

calendar

22 tues

NYC - West Side Discussion Group hosts David Goodstein, publisher of *The Advocate*, on gay rights, 8pm, 37 Ninth Ave., \$2 donation.

Boston - MCC weekly rap/lecture, 7:30-10pm, Old West Church, 131 Cambridge St., Rev. Randall Gibson and Steffi Sommer of Project Lambda on "Gay Youth and the Problems They Face."

Boston - DOB gathering for older women, 7:30pm, 419 Boylston St., rm 323, refreshments served.

Boston - Integrity, Episcopal group meets at 7:30 at Emmanuel Church Rectory, 49 Chestnut St., "house Eucharist" and wine/cheese social, all welcome, info call 262-3057.

24 thurs

Cambridge, MA - Elaine Noble speaks on "Women in Politics," MIT Room 26-100, 8pm, free to all.

Dorchester, MA - The Gay People's Group of UMass/Boston present poet Mitchell Geller, Library Bldg., 10th floor lounge, 12:30pm.

25 fri

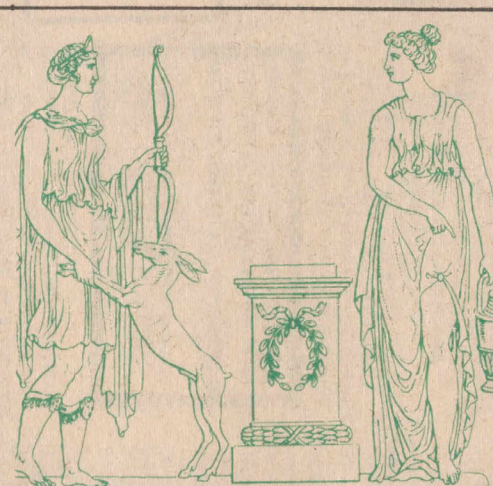
Boston - Gay Men's Center movie, *Alexander's Ragtime Band*, 8pm, 36 Bromfield St.

Boston - Gay Nurses' Alliance organizational meeting, 7:30pm, 130 Pembroke St., contact: GNA, P.O. Box 530, Back Bay Annex, Boston, MA 02117.

Boston - Gay Jewish people meet at Gay Men's Center, 36 Bromfield St., 7:30, service and social, for men and women.

26 sat

Boston - Gay Men's Center Coffee-house special, 36 Bromfield St.



Boston - Benefit for Preterm strikers by bluegrass musicians at Church of the Covenant, 67 Newbury St., 7:30-10, \$2 donation.

27 sun

Boston - Community Church topic on political repression in the U.S. by Rev. Philip Zwerling at Morse Auditorium, 602 Comm. Ave., 11am.

Providence, RI - Planning meeting for New England Gay Conference, noon, 5 Junction St.

Provincetown, MA - Lesbian/Gay Women's Rap Group, 8pm, info call 487-9673.

28 mon

Boston - The Mass Legislature's Judiciary Committee will hold a public hearing on H. 3751, the "Consenting Adults Bill," Rm. 222, State House, 1pm, the public is invited.

1 tues

Boston - Gay People meet at Community Church of Boston, 131 Cambridge St. for discussion on "Gay Couples," 7:30-10, all invited.

Boston - Women's discussion of Rita Mae Brown's works at DOB, 419 Boylston St., Rm. 323, 7:30pm.

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gay community news

The Gay Weekly

35¢

Vol. 4, No. 35

February 26, 1977



Gay Paris
in the '30s,
p.9

**'Faith' Made Them
Straight, P.3**

Anita Bryant P.1



gay community news

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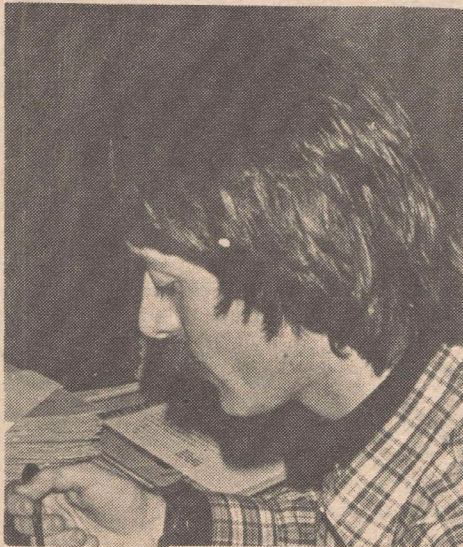
School Committee Takes Straw Vote

Liberal Cambridge Politicos Consider Gay Issue

CAMBRIDGE, MA — Gay rights has emerged as the focal point of the first Cambridge Convention '77, and a gay man has joined the convention's steering committee. In a related development, it was learned that the Cambridge School Committee last December took a supportive stand on gay rights in a discussion and straw vote on the hypothetical case of the firing of a gay teacher.

Liberal and moderate Cambridge politicians met recently to formulate plans for the 1977 Cambridge Convention. The convention meets every two years to propose a reform slate of candidates for school committee and city council seats. Various school committee and city council candidates, a member of the Cambridge Gay Political Caucus and two members of the newly-formed Cambridge Feminist Caucus joined others in initiating the effort to unite the reform candidates.

A discussion on the role of gays in this year's convention developed at the start of the meeting. School committee member Glenn Koocher noted, "at least 800 to 1,500 gay votes exist in Cambridge. Add that to what we have and there's enough to create a reform majority on the city council and school



Joe Martin, who will serve on Cambridge Convention '77 steering committee.

Photo by Ray Hopkins

committee." City council candidate David Sullivan added, "The significant participation of a lot of gays in Sandra Graham's campaign last fall demonstrates how gays can play a vital role in this year's races."

Not all those present seemed to agree. Without mentioning gay rights, City Councillor Barbara Ackerman

warned that "some issues may be divisive and could weaken the reform effort." Councillor Francis Duehay protested, "Not all reform candidates will agree with every item on the platform. The platform should be expressed in vague terms."

Speaking for the Cambridge Gay Political Caucus, Joe Martin noted surprise at the extent of concern for gays. "It's obvious that this issue has been on a lot of minds for some time. Frankly, the Gay Political Caucus has hardly discussed a gay platform plank this early." In an attempt to allay fears, Martin added, "We're here. We don't plan any surprises. Very simply, we want to get to know the candidates. To the candidates who are sensitive to the issues central to our lives, we can offer people power and assistance in fund-raising."

Toward the end of the meeting, Cambridge Convention chairpersons Stuart Vidocler and Happy Green invited Martin to join the convention steering committee. Martin accepted, stating, tongue-in-cheek, "I'm a natural connection to that certain constituency."

Cambridge Convention '77 is the latest attempt to consolidate liberal components of the Cambridge reform bloc. In previous years, the Cambridge Convention has successfully helped to place reform slate candidates on the city council and school committee. Some view the convention as the necessary vehicle for electing progressive majorities to the city council

and school committee. Cambridge Convention also has its critics. "A lot of blacks, working-class and leftist people see the convention as a ploy of the upper middle class Wasps who make up the Cambridge Civic Association," according to Tim Callahan, a UMass/Boston student and city council candidate. Callahan expressed uncertainty over whether he would seek membership on the CC '77 reform slate.

Cambridge Convention will hold platform hearings and strategy sessions over the next few months. Convention planners stressed that participation is open to all. The Convention will be held in May. After forming its reform slate, the Convention's funds and personnel will be used to promote the slate of candidates for the November elections.

Meanwhile, it was learned that the Cambridge School Committee took up the issue of gay rights in a December meeting. School committee member Glenn Koocher informed a member of the Cambridge Gay Political Caucus that the school committee discussed the hypothetical case of the firing of a gay teacher by an immediate superior. In a straw vote, the school committee voted 4 to 3 to reinstate the teacher.

"It's significant. But how would the school committee respond under the glare of television lights and screaming parents in a real case?" queried city council candidate David Sullivan. "It's relatively easy to make that kind of a decision when the heat's not on."

Tucson Passes Rights Ordinance

TUCSON, Ariz. — This booming, desert metropolis of 400,000 has become the 39th community in the United States to pass a gay civil rights bill. The bill was passed unanimously by the newly elected seven member City Council on February 7. Tucson was the recent scene of the brutal murder of a gay activist by a group of high school students. The decision of a local judge to sentence the young people to probation reportedly spurred the local gay community to action and influenced the City Council to pass the ordinance.

The Tucson ordinance is seen as one of the most comprehensive ones in the nation. It forbids both public and private discrimination on the basis of "sexual or affectional preference or marital status" in the areas of employ-

ment, housing, public accommodations, credit, and insurance.

The bill also empowers the city attorney to prosecute offenders rather than requiring those discriminated against to appeal to the local Human Rights Commission as in most other cities that have gay discrimination laws.

The Tucson ordinance is significant because, in the past two years, the state of Arizona has gained a reputation of being uncongenial to gay people. In a recent article in the *Advocate* called "Fear and Faith in Arizona," Randy Shilts noted that, "In no place does it seem that the scarlet letter of outcast has been placed more firmly on gay people than in this state of cowboys and copper mines."

Bryant Launches Anti-Gay Campaign

MIAMI, FLA. — Anita Bryant and Save Our Children, Inc. opened their campaign last Friday to repeal Dade County's newly-enacted gay rights ordinance. Flanked by a Baptist minister, a rabbi, a Greek Orthodox minister, a Spanish Presbyterian pastor, and her husband, Bob Green, Bryant announced a petition drive in churches and synagogues to begin immediately.

Asserting that the "homosexual

recruiters of Dade County have already begun their campaign," the singer, who is the President of Save Our Children, Inc., brandished a pro-gay flyer which she claimed had been distributed at a Coral Gables High School.

Bob Kunst, spokesperson for the Dade County Coalition for the Humanistic Rights of Gays, strongly denied circulating literature in Dade County high schools. He asserted that the flyer had been distributed "only at gay bars and baths — that's the only place she could have gotten one from. Does anyone think we're really that dumb, to create this kind of issue in the schools?"

Gay activists in Miami expect that anti-gay forces will be successful in getting the signatures necessary to force a referendum on the ordinance. The ordinance, which protects gay people in areas of housing, employment, and public accommodations, was passed by a 5-3 vote of the Miami Metro Commission on Jan. 18. In response to Anita Bryant's leadership role in the referendum campaign, many gay people in south Florida are boycotting Florida citrus products. Bryant does television commercials for that state's citrus industry.

Activist Kunst strongly urges gay people throughout the country to support Miami gays in the expected upcoming referendum battle. Anyone interested in contributing to the gay rights forces are urged to write the Transperience Center, P.O. Box 1976, Miami Beach, Florida.

Malcolm Boyd, Merle Miller to Keynote N.E. Conf.

PROVIDENCE, RI — Fr. Malcolm Boyd and author Merle Miller will present the opening addresses at the 1977 New England Gay Conference, to be held April 1-3, on the campus of Rhode Island College. Boyd, an Episcopal priest and author of several books, will speak on "Coming Out." Merle Miller, who wrote about his own gayness in his book, *On Being Different*, and about Harry Truman in *Plain Speaking*, will talk on "Gay People in Society."

Workshop facilitators at the conference will include F. Jay Deacon of MCC/Hartford, "Coming Out to Self"; Eric Gordon, "Gay People in a Repressive Society"; Rev. Margaret Hougen, "Changing Patterns of Monogamy"; GCN Managing Editor Lyn Rosen, "Producing a Small Publication."

Hubert Kennedy, Providence College mathematics professor, will lead a workshop on "Coming Out to the World," while Raymond LaRiviera



Author Merle Miller

and GCN advertising manager Gregg Howe will facilitate a workshop on "Communal Living." Several other workshops are planned on subjects ranging from "Feminism" to "Rural Gay Lifestyles." Ad hoc caucuses will include Transvestites, S&M, Women's Movement, Religious Gays, Socialist Gays, Rural Gays, Black Gays, Latin Gays, Academic Gays, Alcoholic Gays, Athletic Gays, and Older Gays. Other ad hoc workshops are welcomed and can be arranged at registration time.

Eric Gordon will present the major address on Sunday, titled "The Pink Triangle." Gordon's talk will focus on Nazi persecution of gay people. Registration information can be obtained through N.E.G.C., P.O. Box 1462, Providence, R.I. 02901. The next planning session will meet on Feb. 27, noon, at 5 Junction St., Providence, R.I. 02907. Planning sessions are open to all.

news notes

GAY STUDENTS FORCED OUT

NASHVILLE — Two students at David Lipscomb College have been asked to withdraw from school after a dean searched their room and confiscated their personal letters. The two men had been accused of being homosexuals by the dormitory roommate of one of them. After the roommate had told his father of his suspicions, his father then removed the young man from the dormitory and informed college officials.

"We think homosexuality is a sin," said the religious college's dean, G. Willard Collins. "We are a Bible school. We teach the Bible and it condemns homosexuality as a sin."

Three other Nashville religious colleges say that they would have handled the matter differently, however, had it happened at their schools. Mary Lou Gilbert, dean of students at Scarritt College, told the *Nashville Banner* that "we would approach it as a counseling matter." She said that students would not be expelled or asked to leave "until we had explored the situation fully, including counseling and psychiatric aid."

JESUITS URGED TO CHANGE

WASHINGTON, D.C. — Several Catholic groups have signed a joint letter castigating the Jesuit Order for refusing to ordain a priest solely because he is gay. In a letter to Rev. Albert P. Bartlett of the New York Province of the Jesuits, the signers wrote, "You have a critical opportunity to set a precedent — a precedent that can help demolish the fears, myths, and stereotypes that continue to oppress gay people in our society."

The letterhead listed among its signers Rev. William Callahan, a Jesuit priest who heads the 1,300 member Priests for Equality, and Dolores Pomerleau, who heads the 1,000 member Catholic Women's Ordination Conference.

The letter asserted that not to admit a candidate for the priesthood "solely on the basis of a sexual orientation will only serve to deepen fears and encourage dishonesty in relationships on the part of gay men and women who already serve the church in numerous responsible positions . . . It will also tell the world that the church is not really serious about its commitment to foster justice for all people . . ."

LEGISLATION MEETS

BOSTON — A meeting will be held on Wednesday, March 2, 1977, at 7:30 p.m. of Gay Legislation 1977 to make specific plans for fund-raising and lobbying for the 1977 Massachusetts gay rights legislation. The meeting will be held at the GCN office, 22 Bromfield Street, Boston. Anyone interested in working on this year's legislation is requested to attend.

ANTI-GAY BILL (AGAIN)

HARRISBURG, Pa. — Five Pennsylvania state senators have introduced the first anti-gay legislation of the new legislative session. The new bill would prohibit the state of Pennsylvania from hiring gay people as state police officers, state correctional guards or staff, correction counsellors, probation officers, officers, nurses and staff for any state hospital dealing with mental illness or mental retardation, and officers and staff for any state institution which treats or rehabilitates individuals suffering from physical handicaps.

An identical bill passed the legislature last year only to be vetoed by Gov. Milton Shapp.

FAITHFULLY YOURS

NEW YORK — New York Post gossip columnist Tony Schwartz reports that British singer Marianne Faithfull has recently written a series of articles in which she reveals her bisexuality. The articles have yet to be printed, but according to the columnist, they will reveal "her sexual adventures" with other women.

Faithfull has been linked romantically with Rolling Stones star Mick Jagger.

JUST DESERTS

CHICAGO, Ill. — Winston Moore, acting director of the Cook County Department of Corrections, was indicted this month on charges of brutality and official misconduct at the Cook County Jail. Moore was the author of a homophobic article called "How to End Sex Problems in Our Prisons," which was published in the November issue of *Ebony Magazine*. The article, which asserted among other things that "the No. 1 cause of murder in prison is . . . homosexual involvement," was strongly criticized in a GCN editorial (Vol. 4, No. 21).

In addition to Moore, people indicted by the county grand jury included two of his top aides, five correctional officers, a sheriff's deputy and 11 inmates. Charges ranged from brutality and misconduct by officers to gang brutality and sexual assaults by inmates.



NEVER ON SUNDAY

LONDON — A group of 50 lesbians picketed the British Broadcasting System here this month after a scheduled BBC radio program on lesbian lifestyles was cancelled as being "inappropriate for Sundays." A Radio 4 controller decided to withdraw the show, "If You Think You've Got Problems" scheduled for Jan. 23 broadcast, after reading about it in the *Radio Times*. "It slipped through the editorial process," said a BBC spokesperson. It is now doubtful that the 45-minute program will be shown at all.

The British Communist Party, a recent convert to the cause of gay rights, immediately issued a statement castigating the BBC decision. "While the BBC is prepared to broadcast 'comedy' programs which portray homosexuals as subjects of ridicule, its censorship of any realistic view of homosexual life is a clear example of moral and political bias," said the CP's Gay Rights Committee.

The BBC has already broadcast a few programs on male homosexuality but this broadcast was the first scheduled program to deal with lesbianism.

SOCIAL WORK TALK

NEW YORK — Social workers attending the annual meeting of the Council on Social Work Education in Phoenix later this month will hear a panel on "Homosexuals in Social Work Practice." The panel concerns the first course at a school of social work about gay people and taught by gay people. Arlene Trudell and Michael Shernoff, openly gay graduate students, proposed, designed and taught such a course to their fellow students at the School of Social Welfare of the State University of New York at Stonybrook.

Both Trudell and Shernoff will discuss their course during the Phoenix meeting. Entitled "Lesbians and Gay Men: Colleagues and Clients," the course was aimed at familiarizing social workers in training with a number of critical issues — homophobia, homosexual bias, and the existing gay social services available in the New York metropolitan area.

COUNCIL CANDIDATE

DALLAS, Texas — Rev. Jim Harris, minister of the Metropolitan Community Church here, has announced his candidacy for the Dallas City Council. Harris, minister of MCC for the past 2½ years, asserts that both gay and "straight" people in Dallas would be well-represented if he were elected. Harris compared his candidacy to that of Rep. Elaine Noble and stated that his election would be a victory for gay people everywhere.

DISCO DISAPPOINTMENT

MIAMI — *Blueboy Magazine* is suing the restaurant chain Horn and Hardart for backing out of a plan to enter the gay disco market, reports the *Philadelphia Gay News*. The two firms had reportedly been in serious negotiations last year to establish a string of discos as a joint venture, with a Miami disco planned to test-market the proposal.

"One of our people explored it, but we're not entering that [the gay] market," said Horn and Hardart board chairperson Fred Guterman. "If we went into every business we explore, we'd be the biggest company in the Fortune 500."

However, *Blueboy* publisher Donald Embinder saw the concept as something more serious. "Their people came down to the final lease negotiating and that was the end of it. I'm dumbfounded that we're not open and operating now."

MEDIA WATCH DIES

BOSTON — Boston's Gay Media Action, whose job was to monitor the "straight" media's portrayal of gays and gay-related events, has dissolved because of lack of interest. Joe Abreu, former head of the group, told GCN, "I was tired of doing all the work. Efforts to recruit new people proved unsuccessful. It just seemed pointless."

MULTI-MEDIA POETRY

BOSTON — GCN will be taking part in a gay multi media event this week. Reading their poems together on Boston's Phone-a-Poem will be poet George-Therese Dickenson — whose work is reviewed in this issue of GCN — and GCN reviewer/interviewer Rudy Kikel. Readers will have an opportunity to hear what they see written about.

Selecting works which reflect their own gay experiences (Kikel reads a poem "to Michael" called "Our Inhaler" and Dickenson reads from her new book *Striations* called "Comfort of the Skin"), the poets hope to reflect the wider gay male and lesbian experience.

Phone-a-Poem can be reached 24 hours a day by calling 492-1144, and this particular program will run from Tuesday, Feb. 21 to Tuesday, Feb. 28.

GAY MEN'S CENTER NEWS

BOSTON — At a general membership meeting held on February 13, Sean and Howard were nominated for the position of Coordinator of the Center. Elections will be held at the next membership meeting in March. In addition, social program committee chairperson Rob is seeking someone to replace him. Anyone interested should contact him at the GMC.

If Florida or some Caribbean island resort tempts you, you can talk to David Garrick of beacon Tours this Tuesday evening, February 22, at 7:30 p.m. Garrick will speak at the Gay Forum on running a gay business and travel arrangements.

This Thursday and every Thursday after that, there will be a new Gay Topics Rap that is open to everyone. The meeting will run from 7:45 to 10:00 p.m. and will discuss such subjects as lovers and promiscuity, loneliness, gay community, bar cruising and the like.

The Irving Berlin film, "Alexander's Ragtime Band," will be shown at the GMC on February 25 at 8 p.m. The film stars Tyrone Power, Alice Faye, and Ethel Merman.

In another social note, on Saturday, February 26, Rob and Tommy will sing and play piano for a musical evening and entertainment and coffee house. It begins at 8 p.m.

The Gay Men's Center is located at 36 Bromfield Street near Park Street Station in downtown Boston.

300 Hear 'Gay is Sinful' Exhortation

Ex-Gay Evangelist 'Saves' Two at Braintree Rally

BRAINTREE, MA — Two young men came forward to confess and about fifty people stood up to repent of their sins at the culmination of an hour exhortation last Saturday night on the evils of homosexuality. About 300 people attended the rally, sponsored by the evangelical group Song Time/Youth Time and held at the Communications Center in the Boston suburb of Braintree.

The rally was led by a former gay activist, Guy Charles, who told the crowd, "I pity those who say 'Gay is Good.' On the day when the Lord judges I pity the souls that are lost." A former member of New York's Gay Activist's Alliance, Charles claims that he helped found two gay churches in New York City with recently-ordained Episcopal priest Ellen Marie Barrett, and asserts that he was the only gay reporter who covered the 1972 Democratic convention.

Charles, who is now the director of "Liberation Through Jesus Christ" — a group that tries to reorient gays towards heterosexuality — first recounted the story of his life. Stating that he "first gave himself to the Lord at the age of ten," Charles described his life from his childhood in a Salvation Army home through 37 years as an active gay (he is now 52) to his present activities.

Charles said that during the period of his life when he was actively gay that he never wanted to change of his homosexuality and was never unhappy with it. But all that changed at a Metropolitan Community Church

convention in Los Angeles in the early '70s. Charles had attended the memorial service for a young gay man who, he says, was murdered at the Gay Community Center Thrift Shop. "I was sitting there and a voice said to me so clear, 'what are you doing here, what are you doing here, what are you doing here?'"

After leaving Los Angeles, Charles knew that God was calling him. He spent a week at a Trappist Monastery, then returned home to Washington, D.C., where he lived with a large number of other gay people. Some of his friends told him, "You've changed," but it took Charles a long time before he was able to achieve a clear sense of his mission.

He began reading the personals in gay publications and sent out 10,000 letters which said "I've found the way to get rid of loneliness, fear, and guilt." He says that he received 5,000 replies for more information. "Over a quarter of the total wanted out, they wanted to know Jesus."

Charles now claims that he has counselled hundreds of homosexuals and that many of them "can now stand up and say 'I'm Free.'"

Charles emphasized his view that all sex outside of heterosexual marriage is sinful. He labels homosexuality as same-sex fornication and same-sex adultery. The Christian church must oppose homosexuality on the same basis as it opposes adultery, fornication, premarital and extramarital sex, says Charles. "When we have a sexual relationship outside of marriage, we



are causing someone else to sin," said Charles.

Charles did, however, urge his audience not to judge homosexuals but to "evangelize" them instead. He strongly opposed people being vicious towards homosexuals and critically described the case of a young boy who killed himself because of the ridicule of his friends. After the rally, in response to questions, he stated his support for gay rights legislation. This position is in contrast to many other "Gay is Sinful" advocates. He also said that he

believed it was appropriate for two people of the same sex to live together in a relationship that was "emotional and spiritual," as long as it was not sexual.

At the end of his speech, Charles exhorted the crowd. "I want everybody's eyes closed. No snickering and no giggling . . . we're talking about people's souls."

"How about you young guys and the masturbation parties you attend?" he asked.

"How about those times in the locker rooms when you look at the other guys?"

"And what about you girls? When have you put your arm around another girl . . . I know there are three lesbians here tonight."

At this point people began standing up to confess and the two young men came forward to repent of their sins. It was not clear whether they were confessing homosexual acts or masturbation or simply "looking at other guys."

In the audience at Braintree were two members of Evangelicals Concerned, a group which is headed by Dr. Ralph Blair of the Homosexual Counseling Center of New York. Dr. Blair has debated Charles on the question of gayness on the Barry Farber late-night talk show in New York. Evangelicals Concerned is a task force dedicated to changing the Evangelical churches' position on homosexuality. The Boston group meets on alternate Wednesdays in Cambridge (meetings are listed in the GCN calendar).

Dr. Bieber's Views Make Radio Prime Time

By Neil Miller

BOSTON — Dr. Irving Bieber — considered by many activists to be Gay Liberation's Public Enemy Number 1 — was a primary source of medical opinion on a Boston radio station last weekend. Bieber's views that a "homosexual is a heterosexual derailed" received airing on two of three commentaries about homosexuality by Dr. Lonnie Carton on WEEI-AM's "The Learning Center." WEEI, an "all-news station," is one of Boston's most listened-to radio stations.

In her three commentaries — "Unknown Quantity," "Life With Father" and "Mama's Boy" — Carton, although asserting that the root cause of homosexuality "remains unknown," liberally put forth what many gays consider to be a stereotypical view of male homosexuality. Lesbians were almost totally ignored in the Carton reports.

In her "Life With Father" commentary, Dr. Carton paraphrased what she said were Dr. Judd Marmor's views that "dear old dad must provide male offspring with a good, loving male identification figure." Without this influence, "the boy may remain regressed or retreat from normal masculine maturation. When denied man-to-man discussion, man-to-man direction, the pre-pubic or adolescent child develops uncertainties, insecurities about the way he should go."

"Such children," said Carton, "frequently close themselves in a security blanket which protects them from venturing out to compete for the sexual affections of members of the opposite sex or from having to exhibit the prowess, power, and patterns of behavior associated with maleness."

Carton then quoted Dr. Bieber, whom she described as a "prominent New York psychoanalyst," that the

"homosexual is a heterosexual derailed." "The child's family is the train engineer and the designer of the track.... In every case where the child was headed for homosexuality, the father rejected the male offspring or was coldly detached from him," said Carton, paraphrasing Bieber.

In the "Unknown Quantity" commentary, Carton quoted Bieber's views again and adds that reasons for "post-natal" development of homosexual [men] might be due to "physical limitations of a boy such as poor coordination, and difficulty to keep up with friends of the same sex."

Carton also observed that parents "innocently interfere" and "foster fear of the opposite sex, encouraging children to have relationships with children of the same sex."

In her "Mama's Boy" commentary, Carton launched an attack on the "binding, seductive strangleholds" of

"overprotective mothers" which "thwart the full development" (i.e. heterosexual development) of their sons.

In all these commentaries, Carton was quick to point out that these points of view are only theories. However, at no point did she balance the traditional anti-gay attitudes with a gay liberation or men's liberation perspective.

Ann Hathaway, who produces Dr. Carton's show at WEEI, told GCN that because the show was a commentary, the station allowed no rebuttals. She suggested that concerned gay people write directly to Dr. Carton and urge her to give another point of view. "Dr. Carton is planning to do another piece, anyway," she emphasized. When asked if she felt it was WEEI's responsibility to provide a balanced view on the subject, she said, "I believe that throughout the whole big picture we do provide a balance."

Philadelphia Center In Serious Financial Plight

By Tommi Avicelli

PHILADELPHIA — The Gay Community Center — established about two years ago in what was formerly an old barn near the South Street "Renaissance area" of Center City — has sent out an urgent plea for immediate funds. In an interview with GCN, Co-ordinator Bill Roberts revealed some of the reasons why the Center is experiencing what could be a fatal financial crisis. "On an average, our expenditures for the past three months — October, November, December — [have been] — \$1595 a month." The income of the Center, however, is only "averaging about \$500 a month." The Center is currently behind in its electric bill to the tune of

\$400, and has not paid its one salaried office manager for quite some time.

To date, some \$1500 worth of materials has gone into renovating the old barn. In addition, about \$40-50,000 worth of labor has been donated by volunteers to help make the building habitable.

An emergency budget of \$1,000 a month has been put into effect, according to Roberts. As a result, no new programs will be offered at the Center. The regular dances have been stopped. In their place, the Center is encouraging local groups to sponsor dances since the rental fee for the use of the building is cheaper than any place else in the city.

The Gay Coffeehouse — located in

the Center — is basically self-sufficient. But in this emergency situation, the Coffeehouse is donating "\$300-400 a month." The Gay Switchboard — also housed in the two-story building — pays no rent, and is totally self-sufficient.

That the Center may be forced to close in a few months is a very real possibility. With the decline of the larger gay groups in the City — Gay Activists Alliance and Gay Media Project — and the general apathy towards the movement in Philadelphia, it appears the Center may not gain the widespread support it so desperately needs. Roberts, however, is "mildly optimistic."

Many reasons have been given for

the lack of community support of many of the Center's activities, particularly the Saturday night dances. One major opinion is that the Center is located in an inconvenient neighborhood, situated about fourteen blocks from the area popularly known as the "gay ghetto." Many gays will not venture out of a tight rectangle of several blocks in which the "cruisier" bars and the baths are located. Bill Roberts disagrees with this reasoning; instead he feels many gays might desire alcoholic beverages which the community center's has not offered. Ironically, though the dances were "totally unsuccessful," the Gay Coffeehouse draws a huge crowd on

(Continued on page 6)

editorial

Time to Stop Anita

Readers of recent issues of GCN have undoubtedly had many a chuckle over the antics of Anita Bryant, popular singer and publicist for the Florida citrus industry. Yet at this point, it's time for the laughter to give way to some very real anger.

Bryant's decision to take over the leadership of Save Our Children, Inc., in an attempt to overturn the recently-enacted Miami gay rights ordinance, poses a direct threat to gay people all over the country. Because of Bryant's celebrity status, she becomes a very visible exponent of the worst kinds of myths and slanders about gay people. When Bryant speaks, the news media run for their microphones and cameras. What would be dismissed as right-wing craziness if it were said by an obscure fundamentalist minister becomes front page news when it is said by Anita Bryant. Bryant's latest caper — brandishing of a gay flyer which she claimed was being distributed in the high schools — indicates her ability to focus attention on a very sensitive issue. In a conservative area like South Florida, Anita Bryant becomes a serious threat indeed.

It appears that Miami's anti-gay forces are going to be able to gather the 10,000 signatures necessary to force a referendum on the Dade County gay rights

ordinance. If the referendum takes place and the ordinance is defeated, the gay rights movement throughout the entire country could suffer a major setback. Only a defeat of the repeal attempt can save the rest of us from a potential major backlash.

Most of us don't live in Dade County, Florida, so we can't vote there or influence the political situation. But we can use our economic leverage and just plain energy to put pressure on Anita Bryant to retire from the scene. We do have the ability to prove that gay people do have power. We can refuse to buy Florida citrus products and we can write to the Florida citrus industry and tell them exactly what we are doing and why we are doing it. We can persuade our favorite local bars, coffee houses, and restaurants to stop serving orange juice. We can write radio and television stations and networks and urge them to stop running Anita Bryant's commercials.

It is not a pleasant task to attempt to sabotage a performer's career but neither is it very pleasant to be constantly labelled as sinners and child molesters. It is time for gay people to stand up and challenge Anita Bryant and all that she represents. If we lose in Miami, we will all be in big trouble.

community voice

beyond bedroom philosophy

Dear GCN,

This is in response to Mr. Brady's letter "Do Women Cruise?"

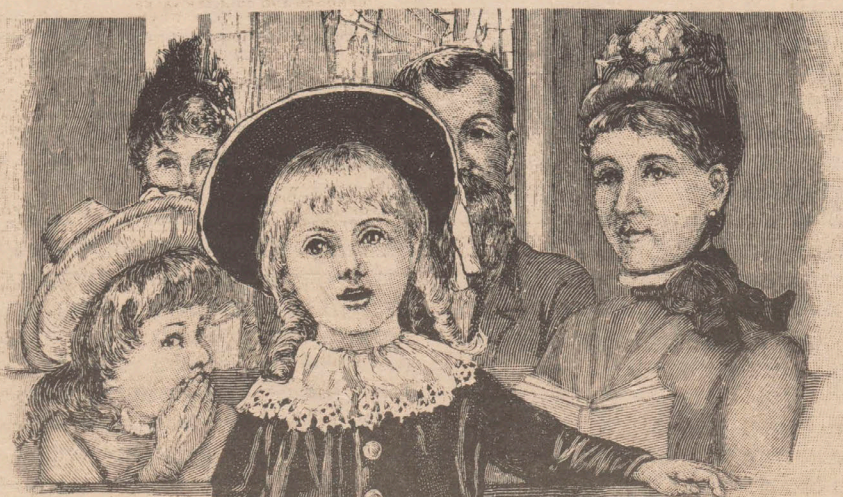
Mr. Brady may have been disappointed with the responses of myself and Ms. Murphy to the "Speaking Out" column written by J. Faye Wolfe concerning lesbian "cruising." But I am not surprised by his response — that of a sexist gay male insulted by lesbians who attempt to define themselves, and not only their sexuality, in a woman-identified vs. male-identified way. After all, J. Faye Wolfe's article advocated that lesbians evaluate their sexuality and learn from gay men.

To me, lesbianism is more than just a "bedroom philosophy," it's a total commitment to women. This means I know, relate to, and love women. It is feminist. Mr. Brady may be interested in knowing what feminism applied to one's lifestyle means.

For me, feminism was the process of unconditioning myself from societal (which indeed means male) attitudes regarding women. After this painful process, I needed to define for myself what being a woman means. Relating to other women, being able to get to know myself as a person, rather than a "woman" by society's definition, has led me to the point where I can say that I am a woman-identified woman.

Lastly, I would also like to respond to Mr. Brady's suggestion to read "Do Women Cruise?" in January's *Christopher Street*. There is nothing more oppressive to me than to be told that I should read a certain article so I may learn how I should feel about a particular issue in my own life.

Donna



hiding history

Dear Gay Community News:

I believe that it is incompetent and dishonest of you to continue to distort news and history of the homosexual movement as you do, the latest example being the two articles on Jonathan Katz' book, *Gay American History*.

Only by deliberately distorting history, which is just what he claims others have done, can Mr. Katz say that (as the articles imply) the left and socialist people have been the dominant theme in the homosexual movement. Or, to say that Harry Hay has been ignored by the movement because of his. His own bias has led him to say these things. And he had to be unethical to cover up his tracks. To not give the Homosexual Information Center and especially Don Slater credit for the primary work we did is inexcusable. Why does he not point out that it was through us that he found his Harry Hay and we were the ones who have kept Harry and all elements of the

movement in the spotlight, we worked with Harry and others in the Committee to Fight Exclusion of Homosexuals from the Armed Forces, one of the most truly radical ideas at the time in the world. We were the ones who decided to print Bob Waltrip's article on the Indian. We edited ONE and Tangents all of the time, Dodn co-founding editor and the most prominent homosexual in the movement, having been in it as long as anyone else and the only one (other than Hal Call) to allow his picture to appear in *Life* years ago. We made the history that Mr. Katz presumes to write about and he had to distort history to leave any mention of us out. He is guilty of everything he accuses the popular historians of being. And for reviewers not to know this and point it out is to try to give future citizens, homosexual and non-homosexual, a dishonest history. It is to your discredit and his. Fortunately we have the Archives of the Movement, which Katz used, to keep the record straight.

Sincerely,
William Edward Glover

tears of pride

Dear People,

After reading the article in "Bar None" in regard to your demonstration at Leavenworth, Kansas (against the banning of the gay press in prison): Yes, it took a group of sissies, with enough balls to put it together. As I read the article I too dropped a tear of pride. You're all so beautiful and it makes me proud to be gay. Thank you and I love you.

With Pride,
Andrew R. Traeger

incipient lackeyism?

Dear Folks:

I was quite distressed, nay angry, that in your article about my case against the Civil Service Commission et al. you chose to ask Dr. Bruce Voeller his opinion.

The last time you reported on this case, you also asked him if NGTF was going to get involved — his response was that this was a transvestite case, not a gay case. Point of fact: this is a gay case. Although I have been a cross-dresser, that was not at issue in this case. And were it a point in the case, it would not have detracted from the gay/political aspects, either. Perhaps some of us define our terms a bit more broadly than simply trying to ape and mimic straight white males or fight for a piece of their rotten pie. I do not, and as best as my memory functions, have not asked NGTF for any help with this case.

Interesting how Dr. Voeller is now willing to be more accepting of this case as it nears possible success. And how did he end up getting quoted anyway — did you call him to ask him his opinion, or was it freely volunteered, unrequested. If the former, I suggest you try not to augment his spokesperson position for gay people; or is there to be some new axis of information and influence running from Boston to the NGTF headquarters? I would hope not, as I've enjoyed reading your paper for a long time; but if you choose to become his lackey, I'd surely lose interest.

Yours in the struggle, gay, transvestite, whatever,
Faygele ben Miriam

DARKROOM

GCN is looking for use of a darkroom and someone who could put some energy into developing our photos. If anyone can help us, please call Neil at 426-4469.

GCN would like to thank Nancy from the Stage Door Cafe for last week's wonderful benefit. Also special thanks to hair-cutters Twig and Frank who did a terrific job. We love you all and really appreciate it.

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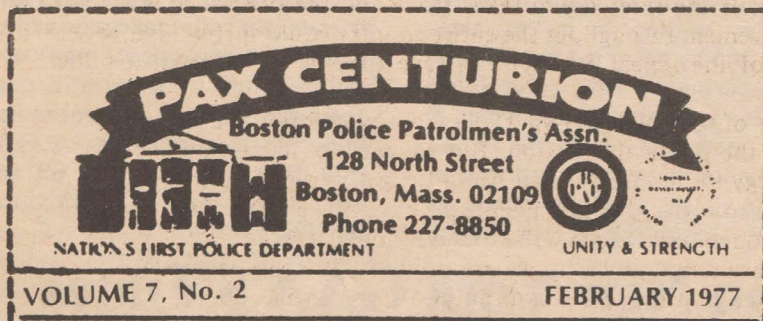
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W H O S E ?



"Miss Saxe lied throughout her first trial, protested her innocence when she knew she was guilty, and fessed up recently, several hundred thousand dol-

lars of taxpayer money spent on trying her down the drain, several hundred thousand supporters excoriating the American system now (one hopes)

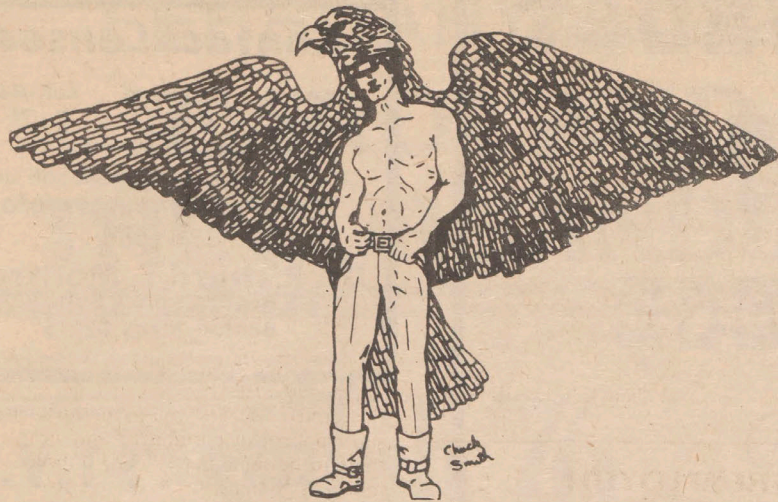
somewhat chastened. Susan Saxe bargained herself into a minimal sentence, the Commonwealth of Massachusetts bargained itself out of a fair trial aimed at proving her guilty of murder in the first degree, and American justice got lost somewhere in the shuffle...

"Her most fervent supporters are unmoved by the confession of guilt. As she was led from the courtroom, her supporters rose and gave the clenched fist salute of the movement. Susan's their darling, killer or no; her cause is just — smash the state, overthrow racism - sexism - agism - whateverism, death to the pigs..."

"We should all be very happy. The militant gays — who are by no means the majority of American homosexuals, but who get the press — can sing the praises of their little heroine and

can, if they like, moan that every day she spends in jail confirms their belief in the system's irremediable inequities. Whatever is left of the ultra-radical Left can gloat that with a little bit of maneuvering one of their very own can kill and pay very little for the privilege. Future would-be-cop-killers can carry a little mini-history of Susan Saxe in their holsters with their guns and trust in the workings of justice to get them a similarly light sentence, provided only that they attach themselves to some worthy cause, like overthrowing American fascism and ushering in the Heaven and Earth favored by such as Susan Saxe. It is a proud day for America." — from an article by David Brudnoy called "Justice and Miss Saxe" in the February issue of Pax Centurion.

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By Dai Thompson

NEW HAVEN, CT — While not a roaring success, the Connecticut Gay Task Force's Vigil for Freedom did seem to make an impact, including television slots on both major Connecticut stations. The Vigil took place at the State Capitol in Hartford on Feb. 12 — Lincoln's birthday (just a subtle way of emphasizing the fact that our Sexual Orientation bill is plainly and simply civil rights legislation).

A busload of gays left New Haven amidst sun and warmth, totally convinced that the goddess really was on our side. But, in spite of a chilly, overcast day by the time we got to Hartford, a group of approximately 80 gathered to commemorate the oppression suffered by gays both today and throughout the centuries. Speakers for the day included Jay Deacon, pastor of the MCC in Hartford; Ken Bieber, a minister in the United Church of

Christ; Evan Davies, also of MCC; the two co-chairs of the C.G.T.F., Don Zajac and myself; and an anonymous Roman Catholic priest-to-be whose identity was hidden by a lavender sack over his head. Jay spoke about gay oppression, particularly during Nazi Germany when a quarter-million gays were killed. Evan cited various incidents of antiquated laws and punishments from Jonathan Katz's *Gay American History*. And Rev. Bieber told the group that his church, the largest Protestant denomination in

Connecticut, was not only in favor of the Sexual Orientation bill, but is so supportive that it will be lobbying to help gain the bill's passage.

Don Zajac ended the Vigil by urging everyone attending to become active lobbyists by writing or calling their legislators and by being in Hartford for both the hearing on Feb. 28 at 11:00 a.m. and the vote, the date of which is not yet set. Each and every letter or call or conversation is vitally important in our efforts to get this bill passed so everyone's participation is badly

needed. If people are afraid to sign their names to a letter, this, too, can be stated in anonymous letters, the very nature of which would help emphasize the need for this legislation. There are a whole range of ways gays and their friends can help make gay civil rights a reality in Connecticut, many of which can be done by those still unable to come out publicly. For more information, please contact the C.G.T.F. at P.O. Box 514, Hartford, CT 06101 or call Hartford's Gay Switchboard at 203-522-5575.

FBI Documents Mention New York GAA 5 Times

NEW YORK — The Gay Activists Alliance of New York was mentioned five times in Federal Bureau of Investigation files, FBI documents released under the Freedom of Information Act have revealed. The documents, made public at the request of GAA, identify GAA as a "homosexual group headquartered in New York City, whose purpose is the promotion of 'gay rights'."

However, GAA has filed an appeal, calling the FBI response "inadequate." "We expect a better, more complete response and will release it as soon as it arrives in our hands," said GAA in a statement. "We shall press the FBI until they comply with the letter and

spirit of the Freedom of Information Act. Obviously the legislative intent of the Congress was not to permit such inadequate responses."

GAA has asked the FBI in its appeal to release information in 32 specific areas. Among the documents requested are files on the burglary and arson of the GAA Firehouse in October 1974 as well as files pertaining to many demonstrations and other GAA activities. All the documents released so far by the FBI are dated 1972 or earlier.

David Thorstad, former president of GAA, told GCN that the "main point" of these revelations was the fact that "a group fighting for gay civil rights justified the FBI's putting it

under surveillance." Thorstad also noted that the latest date of anything released by the FBI was 1972. "I think that they are afraid of being prosecuted and wanted the statute of limitations to expire," he said.

Philadelphia

(Continued from page 3)

both Friday and Saturday nights.

Meantime an emergency fundraising committee is busy planning benefits, "and working on increasing pledges and donations," the latter which Roberts calls "an important source of income for us."

Donations can be sent to the Gay Community Center, 326 Kater Street, Philadelphia, PA 19147.

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Suicide's School Rejects Book Gift

LEBANON, PA — Four months after the suicide here of a gay teenager (see GCN vol. 4, no 27), the Lebanon High School Board has rejected a gift of two books on gay subjects. The Board of Education announced on January 4 that it had rejected copies of *The Gay Mystique* by Peter Fisher and *Lesbian/Woman* by Del Martin and Phyllis Lyon. The books, offered by the Pennsylvania Rural Gay Caucus Education Committee, were intended for the high school library.

The offer of the books was an effort to give the library a positive image of gay people. Although the young gay man, Kenneth Myers, who took his own life had never attended the high school, Myers had been scheduled to begin attending classes there. Myers had told friends before his death that he was afraid of verbal abuse once he began attending school there.

In rejecting the books, Lebanon City high school principal James L. Jackson asserted that "all gifts (of books) come from parents to the school in the memory of the students" and that "no outside organizations were ever in-

involved." Jackson also told members of the Rural Gay Caucus at a meeting on January 11 that he objected to *The Gay Mystique's* chapter which explains how gay men can meet other gay men.

Jackson also stated that the dead young man had never attended high school and that the school had no

Rep. Markey Backs National Bill

WASHINGTON, D.C. — U.S. Rep. Edward J. Markey (D-Mass.) has announced his support for HR 451, the federal gay rights bill now pending in Congress. Markey made the announcement in a statement recently released from his Washington office.

"To the extent that current laws prohibiting discrimination fail to address the rights of gay individuals, these laws indirectly encourage the perpetuation of unfair practices," said Markey. "Therefore the Civil Rights Act of 1964 needs to be revised, to take account of the fact that discrimination does not begin and end simply with matters of race, creed, and color. No

"policy" of discrimination against gay students. "Schools today are deluged by special interests groups which forget that the school's duty is to provide an education," he said.

A spokesperson for the Rural Gay Caucus told the *Philadelphia Gay News* that the school is "obviously

trying to bury the thing." The Caucus, however, plans further meetings in an attempt to try other approaches in Lebanon. In addition, Mark Segal, publisher of the *Gay News*, announced that a one year's gift subscription of the paper will be mailed to the high school library.

individual who is a member of a minority group should face arbitrary discrimination."

Markey added, "Whenever any minority in America suffers a denial of rights to public accommodations, housing, employment, and in other domains, the protections of the U.S. Constitution for all Americans are weakened."

Markey is the fifth member of the Massachusetts congressional delegation to announce his support for the federal legislation, joining Reps. Gerry Studds, Michael Harrington, and Paul Tsongas, as well as U.S. Sen. Edward W. Brooke. Markey is a first-term lawmaker, having been elected in November to fill a vacancy in the Seventh Congressional District.

The federal bill, filed by Rep. Edward I. Koch (D-NY), is presently before the Subcommittee on Constitutional Rights of the House Judiciary Committee. Hearings on it are expected to take place later this year.



Rep. Ed Markey

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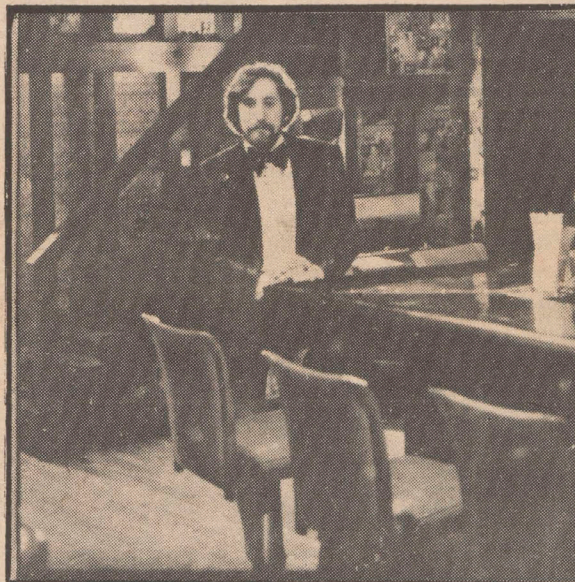
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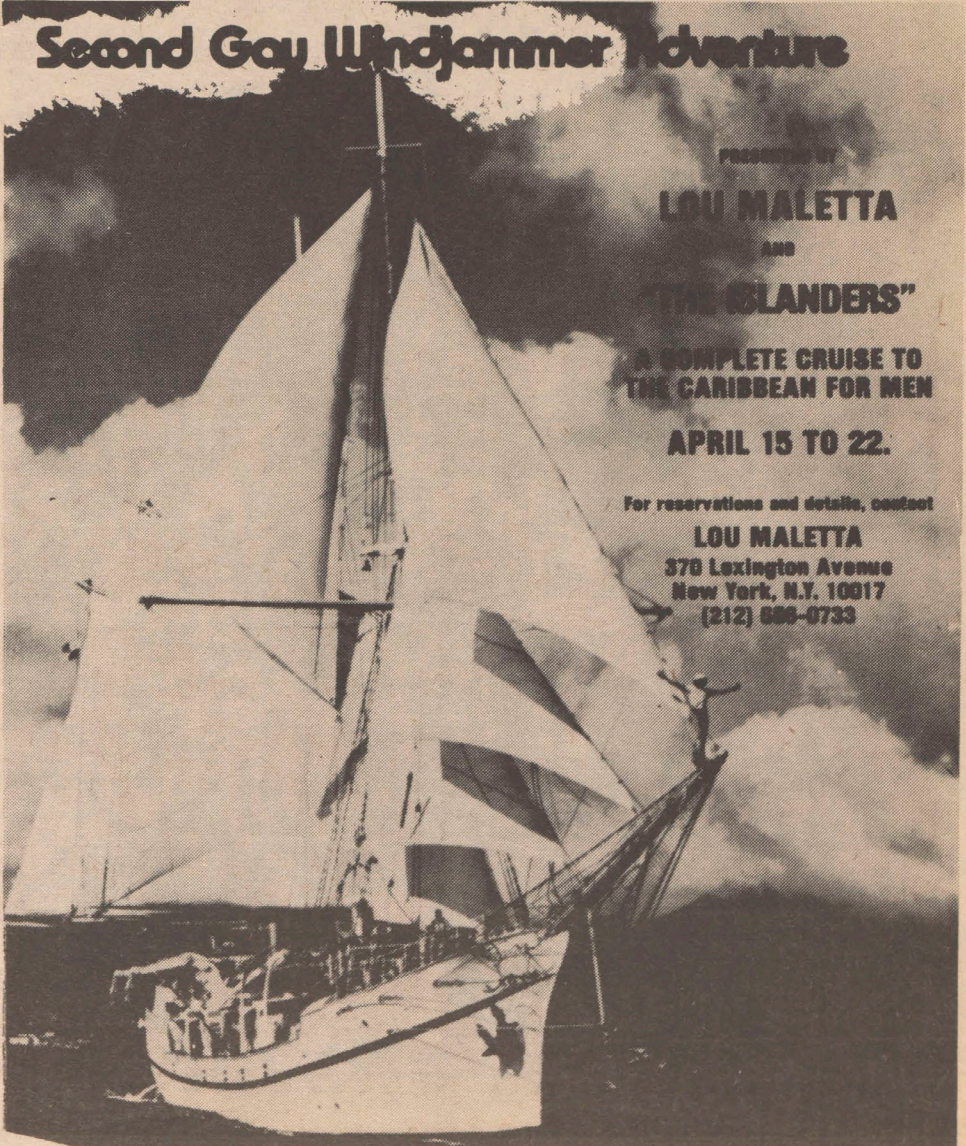
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New Poet Takes Us From the Combat Zone to The Other Side

Striations, poems by George-Therese Dickenson. The Good Gay Poets (P.O. Box 277, Astor Station, Boston, MA 02123). 1976. 76 pp. \$3.00.

A review/interview by Rudy Kikel

Of course — the “mad ones!” I got out the 1955 “Bible” — my battered copy of Jack Kerouac’s *On the Road* — and found the passage that I had memorized years ago and that constituted for me then an exemplary sublimity: “. . . the only people for me are the mad ones, the ones who are mad to live, mad to be saved, desirous of everything at the same time, the ones who never yawn or say a commonplace thing, but burn, burn, burn like fabulous yellow roman candles exploding like spiders across the stars and in the middle you see the blue center-light pop and everybody goes ‘Awww!’” Alas, were it only true that the mad ones with their impossible desires never said a commonplace thing — and made us yawn. How much fizzle must we allow them for the sake of their fine blazing moments!

In any event, the mad ones are the ones for George-Therese Dickenson too. There is the woman who, having left her lover,

**dreams of buying drums to recapture the past
rhythms of lust**

to bring the mind back to the body

There is the artist Douglas, who thinks “purity/ exists/ only in that which cannot speak” and who, in protest against the competitive role-playing he discovers in bush cruising (Dickenson is better at capturing the erotic and compulsive nature of that experience than some gay male poets), chooses to “freeze little parts” of the men he craves on paper, there to achieve “ab-

solute negation as the only truth.” Then there are the two women in a Manhattan warehouse who,

**rouge their breasts
while reading Freud
paint their cunts
while reading Marx
fall decorated into each others
mouths
they make a tape of themselves
w/ saxophones & poetry
they make love to it
but outside steam still rises from
concrete
it is still/ the city**

Drums, paintbrushes, tape recorders: the whacky mechanical bridges by which the pining population of these poems hopes to connect what has been erotically given with what is mystically aspired to (“to no longer delineate boundaries/ to no longer distinguish one from the other/ to no longer sacrifice”) seems hopelessly inadequate. Always the diurnal reality cuts loose from the dream. *Striations* is a late, wistful, lesbian addition to the canonical literature of beat liberation.

If Dickenson feels no need to excuse her mad ones their implausible designs, it is because, in her way, she is quite “mad” herself — with her anxious demand for synthesis, for “correspondence” (for “mindgoin/ fusing,” for “the image/ made real,” for “the poem/ rising from a darkness/ that is no darkness”), with her esoteric allusions to the mythic (the Zohar, Anaxagoras) as well as the more immediate, even the chic (Lalique vases, Leonore Fini, Gerrard Malanga), and with her final dominating persona as cabalist-cum-Combat-Zone-stripper! Her poetry shares, of course, the weakness of the Romantic Oddball tradition I would claim it for, a dimly-

incarnadined glimmering on, which here translates into long-winded analysis of what prevents the “spirit in its wholeness” from becoming “sensed” and into an absorbing addiction to imagery that is either abstract (the vortex, hidden triangles) or elemental (ice, fire, rock, desert, sea). The poems we will want to hear recited or read ourselves again, I think, will be those like “Library Poem/ Because I Wasn’t On A Subway,” wherein the heady discursiveness stops and the poet addresses us intimately, unpretentiously, and amusingly, or the concrete and incisive “Twilight Veiling,” in which we attend a die-hard melancholic twosome after their dream-defeated drag-night-out on the town:

**we are lost in the relics
of what once was
or seemed
a way out
floor scattered
with make-up
men’s silken dresses
ladies’ top-hats . . .
excitement ebbs
to lassitude
you spend all day
reading science fiction
and drinking in bed
a political move, desire,
we had said fleeing into the night
to wake here
in the trappings of
the other side
lost**

Here “the other side” is the flickering world of a preserved androgynous transcendence; for members of Boston’s gay dervish demi monde, of course, the allusion will have a special poignancy.

GCN: Why do you call yourself George-Therese?

G-TD: It’s just a way of letting people know I’m a woman. Legally my name is Georgine, but no one’s ever called me that. And though I finally got to the point at which I felt at ease with the name George, I didn’t want to be thought of as a man. I wanted to be thought of as a woman. My middle name is Therese, so I just added it on, put the two together.

GCN: I had assumed that you wanted to fuse an androgynous persona for yourself and that you added on the George, but what you’ve done is the opposite. I’ll have to change the way I think about you now. The middle section of your book is about fusion too, “mindgoin” fusion. Do you think you’ve successfully fused mind and groin in that section?

G-TD: I don’t think Part II resolves itself. I think the resolution will come in later poems, if indeed resolutions are possible. I think they are. I used to think it was possible to say, “Yes, if we set up an anarchist utopia along these guidelines, if we restructured our psyches in these ways, and did it by going through these steps, things would be perfect.” I no longer think that’s possible and so I’d rather try to suggest answers, to ask questions, and to try to engage people enough in the creative process so that they’re actually interested in exploring further. There’s a real reason that I write poetry and not political polemics, and that reason has to do with fusing the mind and the body, fusing sexuality and the intellect, fusing the

emotions and the rational mind, fusing the dream and the reality.

GCN: I’m also interested in the last part of your book, the “Combat Zone Poems,” which seem to me a falling back onto the plane of, what shall I say, the tangible — after the aloof discussions, excursions that came before. When I first read *Striations*, I must admit I was disappointed that the Combat Zone Poems didn’t bring us to “the next stage,” but returned us instead to the kind of disharmonies in which we all live.

G-TD: I think that the Combat Zone Poems are . . . Now I don’t feel I should be saying this, but I’m going to anyway. (I think people should read the book and shouldn’t be influenced before they read it by what I have to say about it or by what I was attempting to do because I think the poems have a life of their own.) I think that the Combat Zone Poems were an attempt to take a specific situation and to try to understand it, to free myself of all my biases, my political biases, my emotional biases, my sexual biases, and to try to understand what was going on, to try to disclose, to try to unveil, to reveal, and at the same time to try to find significance in the situations that I had been in without being guided by dogmatism.

GCN: What do you mean by dogmatism?

G-TD: Without thinking that all the men were shit, without thinking that all the women who danced were pathetically weak people, or had no other option in life, or were really unconcerned about their sisters . . . I mean I’m one of them, I have no money, I’m dancing in the Combat Zone. I like dancing. What I hate in some ways is the experience of dancing for those men. I was able to come to grips a little bit with what the whole situation was and with my feelings towards men in general. I found the situation much less alienating than I had first expected it to be, and much less attractive than it had been in my wildest fantasies, but if you have been schooled in lesbian feminism and you consider yourself primarily a political person for the last x number of years, and you’re at the point at which you might do that kind of work, where you feel it might be more amenable to your lifestyle than other kinds of work, then there are a lot of things you have to go through, there are decisions that have to be made, there are a lot of explorations, a lot of curiosity that has to be fulfilled. You can’t go in and say, “I already know the situation. I’ve been here.”

GCN: We talked earlier about your cravings for unifying body and spirit. Did you feel that the Combat Zone intensified your experience of divisiveness, or did you feel some hope, or experience some parody of union — on that stage, with those mirrors, and with those men and that connection of image and object.

G-TD: I feel a little bit of all those things. I haven’t really come to grips with the experience yet. I feel in a way that it gives the dancer a sense of the body, a sense of her own body, a sense of the body as a part of her that she may never have had



Photo by Cecile Bully

Paris In The 30's

By Brassai. New York, 1976. \$17.95.

"During my first years in Paris, beginning in 1924, I lived at night, going to bed at sunrise, getting up at sunset . . . I was inspired to become a photographer by my desire to translate all the things that enchanted me in the nocturnal Paris I was experiencing."

Brassai, called the "eye of Paris" by friend Henry Miller, thus tells the story of his dawning interest in photography in the introduction to *The Secret Paris of the '30s*. Within a few years his pictures of nocturnal Paris made him one of France's most famous photographers. Today he is known throughout the world for both his photographs and memoirs. However, Brassai kept secret a series of photographs which were considered "too daring," photographs of the nightlife of Paris in the thirties including pictures of its whores, pimps, opium dens, brothels and gay activities. These have only just been published simultaneously in France, England, Germany and the United States.

The book *Paris in the '30s* is done magnificently. It is a big, expensive book, but the fine reproductions of Brassai's works make it worth the money. The photographs are accompanied by the charming text in which Brassai reminisces about his travels and describes the extraordinary conditions under which he worked. Photographs of the gay underground are reproduced here; they are some of the most exciting in the book. However, each and every one of his pictures, produced in an age when night photography was almost unknown, is a work of art.



In Sodom, as he calls the male homosexual gathering places, Brassai pictures revellers at the famous "Magic City" ball. Again, his homophobic description of the festivities is belied by the pictures. Here at last we see two women dressed as women dancing together and realize that not all lesbians of Paris were into roles. Also, we see men dressed as men dancing together, although Brassai remembers in his soliloquy that the men transformed themselves into "Andree and Albertine." Luckily, the photographs remain. If we had to trust Brassai's memory, we would know little of gay Paris in the '30s and none of it complimentary.



Brassai here pictures women in the women's bar in Paris called the Monocle. Although it is obvious that the women were heavily role-oriented — feminine-appearing women danced with masculine-appearing women in the pictures — Brassai remembers the place as filled totally with women "obsessed by their unattainable goal to be men." He complains that they sacrificed all frills, perfumes, and curls, although women in dresses with long hair are pictured. He calls Le Monocle the capital of Gomorrah.



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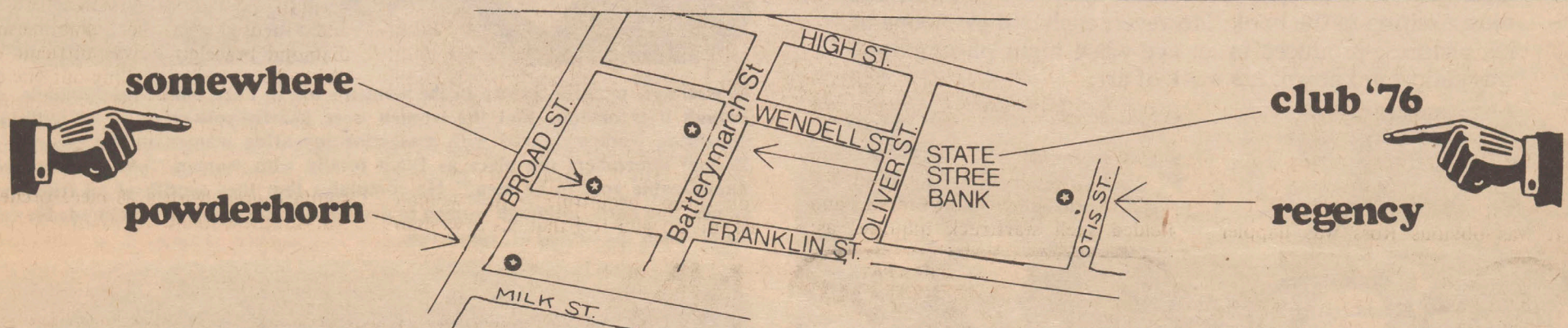
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Diana Ross Comes to Town

"Oh, Is Boston a Feminist Town?"

Interview by Steven Blevins

Diana Ross met the Boston press on February 10, in what was called a press-performance. "Don't ask questions about her personal life," the woman who took our names at the door said, "and enjoy the show."

The show consisted of a rehearsal of Ms. Ross's 28-member orchestra, composed mostly of older, white, professional male musicians. There were also the Jones Sisters, who — unlike the Supremes — sang backup a respectable distance from the footlights, and nonchalantly nibbled Twinkies between their oohs and ahs.

Ms. Ross gave an abbreviated performance of four songs, including a stunning version of "Ain't No Mountain High" that left even the most skeptical of us trembling. What becomes a legend most? The extraordinary accompaniment? The full-length mink in which she made her entrance? I think it had more to do with the thousands of times we've heard her on juke boxes and radios. Her legend is firmly fixed in the pop hits of our life histories. She's soul, rendered palpable for the masses.

The full-length show, she said, would include a medley of Motown hits, her tribute to early black female vocalists, a performance of Nilson's "The Point," songs from Sesame Street (in homage to her young daughters touring with her), and performances of her recent singles. Had I been able to afford a ticket, you would have seen me there applauding wildly for what I'm sure was a tremendously exciting, precisely-constructed entertainment.

It was obvious Ross was happier



dazzling her audience with songs, than answering questions. She sat at the edge of the stage, sans mink, and fielded such starstruck inquiries as:

What's your formula for success? Do you think you'll win an Oscar? How do you keep beautiful? One woman asked: Do you feel that, as a woman

who's made it big, you should give your support to the feminist movement? "Oh!" said Ross, "Is Boston a feminist town? Well, what I have to give to others, to women, is my image. I believe women are fragile and delicate and should be treated that way." She said her daughters were already very "feminine" and that being so was an intangible quality. She concluded by saying that of all the options open to her, she'd rather be a "super-mommy."

Aside from being asked to name the Jones Sisters, no other difficult questions were raised. It occurred to me that to ask how she felt about her gay fans would result in an equally banal response. She probably doesn't know it was an entire population of gyrating lesbians and gay men that made "Love Hangover" such a success. When questioned about the Supremes, she confessed at one point she wished they hadn't kept the name "Supremes," and said: "This may sound cruel, but in this business you're only as hot as your last record." No one asked about the Supreme who died recently, supposedly impoverished.

I watched a local television station's monitor zoom in close-up on her face as she described herself as a bearer of love and light for her audience. Even when the camera panned down her arm and focused on her shimmering diamond bracelet, it was difficult to dislike her. She left, calling out one of the Jones Sisters to sing with the rehearsing orchestra. No one knew much more about Diana Ross than they knew before — except that she sounded great with a 28-piece orchestra. But then, so did the Jones Sister.

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Poets

(Continued from page 8)

before and that it's a completely individual experience.

GCN: Then there is a kind of transport. Then the mind and groin actually *can* fuse?

G-TD: Oh yeah, but it lasts a second, and then you realize where you are and you look at those men . . . I mean I got *infuriated* at times. I felt that the way they looked at me was only an extension of the way they looked at every other woman in the world, that they were afraid to look at their wives that way, afraid to look at the people they really cared about that way, and so they looked at me, they subjected me to their stares, their jeers, their hand motions, their gestures . . . I can imagine myself going to a place like that and watching a woman dance and I think it would be beautiful. I *love* watching women dancing, and I know there are ways of doing it that are non-oppressive. I even feel there are some men who are able to view

women in a non-oppressive light — I think they are few and far between, but I think it happens — even though I really think that the most ecstatic and the most loving and the most learning experiences happen between the women . . . It's really impossible to have any kind of understanding of what was happening. I think that what gets people through it is the strength of womanhood, the strength of what it is to be female.

GCN: What do you think the book ends on? It seems frustrating to me, circular in a way, self-enclosing — and you end up thirsting for some experience that doesn't seem to be circumscribed by experience in the book.

G-TD: That's interesting. The poems might do that. I think, however, that while the book seems circular, it really is synthetic, and that by the time you reach the end of it the experience of the reader is so conditioned by the different angles

through which things are being seen, different mirrors, lenses, that there's a feeling of strength, even though things will be very difficult.

GCN: My experience of the book is that it wasn't synthetic in the way you describe. I understand what you're getting at, but it seems to me the kind of power you wanted to have generated in the Combat Zone Poems could only have come from the sense of unity you felt with those other women but which in a way the poems aren't *enough* about, though a number of them are dedicated to women. There's a lot about the man and his eye and your form, which experience you suggest was alienating . . .

G-TD: You're really right . . . Those are the Combat Zone Poems right now, but I feel there are a lot more to come, as if I went through only one stage of understanding.

GCN: Maybe that's the note the book ends on, an unfinished note.

G-TD: I think that's really true.



Photo by Steve Browne

Mr. Winter is awarded costume prize by hosts Renee and Richard at last weekend's Mardi Gras hosted by Dignity.

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people, places and flings

By David Holland


For weeks I had planned this trip to Florida's East Coast — getting everything in perfect order: preparing the plants for the shock of my absence, draining my already empty refrigerator, letting my hair grow, wild and wooly just so I could have it cut, perfect, before leaving . . . The champagne on my flight was warm and that was just the beginning . . . An oil tanker has been impounded off the Miami shore. Thousands have subsequently been laid off from the polyester-knit factories. They're roaming the streets, hungry, while tourists walk the beaches dressed in wrinkled cotton shorts . . . The sun has been so hot I have had to jump into the briny waves at least every half-hour. It has severely disrupted my reading . . . I have been accosted by so many refugees from Vic Tanney's Gym, down the street, I have had to develop the line, "I'm sorry, I'm heterosexual." . . . Of course I wish I were home where I work every-

day for this paper, wondering what marvelous meal I can make with eggs and noodles. I'd be running around town, trying to find out what's happening, to let all you people, who thankfully don't read some other Boston press, know what's going on. . . But I already know what's happening. It makes things doubly hard. I know, for instance, that I'm missing . . . Preparations for the G.C.N. benefit at the **Boston Eagle**. Hopefully their plans for having **Donna Price**, a buffet at three, and an auction at eight will help us raise the money to repair our broken delivery truck that brings us our papers every week. Oh, well, if you want to help, join us March 7th . . . And for another money-raiser in town — for good cause — is the **1st Annual Artists' Ball** at the **BCA Cyclorama**. The costume-requested affair will have a display gallery for "works in progress." There will be other "moving" sculpture, and tarot cards will be read among the tables to raise

money for a trust to administer emergency loans to artists. Good cause! Info, call 426-7700 at the BCA . . . By the time I return, **Off the Wall** coffee-house/theater will be winding up their "Auteurs" series. The program of shorts by Fellini, Polanski, Chabrol, Enrico, and Godard ends Mar. 8th . . . But before I left, **Don Shewey** called in to say that "I Shall Return," with **Carl Betz** at the **Shubert Theater** is an "early contender for, Yawn of the Year." . . . "Pumping Iron," the Butler film on bodybuilding and Mr. America, will have opened at the **Exeter St. Theater** following the premiere and "living sculpture" show and party at the **Institute of Contemporary Art**. Can't wait to see the review on that event . . . But it doesn't matter when I get back to tell Women, especially, that a new magazine has come out. The prospectus looks mighty promising with contents written by Adrienne Rich, Florence Rush, and Ruth Itkin. It's called **Chrysalis** and available by writing c/o the Woman's Building, Dept. B, 1727 N. Spring St., Los Angeles, Calif. 90012 . . . Or that the **Next Move Theater** has a wonderful repertoire of children's "participatory" theater, on weekends mostly . . . Or that **Robert Chesely** wrote to tell about the new women's art gallery that

has opened in New York. Owner **Keene Mason** said she feels that "the art world is male-dominated and that women artists need a space of their own in order to establish their equality with the men." **Womanart Gallery** is located at 41 West 57 St. in N.Y.C. . . . The **Glines** will have already had their fabulous **Gay Arts Festival** with poetry, art and song, a different program each night for ridiculously low prices. \$1 and \$2 to hear poets like **Ginsberg**, **Orlovsky**, **Donna Allegra** and others, songs by **Hank Baron**, readings by **Jamie Leo** and, the chef d'oeuvre, to sample carrot salad by **Sister Knish**. An affair to remember. Call (212) 925-2619 for info . . . Tired of art already? Try Junk, junk movies that is. The **Orson Welles** and the **Back Bay Screening Room** are celebrating "B" movies. "Comedy of Terrors" with **Lorre**, **Karloff** and **Price** (Vincent, of course) at the **Welles**. And "The Gang's All Here" with **Alice Faye** at the **Back Bay Screening Room** (A **Busby Berkeley**!) . . . But I will still have to wait to get confirmation on some other exciting benefits coming up: the arrival of "Gay Source: a Man's Handbook" (a "Whole Earth" catalogue for the gay man), and the premiere of the **Boston Rep's** "Streamers." I will have to wait for my 25¢ Sunday-afternoon draft at **Chaps**, my clams-on-the-half-shell at the **Powderhorn**, and my topper buffet at **Some-where** . . . But until that time, I hope I don't burn.

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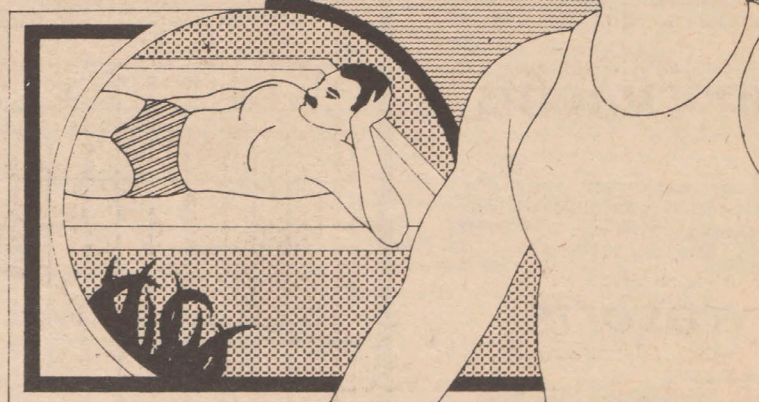
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GF sks apt with other women. Am grad stn in science. Max 110 incl h/w & utils. 267-6024 nts & before 8:30 a.m. (35)

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23 year old man is looking for an opportunity to apprentice himself to a residential electrician. Call David, 427-1893. (36)

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ATTENTION TEENS: Tell us how you feel as gays in your town, your school, your circle of friends and family. What are your problems, hopes, fears, etc.? Address replies to Lyn Rosen, GCN, 22 Bromfield St., Boston, MA 02108.

HOW DID YOU TELL YOUR PARENTS? WHAT DID THEY SAY?

Share this with our readers who may not have found the words and with those who have had the same experience. Write LYN at GCN.

groups

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

COMING TO S.F. BAY AREA?

Stanford Gay People's Union welcomes you. Social hours, rap group, peer counseling, programs, parties. Phone (415) 497-1488; mail to Box 8265, Stanford, CA 94305.

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

EXPLORING SEXUALITY

A 10 week group for gay men — deals with sex orientation & lifestyle acceptance & enjoyment — on emotional, physical & societal levels; e.g. fantasies, realities. Now forming; led by cert. MSW — call 547-4693. Sliding fee.

NGTF NEEDS YOU

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

GAY LEGAL ENCOUNTER & EXCHANGE

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

JOIN DIGNITY

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

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

CONSCIOUSNESS RAISING

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

GAY ACTIVISTS ALLIANCE NJ

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LUTHERANS

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pen pals

I'm a lonely 26 yr. old black man incarcerated in the Fla. State Prison in solitary confinement. I am due for release next June, and having no friends or relatives in the outside world, I am very lonely. I will answer any and all letters. I am 6', 175 lbs., brown complexion, red hair, brown eyes, a Taurean. I love sex, sex, sex, sports, music, in that order. Please, someone, write to me. Johnnie Lee Jones #A028029, P.O. Box 747, Starke, Fla. 32091. (36)

Gay prisoner 26, 5'9", brn. hair and eyes, mas. & str. lknng., soon to be released. Lkng for new place to come on release. Sincere only please reply. Rodney Weber, B-027384, Box 747, P-3-S-7, Starke, Fla. 32091. (36)

I am a 24 yr. old prisoner and I would like to correspond with gay people. I will answer all who write. Raul Cabrera #034185, Box 747, Starke, Fla. 32091. (36)

I am incarcerated at Fla. State Prison. Lkng for a gay person from 26-40 who wants to be loved by a real man. I am 6', 210 lbs., arms 19", chest 48", waist 33". Black male, age 20 will answer all mail. Send photo if you have the money. Charles E. Turner #035229, P-3-S-5, P.O. Box 747, Starke, Fla. 32091. (36)

Lonely young Southern male, imprisoned far from home. Need desperately to re-establish contact with outside world. You interested and compassionate people lay some letters on me. I will answer all, faithfully and honestly. Write Frank Holbrook 141-197, P.O. Box 69, London, Ohio 43140. (36)

I am interested in corresponding with intelligent, open-minded person on a constructive basis. David Taylor 134-468, Box 787, Lucasville, OH 45648. (36)

I am 22 yrs. old, would like to correspond with any gays under age of 35. Have black hair, brown eyes, 5'5", 145 lbs. Leon Bell #014352, Box 747, Starke, Fla. 32091. (36)

I'm 22, 6', 165 lbs., brown hair & eyes. Would really appreciate hearing from anyone who can find the time to share a little love. Michael Allen, 046789, Box 221, Raiford, Fla. 32083. (36)

LONELY 22 YR. OLD

I seek not pity, but rather a more meaningful strength in the understanding of others as well as myself. My interests are many, my pleasures are few, and my hopes are that someone will respond to my request for moral, spiritual and intellectual communication. I really do believe that whenever you can share a smile or a tear, or a thought with a stranger, then you are strangers no longer. Please write Lamont Gaines #142920, Box 787, Lucasville, OH 45648. (36)

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a 10 week group for gay and bisexual men — deals with sex orientation & lifestyle acceptance and enjoyment on emotional, physical and societal levels. Now forming. For info call GEMENI — A counseling service for gay and bisexual men. Offering individual and group counseling. Call 547-4693. Sliding fee.

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publications

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THEY WILL KNOW ME BY MY TEETH

Magaera Press proudly announces publication of stories & poems of Lesbian struggle, survival, and celebration by Elana Dykewoman (author of "River-finger Woman"). For Women Only from Old Lady Blue Jeans, P.O. Box 515, Northampton, MA 01060. \$3.50 plus postage (25¢).

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

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

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LAVENDER SOUTH

Discover the realities of the Southern gay experience, read: *The Barb*, The News Monthly for Southern Gays. Regional and National News: Lifestyle Commentary: Entertainment Columns. Subscriptions per year: \$5/3rd class; \$8/1st class. Sample 50¢. (All copies mailed in anonymous envelope.) Classifieds 10¢/word. Master Charge, Euro Card and Access accepted. The South's largest gay publication: *The Barb*. Box 7922-B, Atlanta, GA 30309.

EROS

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Portland Town Council, Oregon's coordinating organization dedicated to achieving full civil rights for gay citizens, announces the publication of *A Legislative Guide to Gay Rights*. This 80 page paperback contains information on the status of gays in regards to psychology, psychiatry, religion, education and families; presents arguments for the necessity of gay rights; and reprints the resolutions of 33 professional organizations, unions, churches, and businesses. Although written primarily for legislators, the guide can also be used as a documented study with information applying to the needs of gay people everywhere. Activists in other states will find it a valuable asset in their struggle for civil rights. Copies of the guide may be ordered through The Portland Town Council, 320 S.W. Stark St., #303, Portland, Oregon 97204 for \$5.00, postage paid. Dealer inquiries are invited. All proceeds from sales applied toward Portland Town Council's legislative effort. (38)

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Quick Gay Guide



BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 492-3433
Cambridge North/Brighton Gays Write c/o Gay Legislation 661-9362
Cambridge Women's Center 354-8807
Cambridgeport Gays, c/o GCN, Box 6500
Charles Street Meetinghouse 523-0368
Civil Liberties Union of Mass. 227-9469
Closet Space 523-1081
(WCAS 740m AM) 492-6540
Daughters of Bilitis 262-1592
Dignity of Boston, c/o 1105 Boylston St., Boston 727-2584
Elaine Noble (Rep.) 894-3970
Evangelicals Concerned 536-9826
Fag Rag 267-7573
Fenway Community Health Center 267-1066
Fengay, c/o Tom Nylund
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488
Fort Hill Faggots for Freedom 445-6676, 440-8551 or 427-1893
Framingham Unicorn Society, P.O. Box 163, Framingham 01701
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069
Gay A/Anon, South Shore 843-5300
Gay Alert (for gay community emergency only) 523-0368 or 267-0764
Gay Community News 426-4469
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Legislation '77, P.O. Box 8841, J.F.K. Station, Boston 02114 661-9362
Rep. Noble's Aides 727-2584
Gay Media Action, c/o GCN, Box 5000, 22 Bromfield St., Boston 02108 354-2079
Gay Men's Center, 36 Bromfield St. 338-7967
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston, MA 02117
Gay People of UMass/Boston 287-1900 (ext. 2396)
Gay Recreational Activities Committee, (GRAC) c/o GCN Box 8000
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133
Gay Way Radio (WBUR, 90.9FM) 353-2790
Gay Youth Advocates, 70 Charles St. 227-8587
Gender Identity Service 864-8181
Good Gay Poets 536-9826
Harvard-Radcliffe Gay Student Assn. 498-2111
Homophile Community Health Service 542-5188
Integrity/Boston, P.O. Box 2582, 02208
Lesbian Liberation, c/o Women's Ctr. 354-8807

Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Lawyers Guild, 595 Mass. Ave. 661-8898
National Organization for Women 267-6160
New Words Bookstore 876-5310
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr. 253-5440
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105
Project Lambda 523-0368
Project Place 267-9150
Sexual Health Centers of N.E., Inc. 739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140
Tufts Gay Community, c/o Student Activities Office, Medford 02155 776-0921
Unitarian Universalist Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316
Women's Community Health in Cambridge 547-2302
Wings Counseling 277-1761

WESTERN MASS. (Area Code 413)

Dignity/Springfield, P.O. Box 488, Forest Park Sta., Springfield 01108
Everywoman's Center, Amherst 545-0883
Gaybreak Radio (WMUA-FM, 91.9) 545-2876
Gay Women's Caucus, Amherst 545-3438
People's Gay Alliance, UMass/Amherst 545-0154
Southwest Women's Center 545-0626
Springfield Gay Alliance 732-9315
Valley Women's Center, Northampton 586-2011

EASTERN MASS (Area Code 617)

Alcoholics Together, Worcester 756-0730
Another Way Drop-In Center, 2 Wellington St., Worcester 01610 756-0730
Brandeis Gay Alliance, Box 1321, Brandeis Univ., Waltham 02154 891-4384
Clark Gay Center, Box A-70, Clark U., Worcester, 01610 793-7287
Dignity/Merrimack Valley, P.O. Box 348, Lowell 01853
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 487-3075 or 487-3344
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393 or 487-3234 or 487-3344
Gay Community Services, Box 815, Provincetown 02657
Gaypeople/Drop-In Center, Campus Center, 100 Elliot St., Haverhill 01830 374-0929
Haverhill, N.E.C.C. Gay Line, M. 8-10 am, T. 6-8 pm, W. 12-2 pm

Homophile Assistance League of Provincetown, Box 674, P-town 02657, 158 Commercial St. 487-9633
Homophile Union of Montachusett, P.O. Box 262, Fitchburg, 01420
MCC/Worcester 756-0730
New Bedford Women's Clinic 999-1:70
Provincetown 24-Hour Drop-In Center 487-0367
Survival Crisis Line 471-7100

CONNECTICUT (Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520.
CT Gay Task Force, PO Box 514, Hartford, CT 06101 522-5575
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, 2031 Yale Station, New Haven 06520 436-8945
Gay Alliance Office, Box U-8, Storrs, CT 06268
Gay Switchboard 522-5575
Hartford Gay Counseling 522-5575, 232-5110
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 232-5110, 522-5575
The Church of the Eternal Flame Universal 527-2656
Wesleyan Gay Alliance, Box 233, Wesleyan Station, Middletown, 06457
Yalesians, 2031 Yale St., New Haven 06520 436-8945

RHODE ISLAND (Area Code 401)

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

MAINE (Area Code 207)

CMGA, Box 2242, Augusta 04330
Gay People's Alliance, 92 Bedford St., University of Maine, Portland 04103 (ext. 535)
Gay Support & Action, P.O. Box 110, Bangor 04401
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071
Maine Gay Task Force, 193 Middle St., Portland 773-5530
Maine Gay Task Force Newsletter, P.O. Box 4542, Portland 04112 773-5530
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

NEW HAMPSHIRE (Area Code 603)

Lesbian Support Group, UNH Women's Center, Durham, NH 03824
MCC-Extension, 292 State St., Portsmouth, NH 03801 (617) 523-7664
NH Lambda, lesbian group, P.O. Box 1043, Concord NH 228-8542
Seacoast Area Gay Alliance, 75 Court St., Portsmouth, NH 431-4350, 436-7196, or 742-2947

Women's Group, P.O. Box 137, Northwood 03261 (Do not use "gay" on mail to this group.)

VERMONT (Area Code 802)

Counseling for Gay Women & Men c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386
Gay People at Middlebury, Middlebury College
Gay Student Union, Univ. of Vt., Burlington, 05401, M-F, 7-9 pm. 656-4173
Women's Center, 182 Main St., Burlington, M-Th, 12-9 pm 863-1236
NEW YORK (CITY) (Area Code 212)
Dignity, P.O. Box 1554, NYC 10022
Gay Activists Alliance, P.O. Box 2, Village Sta., 10014 677-6090
Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC 10011 924-9434
Gay Men's Health Project, 74 Grove St., rm 2RW, NYC 10014 691-6969
Gay People at Columbia, Columbia U., NYC 10027 280-2574
Gay Switchboard 924-4036
Gay Teachers Assoc., 204 Lincoln Pl., Brooklyn, 11217 789-8176, 636-9827
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, NYC 925-2619
The Glines, 260 W. Broadway P.O. Box 5448, Lamoda Legal Defense, P.O. Box 5448, Grand Central Station, NYC 10017 758-1905
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460
Lesbian Switchboard 741-2610
Mattachine Society, 59 Christopher St., NYC 10014 691-1066
MCC/New York, 201 W. 13th St. (corner of 7th Ave.) Sunday worship 7 pm 691-7428
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., NYC 10017 741-1010
National Gay Task Force, 80 Fifth Ave., Rm. 506, NYC 255-8097
Oscar Wilde Memorial Bookshop, 15 Christopher St. 675-0143
West Side Discussion Group, 37 Ninth Ave., NYC

NEW YORK (STATE)

Capital District Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany 12210 (518) 462-6138
Dignity/Rochester, P.O. Box 8295, Rochester 716-244-8640 or 244-9030
Gay Alliance of The Genesee Valley, Inc. 713 Monroe Ave., Rochester 14607 (716) 244-8640
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester 14607 (716) 244-8640
Gay Community Service Ctr., 1350 Main St., Buffalo 14209
Gay Liberation Front/U. of R., Todd Hall, River Campus, U. of R., Rochester, 14627 (716) 275-6181
Gayphone (Mon-Sat 7-11) 423-3599
Gay Students Assoc., 103 College Pl., Syracuse 423-2081
Lesbian Resource Center (formerly GROW), 713 Monroe Ave., Rochester 14607 (716) 244-9030
Stonewall Society, Poughkeepsie (914) 471-8885