

# calendar

## 6 tue

Cambridge, MA — Daughters of Bilitis women's discussion, 7:30 at Old Cambridge Baptist Church, 1151 Mass. Ave.

NYC — Ass'n of Gay Social Workers meeting, contact Ron Ginsberg, 345 West 21st St., Apt. 1-A, NYC 243-8683.

NYC — West Side Discussion Group hosts political candidates discussing Gay Rights issues, 37 Ninth Ave. at 14th St., 8pm, \$2 donation.

Cambridge, MA — Lesbian Task Force of NOW, all welcome, 99 Bishop Allen Drive, 661-6015, 7:30pm.

## 7 wed

Somerville, MA — Boston Men's Center hosts men's sharing evening at Multiservice Center, 1 Summer St. (Union Sq.), 7pm.

## 8 thur

Cambridge, MA — DOB business meeting to plan fundraisers and social events, all women welcome, 8pm, Old Cambridge Baptist Church, 1151 Mass. Ave.

## 9 fri

Boston — Jewish group, Am Tikva, holds service at 7:30 followed by organization meeting and pot-luck dinner, all welcome, Eli Center, Northeastern Univ., Huntington Ave.

Boston — Volunteers gather at GCN to fold, stuff and mail papers to subscribers, you are welcome to join us, 6-9pm, 22 Bromfield St.

## 10 sat

NYC — Disco Dance sponsored by MCC-NY and WSDG at 37 Ninth Ave. (corner 14th St.), 9pm, \$2 donation.

Norway, ME — Maine Gay Men Hike, meet at 10am at 8 Water St., bring picnic lunch and comfortable footwear.

Boston — Gay Legislation holds a Legislative Lobbying Workshop for all persons interested in learning how to become a lobbyist for gay legislation, 11am-1pm, 70 Charles St., 742-4811.

East Boston, MA — The Noodle Island Society for the Protection of Our Waterfront Dykes and Fairies host the Feast of Saint Milton the Obscure, 8pm, BYOB, call 567-4494 for info and location.

WHAT ARE YOU DOING? DOES YOUR GROUP HAVE SCHEDULED EVENTS? BE INCLUDED IN THE GCN CALENDAR, SEND LISTINGS TO: CALENDAR PAGE, GCN, 22 BROMFIELD ST., BOSTON, MA 02108.

## 11 sun

Portsmouth, NH — MCC services held in private homes, for info call (603) 382-4678 or write Rt. #1, Box 502A, Plaistow, NH 03865.

Boston — Boston Men's Center organizing meeting will form new groups to explore men supporting men, Campus Free College, 14 Beacon St., 2pm.

Boston — Opening of 'Paperwork' by Marcia Teichman at Cafe Gallery, 73 Dartmouth St., 3-7pm, thru Oct. 8.

## 12 mon

Boston — Get-together for gay youth at Charles St. Meetinghouse, 70 Charles St., 6:30-9:30pm, all teens welcome.

Boston — GRAC begins Monday Night Bowling at 1260 Boylston St., registration 7-7:45pm.



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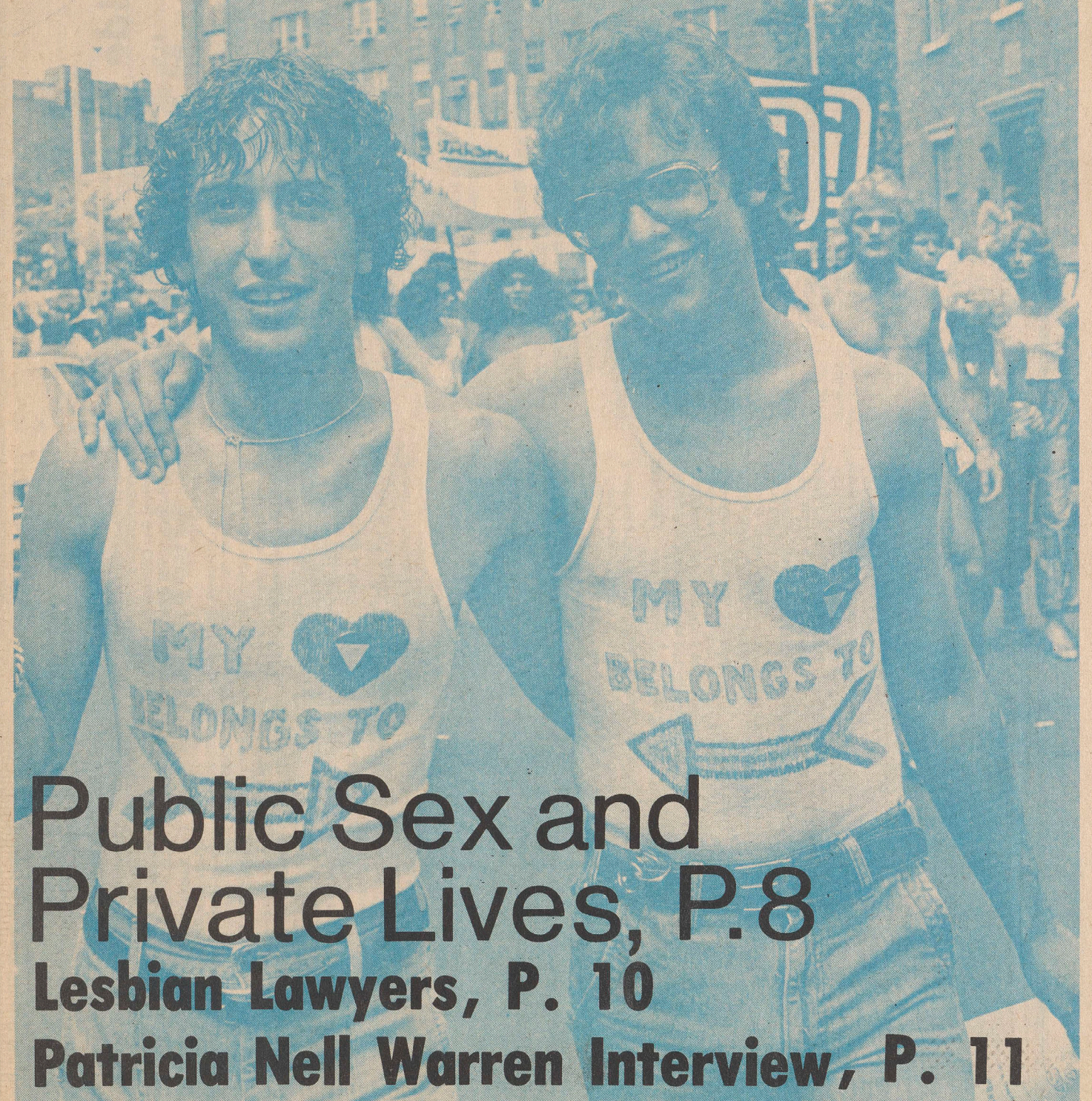
Please send \_\_\_\_\_ copies of *A Gay Person's Guide to New England* including the 1977 supplement at \$4.25 each (3.75 plus .50 postage). Please send \_\_\_\_\_ copies of *A Gay Person's Guide to New England*, 1977 supplement only at \$1.50.

# gay community news

Vol. 5, No. 10

September 10, 1977

The Gay Weekly  
35¢



Public Sex and  
Private Lives, P. 8  
Lesbian Lawyers, P. 10  
Patricia Nell Warren Interview, P. 11

Photo by Don C. Hanover



# gay community news

Vol. 5, No. 10

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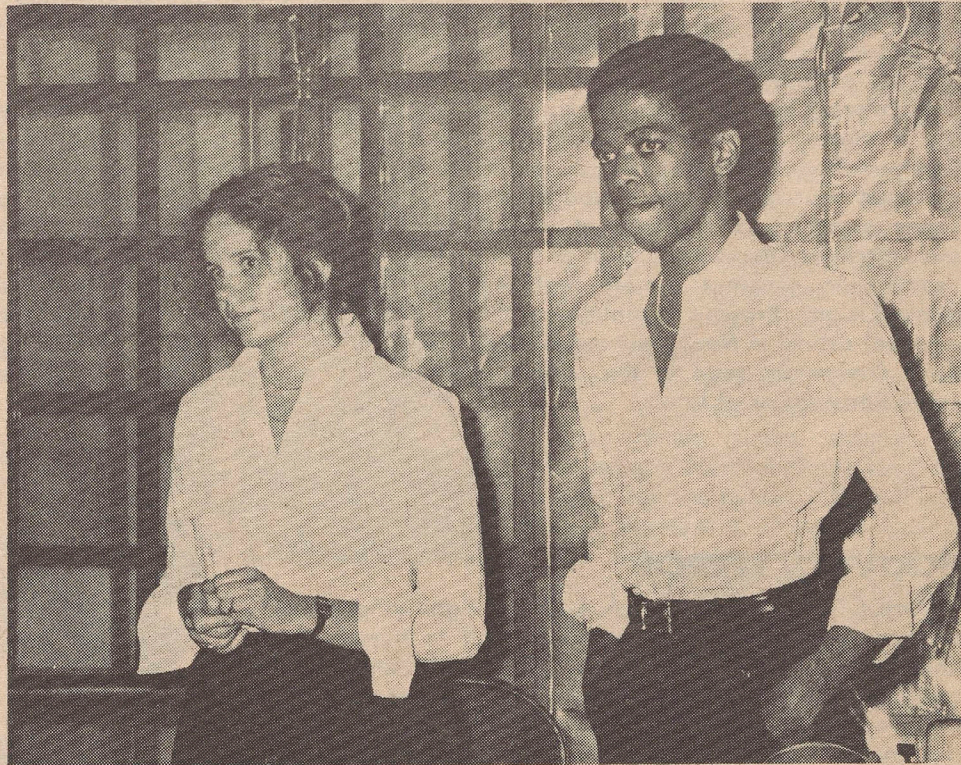
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September 10, 1977

## Gay Legislation \$25 a Plate Benefit Nets Almost \$2000



Gay Legislation co-coordinator Joe Martin, left, GCN Editor Neil Miller, center, and Cambridge City Council candidate David Sullivan, right.



Gay Legislation lobbyists at the benefit.

Photos by Marcus DiVito

## New York Group Rates Candidates

### Abzug, Koch, Badillo, Sutton Praised

NEW YORK — The New York Political Action Group, a group composed of open and closeted gay people, has given a "preferred" rating to four New York mayoral candidates in this week's Democratic primary. The Council gave its highest ratings to Rep. Edward Koch, Rep. Herman Badillo, Percy Sutton, and former Rep. Bella Abzug. New York Secretary of State Mario Cuomo was rated "acceptable" by the group, while Mayor Abraham Beame and Joel Harnett were rated "unacceptable."

The ratings came after the group met in separate and highly-formalized sessions with six out of the seven Democratic candidates. Of the candidates, only Mayor Beame declined to meet with the group. At the meetings, the candidates were asked questions about their positions and strategies in pursuing New York City gay rights legislation as well as their views on making city social services more receptive to gay people. The group also queried the candidates on whether they had visible and openly gay paid staff-people in their campaign and if they would hire openly gay people as paid members of their administrations.

"The people who did the questioning were very task-oriented and very specific," Ginny Apuzzo, a member of the Council and co-chair of the Gay Rights National Lobby told GCN. "For example, we asked the candidates who they would favor as Majority Leader in the city council. The Majority Leader picks members of committees and this is very important as to whether we get a gay rights bill through."

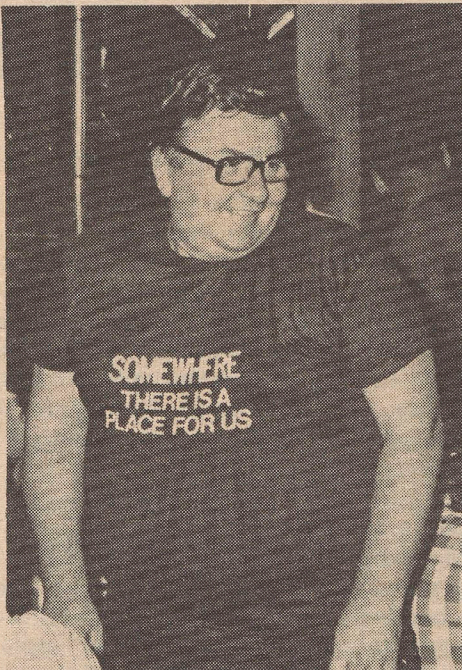
Apuzzo attributed Mario Cuomo's

lesser "acceptable" rating due to the fact that he "lacks clear understanding of our community." He was "lacking in depth, responsiveness, and visibility of people" in his campaign, she said. However, Apuzzo did praise Cuomo's tenure as New York Secretary of State, during which time he has eliminated certain prejudicial procedures and structures.

Apuzzo labelled the discussion with candidate Percy Sutton as "good" and "frank" and noted Herman Badillo's sensitivity to the "economic contribution" of gay people in New York. Badillo emphasized that gay people "were moving into the city, while other groups were moving out," Apuzzo said.

The Political Action Council, along with Lesbian Feminist Liberation and the Metropolitan Community Church, played a large role in registering 12,500 new gay voters in a canvassing drive held during the spring. Apuzzo sees the group's primary function as one of "examining the people and the structure of city government and how they respond to us." The group plans to make a post-election study of New York's social service system to see "how they respond or don't respond" to the needs of gay citizens.

According to Apuzzo, the Council never contemplated endorsing one Democratic candidate before the primary. However, she did emphasize that in the expected two-person run-off primary — to be held on September 19 — the group would make its position known, should one of its "preferred" candidates face an "acceptable" or "unacceptable" candidate.



Bob White, co-manager of Somewhere, who has put a great deal of energy into this year's Gay Legislation drive, at the benefit.



Tony Bosco, owner of The House Restaurant in Allston, where the benefit was held. Bosco donated the food for the benefit as well as the proceeds from the sale of drinks at The Delivery Entrance after the benefit.

## GAA 'Wake Up The Mayor' Protest: Beame Sleeps Elsewhere

by Harold Pickett

NEW YORK — Midnight, Aug. 25, about 80 lesbians and gay men, members of Lesbian Feminist Liberation (LFL) and Gay Activists Alliance (GAA), along with independent supporters, held a "Wake Up The Mayor to Gay Rights" demonstration at Gracie Mansion. Mayor Abraham Beame, who lives at Gracie Mansion, has, in the view of most gay activists here, failed to take a positive attitude on the issue of gay rights: Beame faces a tough fight for re-election in this week's Democratic primary and is the only Democratic mayoral candidate to ignore the gay vote in direct appeals for support.

Joe Kennedy, spokesperson for GAA, and chair of its Political Action Committee, said the demonstration was officially called "to expose the Mayor's position and protest his inaction, while denouncing him as a representative of anti-gay bigotry in this

city." A second motive for the demonstration, according to Kennedy, was to "demand police protection of gays in Schurz Park, which adjoins Gracie Mansion. Two gay men were recently attacked and beaten in Schurz Park by a youth gang.

In what Art Gursch, Secretary of GAA, described as a "tense atmosphere" the picket-line was held on a dark, deserted street between police barricades. Gursch estimated that there were at least as many uniformed police on hand as there were demonstrators. Many of the police were dressed in riot gear and played with their clubs while anxiously watching the pickets.

Prior to the demonstration, police officials had insisted there be no loud noise, no bull-horns or whistle-blowing. This requirement had been discussed and agreed upon in GAA's general meetings. As a result, despite periodic outbreaks of militant chant-

(Continued on page 3)



# news notes

## NO CALIFORNIA WEDDING BELLS

SACRAMENTO, CA — California Governor Jerry Brown has signed into law a bill that would prohibit county clerks from issuing marriage licenses to same-sex couples. The bill passed the Senate by a 23-5 vote and was signed into law by Brown on Aug. 8. The law stipulates that marriage is a civil contract between a woman and a man only, and revises the 1971 marriage law which had referred only to "persons."

Right-wing Senator John Briggs, who is sponsoring a state-wide initiative that would ban gay teachers from California schools, praised the bill, asserted that the measure would "restore some sense of morality to the state of California." Some gays attributed Brown's decision to sign the bill as a reaction to constant rumors that the governor himself is gay. Brown's sexuality was the subject of a recent article in *New West* magazine and he has been frequently seen in the company of singer Linda Ronstadt as of late.

## BOLIVIAN TERROR

LONDON, ENGLAND — A Bolivian right-wing terrorist organization has pledged itself to hunt down and murder all homosexuals, prostitutes, and drug dealers in the South American country, reports the *London Gay News*. The group — called the Camba Civic Command — is reportedly made up of police and military personnel and is said to have the tacit support of the military government of General Hugo Banzer Suarez.

David Simpson, an official of Amnesty International — the highly-respected group which investigates human rights violations throughout the world — told the *Gay News* that "such paramilitary groups which have the connivance of the government are not unknown in South America . . . . Anyone who is seen as threatening the regime in any way would be liable to be arrested . . . . It is an ever widening circle that encompasses more and more people."

An official of the Bolivian embassy in London admitted that "We have heard of this organization but we don't have any official instructions to say anything about it." He did assert that "because of religion — it is a Roman Catholic country — it (homosexuality) is not allowed and not viewed . . . not viewed well."

The Bolivian attitude is perhaps summed up by the Minister of the Interior, Colonel Pereda, who recently said, "The Bolivian authorities consider no price too high to guarantee the tranquility needed for the progress of the nation. Those who attempt to disturb this tranquility run the risk of being drastically repressed."

## PUTTING PRESSURE ON 'SOAP'

NEW YORK — ABC television officials are expressing concern as a campaign by Christian organizations against advertisers for the upcoming program, "Soap," appears to be having some effect. The campaign, led by the Christian Life Commission, the Southern Baptist Convention, the United States Catholic Conference, and other religious groups, have cost "Soap" the sponsorship of a great number of advertisers. The religious groups oppose "Soap" because of its supposed emphasis on sex.

The show has also been opposed by gay groups, specifically the National Gay Task Force, because of its reportedly stereotypical treatment of a gay male character. However NGTF has not attempted to put pressure on specific sponsors to drop out of "Soap."

ABC television officials hope that, if the show is popular, many advertisers will return to "Soap." Aryeh Neier, executive director of the American Civil Liberties Union, said that it was "shameful" that some special interest groups are "trying to use economic leverage to control what's on the air."

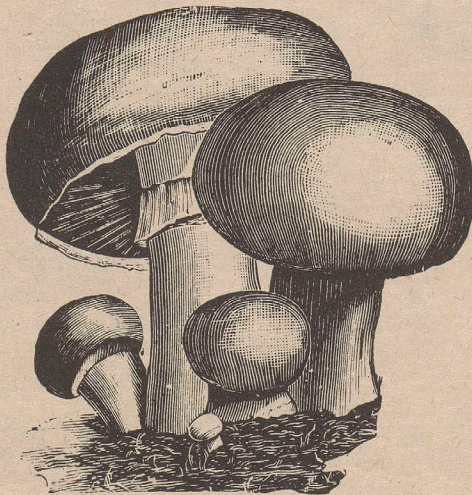
"It doesn't make any difference whether it's in a good cause or a bad cause, it is reprehensible that groups should pressure television, through its advertising, not to deal in controversial material," said Neier.

## LAWYERS BAR GAY RIGHTS

CHICAGO — The American Bar Association, meeting in Chicago last month, voted to table a resolution supporting gay anti-discrimination legislation in employment, housing, and public accommodations. The resolution, which had been recommended for passage by the Assembly's Resolutions Committee, was tabled on the assembly floor by a 163-110 vote. A similar motion was tabled at last year's conference.

Proponents of the gay rights resolution included former US Attorney General Ramsey Clark; American Psychiatric Association President Dr. Jack Weinberg; and New York attorney E. Carrington Boggan, who acknowledged his gayness in a speech to the Assembly.

The Immigration Committee of the ABA's Section on International Law did call on the President and Congress to revise Immigration and Naturalization laws, which discriminate against gay people.



## NBC PROFILES GAYS

NEW YORK — NBC's nightly national news will run a three-part series on the gay issue on their Sept. 12 through 14 news programs. The first segment will be an overall look at the issue, while the final two segments will profile a "day in the life" of two New York gay people. Jerry Schiff, a New York accountant, and Erica Bell, a lesbian photographer, will be profiled on the shows. NBC nightly news is shown every evening at 7 p.m. EDT.

## NEWSWEST DIES

LOS ANGELES — The Southern California bi-weekly newspaper, *NewsWest*, has ceased publishing after two years. The newspaper — the second most well-known gay male publication on the West Coast after the *Advocate* — had been reformed and renamed *Out* in an attempt to revive its flagging fortunes but this latest effort ended in failure. The newspaper, which was begun by staffers from the "old" *Advocate* who left that publication after David B. Goodstein assumed control, had been one of the leading sources of gay news in the country.

## New Jersey Notes

PRINCETON, NJ — Gays are alive and well in New Jersey. The New Jersey Gay Coalition, a committee of delegates drawn from over a dozen New Jersey community, university, and religious groups, has scheduled a statewide conference called "Action for Gay Rights" at Princeton University. The conference will be held on Saturday, Oct. 1, 1977, from 9:00 a.m. to 6:00 p.m. The purpose of the conference will be to educate gays in political responsibility and the tactics necessary to combat discrimination, repeal the sodomy statutes, and enact gay rights legislation on national and state levels.

Adam DeBaugh of the Gay Rights National Lobby (GRNL) will be the keynote speaker and will address the conference on the national lobbying effort, while Ginny Apuzzo, co-chair of GRNL, will address the conference on "coming out" as a political act. New Jersey Assemblyman Eldridge Hawkins will speak on prospects for gay rights legislation in New Jersey. Assemblyman Hawkins authored and compiled a revised New Jersey

## CIVIL RIGHTS POLL

SACRAMENTO, CA — Mervin Field's California Poll reported last month that California adults are split evenly on the issue of civil rights and societal acceptance of gay people. When asked whether they agreed with singer Anita Bryant's views on gay people, 45% responded "yes" and 45% "no." Of the people surveyed, 29% said they agreed "strongly" with Bryant's views, while 16% said they agreed "moderately." In a similarly polarized fashion, 28% said they disagreed "strongly" with Bryant, while 17% disagreed "moderately."

Only 5% of those surveyed said homosexuals should be punished and kept away from so-called "normal" people, while 17% said that homosexuality should be approved by society. The main bloc of people surveyed, 43%, said that gay people should be "tolerated, but only if they don't publicly show their way of life." 31% believed that gays should be "protected by law from unfair discrimination against them because of their homosexual lifestyles."

On the issue of job discrimination, 52% were reported in favor of laws forbidding discrimination against gay people. 51% opposed a ban on gays in teaching positions. In addition, 52% favored allowing a lesbian mother custody of her children while 35% opposed the idea. However 59% opposed permitting marriages between members of the same sex, while only 28% approved of the concept.

Nearly half of all California adults questioned personally stated that they knew a gay person. Among persons who knew openly gay people, nearly 3/4 supported the general issues of gay rights. San Franciscans were consistently more in favor of gay rights than people in the central and southern portions of the state.

## LOBBYISTS NEEDED

BOSTON — Massachusetts Gay Legislation, faced with the prospect of lobbying over 200 members of the House of Representatives on behalf of H3676, is in need of volunteer lobbyists. The volunteers would give a total five-hour commitment and their task would be to visit legislators and urge their support of the gay rights bills. The bill — an anti-discrimination measure protecting gay people employed in public service jobs — was passed by the Massachusetts Senate and is now before the House. People interested should call Harold Challenor at 367-1018 or 742-4811.

## DOB CRAFTS FAIR

CAMBRIDGE, MA — The Daughters of Bilitis are planning a crafts fair and flea market to be held on Saturday, October 1, from 10-5 p.m. The event, planned as a fund-raising event for the lesbian organization, will take place at the Cambridge Old Baptist Church parking lot near Harvard Square from 10 a.m.-5 p.m.

Space rental (8x10) is \$5 and those who wish to participate must provide their own table. Spaces are limited, so people are urged to telephone 683-0474 to reserve a space. DOB is also looking for donated items for the White Elephant Table and these can be brought to the DOB office, 1151 Massachusetts Avenue, Cambridge, on Tuesday nights from 7:30-9 or call 661-3633 to have them picked up.

criminal code without a consensual sodomy statute that passed the New Jersey Assembly last year when he was head of the Judiciary Committee.

Four workshops are planned as follows: two morning sessions; one on "New Jersey Law and Gay Rights" will be led by Jan Rubin of United Sisters; another on "Coalition with Non-gay Groups" will be led by Lloyd Levine of Altogether, an organization of non-traditional life style people. Two afternoon sessions: one on "Lobbying and Politicizing Gays" will be led by Mary Stevens of the Eagleton Institute of Politics at Rutgers U.; another on "Religion and Gays" will be led by James Hess of Dignity, the Catholic gay organization.

All attending voters will be urged to register for the New Jersey November elections at tables set up for that purpose at the conference.

At 9:00 p.m. on the evening of the conference, a gay dance will be held at Princeton University.

For registration information, write New Jersey Gay Coalition, P.O. Box 137, Convent Station, NJ 07961.



# Polly Halfkenny—A Communist Runs for City Council

by David Brill

In old Boston political circles, a woman running for public office with Polly Halfkenny's credentials would be called a Communist (half-seriously). She is a certified teacher with a master's degree in special education; she believes that integrated schools are better than segregated ones; that tenants' rights take precedence over landlords' profits, and that the city council has used racism as a tool to divide the city.

Polly Halfkenny is a Communist — seriously. She is the first Communist to seek city office in Boston in 25 years. "People have to know what the Communist Party is; it's the party of the people, the working people," she explains.

However, Halfkenny is by no means one of those ideologically pure gadflies living in Marxist theories from sunrise to sunset. She is a member of her Community District Advisory Council serving the schools in the Roxbury-Jamaica Plain neighborhood where she lives. She is the former co-director of Urban Planning Aid, and is a member of the Roxse Homes Tenant Council and the Youth Employment Coalition.

If elected, she would sponsor amendments to the city charter to ban discrimination on the basis of sexual orientation in all city employment, including employees of the School Department, who are not now covered by the mayor's 1976 executive order.

"The establishment of a Human Rights Commission is not enough. Enforcement is what is needed, and strongly," she says. Halfkenny called the Governor's and Mayor's Commissions on the Status of Women "paper commissions."

Most people would disagree with her when she says that former Police Commissioner Robert diGrazia "never had any commitment to the community," because diGrazia's contributions to the city were substantial. But her other criticisms of the Police Department — over which the City Council can exercise some influence — are noteworthy:

"We need more than civilian review boards. We need citizen monitors of the police." (The "citizen monitors" concept is contained in legislation sponsored by Rep. Mel King of the South End, who has endorsed the Halfkenny candidacy.) Her familiarity with crimes by police against citizens is respected. In association with the local chapter of the National Conference of Black Lawyers, she was an active participant in the conference of the People's Coalition Against Police Crime.

Of the state's "civil custody law" — which gay men claim has been used to forcibly detain them at police stations in Boston and New Bedford — she says, "It's nothing but legalized harassment." She compares the Boston Police to the neutron bomb in that "they only want to protect



Polly Halfkenny

property, not people."

But she knows that the City Council is more of an elected nursing home than an activist governmental body. While some cities — New York and Los Angeles, for example — have strong councils, Boston is blessed (?) with a strong (or is it strong-arm?) mayoral government. But the power of

the individual councillor depends wholly on the councillor himself (herself). Dapper O'Neill has a great reputation for making things happen, although few people could compile a list of his accomplishments.

Halfkenny knows this. "One person is not enough, but we must have someone out there fighting for us, fighting on all levels. Rich people have all sorts of rights that other people don't have, like police protection, jobs, housing."

She is concentrating on registering voters in neighborhoods where she could obtain strong support, like heavily gay Wards 4 (South End) and 5 (Back Bay and Beacon Hill) and largely black Wards 8, 9, 12 and 14. In an off-year municipal election, a voter turnout of more than 25% is considered overwhelming. What this means is that a heavy turnout by voters Halfkenny considers her natural constituency — blacks, gays, students, and the poor — could propel her to become the most improbable-appearing councillor Boston has ever seen or heard.

She has asked for the support of the gay community on Preliminary Election Day, Sept. 27. In return, she promises to represent those causes she says the city has usually ignored.

## It's Now Reverend Marge Ragona

BOSTON — Metropolitan Community Church of Boston has announced the appointment of Rev. Marge Ragona as Assistant/Associate Pastor. Rev. Ragona was licensed to the min-

istry in the Universal Fellowship of Metropolitan Community Churches at their 8th Annual General Conference held August 1-8 in Denver, Colorado. Rev. Ragona is a graduate of Tulane

University, New Orleans, Louisiana, and has studied at the Institute for Theology and New York Theological Seminary. She is currently enrolled in a program leading to a Master's Degree in Theological Studies.

Prior to coming to Boston in October 1976, Rev. Ragona was a member of the Christopher Street Liberation Day Committee, and was an exhorter (student minister) with Metropolitan Community Church of New York. With Jennie Bull of MCC-Washington, D.C., Rev. Ragona is co-editor and part author of a book, *Feminist Views of Christianity*.

MCC-Boston will be offering a series of women's raps based on this book beginning in September. The day and time will be announced at a later date.

Since Rev. Ragona's background is primarily in Christian Education, she will be taking a large role in the development of MCC's teaching program this fall, particularly in the area of Bible Study. All people are welcome to attend these classes and it is not necessary to be a member of MCC to attend. Time and date for the beginning of this program will also be announced later.

## Amtrak: Is 'F' for Faggot?

WASHINGTON — Amtrak, the nation's passenger rail service, has been accused of compiling a "blacklist" of up to 85 names of its suspected gay employees. The purpose of the blacklist, according to one gay employee, was to deny promotions to gay workers.

Thomas Shelton, an Amtrak employee, took his case to the District of Columbia's Human Rights Commission, charging that he was passed over for a promotion and a \$2,500 raise by the company because his name was on the blacklist. (The District of Columbia has a gay anti-discrimination ordinance.) In July, the Commission ruled in Shelton's favor and the company has since promoted him.

Amtrak personnel director Kenneth Houseman asserted that Shelton's promotion was delayed because Amtrak was in the process of promoting

women and blacks to settle equal opportunity complaints.

Houseman denied the existence of a gay blacklist. "You can't discriminate against gay people. There isn't any list of gays in this company . . . There never has been," he said.

However, one Amtrak official told United Press International that a personnel officer had showed him a lengthy list of names of employees and asked him if he knew which ones were gay. According to the official, some of the names on the list bore an "F," apparently to designate "faggot." Others were marked with an arrow, apparently meaning "straight as an arrow."

The official told UPI that Amtrak was concerned that gay employees would "bring their own kind" into the company.

## Wake Up, Mayor Beame

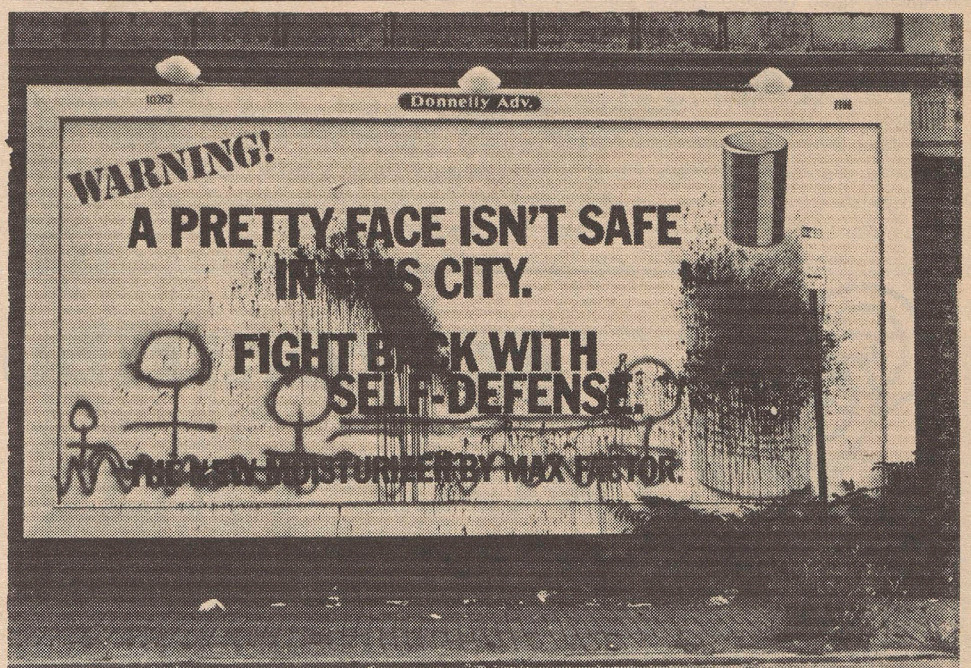
(Continued from page 1)

ing, the demonstration was characterized by a candle-light vigil.

One ugly incident, however, marred the evening's activities. Renee Ruys, a well-known activist, brought a whistle to the demonstration. The second time he blew the whistle, several police reached across the barricades, grabbing and dragging him over the barricade planks. Renee was taken to the police station in a paddy-wagon and booked for disorderly conduct, resisting arrest, and obstruction of government operations. He was later released on his own recognizance when GAA representatives went to the police

station on his behalf. His court appearance is set for Sept. 15. Joe Kennedy will recommend to GAA's general membership that they provide legal counsel in the case.

Despite the short length of the demonstration and the ban on noise, the objective to "Wake Up The Mayor" was met, according to Kennedy. A high-ranking police official told Kennedy the Mayor had not even spent the night in his home. When Kennedy asked if that was the result of the announced demonstration, the police official replied, "You could conclude that the answer to that would be affirmative."



**A SEXIST BILLBOARD ISN'T SAFE IN THIS CITY:** In the latest guerilla action in the war against advertising which exploits women, an anonymous group of lesbian feminists "raided" this Max Factor billboard near Central Square, Cambridge. "Of course it's an isolated action with little effect," said a source close to the perpetrators of the action. "But these billboards are springing up all over the city and we wanted to draw attention to what's going on. We've given some thought to letter-writing and getting NOW involved." The group has no plans for any immediate follow-up actions but warns "We won't let up on pressure against sexist advertisers."

Photo by Neil Miller



# community voice

## dworkin's point

Dear GCN:

I have just received a copy of Andrea Dworkin's comments in your June 25 issue and the published letters of response. Only Allen Young had the perception at all that Dworkin was making a profound and generous contribution of criticism "within the family." I am surprised that GCN didn't ask her to elucidate further, and shocked at the shallow and arrogant reactions to an important statement by one of feminism's most brilliant theoreticians.

Particularly sophomoric was the piece by Wayne Dynes who recalls the reign of Queen Victoria but forgets that of Adolf Hitler, hoisted to power by homosexual storm troopers whose brutality was only exceeded by his own, when he later wiped them out. That homosexuals have not repudiated the sado-masochism currently in vogue in male gay as well as male straight circles is of deep concern to feminists. Dworkin has consistently addressed herself to the sadistic content of male sexuality which makes possible, in addition to the atrocities committed against women, those more general crimes which indifferently devastate the whole human race. Never ascribing either sadism or masochism to biological sex, she has described these modes as cultural and thus amenable to analysis and ultimately alterable.

On what grounds can feminists support gay men who are the very mirror-image of our oppressors (when they are not reflecting in garish mockery the trappings of female enslavement)? When women all over the world are screaming their anguish at being the victims of beatings, rapes, infantile sexual abuse, torture, and murder, why are there no speak-outs on such subjects by gay men? None of the crimes committed by straight men against women and children are without parallel in the male homosexual world. Beset with agism and sexual objectification reinforcing — and often abetting — these straight male oppressions against women, gay men ask us to consider male homosexual mores "private" against our declaration that the personal is political. What men do to each other is not irrelevant to women.

Frankly, I do not understand any more than Dynes what women are doing in that fraternity. As Dworkin observed, it's dangerous company. The support of men should be welcomed on a case-by-case basis, irrespective of their sexual preference but depending on their willingness to examine their cultural heritage and alter their behavior with growing consciousness.

Leah Fritz

## dogmatic, witless cha cha

Dear GCN:

Cha Cha Heels' retort to Wayne Dynes (GCN 8/27) reads like a dogmatic, witless parody of Andrea Dworkin's "Women Hating" (Men) (GCN 6/25).

Dynes' piece (GCN 8/20) is a well reasoned appraisal/defensive response to Dworkin's cannibalistic, rabid diatribe against males, which borders on the orgiastic. It is the predictable stale rhetoric of female-supremacists (of both genders) and students of the "Gracie Allen School of Logic," where one and one equal eleven.

Dynes is correct, there is no "lesbian/gay" movement. It is clear for anyone to see (the emperor has no clothes). For years we (gay males) indulged lesbians with unwarranted priorities, supportive propaganda and wishful thinking, all in hopes of gaining their increased participation and a reasonable unity. Most dykes, however, still don't like faggots, and never will.

Those women who identify as lesbian-feminist-supremacist-separatists have become an impediment and might better spend their efforts in the women's movement. They do not identify with the gay liberation movement (too many males) except as a vehicle and platform for their contempt, deceit and ambitions. Their devious behavior at several Gay Pride Day marches and rallies supports that statement.

Lesbian-supremacist-feminism, whose counterpart is gay-male chauvinism, is an odious extension of "the age-old battle of the sexes." As a result (far from radical) Dworkin can go on ranting as "Cha Cha" grinds his "Heels" into his (and our) psychic groin with a smugness that borders on camp.

Finally, if the ultimate choice is narrowed down to Patriarch (male chauvinism) versus Matriarchy (female chauvinism), then we have learned nothing from our pain and struggles and those of us who will have none of either will suffer most.

Rudy Grillo  
New York

## clarification

Dear GCN:

The letter to GCN captioned "Pro-Partners" (Aug. 27), concerning the racist and sexist practices of gay bars in New Haven, requires further clarification. We, including some who wrote that letter, were surprised and astonished at the editorial heading. Our intention was to clarify the issues involved and give support to those who experience racism and sexism and who rightfully speak out when it occurs. It was not our intention to say or imply that racist and sexist discrimination does not exist in New Haven.

From further discussion among black and women members of the gay community in New Haven, it is very clear that racial and sexual discrimination is practiced at Les Oubliettes and Partners. In fact, we mentioned glaring instances of discrimination in our previous letter, but regrettably these were expressed obliquely and were not specifically attributed to Partners. Many people, not only the editors who wrote the heading, read our letter as condoning Partners. We wish to correct this misinterpretation and again appeal to Partners, to each other, and to all groups to recognize and become consciously aware of the various forms of discrimination, whether intentional or resulting from a low level of consciousness, and to work to end such discrimination.

We will support those institutions and persons who recognize and raise their consciousness about their own discriminatory practices and acknowledge and eliminate these practices.

Sincerely,

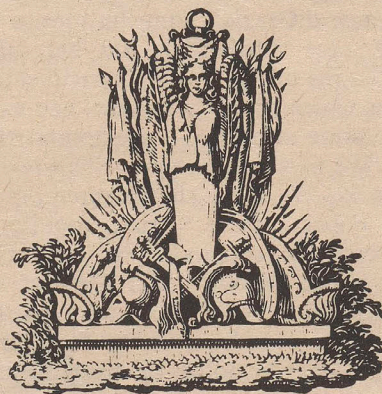
Anne Hack  
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Judy Larsen  
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Sandy Murphree  
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## race and justice

Dear GCN:

Before you compliment "liberal Massachusetts for handing out stiff sentences to the murderers of a gay man, I think you should consider the possibility that these men received such sentences more because of their ethnic and social background than in spite of the fact that their victim was gay. I seriously doubt that four white high school football players from, say, Weston or Wellesley would receive sentences much different from their counterparts in Arizona if they committed the same crime.

M.W. Wood



## unimpressed by baez

Dear GCN:

I am getting tired of these letters praising Joan Baez for saying a few words, and singing a song about us, during her concerts. Talk, as they say, is easy, and although I wouldn't want her to stop saying things, all of this praise seems much out of hand.

It is not only Baez who has fallen into this: Paul Williams got a large coverage in the gay press for taking out an ad in *Variety* saying that he and his wife were not going to drink any more screwdrivers because of Bryant et al. Are we to be happy that this heterosexual man spent god knows how much money in a straight newspaper for a bit of self promotion that mentioned us in passing? That money would have been useful (could have been a saving grace!) given to any gay organization. If Baez is so hot on gay rights why doesn't she do a benefit?

It is always nice to have support from outside of the gay community; it is sad, however, that some accept these crumbs with such enthusiasm. We don't have to be thankful to some heterosexuals for saying that they support us — to do so shows a lack of faith in our own cause, and a pandering to the attentions of straight culture. And instead of being so happy that Baez has written a song about (male) homosexuals we would be better off supporting such gay identified groups as Olivia Records — it is people like this who are creating, and giving us, our art and our culture.

Martha Klugman  
Boston

## our own kind

Dear GCN:

In a letter to GCN (Aug. 20) Walter J. Phillips defends discriminatory admission policies for gay bars on the basis of an alleged "freedom from association" or "freedom from assembly." This is a little like saying that there can be no freedom of religion unless there is freedom to ban all religions but our own.

Is Mr. Phillips aware that his own position is identical to Anita Bryant's? She also invokes this mythical right to ban from public view and public life those whom she does not like. She is wrong and Mr. Phillips is wrong. The Constitution guarantees us (at least in principle, if not always in practice) the freedom to come and go as we choose without discriminatory treatment. It does not grant us the right to deprive others of the same freedom.

If Mr. Phillips wishes to associate only with his "own kind" (whatever that means) then he must do so in the privacy of his own home. He has no right to treat a public place of business as his private club. I would hope, however, that Mr. Phillips and the rest of us could learn instead to recognize everyone as our own kind.

Sincerely,

Paul Shephard  
Amherst, MA

## a reply

Dear GCN:

Concerning Nan Joslin's polemic against my article on John Horne Burns (Sept. 3):

a) She declares that my remarks were "a vicious attack on someone whom the author [myself] doesn't like or agree with." Whether my attack was truly "vicious" is a matter of opinion. In any case, would Ms. Joslin have me praise an author I dislike?

b) She would have me criticize only "with sympathy and respect for our kind." I have heard that line before and *always* with the implication of "Don't criticize at all." And Ms. Joslin obviously has neither sympathy nor respect for me.

c) She condemns straight critics who praise Norman Mailer because he is a "known wife-stabber and homophobe." She seems to believe, quite illogically, that a personally obnoxious man (which Mailer certainly is) is necessarily incapable of writing. Surely one can be a complete monster in his private life and still write well, hence, deserve the praise of any intelligent critic, gay or straight. (As it is, I don't much like Mailer's work, but *not* because he stabbed his wife and dislikes gays.)

d) She insists that her point "is not whether Burns was or was not a good novelist; it is rather that criticism by and about a gay person should be gay criticism." This is nonsense. The *only* point is whether Burns wrote well or badly; if the former, he deserves praise; if the latter, condemnation — *regardless* of his sexual orientation. It is obscurantist and deceitful to refrain from criticizing an author merely because he is gay. And what on earth is "gay criticism"? Surely there are only two kinds of criticism — intelligent and unintelligent. If Ms. Joslin believes my article was the latter, then so be it. But what ever does she mean by saying, in effect, that it wasn't sufficiently "gay"? Probably something political, to which I can only say that I am not a politician; that I *firmly* believe that art and politics rarely mix well (contrary to propagandists' belief); that if a book is good, it is usually in spite of rather than because of its political message; and that I did *not* set out to write a political article.

Sincerely,

Robert Etherington



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Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers; remember, it's YOUR paper!

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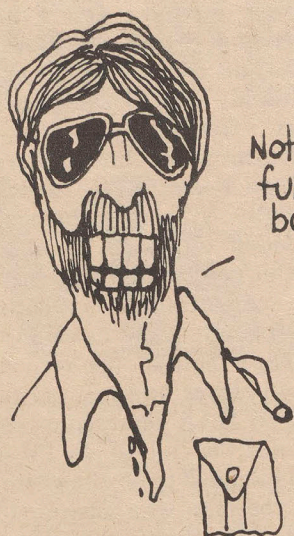
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GCN is looking for a part-time Features Editor. Applicants should have a background in journalism and the arts as well as a knowledge of the Boston area gay community. Anyone interested should call Lester at 426-4469 or send their resume to GCN, 22 Bromfield Street, Boston, Mass. 02108.

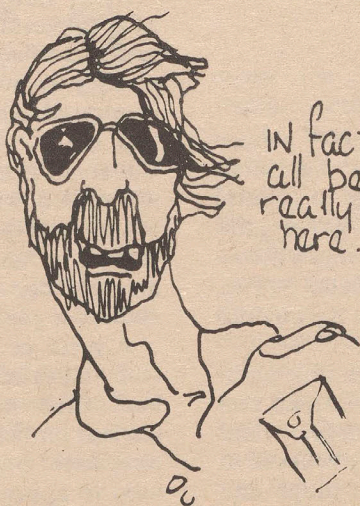
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GCN is looking for volunteer writers to write both news and features. Anyone interested should call Neil Miller at (617) 426-4469 or write GCN, 22 Bromfield St., Boston 02108.





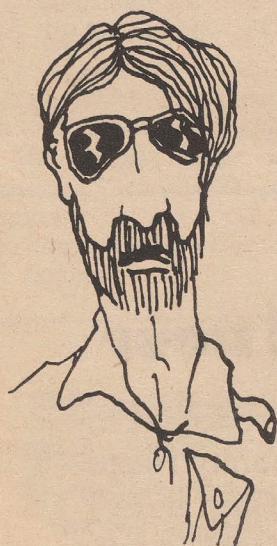
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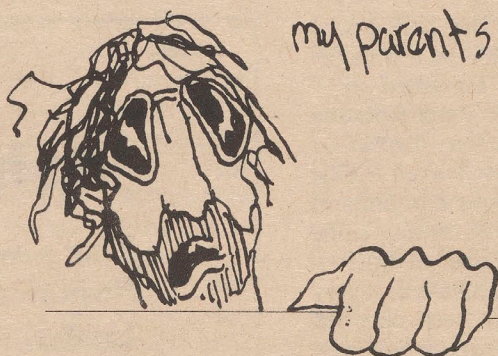
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all been  
really serious  
here...



...poverty, hate,  
liberalism going  
out of fashion,  
aging, hate...



...the hatero  
backlash, police,  
Anita Bryant,  
immigration...



...HATE! AND  
DISLO! AND  
my parents!



...but, there is  
always the  
joy of owning  
real estate.

CSG  
STROM  
77

## speaking out

by Ted Watt

Having been a peripheral member of the Boston gay community for the past four years, I would like to share a very real frustration. By this, I mean the lack of places to meet other people outside of the bars-baths-bushes scene. I am not condemning these establishments for they have their place. The search for a casual sex partner for the night can be a real and important need. But I feel that there should be other areas, other foci, on which to build friendships among Boston's gay people. Sex can become an all-consuming yet never really satisfying pursuit. What about other pursuits: hobbies, arts, literature, sports, travel? I am convinced that many fantastic such resources for learning and sharing exist in the greater Boston gay community. All we need is a location, a forum, for bringing these together.

I have dreamed of a Gay Community Center. It would be a space for various gay activities and organizations to be based. It could have offices, meeting rooms, workshops, and friendly relaxation spaces. I know of several gay organizations that are now searching for a space to center their activities. If some of these smaller, less-established groups joined together in a community center it could mean less hassle finding a place to meet. It could also bring together interested participants. Having gay groups located together would mean easier mobilization of support when issues in need of action arose. Such a center could play an active role in fostering new constructive gay groups and activities.

Right now, with the sad and, I hope, temporary closing of the Gay Men's Center on Beacon Street, seems a good time to work together to create a center of activities for all of Boston's gay people. I am interested in ideas and thoughts and am willing to put in some time and energy towards helping to create such a center. My phone is 369-3761 in Concord, Mass., and I would like to hear from any people who share this vision.

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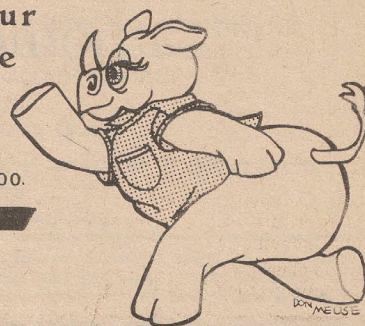
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## New York, New York

by Harold Pickett

NEW YORK — Congratulations to the Gay Activists Alliance for the revival of gay militancy, demonstrated by its recent surprise zaps. Adam Walinsky, aide to mayoral candidate Mario Cuomo and the author of an extreme anti-gay article which appeared in the *Daily News*, has still not recovered from the shock of the night-time visit to his home by gay militants. The "Fairy Swatter" sign, placed underneath the ax at Geordie's Bar on the upper East-side, remains off the wall after GAA's recent zap. Geordie's is still a good place for our non-gay friends to avoid, just on general principle. And Mayor Beame has probably returned to Gracie Mansion by now, for his few remaining sleepless nights before vacating permanently after the up-coming Democratic

Primary.

Sat., Aug. 27, over 2,000 women and men marched from Columbus Circle to a pro-ERA rally in Central Park. Several lesbian and gay organizations participated in the day's activities. Mayoral candidate Bella Abzug, who spoke at the rally, was the obvious star of the day.

Tues., Aug. 23, was the 50th anniversary of the execution of Sacco and Vanzetti. Immigrant workers and anarchists, they were widely believed to have been framed by the judge and prosecutors for a payroll holdup in which the paymaster and a guard were killed. Their "trial" became one of the most infamous of the century. About 50 people gathered for a commemoration vigil at the Public Library, at 42nd St. and 5th Ave., at 5pm, in time to catch the notice of the mass of office

workers flooding the area at the close of their working day. The largest single and identifiable contingent at the vigil was approximately 10 gay men who supported the event with a large, red and black "Gay Anarchist" banner. Canadian poet and writer Ian Young was present with the gay group, as were Mark Sullivan and Jim Kernochan, editors of an anarchist journal, *The Storm!* Their next issue of *The Storm!* is to be a gay issue.

A piece of old news that I haven't seen repeated anyplace: some time back, Chevy Chase appeared at Hunter College on behalf of a certain political candidate. Chase, you may remember, used to appear on the *Saturday Night Live* show and for a while, a few people thought he was funny. At the "political" appearance, Chase never seriously addressed himself to any of the issues, preferring to play "Mr. Personality," gaining votes and popularity by magnetism. An example of this magnetism and his funny humor

was revealed in the question and answer period. One young man, intending to ask a serious question, raised his hand. Chase pointed to him and said, "Yes? The faggot in the plaid shirt." Real funny.

Recently an ad appeared in the *Village Voice* for the Bells of Hell, a straight Village nightspot. The ad included a quote by singer Jimmy Buffet describing the place — "Good air conditioning and hardly any queers." Both the *Voice* and the club's manager shifted the responsibility to an employee and assured their apologies to GAA representatives. When I phoned the club to say I'd seen the ad and intended to go elsewhere from now on, the man who answered the phone said, "The manager regrets that the ad appeared and I want to apologize to you." I had a very good feeling after speaking to him. Nevertheless, we may want to remember Jimmy Buffet. He may be lucky just to get to sing for his supper.

## contact

by Dai Thompson

The August meeting of the Connecticut Gay Task Force took place on Aug. 16 in New Haven. The main topic of discussion was reorganization. Several possibilities were suggested and a Constitution and By-Laws Committee was set up to draw up specific recommendations and then report back to the membership. Also discussed was the idea of setting up a separate Educational Fund and trying to get tax-exempt status for this Fund. Because of the many questions this idea raised, the Task Force would appreciate hearing from anyone who knows about or has had experience in this area. Please write to the C.G.T.F. at P.O. Box 514, Hartford, CT 06101.

The next meeting of the Task Force will be held on Sept. 20, at 8 p.m. at MCC, 11 Amity St., Hartford.

Contact Congrats to Peter Rondina for setting up an excellent display of gay literature at the New Haven Public Library. Perhaps the best compliment to the display's effectiveness came from a woman who tried to borrow some of the books displayed; every single one had already been checked out. Now that sounds like a job well done! Peter also reports that the Library will gladly accept any gift subscriptions it receives. Any suggestions or donors? For further information, please contact Peter, c/o Gay Alliance, Box 2031, Yale Station, New Haven, CT 06520.

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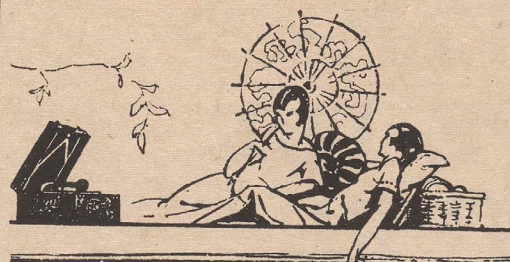
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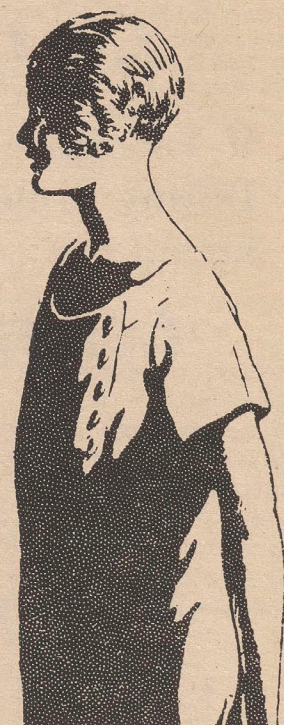
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Cuba's government-sanctioned dislike of homosexuals, however, seemed to me unfair and dangerous . . .

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"We do not bother them, as you do in New York," they reply. "You'll never hear of homosexuals being beaten up in the street."

"But you do not like them."

"We do not *condone* their actions. We do not *approve* of them. In Cuba, because of poverty, before the Revolution, the Cuban family was nearly destroyed. We believe we must strengthen it."

"So homosexuals are seen as a threat to the family?"

We believe homosexuality is an aberration in nature — and that the more corrupt the society becomes, the weaker the family structure, the more homosexuality perpetuates itself."

"What are the legal sanctions against homosexuals?"

"They are not permitted to teach," says one of our interpreters. "And they cannot become doctors. They are not allowed to hold positions in which they can influence youth."

This is all to our Dramatist's liking. She nods her approval. The rest of us are silent. It is their Revolution, after all. Perhaps some of us are chilled, thinking of gay friends back home who would not feel as we do, in Free Cuba.

— from Alice Walker's article, "Secrets of the New Cuba," in the September issue of *Ms.*

The limited human rights focus of the pro-gay [Dade County] coalition, together with the fact that virtually all its leaders were men, gave Bryant a clear field to zero in on the raunchier aspects of gay male culture. One lesbian declared bitterly, "We're going to lose our rights because of these guys and their god-damned drag queen/fist-fucking/chicken hawk/leather bar image." Voters for repeal overwhelmingly mentioned homosexuals by male gender. Another tactical error — despite the fact that at least three of the coalition's inner circle are divorced parents — was the failure of gays to

inject the major feminist issue of lesbian-mother custody cases . . .

The highest-ranking lesbian in the campaign was [Michele] de Milly . . . De Milly readily admitted that sexism was "absolutely rampant" within the coalition, but she was furious at "being personally put on the defensive about it . . . I had a specific, professional job to do in this campaign, in media and advertising, and I had twenty million things to do besides drawing out feminists in my spare time." An additional problem was the fact that Miami lesbians "are almost completely in the closet. And a lot of the lesbian volunteers were even afraid to tell us their last names." The Florida feminist community, she said, was "left totally depressed and unenthusiastic" by the unexpected defeat of the ERA in the state senate . . .

While I did meet a handful of pro-feminist men in Miami, it's an ugly truth that many gays — like many straight men — *hate women*, and Anita Bryant has uncorked a misogynist genie. She may be infuriating and eminently lampoonable, but there was a disturbing sexual edge to much of the anti-Bryant sentiment, from Jack Campbell's lapel button (ANITA DEAR — CRAM IT) to the ANITA SUCKS ORANGES T-shirts that have sprouted like sunshine trees from coast to coast. She was sneeringly put down as an "aging beauty queen" by Rod McKuen and as "the orange juice cow" in a homosexual journal, *The Advocate* . . .

from an article by Lindsay Van Gelder called "The Lessons of Dade County" in the September issue of *Ms.*

## NEW YORK

This city probably has the greatest concentration of creative talent in the country, but the size of New York's gay population will remain elusive until gays raise their hands high. Only a few people in the business and financial worlds have seen that gay power can be as valuable to them as it is to politicians . . .

Everywhere I turn in New York, hands are pulling in the *opposite* direction. Take my rich friend. Just turned 30, he is worth about \$25 million. He is a liberal; he has contributed to every logical political and social cause, including his own, but he will not come out openly. Not for fear of losing his fortune, or even his family, but for fear that he may be tossed out of a few clubs. He tells me that he cherishes his "mobility." He also tells me that wealthy gays in New York may control as much as \$20 billion, which is a lot of mobility where I sit. Must this elite, with the future of the gay movement in its pockets, buy into my friend's timidity?

Not one gay in a position of power on Wall Street, Madison or Seventh Avenues will acknowledge his or her homosexuality for publication. This is the invisible gay-power bloc.

There are few lesbians within this group, chiefly because there are still few women in positions of power over men. But even where lesbians are influential — in publicity, retailing, and publishing — they, like gay men, are well concealed in their closets.

These power brokers are among the most influential people in this city, yet they are having to ride both ends of the bus at once. No civil rights law protects them. An ironic mobility.

— from Clarke Taylor's article, "Gay Power," in the August 29 issue of *New York* magazine.

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# Lesbians and Gay Men: United

(Reprinted courtesy of the  
*Body Politic*)

By Andrew Hodges

A new dialogue has to begin on the subject of the relationship between lesbians and Gay men. Major events like the Canadian 4th Annual Gay Conference and the Gay Academic Union conference in New York, end in set-piece battles resolved by the same vacuous demands, resolutions and promises that I have heard and seen to fail many times before.

I have come to question the assumption that underlies these conflicts, the assumption that there is one coherent group that can be described as 'gay people' or as 'lesbians and gay men.' The latter contrived phrase, which is the one now most favoured, makes particularly plain the difficulty of finding even a *word* for this group, for as everyone knows, the words 'homosexual' and 'gay' are male-identified.

This difficulty is not some mere accident of vocabulary. It occurs because society is male-identified and sexist. And these problems with words are reflected at every level of social and political organization. I have come to the conclusion that the conception of 'lesbians and gay men' as a single entity is an artifice that no one can really believe in and still less act upon.

Others are pointing to the same conflicts but in a way that verges on suggesting that sexism is not a real issue, or that women's oppression pales before the persecution of gay men. In contrast, I feel that sexism, by which I mean the institutionalised inequality between the status of men and women, is of overwhelming importance.

In the conventional view, there are supposed to be 'people' who identify themselves as gay. Some just happen to be women, others men, just as some are black and others white. All alike are oppressed as 'gays' in this picture; all oppose the imposition of heterosexual values, all suffer discrimination or the threat of it, all are denied openness and spontaneity, all are alienated from the family system. In this model of the movement, all 'gay people' would put aside their differences (gender, race, class, and so on) to fight back.

But this model failed as soon as it was invented. Lesbians realised immediately that 'putting aside their differences' would mean adopting male definitions of what were issues and what were solutions. Hence the women's groups, the women's caucuses, and lesbian separatism — all much to the annoyance of gay men.

Differences due to gender are just too great to be 'put aside'. Lesbians and gay men are oppressed in different ways, these differences being dictated by the heterosexist society. Lesbians need economic and social equality as women for their own material survival, for one thing, which gay men do not. Lesbians also have difficulty in being taken seriously as regards their preferences, choices and ideas, simply because they are women. Gay men do not. Lesbians have to overcome the notion that a woman partner is less than satisfying sexually, being 'only' a woman (i.e. 'lacking' a cock). Gay men have no such problems — dullness is one of the few things that gay male sex has not been accused of! But they suffer from sexism in other ways. Expected to support the myth of masculinity, they attract a special anger for letting the side down, an anger which in the hands of Christians, Nazis and psychotherapists has taken

more intensive forms than has usually been thought appropriate for controlling 'mere' women.

Of the many divergences here, sexual expression itself is a focal point and is currently drawing particular attention. But attitudes to sex do not stand in isolation; they make sense only in the context of heterosexism.

All women, lesbian or not, suffer from being objectified sexually in a way that men rarely if ever experience. At work, or on the streets, women are attacked impersonally, arrogantly, by heterosexual male expectations. It is logical that women should want to remove sexuality from where it is irrelevant (employment, for example); to desexualize women's public image, and to restrict sex to the private domain where a woman has at least some chance of being treated as a person.

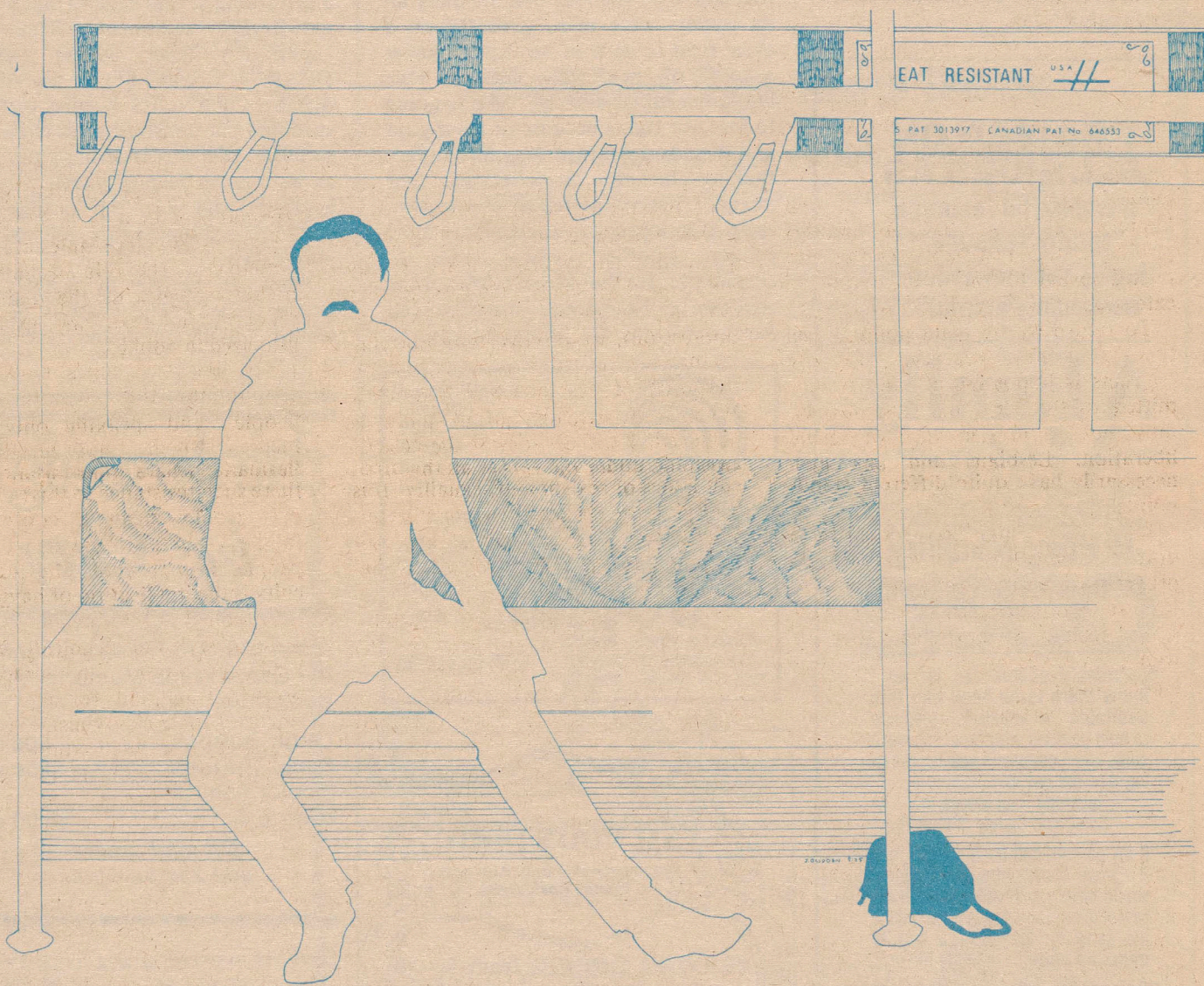
And this is why it could be claimed that lesbians and gay men had a single struggle, that indeed gay liberation and women's liberation were identical. No analysis of gay men's oppression can do without this central connection. And yet it does not seem to me to be the whole story. Gay men cannot live by negatives alone, by not being sexist; they must have some positive way of expressing their sexual and social identity.

What gay men suggest they can do is to subvert heterosexism by their sexual expression. Gay male sexuality denies the assumptions of heterosexuality — that the words 'woman' and 'sex' are all but synonymous, for instance. That women and not men are sensuous, receptive; that there is something intrinsically female about making one's body attractive; that male bodies are naturally gross and ugly.

wants *no one* to be a sexual object, gay men often speak and act as though they wanted *everyone* to be a sexual object.

These conceptions of equality are so very different that it is not surprising that contradictions occur. In particular, it is not possible for gay men honestly to do what they are often expected to do, namely, to give unreserved support to the women's movement. Though appreciating the strong connection between their own low status and women's low status, they cannot go along with the program of desexualising all public and social life.

On the streets of Syracuse NY, where I have been living, there are large posters which show a woman kicking a man in the balls, with the words: **Men! Next time you whistle at, hassle, ogle, rape, approach . . . may be your last!** How can gay men



Now in a very diluted way, gay men do experience and share in women's situations. I remember moving when I was eighteen from a rather gentle co-ed high school to an all-male college. I was really shocked, and socially incapacitated, by the male chauvinism of the other students. Anything I thought or said in protest sounded like a confession of what I dreaded being discovered: that I had had no heterosexual experience. The other males might suspect from my 'soft' attitude to women that I was (what I then deeply feared) a homosexual. They might deny me the respect and privilege I had in their eyes by virtue of being a male, might in fact treat me like a woman! I felt like a spy in their midst under false colours.

When gay liberation came along, I found that many other gay men had also experienced knowing male chauvinism from inside the enemy camp, and felt themselves similarly threatened by it.

Gay men subtly or not so subtly undermine the image of the male as economic provider and political arbiter by extolling erotic attributes of men, attributes irrelevant to social status. They also, by a comparatively open admission of their need for attention, affection and passivity, subvert the concept of the purposefully striding, aggressive, impassive male.

Such attitudes do indeed run counter to sexist gender-roles — but they are also pretty well diametrically opposed to the feminist program. Gay males encourage male-female equality, in the sense that they want men as overtly attractive, as open to erotic attention, as women are supposed to be. This is quite different from the feminist program of removing sex from public life. Gay men are liable to see their sexuality as a redeeming, levelling force, their gift to the world. Women have had quite enough of men who think their sexuality is a gift to the world. Indeed, while feminism for the sake of equality

honestly accept the idea that making eyes is as bad as rape and deserves castration or death? They spend most of their waking hours looking and being looked at; they have to do a great deal of fending off of unwanted attention themselves, and find it hard to imagine that women are such delicate creatures that they cannot do the same. Of course, their more sanguine attitude is due to the fact that they are not objectified as *inferiors* by those who look at them. The fact remains that it is hard for gaymen to consider non-violent sexual approaches as intrinsically evil and dangerous. For gay men, as Rita Mae Brown comments, "the easiness of rejection is incredible . . . sex isn't a weapon . . . it's a release. . ."

Feminists are aware of gay men's sexual freedom, and sometimes attack gay men for objectifying each other. A nearby lesbian-feminist group attacks a Syracuse gay newsletter for defending those arrested for washroom sex. They say that the arrests are no worse than



# ed We Stand?

"the mutually exploitative and sexist nature of tearoom trysts," and that anyone who makes sexual contact in a toilet is being "oppressed by someone who doesn't view him in a fully human manner. Sexist tradition carries on." A similar attack is made by a person from the state Human Rights Commission on all gay male casual sex, on the grounds that if uncommitted heterosexual sex is a sexist exploitation of women by men, then uncommitted gay sex must be an exploitation of men by men. But from a gay male point of view, the argument is the other way round. Gay sex can be mutual and unexploitative; if it were not for sexism then so could be heterosexuality. Heterosexuality, in which women are allowed only the roles of victim or prostitute, should not be allowed to give all sex a bad name. (I think gay men should also be allowed to feel some sympathy for non-gay *men*, whose need for sexual release is just as great, and who do not have the same opportunities for achieving it in a decent way.) Essentially gay males, by being males, have had the privilege of an environment in which a sex-positive attitude can work out well. They would like to see this extended to all — women and men, heterosexual and homosexual. Women have not had this privilege, and justifiably are apt to regard sexual liberation as simply an extension of male privileges.

To return to my main point, I feel that an honest appraisal of these conflicts is impossible if one is committed to the idea that 'gay people' must have a unified view of sexual liberation. Lesbians and gay men necessarily have quite different standpoints.

It would be quite incorrect to try to draft lesbians into a gay men's program for sexual expansiveness. For it must be remembered that in heterosexual society, a woman who says she wants sex takes on an incredibly low status. Lesbians have to resist being defined as particularly sex-hungry or sex-identified women. They have to do something much more radical; to redefine sexuality in such a way that it is no longer regarded as *something men do with cocks*. They have to get away from the idea of a 'sexual act', and to develop verbal and poetic imagery in place of the intensely visual imagery imposed by males. These programs are sex-positive, but in a quite different way from gay men's positiveness, and the result has been something utterly fresh and new — a lesbian feminist culture.

Gay men do not have this fresh and vigorous culture within the movement. One reason for this can be traced to the notion that in a movement of 'lesbians and gay men', any accent on the male is anti-female and sexist. Thus male imagery is 'glorifying men', and must be excluded. The result of this policy has been that the male body has been left to be trashed and packaged by gay capitalism. Exploration of the sensations of the gay male as passive, desirable, masochistic, sensuous, with few exceptions, has been abandoned to the crude and repetitive glossiness of profit-making publications, which model their imagery on 'successful' heterosexual formulas. Comment on the enormous spectrum of male sexual possibilities has been restricted within the movement, sometimes explicitly for fear of offending lesbian sensibilities. Sado-masochism, paedophilia, baths and cruising, are often attacked by

lesbian feminism for the objectification they all involve.

Accordingly, I cannot see that when we look at the positive aspects of gay men's and lesbians' identity (rather than at the purely negative facts of oppression), we discover any unifying feature that justifies the insistence on the unity of 'lesbians and gay men'. When in a particular group 'unity' is achieved, I suspect it is at the cost of sweeping under the carpet all the difficult issues of sexism and sexuality. It is 'unity' at the cost of the women's consciousness or at the cost of the men keeping a low profile as regards sexual expression.

Why are we all so hung up on unity anyway? Some of the standard reasons (strength, numbers, etc.) look pretty thin in reality. A more subtle reason was admitted by gay men at the Annual Conference: they feared that an autonomous lesbian movement would threaten them by suggesting to the public that gay men couldn't get along with women. Using lesbians to make gay males more acceptable, however, is not exactly a strong ground for unity!

It is true that heterosexuals can diminish their terror of homosexuality if they can feel that there are women and men involved with each other at least somewhere in it. They won't be so afraid if they can be allowed to feel that, like other minorities, gay men have 'their' womenfolk around. Nominal unity is used to *legitimize* gay men, who will applaud calls for lesbian autonomy as long as they know there will always be a few token lesbians attached to the 'gay' (i.e. gay men's) movement as well.

Unity and equality are so hard to achieve in practice! If the word 'gay', and the 'gay movement', are defined to refer to both women and men, then certainly every conference, panel, talk show, movie, dance, centre, etc., etc., must be organized with both in mind. But for anything which depends on voluntary, self-sacrificial effort, this is an all but impossible demand. Especially as, in practice, those who insist on equality of representation also support the right of lesbians to have separate, women-only events. The result, as everyone engaged in organizing knows but rarely admits, is that events done in the name of 'lesbians and gay men' are done almost entirely

by gay men who invite lesbians to make up numbers in a fashion redolent of Victorian chivalry. Males are thus perpetuated in the role of initiator and inviter, females as the quarry to be seduced, flattered, and never, *never* criticized in public.

The problem could be solved by abandoning the concept of 'gay people', and speaking only of 'gay men', where appropriate, and 'lesbians' where appropriate. Why is there such resistance to this?

It would mean a confession of failure. And it would upset non-gay people. But probably the main difficulty is the implication of having something called a 'gay men's movement', which, even if not technically excluding lesbians, would in practice be organized by and for men only. It smells of male chauvinism. And in the words of Karla Jay, "women excluding men is different from men excluding women . . . because men excluding women reinforces our oppression. We don't oppress gay males as they do us, so we should be able to exclude them, but they should not exclude us." The model for this, the usual view, is eminently respectable. We approve of black-only movements for racial equality; we condemn white-only groups as racist. I suppose I have come to feel that the gay situation is different from what these analogies suggest. We need a reappraisal based on what really works.

Certainly, there are gay men who are male chauvinist, who do not want anything to do with women, who self-oppressively rationalize their sexual choice as choosing the 'superior' sex. But the real male chauvinism is deeper and more subtle than this, and the current situation is nourishing it.

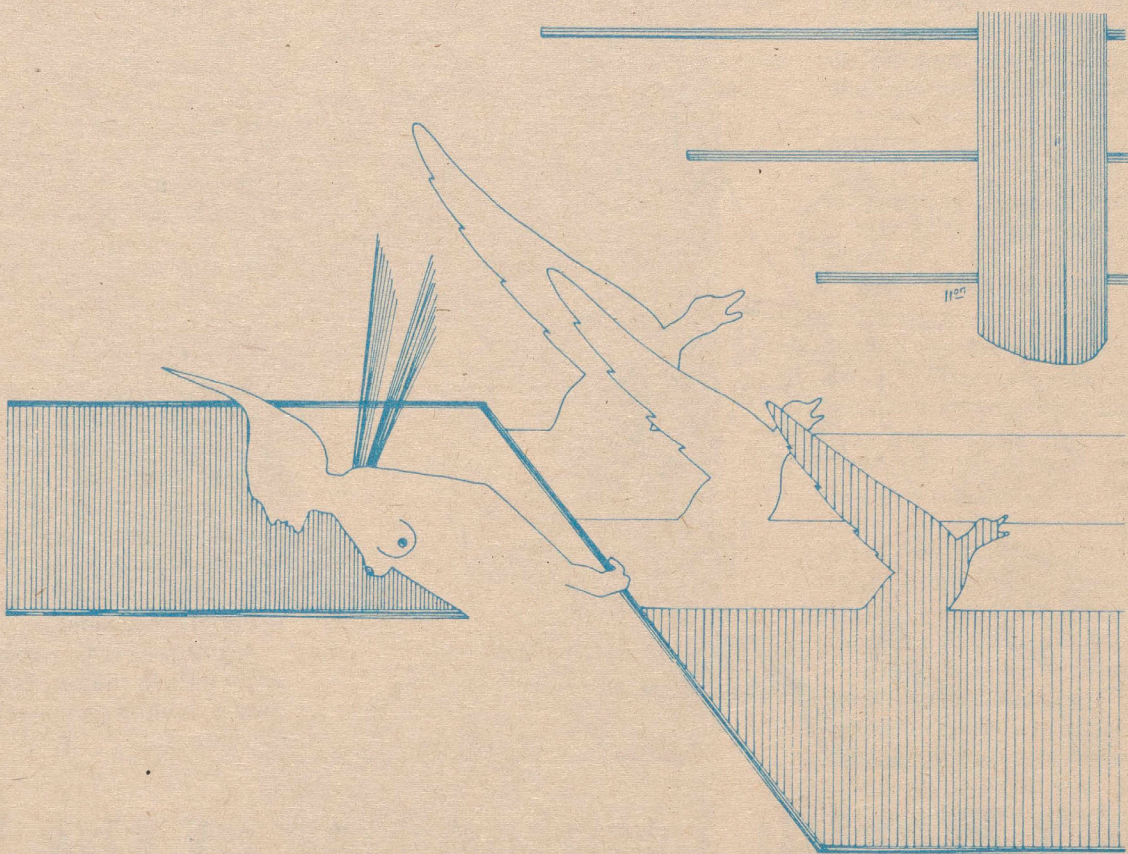
The editorial collective of *Gay Left* (London, England) used to describe their publication as "a socialist journal produced by gay men," which indeed it was. They were attacked for the use of the word 'men', which was said to be used "with pride." They have now retracted and call themselves 'gay people'. By so doing they have in my view perpetuated the chauvinistic notion that *men* are allowed to call themselves *people*, whilst *women* are only *women*. I don't think they called themselves 'men' with pride; I think it

was an attempt to be honest. Conversely, I do not feel that current male gay organizations would like being cut down to size by having to admit the fact that they are *only* men.

Use of 'gay people' or equivalents, is presumably meant to combat lesbian invisibility, by reminding everyone that there are just as many lesbians as gay men. But the usage doesn't succeed. The *Advocate's* recent article "Black and Gay" totally ignored black lesbians' existence. In response to complaint, we read that they "overlooked" what they hypocritically call "this important element of the gay community." Why can't they be honest? The *Advocate* is written for gay men (it has a sort of Women's Page in the middle to attract a few women readers and boost its movement pretensions). It wanted to run an article on black gay men. Why pretend that it was covering gay men and lesbians equally, but 'overlooked' lesbians? I have come to feel that 'gay people', 'gay community' and so on do in fact serve to *perpetuate* lesbian invisibility rather than to combat it. It would be better to insist on always using the words 'gay men' where appropriate, thus constantly provoking the question "so what about gay women?"

So often gay men form an organization, call it a 'gay' organization, create male-oriented activities and then complain that "women won't come to our meetings." Steeped in paternalism, gay men are encouraged to believe that lesbians are in some sense 'their' women, their rightful responsibility. This will do nothing for lesbians.

Dishonesty and pretence are greater enemies of progress than open disagreement. The age-of-consent policy, for example, was supposedly affirmed this year by a conference of 'lesbians and gay men'. In reality, it was formulated by gay men only. Many lesbians have since criticized it. How can we deal honestly with important issues like this, issues which go to the heart of what we mean by liberation, without acknowledging the deep differences that arise between lesbians and gay men? Progress will only be impeded by the sexist notion that gay men can organize and speak for 'gay people'. Polite silence will achieve nothing. A new dialogue must begin.





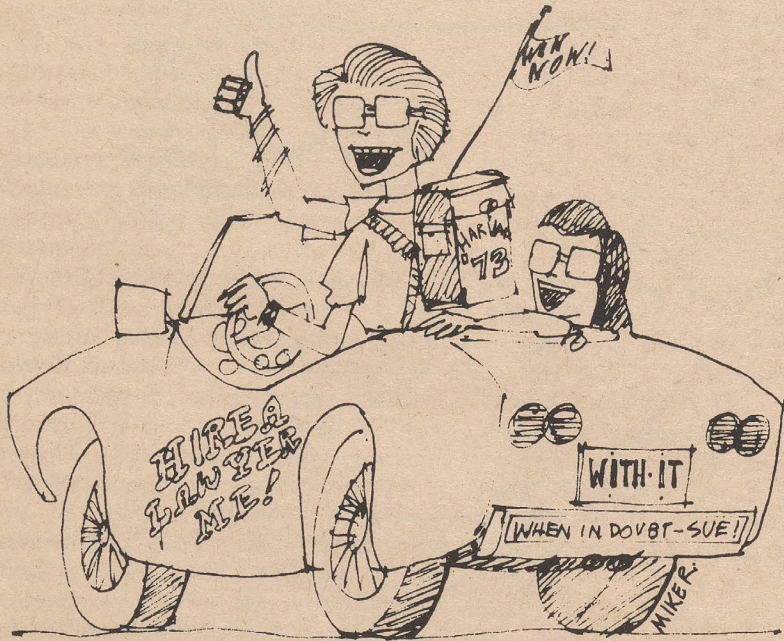
# Lesbian Lawyers — Is Lovable the Right Word?

By Robin E. Smith

I'd like to talk a little about the most hated segment of the entire lesbian community, hated worse than closed collectives, loathed more than bisexual

married women, detested to a greater degree than flirtatious latents — to whom can I be referring, of course, but to the lesbian lawyer?

The lesbian lawyer is the ultimate LP



(Lesbian Professional) — somewhat like an MCP, but not quite. Lesbian lawyers (and their embryos, the lesbian law students) can be separated from other LPs (lesbian teachers, librarians, nurses, and other such namby-pamby ilk) by a number of characteristics. Your true LP lesbian lawyers are generally distinguished from the Herd at any women's gathering by the following endearing qualities:

(1) Their unfailing personal modesty —

Most lesbian lawyers will, if coaxed (and they *want* to be coaxed), tell you: what under-graduate school they went to, what law school they attended, how high in their class they ranked, and how much money they're currently making, which brings us to their next lovable quality:

(2) Their disregard for money and material possessions —

A group of D.C. lesbian lawyers at a party puts to shame Macbeth's witches over a boiling pot — "Who are you working for?" "FAA." — "FAA?"

But they don't have any lawyers above a GS-14? You mean you're only a 14?" — (Silence) — "I noticed your Karmann Ghia when we came in —" — "Is the grey Porsche yours?" "No, Gail drives the blue Mercedes — I drive the Porsche." — "When I finish law school, I'm going to get a \$100,000-a-year job, a Rolls, a house in the suburbs — and some women —"

Which brings us to their third heart-warming characteristic:

(3) Their fidelity, warmth, and lack of role-playing in their love affairs —

Lesbian lawyers, as any fool knows, are generally, though not invariably, butch. Scratch even the ones who dutifully curl their hair and paint their nails, and you'll find a *macher*. They try to explain away their behavior as necessitated by the cruel demands of their heavily male-dominated profession — however, to anyone who has ever encountered them strutting at a party in three-piece suits, or clumping in a bar in Frye boots (rhymes, rhymes), there can be no doubt that they enjoy the cruel demands of their profession far more than is politically correct.

And their lovers — the plural only, please. One lesbian lawyer of my acquaintance confessed on a Friday night that she was worried — *two* women were jetting in for the weekend to sleep with her, and she couldn't remember which one was arriving first. Another fairly young lesbian lawyer I know bewails the fact that she's slept with *only* forty women, which brings us to —

Excuse me, that's my lover at the door, I'll have to be going now — oh, I thought I told you what she does — she's a lawyer.

## Bayou's World: Lesbian Bar of the '50s

by Fran Winant

*Bayou*, a fantasy with music in two acts, by A.M. Simo, was presented at the Medusa's Revenge Theatre, 10 Bleecker St., from June 30 to July 24, and is scheduled to re-open in the fall.

The play is set in a lesbian bar world untouched by the women's movement. The time is the '50s, merging into the early '70s with a reference in the dialogue to the year 1973.

Traditionally, the bars functioned as a safety zone where a lesbian became

"her true self," the self she could be nowhere else. But that self was structured by the bars into the narrow channels of butch, fem, consumer of liquor, eternal seeker of love and sex. An individual's search for identity tended to be limited to the search for a suitable role. In place of growth in one's capacity to love other women and oneself, there was the development of a cynical wisdom, a belief that in some way each woman kills the thing she loves, ultimately killing, or wanting to

kill, herself.

In this world of self-destruction, a great predatory feast takes place, dramatized toward the end of the play as a kind of religious communion: the bar-owner devours the lives and dreams of her customers, and is herself devoured by gangsters seeking protection-money, while the women in the bar burn out their energies dancing the night away and competing for sex. The individual woman who attempts to

(Continued on page 13)

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# A Talk with Patricia Nell Warren

by Mark DeWolfe

Ever since the appearance of *The Front Runner*, Patricia Nell Warren's name has been a household word for many gay people. Her third novel, and second on an openly gay theme, *The Fancy Dancer*, appeared in paperback last month.

Pat Warren is an easy woman to warm up to in an interview. Friendly and confident, she soon strikes one as an alert, young writer eager to make a positive response to the world around her. I began by asking her about previous writing.

**MDW:** What led you to go from writing Ukrainian poetry to gay novels?

**PNW:** I started writing poetry in college and continued until 1970, some in English, a little of which was published, but mostly in Ukrainian, three books and most of a fourth. I started my first novel, *The Burning Bull*, which has never yet been published, in 1964, and a second which I never really finished to my satisfaction. This was concurrent with the writing of poetry. Both those books dealt with gay subject matter, although not directly because I was still very much in the closet at the time. I couldn't bring myself to confront the thing head on. It wasn't until I started working on *The Front Runner* that I really came to the point where I could think of doing it in fiction. By then I had pretty much stopped writing poetry, which I had done mainly as a means of becoming acquainted with my subconscious.

**MDW:** I'm curious for whom you write. Whom do you see your audience to be?

**PNW:** Well, when I wrote *The Front Runner* I really wasn't sure what my audience would be. I wasn't sure that I would be able to publish the book. I kept hoping that both gay people and straight people would read it, although I wasn't sure how heavily it would appeal to either. I simply hoped that it would appeal to whomever was moved by the story.

**MDW:** So you were more interested in writing a moving story than in portraying a specific situation? More interested in moving people than in portraying a kind of reality of gay life?

**PNW:** Oh no, I think the two things go together.

**MDW:** A lot of the criticism of your work is that it doesn't fairly represent a good number of gay people. The objection expects your writing to be all things to all people.

**PNW:** It's impossible to please everybody and for every review that has criticized me for some specific thing I can probably produce a review that says exactly the opposite. Some people found *The Front Runner* to be very gritty and realistic while others just thought that it was a creampuff, that it was not to be believed. What can you say? You hope that you've pleased those who found it to be realistic.

**MDW:** Did anyone feel that you had written their own story?

**PNW:** Yes. I had a really mind-blowing letter from a coach in a small college town in the Midwest who had been through the whole Billy thing, though not to the point of the fascinations of the Olympics. He felt very close to the whole story. I could pull out lots and lots of letters from people who felt that way about the book. I think it's a question of point of view; you might tend to think that book was more authentic than if it's talking about something maybe not quite so close to your own experience. There isn't any one book or author that can represent everybody. We've all gone through it our own way, everybody's found their own answers for themselves.



Patricia Nell Warren

**MDW:** One of the objections is that as a woman you have chosen to write two novels about gay men. Why did you choose to write about men?

**PNW:** Hopefully ten or fifteen years from now when I've published more books the pattern of the way my thinking developed might be more obvious. For several years I had several trains of thought going. I had been involved with track and field and I thought there was a hell of a novel to be written about runners. I reached the point where I saw sports very clearly as something that defines sexual identity for people in our society. It does it differently for women than it does for men. You could write a sports novel about women, but it would be a different story. I wanted particularly to show the very open clash between society saying you're one thing when you know you're something else. That's particularly true for male athletes, who are gay when society defines the athlete as being straight; therefore if you are an athlete you are *ipso facto* straight. For a long time for women who were interested in sports, especially certain sports, you were *ipso facto* thought of as being something slightly strange; you were a lesbian. So you're talking about two completely different stories.

I wanted particularly to treat the violence resulting from this situation. I started working on the book right after the Munich Olympics, which horrified me very, very much. The whole idea that an athlete who's there completely without any political reasons can have his life taken away . . . It seemed to me that society being much more afraid of gay men than they are of lesbians (which is really an insult to women), you couldn't have a story about a lesbian on a track team turn out to be the same kind of story as one about a gay man on a track team. Since I wanted to write about the violence and show Billy's death as the ultimate result of the attitudes we start with, it turned out to be a book about men. At a certain point, my interest in writing a book about runners, my interest in writing a book about image making in society, sexual identity, and my growing feeling of identity with things gay all came together with the result that the first book I was going to do would

be about gay men. I admit it looks a little bit odd. My next book is going to be a book about lesbians. Hopefully people will begin to realize that I am also very, very interested in them, too.

**MDW:** Can you tell me a bit more about your next book?

**PNW:** Not really very much. I'm about three-quarters done with it, and I have acquired a terrible superstition about talking about things before they are done. I've talked away a couple of books that way and I don't ever want to do it again.

**MDW:** Oh, well, there goes my scoop.

**MDW:** Your experience as a long-distance runner (including running in the second Boston Marathon to include women) lead to *The Front Runner*. What experiences or resources did you draw upon for *The Fancy Dancer*?

**PNW:** Well, I lived in a small town in Montana, and my first novel ever published, *The Last Centennial*, which I published under my Ukrainian poetry name (Patricia Kilina), was set in Cottonwood as well. The cottonwood tree is to the High Plains what the magnolia tree is to the South or the maple to New England: it's emblematic. Although my hometown was at one time called Cottonwood, the town in the book isn't my hometown. But it's a typical cow town. I was a Catholic . . .

**MDW:** Past tense?

**PNW:** Well, I converted to Catholicism when I was a freshman in college. I lost my faith when I was a senior, but I'm still a Catholic in a funny kind of way and I felt very close to the gay religious movement. I did a lot of my research through Dignity, I was able to talk to a lot of gay priests, and so on. I suppose if I ever started feeling devout and went to church services again I would attend Dignity liturgies rather than say any other religion. I'm not a churchgoer right now; I'm standing back from all that.

**MDW:** What other directions are you working in as a writer?

**PNW:** I have a number of books I would like to do; at least one about women. I also have a couple of ideas; one about bisexuals; and I'm very interested in old people. I would very much like to write a book about a straight woman in her fifties who is

doing something people nowadays have to do, but fifty years ago they didn't, and that is to start life all over again from the beginning. She's a very shy, non-aggressive woman and she has a terrible time doing this. There are so many women who are widowed and at that point in their lives have their consciousness raised; it takes a tremendous amount of energy to start all over again at that point. People are even getting divorced at that age now.

**MDW:** Why now and not ten years ago?

**PNW:** Pressures. The pressures on relationships of all kinds are intensifying, all the time. I heard someone say in the office the other day about a woman whose husband had died, "Oh, they had a really good marriage, you don't find many like that any more," like they were a rare antique. Relationships are very hard things now. The more freedom we have to define those relationships, the more difficult it becomes for some people to define them for themselves.

**MDW:** It's as if someone threw away the rule book.

**PNW:** Once you have those rules, you're very comfortable inside those rules. Fifty years ago people didn't have as many options; they were much more secure; they had to make do with it or else. My father is always saying, "You can't run away because there's nowhere to run to," yet nowadays we have all these different places to run and consequently we don't really know quite what to do with it.

**MDW:** What is the reaction to your writing at the *Reader's Digest* [where she works in the condensed books department]?

**PNW:** If there's been a lot of uproar, it has been very carefully concealed from me. I've been coming out very gradually and answering *The Question* frankly when I'm asked, and then it reached the point where I said it in the *New York Post*. The next day in the office people came running in my door with a "Gee! Isn't that something!" reaction. Nobody came in my door and offered to fire me; no one came in my door to insult me; but no one came in my door to cheer either. They were sort of gleefully amazed that I had said it. I'm still there . . . The company paper reported my publications, when I spoke before the bar association, and when Paul Newman optioned the film rights to *Front Runner*.

**MDW:** Any news about when the film will be made?

**PNW:** I really wish I had something to tell you. They've been diddling along with it for a long time; they extended the option twice, the last time was in March and it runs out the end of September. The last sign of life we had from them was in March when they renewed the option . . . Months ago they indicated that the script was ready but we have yet to see it.

**MDW:** If you were interviewing yourself, what would you like to be asked?

**PNW:** Ask me about my cats.

**MDW:** Okay, tell me about your cats.

**PNW:** As a hobby I breed and show fancy cats. I'm working with a new breed, they're called Long-Haired Abyssinians. They look like little red foxes, big, tall ears, bushy-bushy tails and gold eyes. They're quite large cats; they have a very wild look which is very appealing but they have lovely dispositions. I've had cats all my life, and when I moved up to my new place in Pawling, further up in rural New York State, I decided to build a cattery. I'll be able to keep my cats the way they should be kept; isolating the mother cat from her kittens so that nobody gets sick, and things like that. That's what I do for relaxation when I'm not beating away at the typewriter.



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# people, places and flings

By David Holland

It was a little over a year ago when I first walked into the GCN office. Someone had suggested that perhaps the paper needed help and although the suggestion was not specific about duties, I arrived for an interview laden with pages of, what I thought then, near literary genius, however sketchy. Certainly my portfolio would spark the attention of the interviewer. At the office I was introduced to Lyn Rosen—a woman who, I later discovered, ruled with a decisive, yet subtle power over a publication staffed primarily with men. I tried to hand her a sample of my writing. She waved them aside. "I don't need to look at that," she said. "Nice prose will get you nowhere here—newspaper-work is a whole different field." I had nothing else to show. Lyn seated herself firmly and presented her goals (as related to the feature section of the paper), the problems, the people, a general "rules of the game," and when could I start? . . . In the beginning, my largest asset was the fact I was new. All the writers for the paper did without compensation, other than a chit of thanks, mostly deserved. Consequently, consistent longevity was not expected. New writers were treated well in an effort to prolong their stay. Protected by this unspoken policy, I got through the initial fear of doing a competent job, but that faded quickly . . . The jobs I did at first are unclear to me now although I do remember that writing was not one of them. One afternoon Lyn presented me with this column, as yet undeveloped. She said the idea had manifested itself in the paper some time ago but it was an unsuccessful attempt. "See what you can do with it," she said. Now I think that decision, on Lyn's part, was either an intelligent mistake, made good, or a small part of a larger plan she silently

harbored. Re-examining it more closely, I believe it more likely the latter. . . The first few drafts I brought in I considered closely aligned to the venomous pens of Rex Reed or Liz Smith, perhaps Earl Wilson. Or at the very least, showed the potential. I soon learned of the "blue pen"—an instrument used with frequency on newspaper copy. A blue pen is one with ink that's non-reproducible (used on layout sheets, enabling markings to be made which won't show up in the printing process). However, it reproduced quite well on my first column. My three pages were handed back to me reduced to one. What I thought were prosaic gems were removed—the ones indicated with the infamous pen. I worked at it diligently. My proficiency increased (a statement, I suspect, Lyn would still debate) and I quickly became associated with something more than I wanted. Or more than I expected, would be a better explanation. There was always something happening and I generally had to be there—eyes wide, a pencil and paper in my hand, jotting down "off the record" something that generally added spice to the brew. . . So where'd it get me? Free tickets. A welcome recognition most places. Dinners with movie stars (actually just one, and she was French). Occasional notes of appreciation from people I never saw. Those were the roses. Somewhere there were thorns attached. Sometimes hot leads were deleted to avoid any unnecessary disruption. Debacles between public figures came to the surface. The times I wanted to shine a flashlight on them, my batteries were removed. People who were gracious at points lost all command of etiquette when mentioned in the column in an unbecoming light. One known writer accused me of

making advances of a sexual nature after my treatment of him wasn't gentle; hardly true, for he was straight, and not the least attractive. Another snubbed me entirely, in front of a prestigious dinner table, because my criticism of his latest work was a bit too harsh. And the not-so-famous reacted similarly. Telephone calls well past the late-night news. Difficulty getting a drink in a bar. There were other more

subtle clues to their dissatisfaction. . . It's been a job with built-in occupational hazards and no company insurance. All in all, I've tried to do an honest job. The rewards have been more full than can be described here. If this sounds like an epitaph, good-by, it is. But don't expect that I'll disappear this quickly. Old columnists never die, they just write their memoirs. . .

## Lesbian Theatre

(Continued from page 10)

draw sustenance from this world goes insane and her mind is devoured by doctors who administer shock treatments.

Most movement lesbians would never have come out if they thought this was all there was, and some women will have a hard time recognizing their own connection with *Bayou*, although I think some connection will always remain as long as the bars continue to exist.

The play is performed powerfully, with a tremendous outpouring of woman-energy, a high level of excitement, and a sense of humor. The background music rarely stops, and at intermission you can get up and dance, join the bar scene yourself, and ask yourself, if you care to, why so many women after coming out in the gentler arms of the movement sought out the bars and chose to spend so much time there, rather than in woman-run places.

Lighting, costumes, dancing, numer-

ous abrupt changes of scene, and a sense of sexual fascination between women combine to hold the audience's attention. A couple of high-points for me were Deanna Alida's cape-swinging entrance as the combination diva/bouncer, and Catherine Ford-Guillamon's top-hat and cane routine straight out of a '50s' Fred Astaire movie I'd seen the night before.

Some of the particularly sexual dances are done with sticks, representing phallic pool cues, as props. The women moved these forward and back, around and across each other's bodies. I couldn't help thinking of another women's dance using similar wooden sticks: the bare-breasted Amazon Dance, with its different sexual dynamic, performed by the Wallflower Order dance troupe which visited New York this June. I saw the two dances superimposed on each other. Our Amazon strength was always there below the surface of the bar world, all that power turned inward. Can the two dances be blended into one?

The USA and Canada directory of bars, organizations, businesses, mail order, publications, etc. for gay women and men, published May and November. \$5 at your bookstore, or \$6 by first class mail from Renaissance House, Box 292GCN, New York, NY 10014.

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## misc

### EROTIC STATUES

A trio of bold and erotic statues: Solo, Homage to Priapus, Phallomania. Illustrated brochure, one dollar. Waynesart, Dept. 42, 28 SE 9th St., Fort Lauderdale, FL 33316. (18)

### REM ORIGINALS

Contemporary Art priced to \$110. Sat. & Sun. 1:00 p.m. to 7:30 p.m. Take Route 103 to Pleasant St. to 10 Spring Lane, Elliot, Maine 03903. (10)

## penpals

Gay male: very young looking and cute. I love nature and gardening. Country inspired. Multi-talented. Antiques, art and c/w and Rock are some of my pastimes. My personal statistics are: I am 5'11", weight 140 lbs, brown hair, green eyes and a Taurus. With similar tastes please write and send photo. I prefer young males under 28 or around that age. Donn Ricci, Rt 1, Deerfield, NH 03037. (13)

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box k92. (c)

I am interested in developing a harmonious, meaningful, lifetime relationship with a for real, consistent, affectionate gay male. I'm 25, 6'1 1/2", 170 lbs., black hair, brn eyes and a college grad. Will relocate upon release. Please write Leonard Singleton, #144386, O.S.P., P.O. Box 511, Columbus, OH 43216. (7)

Paroling soon, hopefully to the Boston area, seek correspondence with liberal minded males in hopes of finding a new friendship and possible relationship. I am 5'7", 135 lbs. Br. hair & eyes. 26 yrs and within six mos. of freedom. Michael Penfold, P.O. Box 77414, Jamestown, CA 95327. (8)

Wishing to correspond with liberal minded males, will be hopefully living in your area soon in 1978. 28, blue eyes, blonde hair, 5'9", 165 lbs. Will answer all letters, future relationship poss. Richard McDonald, P.O. Box B-78516, A, Jamestown, CA 95327. (8)

## organizations

### BOSTON GAY CATHOLICS

Dignity Boston sponsors EXODUS MASS. a liturgy for gay and concerned Catholics every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30 p.m. For info contact Dignity/Boston, 102 Charles St., Box 172, Boston, MA 02114 or call 739-1091. (5/35)

### LUTHERANS

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

### GAY ACTIVISTS ALLIANCE NJ

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

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. Houghton, pastor. Office 523-7664. All persons are welcome.

### 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.

### 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.

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, NJ. Info: (201) 884-0653; 347-6234.

### 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.

### SUPPORT LESBIAN MOTHERS

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

### 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.

## publications

### FOCUS

A monthly journal of fiction, articles, poetry, book reviews, etc. by, for and about gay women. 1 year subscription (12 issues) \$6. Sample copy 60c. Always sent in plain envelope. Focus, Box GCN, 1151 Mass. Ave., Cambridge, MA 02138. (c)

### KEEP UP WITH THE SOUTH

Subscribe to the *Free Press*, a Southern news/magazine published every two weeks in Charlotte, NC, comprised of news, features and regular columns of interest to everyone. Two year subscription (52 issues) \$10.00; one year subscription (26 issues) \$6.00; sample copy 25c. Please respond to *Free Press*, Box 2550, Charlotte, NC 28234. Thank yawl.

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

"The Wishing Well": a national publication with emphasis on helping gay/feminists reach others with similar life styles. Code no's used to insure confidentiality. P.O. Box 1711, Santa Rosa, CA 95403.

### WHAT'S NEW IN SAN FRANCISCO?

Read the *SENTINEL* and find out. News, features, opinion columns. Politics, the arts, entertainment, sports, contests, classifieds. San Francisco's NEWSpaper. Biweekly. \$15/year. *SENTINEL*, 12 Sharon St., S.F., CA 94114. (c)

### OHIO GAY JOURNAL

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

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 "Riverfinger Woman"). For Women Only from Old Lady Blue Jeans, P.O. Box 515, Northampton, MA 01060. \$3.50 plus postage (25c).

## BOSTON BAR GUIDE

### BAMBOO LOUNGE

30 Avery St.  
Food, Mixed.

### BOSTON EAGLE

88 Queensbury St. 247-9586  
Leather, Men, Thurs. Club Nite, Sunday Brunch 3PM, Movies Mon. & Tues. 8PM.

### CARNIVAL LOUNGE

39 Boylston St. 338-7159  
Dancing, Mixed.

### CHAPS

27 Huntington Ave. 266-7778  
Food, Men.

### CITADEL

22 Avery St. 482-9040  
Dancing, Men.

### CLUB 76

76 Battery March St. 542-3377  
Food, Mixed (Mostly Men).

### COMMUNITY CLUB

252 Boylston St. 247-9308  
Noon to 2AM, 7 days a week.  
Dancing, Games, Food.

### DELIVERY ENTRANCE

At The House Restaurant  
12 Wilton St., Allston 783-5701  
Men & Women, "It's Different."

### HARRY'S PLACE

45 Essex St.  
Dancing, Men.

### HERBIE'S RAMROD ROOM

12 Carver St. 338-8577  
Leather, Men, Sunday Brunch 7PM, Thurs. Viking Club Nite.

### NAPOLEON CLUB

52 Piedmont St. 338-7547  
Dancing Fri., Sat., Sun.; Men.

### PLAYLAND

21 Essex St.  
Men (Some Women).

### 119 MERRIMAC

119 Merrimac St. 523-8960  
Dancing, Men, Tues.-Thurs. Buffet 9-11PM

### RAINBOW ROOM

15 Lansdowne St.  
Disco Dancing, Men.

### SAINTS

(Call 354-8807) Women.

### SOMEWHERE

295 Franklin St. 423-7730  
Disco Dancing, Mixed, Sunday Brunch 12-2PM

### SPORTER'S CAFE

228 Cambridge St.  
Food, Men, Saturday Brunch 5PM, Movies Mon. 3PM, Sunday Brunch 3PM.

### STYX

20 Blagden St. 247-3910  
Disco Dancing, Men.

### THE SHED

272 Huntington Ave.  
Leather, Men, Sunday Brunch 4PM.

### TOGETHER

110 Boylston St.  
Disco Dancing, Mixed

### 1270

1270 Boylston St. 261-1257  
Disco Dancing, Mixed (Mostly Men).

### TWELVE CARVER

12 Carver St.  
Men.

## Quick Gay Guide

### BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900  
Am Tikva 524-1890, 628-3986  
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 492-3433  
Cambridge Women's Center 354-8807  
Charles Street Meetinghouse 523-1081, 354-8807  
Civil Liberties Union of Mass. 742-8020  
Closet Space (WCAS 740m AM) 492-6540  
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3633  
Dignity, 102 Charles St., Box 172, Boston 02114 739-1091  
Elaine Noble (Rep.) 727-2584  
Evangelicals Concerned 894-3970  
Fag Rag 536-9826  
Fenway Community Health Center 267-7573  
Fenway, c/o Tom Nylund 267-1066  
Framingham Unicorn Society, P.O. Box 163, Framingham 01701 887-8550  
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069  
Gay AlAnon, Greater Boston 471-6884  
Gay Business Ass'n (Job Bank), 102 Charles St., Boston MA 02114 Suite 129 739-2200  
Gay Community News 426-4469  
Gay Educational Service (Human Achievement Foundation), P.O. Box 398, Allston 02134 277-2484  
Gay Hotline 3-12pm, Mon.-Fri.) 426-9371  
Gay Legislation, P.O. Box 8841, JFK Station, Boston 02114, 73 Tremont St., Rm 224 742-4811  
Gay Men's Center, 718 Beacon St. 247-7312  
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117  
Gay People of UMass/Boston 287-1900 (X2396)  
Gay Professional Women's Assn., Box 308, Boston U. Sta., Boston 02215  
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, P.O. Box 2582, Boston 02208 262-3057  
Janus Counseling for Lesbians, 21 Bay St., Cambridge 661-2537  
Lesbian Liberation, c/o Women's Center 354-8807  
Lutherans Concerned for Gay People 536-3788

Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450  
Metropolitan Community Church 523-7664  
MIT Homophile League, rm 50-306 253-5440  
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 661-8898, 661-6358  
National Organization for Women 267-6160  
New Words Bookstore 876-5310  
Northeastern Gay Student Org., c/o Student Activities Office, 255 Ell Ctr. Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108  
Outreach Foundation for crossdressers, transgenderists and gender dysthorics, 102 Charles St., Suite 433, Boston 02114  
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  
Tufts Gay Community, c/o Student Activities Office, Medford 02155  
Unitarian Universalists 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

### EASTERN MASS. (Area Code 617)

Cape Cod Gays (men), Box 301, Hyannis 02601  
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (44-6 pm)  
Lesbian Support Group, Mercy Otis Warren Women's Center, 27 Winter St., Hyannis 02601 771-6739  
Martha's Vineyard Gay Group 627-5370  
MCC/Worcester 756-0730  
New Bedford Women's Clinic 999-1570  
Provincetown 24-Hour Drop-In Center 487-0387  
Survival Crisis Line 471-7100

### WESTERN MASS. (Area Code 413)

Berkshire Community Gay Coalition, Box 493, Pittsfield 01201 528-9433  
Common Women Club, 78 Masonic St., Northampton 01060 584-4580  
Everywoman's Center, Amherst 545-0883  
Gaybreak Radio (WMUA-FM, 91.9) 545-2876  
Gay Women's Caucus, Amherst 545-3438  
Lesbian Union, 9th floor, Campus Center, UMass, Amherst 01003  
Southwest Women's Center 545-0626  
Springfield Gay Alliance 732-9315  
Together, Box 427, Forest Park Sta., Springfield 01108  
Valley Women's Center, Northampton 586-2011

### CONNECTICUT (Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520.

CT Gay Task Force, P.O. Box 514, Hartford 06101 522-5575  
East Conn. Gay Alliance, Norwich 889-7530  
George W. Henry Foundation, Hartford 522-2646  
Gay Alliance at Yale, Box 2031, Yale Station, New Haven 06520 436-8945  
Gay phone counseling (eves.), New Haven 436-8945  
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  
New Haven Lesbian Rap, 148 Orange St., New Haven 436-0272  
The Church of the Eternal Flame Universal 527-2656  
UConn Gay Alliance, 211 Student Union, U of CT, Storrs 06268  
Yalesblans, Box 2031, Yale Station, New Haven 06520 436-8945

### RHODE ISLAND (Area Code 401)

Brown University Gay Lib, 305 Faunce House, rm 510, Providence 863-3062  
Dignity/Providence, Box 2231, Pawtucket 02861  
Gay Help Line 751-3322  
Gay Community Services of R.I., 55 Eddy St., rm 306  
Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence 02912 863-2189  
Integrity, Box 71, Annex Sta., Providence 02801  
MCC/Providence, 134 Mathewson St. 751-6023  
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrum 272-8482  
Providence Gay Group of AA 231-5853

### MAINE (Area Code 207)

CMGA, Box 2242, Augusta 04330  
Confidential Drug and Alcohol Rap Group, Box 4542, Portland 04112  
Gay People's Alliance, 92 Bedford St. 773-2981  
University of Maine, Portland 04103 ext. 535  
Growing...Sober and Gay, Box 893, Waterville 04901  
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071  
Maine Gay Task Force, Box 4542, Portland 04112 773-5530  
Maine Lesbian Feminists, Box 125, Belfast 04915  
Mainly Gay, Box 4542, Portland 04112 773-5530  
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

### NEW HAMPSHIRE (Area Code 603)

MCC-Extension, 292 State St., Portsmouth 03801 382-4678  
Nashua Area Gays 673-5315  
NH Lambda, Box 1043, Concord 03301 228-8542

Northwood Women's Group, G. Ball, Box 273, RFD 1, Manchester 03104  
NOW Lesbian Rights Task Force, 4 Valentine Hill Rd., Durham 02834

### VERMONT (Area Code 802)

Counseling-Support for Gay Women, c/o Susan Katz, South VT Women's Health Center, 187 N. Main St., Rutland, VT 05701 775-1518  
Gay Student Union, Univ. of VT, Burlington 05401, M-F, 7-9 pm 656-4173  
Women's Center, 182 Main St., Burlington 863-1236

### NEW YORK (CITY) (Area Code 212)

Ass'n of Gay Social Workers, c/o Ron Ginsberg, 345 W. 21st St., apt. 1-A 234-8683  
Church of the Beloved Disciple, 348 W. 14th St. 10014 242-6616  
Gay People at Columbia, Columbia U. 10027 280-2574  
Gay Switchboard, Box 805, Madison Sq. Sta., 10010 777-1800  
The Glines, 260 W. Broadway 925-2619  
Lambda Legal Defense, P.O. Box 5448, Grand Central Sta. 10017 758-1905  
Lesbian Switchboard 741-2610  
MCC/NY, 201 W. 13th St. 10011 242-1212  
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta. 10017  
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010  
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097  
West Side Discussion Group, 37 Ninth Ave. 675-0143

### NEW YORK (STATE)

Dignity/Integrity/Rochester 42 Tyler House, 17 So. Fitzhugh St., Rochester 14614 (716) 232-6521  
Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750  
Gay Alliance of The Genesee Valley, Inc., 713 Monroe Ave., Rochester 14614 (716) 244-8640 or 244-9030  
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester (716) 244-8640  
Gay Liberation Front, U. of R., Wilson Commons, Rochester 14607 (716) 275-6181  
Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7pm) (716) 244-8640 or 244-9030  
Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323  
Lesbian Resource Center, 713 Monroe Ave., Rochester 14607 (716) 244-9030  
Stonewall Society, Poughkeepsie (914) 473-3857