gayness would create an improper atmosphere for her children to grow up in. In this photo, Risher (standing) and her lover, Ann Foreman (seated), speak at the Women's Center in New York City in an attempt to garner support. The case, which has the financial backing of the National Organization of Women (NOW) is presently on appeal.

Photo by Bettye Lane

## Jill Raymond's Sister Jailed

SEATTLE, WA — Laurie Raymond, sister of lesbian grand jury resister Jill Raymond who spent eight months in Kentucky jails for refusing to cooperate with a grand jury, has been sentenced to six months in jail herself. Raymond, who has been politically active in the gay and feminist movements, was jailed on charges of (unarmed) assault on six federal marshals. The charges stem from a courtroom altercation during the civil contempt hearing of jailed grand jury resister Michelle Whitnack.

Whitnack was held in contempt of court on July 20 for her refusal to cooperate with the grand jury investigating prison activists and ordered jailed. At that point, Laurie Raymond reportedly jumped up [the audience, saying, "These proceedings are contemptible!" and attempted to persuade supporters in the courtroom to resist the jailing of Whitnack. As she moved to where Whitnack was being handcuffed, she was stopped by several federal marshals.

Raymond was charged with felony assault in the incident and on Nov. 5 was convicted with 2½ years proba-

tion added on to the 6 months in jail.

Raymond, who is the mother of two children, explained the basis of her action. "Suppose there was a really backward country where they fought their legal battles like this: Once they've got your body on the field, the government lines up a row of bowling balls at one end. The judge is on a raised platform, behind a loaded cannon. And the defense lawyer is allowed to bring a little sack of tennis balls . . . The government and the defense lawyer throw their balls at each other, while the judge aims the cannon at the defendant.

"So of course the battle doesn't last too long, and the results aren't hard to predict. The government tries to get off the field with the vanquished defendant before the folks remember they've got rocks in their pockets. They rely on everyone's good manners...

"When the time came though, I just had to throw the rock, because that was my friend they were trying to take away and because I couldn't predict that the fight was over before all my ammunition was spent."

## Maine Gays Set Symposium

BANGOR, ME — The Wilde-Stein Club, in conjunction with Mainely Gay, Gay People's Alliance and Maine Lesbian-Feminists, is putting together the Fourth Annual Maine Gay Symposium March 25, 26 and 27 at Bangor Community College. This year's events include registration (on Friday, 6 p.m. to midnight, and on Saturday, 8:30 to 9:30 a.m.), a coffeehouse, an arts and crafts show, a sale of gay literature and music, keynote speakers, workshops, dinner, a dance, and a Sunday morning brunch. Anyone is invited to participate in the coffeehouse program. The organizers would like music, poetry readings, skits and other antics. Child care during the Symposium and housing for Friday and Saturday nights, plus the above events, are all included in the \$5.00 registration fee.

(People are urged to bring a sleeping bag. The registration fee will be waived for poor people.)

In order for the Symposium to know how many people need housing and how much food to order, people are urged to pre-register by writing: Wilde-Stein Club, Memorial Union, University of Maine, Orono, ME 04473.

People are also needed to facilitate workshops. Anyone who has any interest, or who knows of anyone who would be willing to share her/his/their experiences, knowledge, curiosity with fellow Symposium goers, is encouraged to contact the Wilde-Stein Club by mail or call 581-2571 weekdays, from 9:00 a.m. to 4:00 p.m. Any input, questions, or comments are welcome and needed.



# community voice

## more noble backing

Dear GCN:

Bravo to Linda Lachman! I had expected to read many more angry letters such as hers. Maybe we can get something started here and show Elaine Noble the kind of support that she so rightly deserves.

Not only has it been suggested by the media that there is no difference between Elaine Noble and Barney Frank as gay rights advocates but that is where they chose to have the comparisons stop. Beyond that they proceed only to enumerate Rep. Frank's many accomplishments and fine qualities.

I can't imagine the confusion of the uninitiated who are left to wonder how a woman is elected and re-elected to the Massachusetts House of Representatives solely on the basis of her social deviance! The media is indeed giving a very one-sided view. Let's let them know that we know better.

Stephanie G. Romanos

## thanks, old chaps

Dear GCN:

The Gay Men's Center would like publicly to thank the good people at Chaps for their generosity and their help in setting up our recent benefit.

Bars have always played an important part in the lives of many gay people. It is therefore a very satisfying thing to find the kind of friendly help and encouragement we got from Chaps.

We thank them all very much.

The Round Table

## love ya', elaine

To David Brill:

Barney Frank was quoted in the Jan. 18 issue of the *Boston Phoenix* to have said: "I have been trying to think of some principle with which I can justify saying that affirmative action applies to every other white male but me. I'm trying but I can't find one. Elaine is part of two sorely under-represented groups. If there's no alternative for her, I'll give up the seat."

Rep. Frank has displayed a level of consciousness that any gay man at Sporters would be hard-pressed to match. Not only was your little opinion poll "unscientific," as you have so rightly conceded, but it also reflected a serious misrepresentation of the entire gay community. I cannot imagine that the results of your poll would be surprising to anyone. (Especially after the controversy over the reeds, and Rep. Noble's decision to support the majority of her constituents' desire to take the reeds down over the desire of many gay men to leave them up.) However I would be surprised if a similar poll at the Saints produced the same results. And I should add that such a poll would be equally unfair and irresponsible.

As both a gay woman and a resident of Rep. Frank's district I was as distressed as anyone to learn of the decision I might be forced to make. However, after a little thought the decision is really an easy one. As legislators I believe both Frank and Noble have much to offer. But as a gay person Elaine Noble provides something that Barney Frank cannot, regardless of his totally supportive stand on gay rights. Her presence in the State House, and the respect and admiration that she has earned from her colleagues, has done much for the gay cause and should not be ignored.

Loren King

HI! I'M BANITA RYANT!



Cartoon by Ensign Vernon ("Copy") Berg III

## no stooping to conquer

To J. Faye Wolfe:

Regarding your thoughts on women's cruising ("Speaking Out," 1-29-77): I would like to point out that as soon as women like you realize that liberation does not mean equality, and that nothing is gained by lowering ourselves to "their" level, then maybe we can get this show on the road.

As for screaming "penis envy" — you said it, not I.

In pride,

Susan S. Murphy  
Boston

## personhood priority

Dear GCN:

This is in response to J. Faye Wolfe's article entitled "Is Women's Cruising All Spiritual?" J. Faye Wolfe presents an admitted lack of knowledge concerning lesbian sexuality. He states that "when a woman asks a woman to dance, it is because the first woman finds the second woman spiritually and esthetically beautiful." He then goes on to insinuate that lesbians have a "valuable lesson" to learn from gay men on the Fenway — that being the laying of one's "cards on the table." As a lesbian I would not describe my sexuality as laying my cards on the table. Nor would I ever think of going to the Esplanade or the Fenway for a quick sexual encounter with various other lesbians, most of whom I have never met before.

And I also feel that sexuality is a way of communicating feelings of warmth and love to another woman — but first I need to experience another woman's "person." Gay men, tell me, how do you do this while cruising the local spots?

Lesbian sexuality is expanding and I feel lesbians are gaining a better understanding of their sexual needs and ways of meeting these needs — but I don't ever think that gay men will

run into women "cruising" the Fenway and it's not because of anatomical or apparel restrictions.

For better understanding of lesbian sexuality,  
Donna

(Ed's note: J. Faye Wolfe, author of the opinions in question, is a woman, not a man as the letter-writer suggests.)

## vulnerability and anonymity

Dear Dr. Fiumara:

The Massachusetts Department of Public Health, Division of Communicable and Venereal Diseases, under your direction, has continuously provided free diagnosis and treatment of venereal diseases. We are aware that the philosophy has been to integrate the clinics and provide services for all those in need. The gay community has been no exception.

However, the fact that pharyngeal and rectal gonorrhea are asymptomatic in males, is also true of females. Therefore, this does not justify the statement [in a recent issue of GCN] that "gays are especially vulnerable," nor should it be surprising that we would perceive such a remark as a bias. It is anonymity of sexual contact, fostered by societal oppression of gay people that perpetuates the seemingly high incidence of venereal disease in gay men.

We felt that a comment by a respected public figure which implied that sexual preference and practice were responsible for the high incidence of sexually transmitted disease, would help to further perpetuate the existing low self-esteem held by many gay people. To generalize from a select patient population (i.e., those who use the facilities of a public VD clinic) to an entire community of people, is to do serious injustice to the concept of scientifically controlled method. We have seen the devastating consequences of such extrapolation in the psychiatric literature over the past several decades, particularly in reference to gay people.

We support your philosophy of integrated health services for all persons regardless of sexual (object) preference and eagerly anticipate the day when separate facilities will no longer be

necessary. In the meantime, we look forward to continued mutual cooperation since we share the sincere desire to improve the health and well being of all people.

Cordially,

Sanford M. Reder, M.D.  
Medical Director

Harvard Street Neighborhood Health Center

Carol S. Ribner, M.D.  
Medical Director

Fenway Community Health Center

(This letter was sent to Dr. Nicholas J. Fiumara, Director of the Division of Communicable and Venereal Diseases.)

## dr. fiumara writes

Dear GCN:

Recent reports in the GCN concerning the gay community and venereal diseases have unfortunately generated more heat than light. It is, therefore, my purpose to reverse the process and clarify any misunderstanding which has arisen.

The Division of Communicable and Venereal Diseases subsidizes 20 clinics in the Out Patient Department of general hospitals throughout the State, for people who have or suspect they have a sexually transmissible disease. I have been in charge of this Program since 1947, a period of 30 years. The clinics deal with people of all races and of all persuasions, the homosexual as well as the heterosexual and the bisexual. They are truly integrated clinics and our residents are taught to recognize and treat the diseases in both the gay and heterosexual patient, because, in fact, the signs and symptoms are identical. Gonococcal pharyngitis in the female is the same as in the male and so is gonococcal proctitis. Therefore, for the past 30 years, members of the gay community were treated in our clinics as any other patient. For those members of the gay community who prefer segregated clinics, there are a number of them in Massachusetts that they may attend. However, I think that most members of the gay community prefer to go to an integrated clinic where they will be accorded the same degree of respect as any other patient.

The members of the gay community are at a higher risk of contracting venereal disease primarily because of their numbers. If we are to consider that 10 percent of all males are gay, a few cases of venereal disease will put a member of the gay community at a greater risk than the same number of venereal disease patients in the heterosexual community.

Members of the gay community have been forced by social pressures in the past and to a lesser extent today to have clandestine and anonymous sexual exposures which helped further to increase the proportion of infection within the gay community. Among our clinic population they have more different sexual partners per patient than our heterosexual patients. The chance of contracting venereal diseases increases as the number of different sexual partners increases.

For the gay community this means that if one has a venereal disease it becomes extremely important for him to bring all his sex partners for examination and treatment. If the contact prefers to go to a private physician, be sure the physician knows the disease to which the patient was exposed. No one should hesitate to tell his physician that he is gay. The number of straight physicians who look down their noses at the gay patient fortunately are getting fewer and fewer. Remember that all records of venereal diseases are confidential.

I hope this may settle some of the misunderstanding in the gay community.

Very truly yours,

Nicholas J. Fiumara, M.D., M.P.H.

Director

Division of Communicable  
and Venereal Diseases



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# speaking out

By Mark N. Silber

We did it! The Dade County (Miami) Commission passed an amendment to the civil rights code protecting gays in housing, employment, and public accommodation. It's the first time it was ever brought up, and the first metropolitan area in the southeastern U.S. to do so.

In my seven years involvement in the gay liberation movement never have I felt such exhilaration. Residents and visitors to Miami know that this area is decidedly conservative and is not at all the southern New York it is believed to be. The opposition to our efforts was strong, organized and militant. I never expected it to pass.

The story of the passage of our gay rights amendment is full of drama and heartbreak. It started when a newly-elected woman commissioner, Ruth Shack, proposed the amendment because she believed in human rights and credited the gay community for electing her. She was endorsed by the Dade County Coalition for the Humanistic Rights of Gays. It was quietly passed initially, but these were a mere courtesy vote and when it was due to come up over four weeks later for a final vote, few gave it a chance to pass. There was no chance it could be passed through quietly, the opposition had succeeded in making it a controversy in the city of Miami press, churches, political clubs, etc.

The most vehement opposition came from a radio talk host named Shirley Spelleberg who is a far right extremist, opposed to the Equal Rights Amendment, abortion, women's liberation, liberalism, socialism, and of course, homosexuality. Spelleberg used almost a half-dozen of her programs to denounce and defame homosexuals and gay liberation. One time her guest was Anita Bryant. At this same time, a talk host on the same station announced that he was "a member of the gay community" while interviewing Dr. Bruce Voeller and Jean O'Leary of the National Gay Task Force. Imagine a gay liberationist and a homophobe working at the same radio station.

Spelleberg and Bryant managed to stir up literally dozens of fundamentalist church groups. When the measure finally came up for its last reading and vote, these groups organized over 400 opponents to rally against it on the second floor lobby of the Dade County Courthouse, outside where the debate was going on.



The anti-gay "lynch mob" was surprisingly hostile and militant. Metro Mayor Steve Clark, who voted against the measure, was even moved to threaten the crowd that if they didn't maintain order, the hearing would be closed.

The 40 or 50 gays who showed up were virtually invisible because the opponents carried scores of large signs and badges, and frequently booed and hissed those who spoke for Ruth Shack's amendment. But we were well behaved and kept our cool. My mother, who accompanied me to the hearing, stood near a minister wearing a Roman collar who was a leader in the opposition group. When a distinguished rabbi spoke eloquently for the amendment, the minister declared that this rabbi should have been gassed by the Nazis. This is the mentality of those who oppose us.

My mother and I returned home before the actual vote was taken, resigned it was doomed to fail. It had been too controversial. The *Miami News* denounced it. The *Miami Herald* editorialized against it. Phone calls flooded the commissioners demanding they withdraw it. Mayor Steve Clark said he was against it. But it passed anyway, 5 to 3. I heard it on the radio an hour after I got home and I couldn't believe it.

The passage of the gay rights amendment in Miami on Jan. 18 is good news for all of us. It shows that it could be done, even in a conservative southern city. Being active in the gay movement, I encountered few individuals who were actually fired from their jobs or kicked out of their homes because of their homosexuality. But this was a symbolic victory. The opposition couldn't believe the outcome, for they were so smug and arrogant, and I saw them reduced to tears on the television news. Good. Maybe it's more strategic and expedient to quietly pass gay legislation unnoticed and without fanfare, but it's so much more rewarding to see our enemies despair in defeat.

After seven years of gay liberation, I have been on the verge of being a cynical, bitter and defeated person. After the Stonewall we had so much hope, expectations . . . But now I know that I must never abandon "the Cause" and through hard work our goals can be achieved, indeed. More than anything in the world I would like to see gay men and women and all people build a people's movement to oppose bigotry and discrimination and promote equality, love, compassion, and freedom for all.

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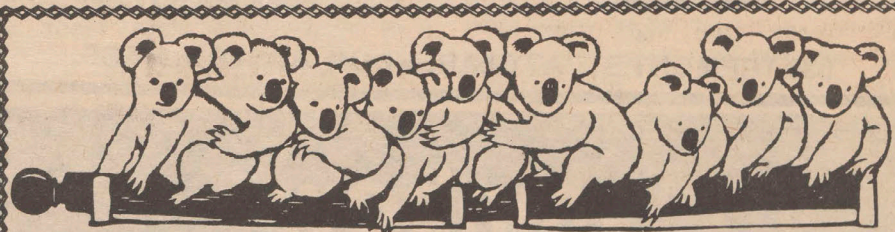
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## new york revelations

By Tony Russo

NEW YORK — It has been a year and a half since I began writing *New York Revelations*, and now it must end. When I wrote my anniversary column in September, I said then that I hoped the column would see a second year. It cannot, because I am moving out of New York.

By the time this column appears, I will be living in Baltimore working at Johns Hopkins Hospital. As a research associate, I will be conducting sex research at John Money's Psychosocial Research Unit. All my life I have wanted to work in the area of human sexuality. Finally, the opportunity has arisen.

Of course, I will be working mainly in the area of homosexuality, or at least so it appears. But the fact remains, that I will not be doing nearly the amount of writing that I have done in the past.

It is possible that I may want to write a *Baltimore Revelations* column, but not likely. However more likely will be news articles from Baltimore.

And talking about news, I might as

well mention my last piece of news. Karla Jay and Allen Young editors of *Out of the Closets: Voices of Gay Liberation* and *After You're Out: Personal Experiences of Gay Men and Lesbian Women*, will be editing a third anthology, and have announced a call for submissions. The book will be organized around the theme of gay culture. According to Jay and Young they will be using two established definitions of culture: 1) what one might call the "arts" and 2) culture as anthropologists use the term — that is the behavior of a particular group of people. "We want to deal with the independent culture of lesbians and gay men and with gay people's contribution to and conflict with mainstream American culture. We also hope to examine "old" (pre-Stonewall) culture with new eyes (for example, the bars or camp) and to explore what has developed after the Stonewall upheaval," say the authors.

As regular readers of the gay male and lesbian press, Jay and Young already have some articles on hand that they will be using. However, there are a

few topics which they are particularly interested in, such as camp, gay humor, gay people in the theatre, sex roles, gay aesthetics, gay teens, utopian visions, erotica and cross-cultural conflict (for example being both black and gay).

"We do not see culture as distinct from politics," Jay and Young emphasize. "We expect many of these essays to be infused with political comment. We also welcome people's input, ideas and suggestions. In addition, we are especially anxious for any ideas on a title (and subtitle) for the collection. If anyone has any articles, or can suggest another writer's article which is already completed, either published or unpublished, send it to us. Some of the essays in this book will already have appeared in the gay press and elsewhere, but much of the book will be original work. All

contributions will be paid for."

For further information regarding the book write Karla Jay, 2785 Broadway, Apt. L5, New York, N.Y. 10025 or Allen Young, R.F.D. 2, Orange, Mass. 01364.

As a final note, I would like to encourage people to become involved in the gay movement. If you are not a writer, but find some news of interest or feel that you would like to say something, write in and submit to GCN or some other gay publication. One does not need a B.A. in literature to be able to write. In the movement there is room for every type of person, be it writers, lawyers, doctors, envelope lickens, typists, etc. So, try your talent. The movement can use a new person. If you have not already joined in, join now.

Well, I guess that is it. No sense in long good-byes.

## DID YOU SEE?

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was obsessed with homosexuality. Perhaps a third of the memos involve reports of perverted sexual behavior and a large number deal with Hoover's attempts to silence what one memo called a 'continuous whispering campaign' that Hoover himself was a sex pervert." — from an article on J. Edgar Hoover's files that appeared in the *Daily World*, the organ of the Communist Party, USA, in its December 14 edition.

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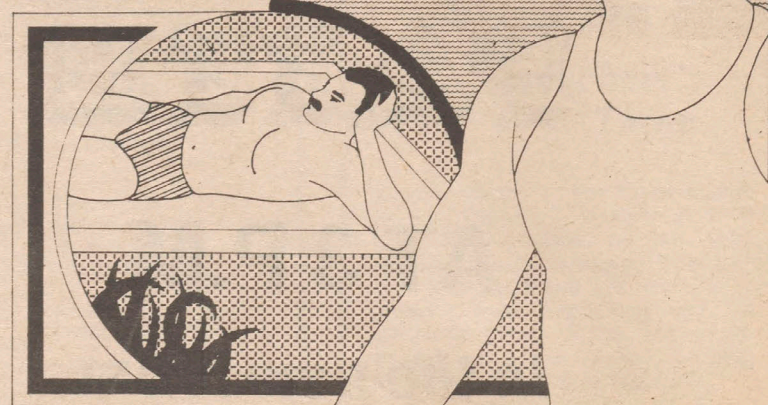
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# Gays Organize Contingent to Support Preterm Strikers

(Continued from page 1)

four negotiation sessions since the strike began on Oct. 19 of last year. According to one of the union members out on strike, Preterm management has offered nothing better than a 5% wage increase over two years, an open shop (as opposed to a union shop), basically no benefits for part time employees, and only slightly better sick and vacation benefits.

## "Feminist" Bosses?

Diane Richards, Director of the Preterm clinic and active in negotiations for management, refused to talk with GCN about the specifics of the negotiations. She did say however that the main issue was a question of an open shop or a union shop. "The union was adamant about wanting a union shop, and we were equally adamant about not having a union shop. It is my understanding that this is the main issue."

Another woman in the ranks of Preterm's management echoed these remarks and said that it was Preterm's position that women should have a choice about their bodies and a choice about whether or not to join a union. She went on to say that she thought workers could resolve disputes without what she called "male-dominated unions."

## Staff Speaks Out

Louise Rice, a lesbian who is a counselor at Preterm and has been out on strike, disagrees with management's attempts to limit the issues of the strike to the union shop question. While Rice insists the union shop issue is important to insure the continued existence of the union over the years, still Rice says it is not the only issue by any means. "For one thing," Rice claims, "we are fighting to make our jobs more stable. Usually these kinds of jobs have a high turnover because of

the working conditions and the pressure. We want to establish working conditions that could make it possible to stay at these jobs for years."

Another issue, said Rice, is the quality of health care at Preterm. "The health care system is very oppressive. Gays come up against it all the time, the same as women. The whole thing can get so depersonalized — they put you on a conveyor belt and send you on through. The counseling that goes on at Preterm — that we tried to do — acts to stop this conveyor belt process. One issue we are fighting for is to have enough time with each woman to do effective counseling. We are up against a management that thinks this place would run a lot more efficiently and profitably without any counseling at all.

"In order to win the strike," Rice told GCN, "we need support on the picket line." People who would like to

support the strike or talk about it with the striking workers can find them on the picket lines at Preterm Monday through Friday from 8 a.m.-noon, 12:30-3:30, 5 p.m.-7 p.m., and Saturday morning from 8:00 a.m. till noon.

## Demonstrations Called

The mass demonstration to support the strike will take place on Saturday,



Preterm strikers outside the abortion clinic.

Photo by Marcia Maglione

Feb. 5, at 1 p.m. Demonstrators will meet at Cleveland Circle in Brookline and march past Preterm and down Beacon Street to a rally. The Preterm strike support coalition says the demonstration was called to pressure "Preterm to negotiate a fair contract with its workers, to shift its emphasis from profitable abortions back to comprehensive gynecological care, and to end its funding of population control programs."

"Gay people are workers as well as gays. And we should be actively concerned with issues that affect us as workers," said one strike supporter. "We must fight back against the oppression we face in our jobs. All workers, gays among them, will gain something if this and other union drives are successful."



## contact

By Dai Thompson

NEW HAVEN — Questions are still unanswered about the Hendrie Hall fire that destroyed the G.A.Y./Yalebian office and it's beginning to look suspiciously like a dead-end with no resolution in sight — and no new office either. G.A.Y. just plain seems to be getting the "royal run-around." Unfortunately, G.A.Y.'s Friday evening Coffee House and nightly phone counseling have had to be postponed indefinitely. But in

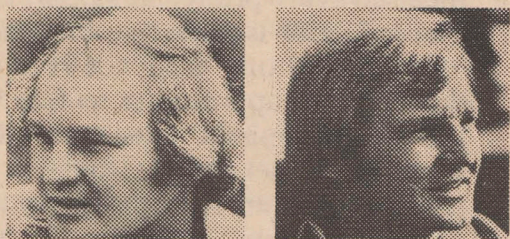
spite of these difficulties, weekly meetings are still being held: Yalebians at 8:00, Wednesday night, and G.A.Y. at 8:30, Thursday night. Members and newcomers are asked to meet in the lobby of Hendrie Hall where they will be told which empty room that night's meeting will be held in. Luckily, Hendrie Hall abounds in empty music rehearsal room.

## Other News:

The Connecticut Gay Task Force now has 74 paid members and has been busy solidifying plans for our January 30th GAY RIGHTS DAY as well as for the lobbying effort in general. And in addition to its regular bi-monthly coffee house last held on Friday, January 21, Hartford's MCC sponsored a Disco Dance on Saturday, January 22 at THE CAVE. Although turn-out for both events was relatively small, good times were reported by several attendees.

January seems to be a big moving time in New Haven and several new

gay collectives have just been formed, with more being planned and perhaps most exciting of all, most of the collectives include gays of both sexes, a previously unique set-up here. Working with the C.G.T.F. has helped many people make new friends as well as providing a rather subtle kind of C-R through its drawing gay women and gay men together. People have been learning to work with each other, party jointly and now some are even learning how to live together. Participants are also learning how to pool resources and share individual areas of interest and ability — be it first aid, carpentry, cooking, how to make a great bed out of particle board and cinder blocks, or why and how to get numerous pets altered. Luckily many people are continuously learning more about each other: how to appreciate differences as well as similarities, how to make communal living really work, how to join together to form a truly viable gay community.



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# KATZ TO US: HIS

*"I don't agree that males shouldn't do lesbian history at all." Having both the gay male and the lesbian experience in one book should "add a richness; both illuminate each other."*

Mary Walker, (Wendell, Albany; New York Public Library)



By Allen Young

Working in a small apartment on Bank Street, without benefit of academic degrees, foundation grants, research assistants, or the proverbial "loyal, patient wife," Jonathan Katz has produced a pioneering work on what many will consider the unlikely topic of gay American history.

What is gay history anyway. To put it bluntly, I guess I'd say the essence of gay history is that there always were queers, even "way back then." How our antecedents lived and loved, suffered and struggled, is both relevant and important in the record of the human condition.

It was on the corner of Macdougall and Eighth Streets, Katz recalls, that a similar thought struck him, what he calls a "secular revelation":

"There is the entire invisible universe of same-sex relationships co-existing with the visible heterosexual universe," the 38-year-old author explained in a recent interview. "The amazing thing is how we've all had blinders on, how the heterosexual society has put blinders on. We know that gay people make up a huge minority in the present — the same thing exists in the past."

Katz embarked upon his journey into the gay past shortly after becoming involved with the gay liberation movement, but he was already pre-disposed toward the history of people in struggle. A drop-out from Antioch and City College, Katz became an independent scholar and "empathized from a distance with the black struggle." He did some documentary plays for WBAI and eventually produced a book, *Resistance at Christiana*, a documentary account of a fugitive slave rebellion. He also was co-author of *Black Woman*, a biography for youths about pioneer Lucy Terry Prince.

Like so many of us whose lives were transformed by the gay movement, Katz's earlier life as a gay person was characterized by "loneliness, alienation and angst."

"It was only when I got involved in the gay movement," he explains, "that I began to explore my gayness in a

creative way and see it as a source of community. Ever since, it's been a wonderful, adventurous, exciting, scary exploration of what it means to be gay in this society."

Greenwich Village is often referred to as a gay community or even a gay ghetto, but for Katz growing up in the Village really didn't make much difference. Katz has lived in the Village virtually his whole life, starting on 13th Street, moving to Jane Street, and since 1963 on Bank Street. He attended the Little Red School House and went uptown for the High School of Music and Art. However, he explains, "even though I grew up in an area where there are many gays, I was no more liberated than anyone else. The repressive forces — anti-gay attitudes that I heard from my family, the things kids said to each other in school — all made me repress any connection personally with gayness. Until I had to face it when I slept with somebody — the morning after, that's when it hit me in full force that I was gay."

For many years, Katz's gay identity remained separate from his identity as a person conscious of social change, aware of a world filled with people struggling for justice. This "atomization" came to an end in 1971 when he got involved with the gay movement, in particular the Arts Committee of the Gay Activists Alliance.

Involvement in the gay movement meant "political actions, consciousness-raising groups, millions of discussions with the straight people and gay people, and a lot of reading of gay liberation works. This historical exploration is part of that," Katz said.

The first result of Katz's research into gay history was a documentary play, "Coming Out!," first produced in 1972 on the occasion of the third anniversary of the Stonewall uprising. The play was performed with different casts in several cities and had a profoundly emotional impact on its audiences.

Encouraged, Katz doggedly pursued his research into gay history. In his workroom in his Bank Street apartment, boxes of index cards (really paper cut into index-card-size pieces to

save money) and a wall filled with notes reminding him of items to be checked, plus shelves of books, indicate to the visitor that exploring the history of a forgotten people is no small task.

Playing devil's advocate, for despite my fascination with history I know that for many it's a bore, I asked Jonathan Katz if he didn't sometimes

By Ron Schreiber

**GAY AMERICAN HISTORY: Lesbians and Gay Men in the U.S.A. A Documentary by Jonathan Katz. (Thomas Y. Crowell). Paper, \$9.95; hard cover, \$19.95.**

The history we are taught in high schools is the history of the ruling classes. We are taught to memorize names and dates of kings (and occasional queens) and presidents; we learn about battles and wars. Sometimes we also learn about various systems of economy and slavery. But, unless we are descended from Jefferson or Dolly Madison, we do not learn about ourselves, or about ordinary people and their lives. Black people were slaves; Native Americans were slaughtered; workers were immigrants who became assimilated; women were housewives and mothers. And gay people simply did not exist at all.

The publication of Jonathan Katz' huge collection of documents, *Gay American History*, has changed that invisibility. It turns out — even when the words are written by those who "dare not speak the name" — that we have always been here: in places of honor among Native American tribes; in the pillory in New England towns; among Philadelphia society ladies and pioneer women couples; in Washington's army; in male drag in the Union army in the Civil War; in the New York City police force in the nineteenth century; or bedding down with Horatio Alger or Bessie Smith.

*Gay American History* is a big book: 562 pages of text, an additional 100 pages of notes and bibliography. It is mainly a collection of documents, which Katz groups under these headings: "Trouble"; "Treatment"; "Passing Women"; "Native Americans/Gay Americans"; "Resistance"; and "Love." Each section is in chronological order and is prefaced by an introduction. Then each particular document is introduced. Katz' commentary is set in clear bold face; the documents themselves are printed in lighter, slightly larger type. The collection is attractive and readable.

Moreover, one need not read the book straight through; it's appropriate to flit, for instance, from Emma Goldman's passionate defense of homosexuality in her lecture tours in the 1920s to the passionate letters Almeda Sperry wrote to Goldman; or from various accounts of cross-dressing "berdeches" (often holy men and healers) of various Indian tribes to the account of Murray Hill, the twice-married New York political organizer and "ladies' man" who turns out to have been a woman all the time.

Whenever possible, Katz chooses first-person accounts to publish. He has discovered an impressive 19th-century narrative by Lucy Ann Lobell, who rejected the traditional woman's role and lived as a man; he reprints an interview in *One Magazine* with a 35-year-old Mohave gay man; he interviews Henry Hay, the founder of Mattachine, who may have been ignored by the gay media because of his 18-year membership in the Communist Party. The last section, "Love," is composed almost entirely of first-person narratives, fictional excerpts (from Melville, for instance), poems, and letters. In that section Katz presents documents of same-sex friendship and loving; he does not try to prove "who was gay" or whether the lovers actually had sex with one another. Whether Emerson, for instance, was a

think that history was "bullshit," that his labors might be a terrible waste of time. He didn't hesitate to answer:

"I'm not into this as an antiquarian. It's not nostalgia. When I find documents, they seem alive to me. It has to do with life and the present. I'm interested in greater knowledge of gay history not just for knowledge's sake but because I think this knowledge can



# HISTORY LIVES!

sexual lover of Martin Gay when both were Harvard students, cannot be proved by the documents, but what Emerson writes about "the Indian doctrine of eye-fascination" is the best description of cruising that I've come across.

Often, though, first-person accounts are not possible. Even Whitman, whose correspondence with Symonds and Carpenter begins the section called "Resistance," was circumspect in his letters; later Stein and Toklas were careful not to call themselves lesbians. To be gay, after all, was dangerous, and our history is the history of persecution and repression. Lobell's strong narrative is followed by a physician's report from a hospital for the insane, where she died. Balboa killed the transvestite Indians he saw. The colonial punishment for sodomy was often death. When Jefferson and others attempted to change the Virginia laws, they recommended castration instead for men, and castration and the removal of ovaries were both practiced in order to prevent homosexuals — like chronic alcoholics and the criminally insane — from reproducing. The section on "treatment" includes accounts of aversion therapy through electric shock and the induction of nausea and recommendations for lobotomy. The "treatment" section begins in 1884, so much of the grisliness of our American history takes place in this century.

The majority of the documents as well are written by those who profess only loathing for homosexual practices. Katz includes writings from Christian missionaries and explorers; he includes court records. A 1939 document records a Georgia woman's courageous and successful appeal of a sodomy conviction; the court wrote that "sodomy cannot be accomplished between two women." To read through the section about "Native Americans/Gay Americans" is to realize that homosexuality was approved (not merely accepted) in nearly every Native American tribe. But the documents in this section are written by Christians and, later, anthropologists, who represent white homophobic culture. What they observe most notably are men dressed as women, though there are some records as well of same-sex friendship that does not involve cross-dressing. There are various lesbian legends, and there is one report of a Crow woman chief. We are beginning to learn that medieval and colonial "witches" were in fact midwives and healers. To read the documents of *Gay American History* is often to read between the lines; it is nearly always to read a history of white homophobia.

In his general introduction Katz seems somewhat modest; he does not claim that the documents he has collected are exhaustive or that he has begun to write a history of gay people of the United States. Looking at the impressive size of the volume, I thought he must be kidding. Here in one book is more historical information about us (gay people in this country) than I'd ever dreamed existed. Reading through the volume, though, convinces me that Katz' modesty is well taken. *Gay American History* is extremely valuable; it is the first book that lets us know that we are really not alone, that there were others before us, women and men, often persecuted, nearly always closeted, and Native Americans, gay and proud. But it is only a beginning. I finished this volume with the realization that there must be many, many more documents to discover. And that gay Americans have a history that is yet to be written. Katz presents an exciting beginning to writing that history.

be useful to lesbian and gay men in our current struggle against our oppression, and to re-define ourselves to re-make ourselves, to live our lives more humanly. I think, for instance, a history of gay resistance, a knowledge that there is a history, can help us resist gay oppression every day and help us survive."

Katz approaches his work not only

as a gay liberationist, but as a scholar and a socialist. It is significant that this book was not produced in academia — in fact the academic world has tended to discourage gay studies of any kind. "I'm not interested in perceiving the way things are in society," Katz explains, "but in changing it."

Katz recognizes his unique characteristics as a scholar. "There

"I'm not into this as an antiquarian. It's not nostalgia. When I find documents, they seem alive to me. It has to do with life and the present . . . . I think, for instance, a history of gay resistance, a knowledge that there is history, can help us resist gay oppression every day and help us survive."

1891: "A Miner's Ball" from *Gay American History* — Love: 1779-1932.



aren't many people who don't have college degrees who do this kind of work," he said. "It's a comment on our education system," he adds, "that someone who loves scholarship, who loves research" can accomplish this outside of the formal university system.

Katz agreed with me that it is no coincidence that most of the research on gay history is being done by scholars with a socialist orientation, including Jim Steakley, co-author of *The Early Homosexual Rights Movement* and meticulous compiler of the 24-page index for Katz's tome.

Katz's background is socialist, and his earliest intellectual work was "background in social theory," including the writings of Karl Marx and C. Wright Mills. In the 1960s, Katz "went on peace marches before they were a big thing to do," but he was not affiliated with any left-wing groups. "I stayed in my room and read Marx and others — very carefully and several times," he noted.

The reason socialists are more inclined to study gay history, Katz said, is "we've all been interested in seeing it in its complex social milieu and in a temporal perspective." The point is to see homosexuality as historical, rather than "freakdom," he added. "I think one of the terrible things that the psychiatrists and psychologists have done to gay people is to reduce and perpetuate the idea that homosexuality is essentially a psychological phenomenon. As well as psychological, it's historical, political, economic. They've reduced us to less than human."

Katz is an active member in the Gay Socialist Action Project, a study group that combines theory and practice. It spearheaded one of 1976's major political confrontations by gay people in New York — showing up at a panel including several anti-gay shrinks at the New York Academy of Medicine. (Rather than engage in discussion, the shrinks closed up shop.)

"I think it's important to come out as a gay socialist," Katz said, "because there's another wing of the gay movement, a gay capitalist wing, —

leading people into a kind of death, what they're calling 'liberation.' The gay capitalists are identifying the commoditization of homosexuality with liberation. But it's really putting gay people in strait jackets. I'm also aware that the word socialist immediately raises barriers to people hearing what a socialist is saying. It's more important to try to reach people with the substance of what you're saying. My political identity as a socialist, as a Marxist, is as important to me as my sexual identity as a gay person."

It was especially significant for Katz to deal with the radical background of Mattachine founder Harry Hay. "I've seen home movies of me marching for Henry A. Wallace Progressive Party candidate for President in 1948," Katz said. And Mattachine's origins are in a group formed by Hay called "Bachelors for Wallace."

"One of those special moments in my research was interviewing him," Katz recalled. "A friend who had access to a telephone line took me one Sunday to a small office, and I was able to tape an interview on the phone to New Mexico for nothing. I was very nervous. I warned Hay that I might have to use code words like 'our subject' in case someone came in — Hay loved that!"

Katz's feminist consciousness plays an important role in the compilation of lesbian material. He points out, for example, that women who passed as men are not "imitation men," but rather "real women, women who refused to accept the traditional, socially assigned fate of their sex, women whose particular revolt took the form of passing as men. A basic feminine protest is a recurring theme in all these lives, appearing sometimes as a conscious, explicit feminism, other times as an inchoate, individual frustration... In a most radical way, the women whose lives are recounted here rejected their socially assigned passive role; they affirmed themselves as self-determined, active, assertive, powerful — in the way they knew, the guise of men. These passing women can only be understood within the framework of a

(Continued on page 12)



# West Side Discussion Group Celebrates Twentieth

By Lawrence J. Quirk

The West Side Discussion Group (37 Ninth Ave. in New York's Greenwich Village) has just celebrated its twentieth anniversary as a constructive force in gay affairs. Mistakenly regarded as "conservative," WSDG, as longtime mentor Ken Warren puts it, is "realistic and pragmatic" in its efforts to help gays realize a healthy self-identity. WSDG is the oldest, functioning group in the country.

Warren adds, "WSDG is a specialized organization just as GAA is. We are intrinsically non-political. That is written into our charter."

WSDG offers a series of programs and discussions to people interested in learning about gay culture and themselves. They hope to furnish a degree of social direction and an honest enjoyment of one's gayness in a supportive atmosphere. They welcome those wrestling with closet problems, as well as the most active of gays.

"We are neither conservative nor altruistic," Warren says. "We simply try to present a realistic attitude toward the gay lifestyle, offering what positive and constructive alternatives we can."

All kinds of people come to WSDG's famous Tuesday night, 8 p.m., discussion and social periods. They

range in age from twenty to eighty; they are teachers, writers, musicians, Wall Street brokerage clerks, ministers, — from every walk of gay life.

And the discussions are as diverse as the participants. In December I talked on gay films and filmmakers: past and present. Members of the New York Wrestling Club (all gay!) gave an exhibition. Richard Roberts gave a Reader's Theatre presentation of plays that he has directed. Vernon Berg and Lawrence Gibson talked about Berg's dishonorable discharge from the Navy. And that was just one month.

But WSDG is not only the Tuesday

night group! The Women's Group, which meets on Wednesday at 8 p.m., covers such topics as pursuing individual interests in a relationship, commitments to friends, getting along together in a relationship, and sexual problems. WSDG also has counselling groups beneficial to gays. One of the most popular is Gay Overeaters Anonymous. The WSDG Thrift Table at 37 Ninth Ave. may have just what you need on display at super-reasonable prices. Items are donated by members. And let us not omit the WSDG Psychological Services Group and the Heartline, a peer-counselling program for handling on-the-spot-

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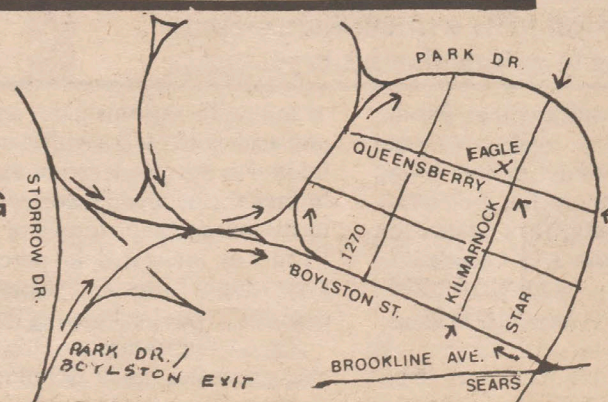
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problems, crises and referrals for additional help. The dances hosted by WSDG or co-hosted with GAA bring'em in in droves and everybody's favorite dances from the '30's to the '70's are given a workout.

WSDG's large quarters are rented out to such outfits as GAA, Eulenspiegel and GAU at reasonable rates. And, on many occasions, WSDG has played host to needy groups. Some years ago, for example, when Bishop Clement of Church of the Beloved Disciple, was turned away from his host church, WSDG gave him the main hall for his services; attendance was never better.

*The West Sider*, WSDG's newspaper, is widely distributed in the New York area. Editors Gordon Williams and Howard Smith feature coming events in detail and offer such columns as "Gay Happenings," Jesse Hyllman's "Astro-Flasher," my own "Reel Time," Mike Ritzer's "Opinion," "The Book Bag," "Gays in Prison," and Larry Rosen's "Gays and Prejudice."

West Side Discussion Group began in 1956 as an offshoot of the pioneer group, The Mattachine Society, which had originated in San Francisco circa 1950. Several of Mattachine's discussion groups were established in the 1950s and located in different NY areas; usually they met in members' homes. By 1959 all but WSDG had died off. At that time WSDG had only about 10 or 12 regulars, including pioneer David Gordon. By the early 1960s it had grown to about 40 people, led more or less by David, Ken Warren (who had joined in 1959 and remains one of WSDG's guiding spirits to this day) and Norman Kilpatrick, now retired and living in Connecticut.

Problems with the now defunct Mattachine arose from time to time, as Ken Warren recalls. Mattachine demanded new members be incorporated into their outfit, and WSDG worked faithfully on this, recruiting many new people for Mattachine. Later in the 1960s Mattachine demanded that WSDG expand from mere discussion of



various topics into a propaganda organization; at this point WSDG was semi-autonomous with a certain loyalty to Mattachine, steering toward it some 50 to 100 members per year. But according to Ken Warren, "Mattachine became too arbitrary and demanding. When they get to a you-do-this-or-else point, we found it necessary to say 'thank-you-very-much-but we'll-take-the-or-else' and went our own way." According to Warren, "WSDG has always stayed away from politics as a matter of principle though on occasion we welcome political discussions for those who want them; not only is 'no politics' in our charter, but we have found that many of our people simply have no interest in politics and indeed are so a-political that they do not even vote. It should always be stressed that WSDG-ers are coming to 37 9th to ease out of their closets, hear about themselves, work out viable life solutions and accommodations. *Balance* is our watchword in all areas."

WSDG moved to its present quarters

in March 1972 following a time at the Church of the Holy Apostles, 9th Avenue and 28th. The outfit has had its ups and downs, and Warren and others frankly admit that at times it almost died. But in true phoenix style, just as it seemed that the last gasp was imminent, fresh air was oxygenated in by one means or another (usually thanks to the persistent fighting spirit of pioneers like Ken Warren, David, Sandy, Bobbi, Steve H., plus enterprising and talented newcomers). Like other groups in this imperfect human world, WSDG has weathered (as have all groups, straight and gay) politics, infighting, ego-trips, prima-donna-ing, super-pouters and power-seekers who exit when their own selfish aims are not met; people come-and-go on the lower echelons — but the core, the fighting spirit, the balanced aims of WSDG go marching on year after year thanks to the relatively few hardy souls there who "keep the faith and look for, and find, the best." You can't keep good men and women down.

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## History

(Continued  
from page 9)

feminist analysis."

Katz acknowledges that his dealing with lesbian history is a problem, especially since lesbian separatism is such a timely issue. Only last Thanksgiving, for example, lesbians quit the Gay Academic Union largely as a response to the sexism of the men in it. On the one hand, Katz is proud of the work he has done in researching lesbian history, and the lesbian documents are among the most important "original discoveries."

He adds: "On the other hand, the thing I'm most self-critical about is that although I intended to balance lesbian and gay male material, the book ended up with considerably more male material. This is partially a result of the fact that the lesbian material is hard to find, but essentially it's a result of my failure as a male researcher

to compensate for the difficulty by pursuing lesbian history research with more vigor. I think it's quite a comment on sexism that a male who is a feminist, as I am, who empathizes with the militant radical feminist position, finds his work is sexist in a sense."

This raises the whole problem of males doing lesbian research. Some male researchers, Katz pointed out, "are not aware of sexism. But even when the research is at its finest, there's the fact of the male doing the work of uncovering it, which is the same old way of males being in possession, in control of the definition of the lives of lesbians. The same problem arises in the work of whites doing black history," Katz went on. "I don't agree that males shouldn't do lesbian history at all," he said. Having both the gay male and the lesbian experience in one book should "add a richness; both illuminate each other," he

concluded.

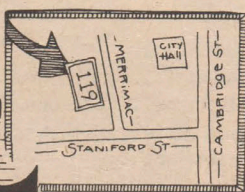
Katz's goal, as stated in the introduction to his book, is the formation of a cooperative of lesbian and gay male historical researchers.

Katz wonders how academic historians will regard his work. Certainly some of the material may be considered "outrageous," Katz said — "you have Emerson cruising at Harvard, you have Alexander Hamilton writing love letters to another soldier in the Revolutionary Army, Willa Cather writing ecstatically about Sappho." The thing about gay history, Katz said, is that "straight people don't know it or care about it, and yet it's extremely relevant

to them. For instance, the history of the study of same-sex intimacy says a lot about the restrictions that have been put on heterosexuals as well as homosexuals — restrictions against loving. Just as the history of the treatment of blacks in America has had a huge influence on the character of this nation, it will slowly become clear that the history of heterosexual bigotry, the persecution of homosexuals, has had as great an impact on everyone, on the equality of our national life. It's sort of an intuition which the little bit of research I've done gives me. I feel I've just touched the surface of gay history in this large book."

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## people, places and flings

By David Holland

Usually I'm out turning up cobblestones to bring you information on around town happenings. Not so this week! Consequently I will have to dispense with Hamletian soliloquies on the state of being gay... I was on the phone today with **Ginny Vida** of **NGTF** and with publicity people at **NBC**, determining the screening of "**In the Glitter Palace**." The made-for-t.v. film concerns a tale of deceit, blackmail, and fraud spun around the lives of two women/lovers. The two-hour production, starring Barbara Hershey and Chad Everett, is tentatively scheduled to be aired Feb. 27 at 9p.m. on NBC. But that can change. Ms. Vida also mentioned that the series, **The Streets of San Francisco**, will premiere an episode entitled, "**A Cop, But**." I had to ask, "But, what?".... The news on one of the area's most prestigious awards is now out. The famed **Hasty Pudding Club** of Harvard has leaked the news of this year's "**Woman of the Year**" award. Past medals have gone to such theatrical dignitaries as Bette Midler, Liza Minnelli, Hepburn and Bacall. This year's crowned recipient will highlight a parade through Cambridge and view a presentation of the Club's "**Cardinal Knowledge**." The envelope please. The winner is... National Velvet's own, **Elizabeth Taylor**. Festivities begin Feb. 15. For further information: 495-5205... Other recent theatrical events around town include: an original production based on the life of the Boston-born poet, **Sylvia Plath**. Her work, which has been described as "like walking on broken glass" seems

only a prelude to her untimely death/suicide in 1963. It opens for a limited run Feb. 3 at the B.C.A., 539 Tremont St. Tickets: 426-6210... And the latest news from the **Boston Rep** (now doing, "**P.S. Your Cat is Dead**") is that they have begun negotiations with the N.Y. Shakespeare Festival to produce the wham-bang powerhouse hit, "**Streamers**." Now that will be an awaited event!... This unusual tid-bit has delighted the interests of more than myself around the office. **Lovelight**, the world's first laser musical, will open at the **Charles Hayden Planetarium** (Museum of Science) on Feb. 4. It incorporates lyrics, dialogue, and a range of musical styles with laser projections to bring us heaven knows what. Reservations: 723-4586... For

other musical inclinations, **Orchestra Luna** will appear at **CBGB's** in N.Y. Jan. 31, Feb. 1, 2, at **Matt Talbot's** in Boston Feb. 4 and 5. More dates and appearances later... Last call for reservations at **Copley Plaza Merry-Go-Round** for the **Jade and Sarsaparilla** performance beginning Jan. 31... Women events abound! **Heartware/Software** with exhibits by **Patti Justis** opens at the **BOS** gallery, 259 Newbury St. Feb. 2 thru Mar. 5. Judging from their delightful press notice it should be an equally-delightful exhibit... **Tapestry**, a feminist counseling and educational center presents the forum "**Women in Prison**." The program, the first of six, begins Feb. 11 (my birthday!). Call 661-0248 for information... Feminist,



**Ron Cunningham**, Boston Ballet resident choreographer, is one of many, premiering works at the **Choreographer's Showcase** — N.E. Life Hall.

activist **Florence Luscomb** will speak on her 90th birthday at **MCC** on "For a Second American Revolution." She will speak at the **Morse Auditorium**, 602 Comm. Ave. in Boston, Feb. 6, at 11a.m. Music will be presented by the **Arlington Street Women's Caucus**... And in New York, **Women on the Move** host an evening with **Carol Douglas**, Feb. 13 at **Cherchez La Femme**, 108 W. 43rd St. Call (212) 548-4717 now as they feel it's sure to be a sell-out. I couldn't agree more... **Rael Lamb**, who will be performing "**Underture to the Sun**" during the **Choreographers' Showcase** by the **Boston Ballet**, held a champagne fundraiser at the opulent Cambridge ziggurat, **The Hyatt Regency**. It was an exciting display of video-taped performances and a discussion on the financial "state of the arts" by **Annegret Reimer**, **Director of the Pocket Mime Theater**. Lamb's troupe, **Dance for the New World**, has some exciting plans in store, including a tour of Italy with current ballets in the fall... My, that's just about enough prattle for this week...



At it again! **Jade and Sarsaparilla** appear for one week only at the **Merry-Go-Round** beginning Jan. 31.

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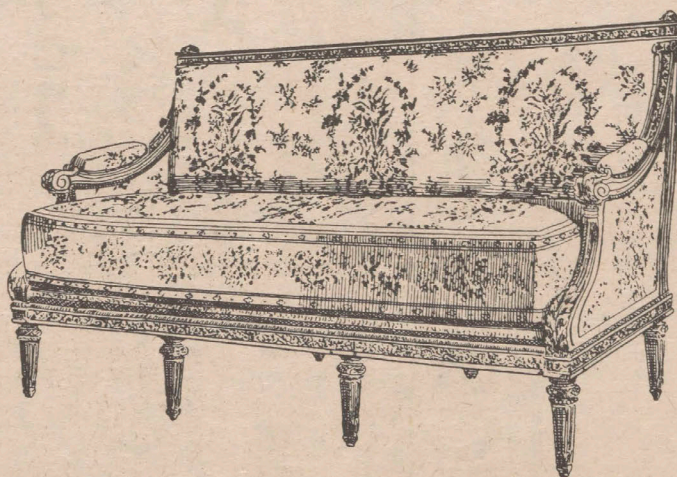
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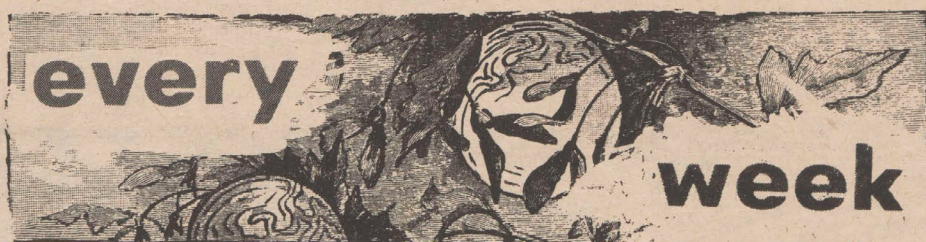
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### MONDAYS

10-11 am — Drinking Problem discussion group,  
HCBS, 80 Boylston St., Boston; (617) 542-6075  
12 noon — Northeastern Univ. GSO meeting, Ell  
Center, rm. 349, 360 Huntington Ave., Boston,  
everyone welcome.  
5:30 pm — Women's Community Health Center  
open house, 137 Hampshire St., Cambridge  
6:30-8:30 — Gay Health Services by appointment,  
Fenway Community Health Center, 16 Haviland  
St., Boston, 267-7573.  
7-9 pm — Yggdrasil Gay Gathering at Yggdrasil,  
15 Gilbert Rd., Storrs, CT, 203-486-4737  
7-10 pm — UMass Gay Women's Caucus Hotline,  
545-3438  
7 pm — Parents of Gays, HCBS, 80 Boylston St.,  
Boston; (617) 542-6075  
7-9 pm — Univ. of Vermont Gay Switchboard,  
656-4173  
7-10 pm — Clark Drop-In Center, 148 Wright Hall,  
Clark U., Worcester, MA  
7:30 pm — Bowling, 1260 Boylston St., Boston,  
247-3500  
7:30-9:30 pm — Drop-In Center for women, Rm.  
L-23, Curtis Hall, Tufts, Medford  
7:30 — UMass Amherst, Bisexual Women's Rap  
Group, Campus Center  
7:30 pm — DOB Lesbian Mothers Rap, 419 Boyl-  
ston St., Boston, Rm. 323.  
8 pm — Lesbian Rap and Action Group, Cam-  
bridge Women's Center basement; (617) 354-8807  
8 pm — Lesbian Rap at Women's Center, 215 Park  
St., NH  
8 pm — GPC business meeting, Columbia U.,  
Furnald Basement, Broadway at 115th St.  
8-9 pm — "None of the Above," WUWH-FM (91.3),  
West Hartford, CT (203) 521-4553.  
8 pm — Lesbian Rap at Women's Center, 148  
Orange St., New Haven, CT.  
8:30 pm — Hartford Gay Alcoholics Group (203)  
522-2646  
8:30 pm — Gay Alliance at Yale, Open meeting,  
basement Hendrie Hall, 165 Elm St., New Haven;  
436-8945; public welcome.  
9 pm — Gay discussion group, Columbia U., Fur-  
nald Basement, Broadway at 115th St.

### TUESDAYS

1 pm — MCC Campus Ministry, RIC Student U.,  
Rm. 312, Providence, RI  
6:30-8 pm — Women's Gay Collective, Women's  
Center, U Conn, CT, 203-486-4738  
7 pm — Pot Luck Supper, 228 1/2 Atwells Ave.,  
Providence, RI  
7:30 pm — Gay Men's Center Speakers Forum, 36  
Bromfield St., Boston  
7:30 pm — DOB Women's Rap, 419 Boylston St.,  
Rm. 323, Boston  
8 pm — Springfield Gay Alliance, First Unitarian  
Church, 245 Porter Lake Dr., Springfield  
8 pm — Gay Way Radio, WBUR, 90.9 FM  
8-9:30 pm — Woman plus woman rap, Women's  
Center, U Conn, CT, 203-486-4738



8-9:30 pm — TGC Drop-In Center for Men, Room  
L-23, Curtis Hall, Tufts  
8:30 pm — Alcoholics Together, St. John the Evan-  
gelist Church, 33 Bowdoin St., Boston  
8:30 pm — Providence Gay Group of AA, Assump-  
tion Parish Hall, 791 Potters Ave., Providence,  
RI; 231-5853  
9:30 pm — Tufts Gay Community meeting, La-  
minan Lounge, East Hall, Tufts

### WEDNESDAYS

11 am — Gay discussion group at Drop-In Center  
of Northern Essex Community College, Haver-  
hill, MA; open to everyone  
12:30-2 pm — UMass/Boston Gay People's Group,  
Bldg. 010, Rm. 4-178.  
6:30-8:30 — Gay Health Services, Fenway Com-  
munity Health Center, 16 Haviland St., Boston,  
267-7573.  
7 pm — Lesbian Support Group, UNH Women's  
Center, Durham, NH  
7-9 pm — Gay social Club, Roosevelt Hall, group  
room, 4th floor, U of RI, Kingston, RI, info —  
7-9 pm — Univ. of Vermont Gay Switchboard,  
656-4173  
7 pm — Liberation Rap Group; (617) 756-0730  
7 pm — Framingham Unicorn Society meets 2nd  
and 4th Wednesday; Box 163, Framingham, MA  
01701  
7-8:30 pm — Gay-straight Rap, U Conn, Mental  
Health Clinic, 203-486-4705  
7:30 pm — Gay Men's Center, Psychic Healing and  
Gays in Fiction Workshops, 36 Bromfield St.,  
Boston  
7:30 pm — MCC-Extension discussion group, 292  
State St., Portsmouth, NH, 523-7664.  
7:30 pm — Open Rap Group, 2 Wellington St.,  
Worcester, MA  
8-10 pm — Harvard-Radcliffe GSA meeting, Phil-  
lips Brooks House, 2nd floor, Harvard Yard,  
Cambridge, MA, 498-2111  
8 pm — Discussion group for lesbians and gay  
men, Christ Church, 20 Carroll St., Poughkeepsie,  
NY  
8 pm — HUM meets, Box 262, Fitchburg, MA  
01420  
8 pm — Yalesbians Meeting, Rm. B-8, Hendrie  
Hall, 165 Elm St., New Haven, CT, 436-8945.

8-9 pm — GRAC women's basketball, Lindemann  
Center, Hurley Bldg., Staniford St., Boston  
8:30-10 pm — Drop-In Center for men, Rm. L-23,  
Curtis Hall, Tufts, Medford  
9-12 pm — Gay Social, Columbia U., Furnald Base-  
ment, Broadway at 115th St.  
10:15 pm — "Gaybreak Radio," on WMUA-FM,  
91.1 mc. (1st and 3rd Wednesdays)

### THURSDAYS

3:30 pm — UMass Amherst, Gay Male Rap Group,  
Cottage B, near Worcester Dining Common  
5 pm — Brandeis Gay Alliance, Usdan Student  
Ctr., Conf. Rm. C, Brandeis Univ., Waltham, MA  
7 pm — Gay Alcoholics, St. Vincents Hospital,  
Worcester, MA  
7 pm — Game Night, 5 Junction St., Providence,  
RI, alternate weeks  
7-8 pm — GRAC swimming, Lindemann Center,  
Hurley Bldg., Staniford St., Boston  
7-10 pm — UMass Gay Women's Caucus Hotline,  
545-3438  
7:30 pm — Peoples Gay Alliance, UMass Amherst,  
8th floor of Campus Center  
7:30 pm — Gay Men's Center Gay Topics Rap,  
36 Bromfield St., Boston  
8 pm — Capital Dist. Gay Comm. Council, 332  
Hudson Ave., Albany, NY 12210  
8 pm — Dykes & Tykes, Women's Center, 46 Pleas-  
ant St., Cambridge, MA, third floor, care for  
young people, 354-8807  
8 pm — Lesbian Liberation meeting, Women's  
Center, 46 Pleasant St., Cambridge; 354-8807  
8 pm — KALOS, Hartford, CT; 568-2656  
8-9:30 pm — Gay Alliance at UConn in Commons,  
Rm. 312  
8-9 pm — Lesbian Mother rap group, 21 Bay St.,  
Cambridge, MA; 661-2537  
8:15 pm — Drinking problems rap group, HCBS  
80 Boylston St., Rm. 855, Boston  
8:30 pm — Gay Women's Caucus, UMass Amherst,  
8th floor of Campus Center  
8:30 pm — Lesbian Alcoholics, HCBS, 80 Boyl-  
ston St., Rm. 842, Boston  
8:30 pm — Gay Alliance at Yale, Hendrie Hall  
basement, 436-8945, New Haven, CT  
9 pm — Emerson Homophile Society, Rm. 24, 96  
Beacon St., Boston  
9:30-10:30 pm — Drop-In Center for men, Rm. L-23,  
Curtis Hall, Tufts, Medford

### FRIDAYS

7 pm — Alcoholics Together, Worcester, 754-7817  
7:30 pm — Rap group for men and women, MGTF,  
193 Middle St., Portland, ME  
7:30 pm — Lesbian Feminist Workshop, 21 Bay  
St., Cambridge, MA, info call 783-9415  
7:30 pm — Gay Get-together, downstairs round-  
room, Billings Center, U of VT, Burlington  
7:30 pm — Games Night, 2 Wellington St., Worces-  
ter, MA, Alternate weeks  
8 pm — "Somewhere Coffeehouse," MCC/Hart-  
ford, 11 Amity St., Hartford  
8 pm — East Conn. Gay Alliance; 889-7530  
8-9 pm — GRAC men's basketball, Lindemann  
Center, Hurley Bldg., Staniford St., Boston  
8:30 pm — Alcoholics Together, Our Lady of Vic-  
tory Church, Isabella St., Boston  
9-12 pm — GAY coffeehouse, Hendrie Hall base-  
ment, 165 Elm St., New Haven, CT

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

### SUNDAYS

10:30 am — "Closet Space," WCAS-AM (740)  
12-1 pm — GRAC women's swimming, Lindemann  
Center, Hurley Bldg., Staniford St., Boston  
1-2 pm — GRAC swimming instruction,  
Lindemann Center, Hurley Bldg., Staniford St.,  
Boston  
2 pm — MCC/Worcester service, Central Cong.  
Church, 6 Institute Rd., Worcester  
2-3 pm — GRAC men's swimming, Lindemann  
Center, Hurley Bldg., Staniford St., Boston  
2:30 pm — "Gay A's" Alcoholics Rap, Old West  
Church, 131 Cambridge St., Boston  
4-6 pm — Gay Women's Group of Providence rap  
(401) 831-5184  
5 pm — MCC/Boston Bible study group, 131 Cam-  
bridge St.; 523-7664  
5:30 pm — Exodus Mass, St. Clement's Church,  
1105 Boylston St., Boston  
6:30 pm — Gay Church Services, 23 Franklin St.,  
Bangor, ME  
7 pm — MCC/Albany, NY, 332 Hudson Ave. (except  
first Sunday of month at 6 pm)  
7 pm — MCC/NY worship, 201 W. 13th St. (corner  
of 7th Ave.)  
7 pm — MCC/Boston, worship and fellowship, Old  
West Church, 131 Cambridge St., Boston  
7 pm — Church of the Eternal Flame Universal,  
320 Farmington Ave., Apt. A-6, Hartford, CT  
7-8 pm — GRAC women's basketball, Lindemann  
Center, Hurley Bldg., Staniford St., Boston  
7:30 pm — MCC/Hartford, 11 Amity St., Hartford, CT  
7:30 pm — "Come Out Tonight," radio WYBC-FM,  
94.3, New Haven, CT  
8-9 pm — GRAC men's basketball, Lindemann  
Center, Hurley Bldg., Staniford St., Boston