

February 3 thru 17



3 tues

Cambridge — Jade & Sarsaparilla will perform tonight and tomorrow at Orson Welles Restaurant, Mass. Ave.

Boston — DOB sponsors rap on "Lesbians and Alcoholism" at 7:30, 419 Boylston St., Rm. 323.

Boston — Northeastern University Gay Student Organization sponsors informal discussion on Gays in the church, 7:30 pm in room 256 Ell Center, Huntington Ave. Representatives of Dignity and the Universalist/Unitarian Gay Caucus will be present.

4 wed

Portsmouth, NH — A general meeting of the Seacoast Area Gay Alliance (SAGA) will be held at 75 Court St. at 8 pm. All are invited; for info call 431-4350 or 436-7196.

6 fri

Athol, NY — A Woman's Place offers weekend workshops, this week "Photography." Write A Woman's Place, Athol, NY 12810 or call (518) 623-9541.

Newton, MA — "The Boys in the Band" by Mart Crowley will be performed today and tomorrow plus Fri. and Sat., Feb. 13, 14 at 8 pm at the Rebecca Pomroy Playhouse, 84 Eldredge St.; for more information call: 527-1412.

NY — Gay dance at Columbia, MacIntosh Activities Center, Broadway at 116th St. \$2.50 admission, all students \$2; info call Gay People at Columbia (212) 280-3574.

Boston — Jade & Sarsaparilla will perform tonight and Saturday at Charles Playhouse.

Boston — Learn sign language to communicate with our deaf sisters and brothers at MCC every Friday, 7:30 pm, 131 Cambridge St.

Mason, NH — New Age Childraising, a weekend conference at an old farm called Another Place. \$20 for the weekend, begins tonight at 8 pm. For info call (603) 878-1510.

8 sun

Cambridge — Gay Academic Union meeting, 2-4 pm, first floor parlor, Phillips Brooks House, Harvard U. John Kyper speaks on the Myth of the Homosexual Child Molester.

Boston — William Homans, lawyer and civil libertarian, will speak on "Human Rights and Liberties — A Breakthrough in the 70's?" at Community Church of Boston at Morse Auditorium, 602 Comm. Ave. at 11 am; all are invited.

Boston — Homophile History at Gay Men's Centre, 36 Bromfield St. 310, 6-9 pm continues. This week: The Medieval Links.

Worcester MA — MCC changes the time for its services to 4 pm. Services are held at Central Congregational Church, 6 Institute Rd.

10 tues

NY — Meeting of the Gay Social Services Alliance, 345 West 21st St., #1A, at 8 pm.

Boston — Open meeting of the Northeastern University Gay Student Organization, 7:30 pm in 256 Ell Center, Huntington Ave.

13 fri

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15 sun

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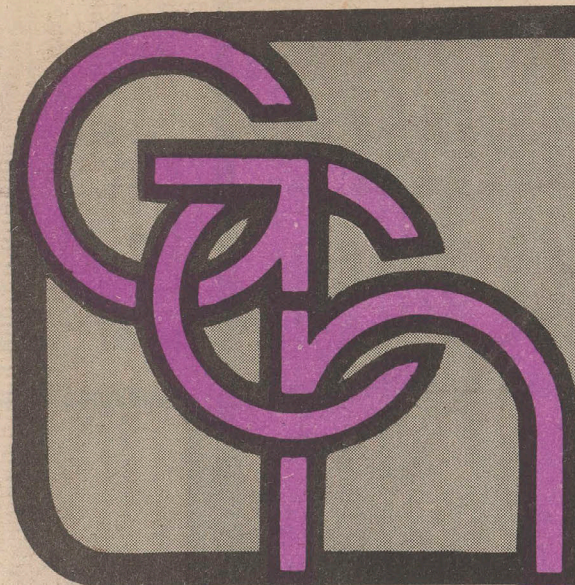
Boston — DOB annual spaghetti dinner. All women and children invited. St. Johns Church, 33 Bowdoin St. (near Government Center), 5:30 pm. DOB members \$1, non-members \$1.50, children under 12, 75 cents.

17 tues

Boston — Informal discussion on S&M in personal life styles sponsored by the Northeastern University Gay Student Organization, 7:30 pm in 256 Ell Center, Huntington Ave.



Submit Calendar items to Calendar Editor, GCN, by noon on Wednesday prior to date of publication.



the
gay weekly
for the northeast

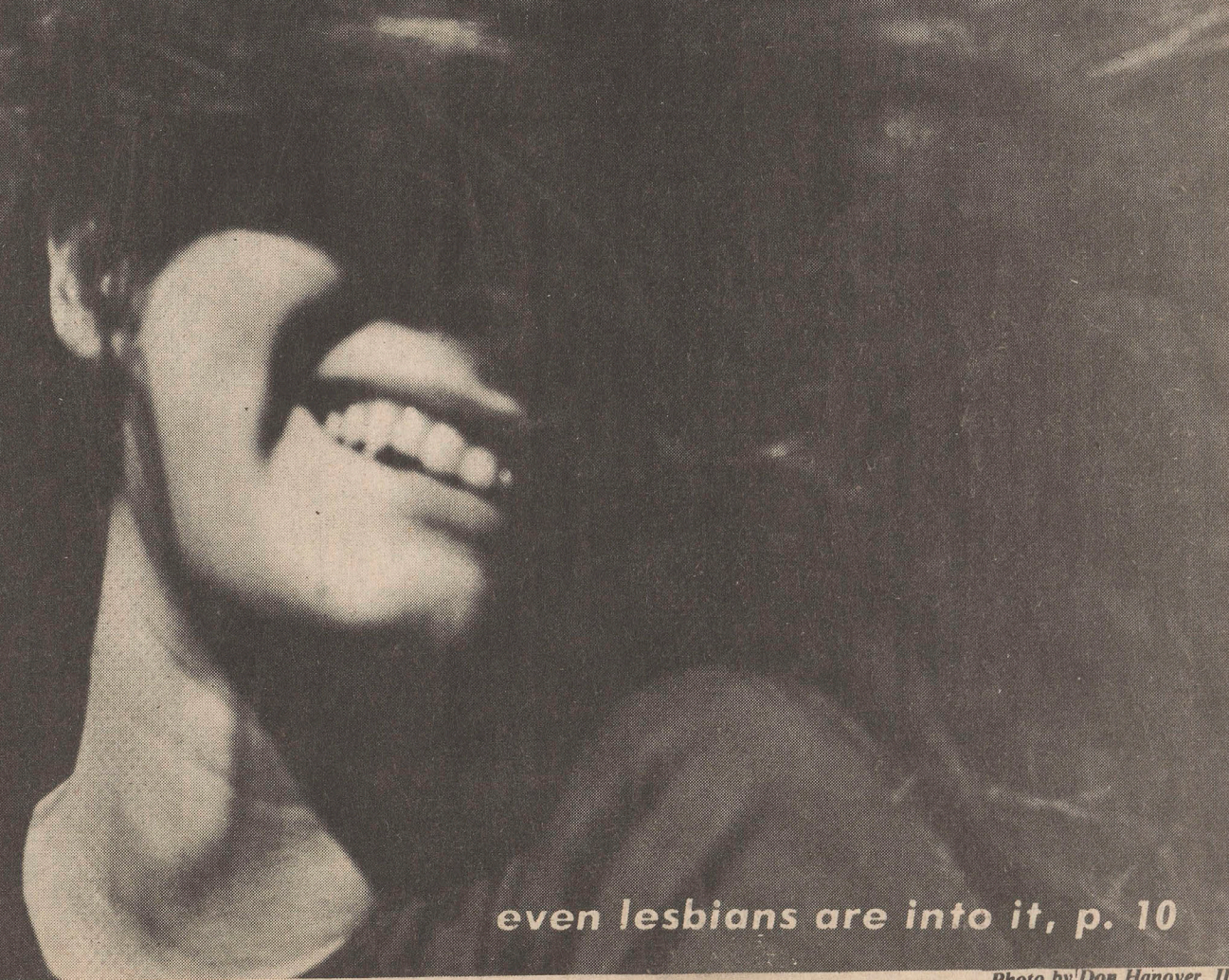
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SADO-MASOCHISM



even lesbians are into it, p. 10

Photo by Don Hanover, III

New Sex Manual, p. 15

gay community news

Vol. 3, No. 32

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February 7, 1976

Divided UCC Council Rules

Hougens 'Dismissed From Standing' in W. Mass.

By Neil Miller

BOSTON — A specially-convened Ecclesiastical Council of the United Church of Christ (UCC) voted last Saturday to dismiss Revs. Edward and Margaret Hougen from ministerial standing. The decision, which applies only in the Franklin County (MA) Association of the UCC, was taken after three weekends of debate and discussion. Although no formal charges were brought against the couple, the meeting of church ministers and elders at the Trinitarian Congregational Church in Northfield MA voted 26-20 to dismiss Rev. Edward Hougen and deprived Rev. Margaret Hougen, his wife, from her standing by a 28-18 vote.

Edward Hougen, who is presently the minister of MCC/Boston, gained wide publicity last fall when he 'came out' as a homosexual to his congregation in Orange MA, a small community east of Greenfield. Two weeks later, Rev. Margaret Hougen, who served as a part-time minister in Whately, MA, told an interviewer for the *Greenfield Recorder* that her own sexual life was "non-exclusive."

The couple's dismissal from ministerial standing has no relationship to their ordinations and does not apply outside the Franklin Association. "We haven't been defrocked or anything like that," Margaret Hougen told GCN in a telephone interview. "The decision means simply that we're not employable any longer in that Association."

Both Revs. Hougen intend to apply for ministerial standing in the Metropolitan Boston Association of the UCC. They will submit a formal letter requesting standing within the next few weeks. Since neither of the Hougens has any immediate plans to minister to a specific parish in the Boston area in the near future, they see their application primarily as "symbolic and consciousness-raising." Ed Hougen told GCN that their application would "strengthen those within the Church



Rev. Edward T. Hougen and Rev. Margaret Hougen Photo by Jane Picard

who want to deal with the issue."

While no specific charges were brought against the Hougens, the implication of the UCC decision was that their life-styles were unacceptable to the Franklin Association. "I think that they were afraid to bring any charges," Margaret said. "There was just so much division among them."

Ed Hougen stressed the ambivalence of the Ecclesiastical Council. "At the same time that they were dismissing us from standing," he commented, "they voted to commend Margaret for her valuable contributions and for her presentation of Christian ethics. They burst into applause after her speech and one church elder even referred to

her as 'our pastor.' And at the end of the Council, they asked God's forgiveness if they'd erred."

"They were really struggling and having a terrible time," he added.

Although Ed Hougen admitted that he was "personally disappointed" and Margaret Hougen conceded that the decision was a "defeat" and "on some level a humiliation," both Hougens have no regrets as to the course their lives have taken. "We've come to the end of an ordeal," Ed Hougen said. "I'm not at all sorry. I've seen a lot of growth in a lot of people." And Margaret added, "I'm saddened but the struggle is only beginning."

Ed Hougen tended to see the result in the context of the "mainline churches'" attitudes towards sexuality and homosexuality. "I think that what we're seeing here and in the Vatican's recent statement is a real hardening of the lines on sexuality," he said. "Either the denominations will reform or they will die."

Margaret was especially critical of the clergy's "sexual spectacles." "What we tried to say was that sex is only one area among many to be dealt with. And then, ironically, we became totally identified with the sexual issue."

Turning to homosexuality, she continued, "There is a tremendous misunderstanding in the non-gay world about gay people. Yet I'm confident that there will come a time when people will not be so afraid, when they will realize the positive things that gay people can bring to the ministry."

"My own attitudes towards gay people are a living example of change," Margaret stated. "But then I've had a good teacher."

Margaret is interested in counseling and both she and her husband plan to lead a counseling group for couples in similar situations. As far as the United Church of Christ goes, she adds, "I'm interested in reminding them that I'm here and a minister and that they're missing out."

Bunker Hill Rejects Gay Group

CHARLESTOWN, Mass. — The Student Senate at Bunker Hill Community College in this section of Boston defeated by a 5-4 vote a proposal to establish a gay students association on campus. The vote came after a tumultuous session in which, according to one gay student, "the obscenities were flying." After the vote and the acrimonious debate, it was decided to reconsider the proposal at the Senate's next meeting this week.

Thirteen gay students at the college had petitioned for the establishment of the organization and had stated that they would be members once it was approved. The proposed Bunker Hill Community College Homophile League listed as its objectives "to promote increased understanding of homosexuality between both homosexuals and heterosexuals," to function as a "resource" for gay students, to "sponsor educational programs and social gatherings." The organization also proposed to establish a library and legal and social remedies for gay students.

At the meeting itself, two student

senators reported that they had called up the University of Massachusetts Student Services who told them that they "legally had to accept the group." The legal coercive aspect of the matter seemed to cause a great deal of controversy and one student said, "We will not be intimidated." Another Senator feared for the "safety" of gay students of Bunker Hill if the group was established.

Vancouver Paper Must Accept Ads

VANCOUVER, B.C. — In a landmark decision, a British Columbia human rights board of inquiry has ruled that the *Vancouver Sun* must allow advertisements from gay groups. The inquiry board stated on Jan. 12 that the *Sun* had discriminated against GATE (The Gay Alliance for Equality) by its refusal to run a classified advertisement for *Gay Tide*, the GATE newspaper.

The board ruled that the newspaper had clearly violated the province's Human Rights Code which prohibits discrimination against "a class of per-

sons." The board ordered the newspaper to pay GATE \$500 in costs and to refrain from refusal to take ads in the future. The three person board, led by Vancouver lawyer Joseph Wood, accused the *Sun's* management of "personal bias against homosexuals and homosexuality."

The newspaper is appealing the decision to the Supreme Court of British Columbia and argued before the board that "public decency" was its reason for refusing the ad.

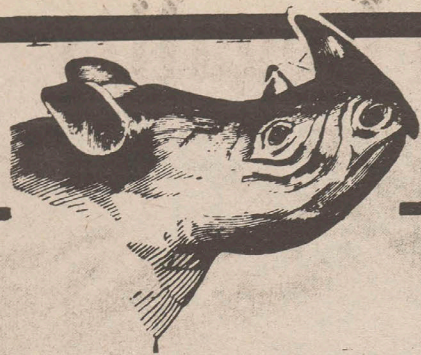
Meanwhile, GATE called the ruling

ale for the rejection was "protection of student safety" in the midst of anti-busing fervor in Charlestown.

Browne emphasized that the Senate reconsideration was contingent upon the decision of the Judiciary Committee on whether to reconsider the motion. However, he is optimistic. "I'm confident that they'll reconsider," he said.

"a victory for all gays. The decision is a legal precedent which will influence the resolution of all situations of gay discrimination in the future." GATE is planning to re-submit the *Gay Tide* advertisement and also held a "Victory Picket" outside the offices of the *Sun* on Jan. 19 in celebration.

In its decision, the Human Rights Board charged that the *Sun* had ignored the fact that the province's criminal code provided that sex between consenting adults was no longer a crime in British Columbia.



news notes

COLD AIR

ANCHORAGE, Alaska — The mayor of Anchorage has vetoed a city ordinance that would have banned discrimination on the basis of race, religion, age, sex, color, national origin, marital status, physical handicap, or sexual preference. Despite the unanimous passage of the bill by the Anchorage Assembly, the mayor vetoed it, complaining about its housing protections. He had previously asked that the phrase "sexual preference" be deleted from the bill.

The city assembly tabled a proposal to try and override the veto and it has until Jan. 27 to do so if it wants. Eight votes out of 11 are needed to override.



Neptune.

PORNO FOLLIES

WASHINGTON — Undercover police recently seized two gay male porno films at Washington's Cinema Follies Club. The two films — *Sex Olympics* and *Pool Party* — were removed from the theatre in the middle of presentation. A judge is scheduled to rule on the possible obscenity of the films.

Sources in Washington's gay community told GCN that there is speculation that an owner of another porno theatre might have 'persuaded' the police to make the raid. The Follies is a new cinema and has been cutting into the business of Washington's three other gay porn theatres. As of this writing, no other gay male porno theatres have been harassed.

The possibility that Washington police might make a full-scale assault on gay porno theatres and the baths during the 1976 Bicentennial has not been totally discounted by insiders here, however. *Variety*, the show business weekly, recently ran an article headlined "Want Washington Fumigated of Porno During Bicentennial Year?"

Meanwhile, it is business as usual at the Cinema Follies. Presently the theatre is showing two gay male porno films, "Snowballing" and "Creation," and is reported to be doing a brisk business.

RECUPERATING

BOSTON — On Saturday night, Jan. 25, John Poirier was shot by an intruder as he entered his South End apartment. Now at Boston City Hospital, he is being treated for a severe spinal injury which will require an extended recuperation period. John entered his apartment, discovered a burglary, was asked for his money, and had just turned to leave when he was shot in the lower back at close range. Many in the community have expressed a desire to help, and if others want to offer assistance they should contact Ned Lynch, Elaine Noble, or Joe Beckmann at home or through GCN.

PHILLY PREVIEW

PHILADELPHIA — Eight hundred gay women and men and their friends poured into Philadelphia's Gay Community Center last Sunday for a glimpse of the facility before renovations. The Center is located at 326 Kater St. here. According to the Philadelphia *Gazette*, the Center "preview" included a live radio broadcast, live entertainment, craft shows, and homemade food. More than \$500 was raised for the Center.

ENSIGN EXITED

WASHINGTON — After a week long hearing, U.S. Navy Ensign Vernon E. Berg 3d has joined the growing list of openly gay people ousted by the U.S. Military. Berg, who received a less-than-honorable discharge, will appeal and fight the decision in the courts if necessary.

The highlight of Berg's hearing was the appearance on the stand of the ensign's father, a Navy Commander. Berg's father claimed that he knew of many high military officials who were gay but that that fact did not interfere with their execution of their duty.

NOBLE CAUSE

BOSTON — Rep. Elaine Noble of Boston continues her assiduous campaigning on behalf of Indiana Senator Birch Bayh's presidential candidacy. Bayh's name will appear on the March 2 Massachusetts Democratic presidential primary ballot. Last Saturday night, Noble made a short speech on behalf of the Indiana Senator at 15 Landsdowne Street, the Boston discotheque. After her address, people were encouraged to sign up to work for Bayh at the 15 Landsdowne door.

Noble is also planning a fund-raiser for Bayh to be held in the near future. "He (Bayh) is the most viable candidate running," the Boston representative told GCN.



Calliope.

AMAZON REPORT

BOSTON — Amazon Expedition, a collective which sought to hold a retreat for women-identified women, has released a financial statement. It states that, when the group disbanded in July, the steering committee decided by consensus to award their financial resources to Calliope, the proposed women's coffeehouse. At that time, the Amazon Expedition bank account was formally closed. Calliope is now in the process of deciding upon a location.

NOBLE & THE LAW

BOSTON — A 50-page article on "Homosexuality and the Law" will appear in the *Criminal Justice Journal* of the Western State University Law Review in their May 7 issue. The author of the article is Boston's Rep. Elaine Noble. Noble told GCN that the publication of her article in the Law Review was a "rare and unusual honor." "It's difficult enough for most law students to make the law review," she said. "I'm especially proud that as a non-law student I'm being printed in a scholarly journal."

Western State University is located in San Diego, California.



Cape Sand-mole (*Georychus capensis*).

GAY BICENTEN

SAN ANTONIO, Texas — "Gay in San Antonio—A Sense of Belonging," is now an official part of the 1976 Bicentennial. The American Issues Forum Committee of San Antonio, a program developed for the Bicentennial under the auspices of the National Endowment for the Humanities, is including a conference and an accompanying display entitled "Voices/Image" as part of its gay aspect. The conference which will be held April 30-May 1 is believed to be the first official gay participation in the Bicentennial.

The conference purpose is to explore how gay men and women relate culturally with non-gay women and men. The conference sponsors, the Forward Foundation, hope that the conference can be a "frank and sensitive" dialogue between gays and "straights."

Key participants at the conference will include Karen DeCrow, the national president of NOW, Rep. Elaine Noble of Boston, Gene Legett, suspended Texas Methodist Minister, and Dwight Oberholzer, editor of the book, "Is Gay Good? Ethics, Theology, and Homosexuality."

Anyone interested in the conference should get in touch with Bettie Naylor and Kathy Deitsch, Box 2036, Universal City, Texas, 78148. Their phone number is (512) 655-3724.

PRO-HUMAN CONF.

PHILADELPHIA — The Gay Activists Alliance of Philadelphia is among a group of organizations co-sponsoring the Delaware Valley Conference On Military Spending and Human Priorities. The Conference, which will be held Feb. 6-8 at the Friends Meetinghouse at 4th and Arch Streets in Philadelphia, will focus on reordering national priorities away from defense to human needs. Workshops on Women's Health, Ageism, Senate Bill 1, and Fighting the "Military-Masculinity Complex" will accompany workshops on the military, jobs, and the like.

For advance registration, people are urged to write to the Friends Peace Committee, 1515 Cherry St., Philadelphia 19102. Phone information is available at (215) 241-7230.

ASSURANCE

SACRAMENTO — The state of California Insurance Commission has issued regulations which ban discrimination on the basis of sex, marital status, or sexual orientation. The rule, which went into effect on Jan. 1, covers all kinds of insurance policies and applies to all insurance carriers in the state.

CHANGING SEX

HARRISBURG, Pa. — The Pennsylvania Department of Welfare has revealed that it will pay for a transsexual sex change through its medical assistance program. The GPU News quoted the director of the state's Bureau of Medical Assistance as stating that his department has already given welfare recipients the money to pay for "one or two" transsexual operations. He made it clear that his department would continue to do so in the future if "the surgery is authorized by a physician (usually a psychiatrist) licensed in Pennsylvania."

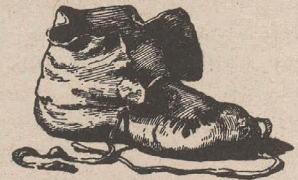
WOMEN'S VIDEO

NEW YORK CITY — The fourth annual Women's Video Festival will be held at the Women's Interart Center in New York City this June. Women all over the U.S. and Canada are invited to send tapes that they would like to include in the Festival.

The festival organizers are looking for a wide range of work including documentaries, video-art, erotica, multi-channel presentations, dance, health, video-sculpture, installations, and live events.

All work to be shown will be selected by a jury of women representing all kinds of different viewpoints. There are no restrictions as to content of the work, although women's subjects are encouraged. Tapes should not be more than a half-hour if possible.

All entries should be sent in by Feb. 15 to Susan Milano, Coordinator, Women's Video Festival, Women's Interart Center, 549 W 52nd St., New York 10019. The group can be reached by telephone at (212) 246-6570.



Moccasin.

ALL-CONSUMING

HOLLYWOOD, Fla. — A Gay Consumer's Union has been formed in Florida. The purpose of the organization is to implement a 'Gay Consumers Bill of Rights' as well as helping gay people throughout the country establish such unions. Mark Silber, the founder, stated that "As customers of gay oriented bars, discos, restaurants, health clubs, and bookstores, we recognize that some of these gay establishments may overcharge and exploit their customers. Furthermore we wish that no member of the gay community be discriminated against because of age, sex, appearance, race, etc."

The Gay Consumers Bill of Rights recalls the one initiated by San Francisco's Bay Area Gay Liberation (BAGL) late last year. In addition to provisions against exorbitant prices and overt discrimination, the Bill of Rights would hold the establishments themselves responsible for the welfare of their patrons when threatened by 'queer beaters,' as well as responsible for bail/legal aid for patrons in the event of police raids.

Anyone interested in the organization should contact the Gay Consumers Union of Florida, Box 2084, Hollywood, Fla., 33020.

Saxe Lawyers Challenge Search Legality

By Marion Tholander

BOSTON — Defense attorneys for Susan Saxe filed a motion for "suppression of evidence" before Judge Walter H. McLaughlin in Suffolk Superior Court on Jan. 27. Saxe is charged with first degree murder and armed robbery stemming out of a Brighton bank robbery in 1970.

The primary thrust of the defense strategy at the pre-trial hearing was to question the legality of a search warrant issued for 163 Beacon St. on Sept. 24, 1970. Defense lawyers Shapiro and Gertner attempted to show that the apartment number on the warrant had been altered. Under questioning from Shapiro, Police Officer Roe denied that the apartment number on the warrant had been changed even though the face of the warrant listed apartment number 1B, while the number 2B appeared on the back of the document.

Police Officer William J. Murphy, who had entered 163 Beacon St. and seized ballistics evidence, testified that he had not actually seen the search warrant before he entered the apartment. More confusion arose when it was made known that the search warrant for 163 Beacon St. was issued on Sept. 24 and was numbered 397, while warrant 396 wasn't issued until Sept. 30. Search warrants are numbered sequentially when issued.

After the defense had pointed out this apparent discrepancy, Clerk of Courts Block explained that the difference in sequence resulted from the fact that the warrant 397 was issued at a judge's home on the night of the 24th, and that the judge had delayed in returning it to the Clerk of Courts for numbering and recording.

When Atty. Shapiro asked how the address, 163 Beacon St., was brought

to the attention of the police, Officer Roe stated that he had received it from an informant. The informant, Ralph Applebaum, had told Roe that he was in the apartment on the night of Sept. 23, 1970, with two women. Applebaum identified one of the women as Kathy Power. When questioned about the other woman's identity, Roe said that Applebaum did not identify her nor did Roe ask her identity. Roe testified Applebaum was an informant who had previously aided him in drug related arrests prior to 1966. Roe revealed Applebaum had died 2½ years ago of a drug overdose.

Police Supt. Joseph M. Jordan was subpoenaed to testify about the arrest of Robert J. Valeri, a prominent figure in the case. The defense brought to light that Valeri had been arrested in Somerville without an arrest warrant or search warrant being issued. If Valeri's arrest were illegal it would mean that any evidence given by him or taken from him at the time of his arrest would be inadmissible in Saxe's trial.

Supt. Jordan testified that at the time of his arrest, Valeri was taken to a Boston police station where he was questioned by an FBI agent. The last recorded interrogation of Valeri was at 11 p.m. the night of his arrest, although Supt. Jordan testified that he had seen the FBI questioning Valeri sometime the following morning.

The hearing lasted through late afternoon at which time Judge McLaughlin continued the "motion to suppress" until Feb. 17. The reason for the continuance was to allow the defense time to get permission for FBI agent Edgar Miner to testify. The Attorney General of the United States must give prior approval before any FBI agent can testify in court. After a brief verbal skirmish between Judge McLaughlin and Atty. Shapiro about



Susan Saxe

who should get this approval, Judge McLaughlin told Shapiro to "put his pride in his pocket" and get the necessary permission.

The judge also agreed to rule on Feb. 24 on a defense constitutional challenge to the Massachusetts felony murder statute. Under the provisions of this statute, Saxe is charged with

first degree murder although the prosecution has never charged that she fired a shot. In this case the prosecution is using her alleged involvement in an armed robbery as its basis for charging her with a murder that took place during the robbery without claiming that she in fact committed it.

News Commentary 'Closet Radicals' Meet

By Robert Rosenberg

NEW YORK — What many called an "historic event" took place in New York's West Village on Tuesday, Jan. 20. A gay socialist caucus was convened at St. John's Episcopal Church and more than 60 people turned out to see what it was all about. But the group's composition — almost exclusively white males — emphasized some of the meeting's problems and dilemmas before it even began.

Organized by people who attended the November Gay Academic Conference (GAU) in New York, the caucus was a loosely structured meeting whose purposes were admittedly vague. As one of the organizers put it, "I used to feel stuck in the closet when I hung out among members of the radical left during the sixties. Now that I spend most of my political energies involved with gay causes, I feel like a closet radical." His purpose in calling the

meeting was, for the first time, to try to bring together these two sides of himself: his gayness and his socialist politics.

Others who organized the meeting had in mind the actual formation of a group of gay socialists who would be politically active both in Gay Liberation circles and in this country's general leftist struggles. Still, it appeared that the majority of the people who attended the meeting had no definite expectations at all.

What should have been the real point of consensus — a commitment to some sort of leftist/socialist ideology combined with a Gay Liberation perspective — turned out to be one of the sorest points of contention. The meeting, once underway, reassembled the usual (male) style of political discussion. Everyone had their own point to make, people tended to snicker at statements they didn't like,

etc. It is true that there was a broad range of ideologies represented, from the traditional social democratic position to the more revolutionary Marxist one. Yet it was clear that people could not put aside their (granted significant) differences over the direction and way in which our society could change to a more socialist and egalitarian state, and unite over the common elements in their thinking.

One of the more concrete issues dealt with was whether gays should work within existing leftist groups, injecting a gay perspective into them when they could, or work within existing gay groups, bringing a more radical perspective to them when that was possible. While many people agreed with one or the other of these positions, a number of people felt that a separate group of "gay radicals" was needed to intelligently articulate gay socialist perspectives and form alliances in struggle

with other groups fighting the capitalist system. One model for this that no one brought up is the Lavender and Red Union, based in Los Angeles.

After breaking up into smaller discussion groups, everyone reconvened and it was decided to have another meeting in a couple of months. The group also decided to send out a short newsletter to all the people who attended announcing the meeting's date. No structure for the group, or even if people wished to think of themselves as a formal group, was determined.

One positive note was that two Marxist study groups were formed out of the caucus. Their aim is to try and reconcile Gay Liberation with Marxist ideology, and perhaps develop a new synthesis of the two.

Anyone wishing to receive the newsletter or to find out more about the caucus should write to John D'Emilio, 400 Riverside Dr., Apt. 4F, New York City 10025.

News Commentary

By Joe Beckmann

BOSTON — The recent decision of the state Alcoholic Beverages Control Commission upholding the Boston Licensing Board's denial to Frank Cashman of a license to operate Flicks, demonstrates the complexity of the state liquor control system. Coming in the same week as the governor's call to abolish that ABCC, the state supported home rule and, it would seem, gratuitously commented on the "kind" of clients Cashman might attract to the Fenway. In sustaining the Boston Licensing Board, the ABCC, indirectly, supported the community groups

Is the ABCC on the Way Out?

who were most active in the local hearings. Even more indirectly, the ABCC demonstrated that the Boston Licensing Board's authority is sufficient to control the bars, that community interests are adequately protected by the city's public agencies, and that the state and city legislators who have attacked Cashman have sufficient power to enforce the will of their constituents.

Outsiders at the State House and City Hall had expected a reversal of the City Board's decision. The state Commission had already reversed the city on The Other Side and Jacques, which are still under appeal to the courts, and

the pattern of state control of city licenses appeared to be both lasting and unbreakable. Perhaps it was the continued opposition of community groups and the quiet negotiations of city agencies and the District's Representative, Elaine Noble, but the surprise "victory" seems a felicitous coincidence with the governor's attack on his own commission. The *Boston Globe's* recent editorial, which based the paper's support for the governor's attack on the ABCC primarily on the commission's intervention on the Vara Brothers' cases, further illustrates the importance of home rule and the communities' control of their own city.

Too rarely are agencies in this city cited for their responsiveness, and too often the state has been ready to over-rule local bodies.

As long as the city's agent, the Licensing Board, listens to the city's residents it will justify home rule by fulfilling responsibilities close to home. The Licensing Board is doing what it is supposed to do, and the state Commission is no longer needed. Mayor White's requirement that hearings be open, the fact that state legislators and community leaders attend those hearings, and the emergence of a board which listens may herald a new kind of community politics: one which works.



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

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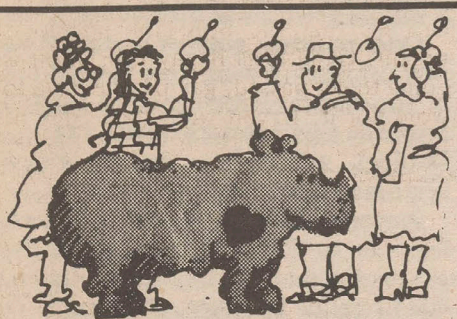
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Don C. Hanover III	Jane Picard
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NEED OF THE WEEK

GCN needs volunteers to help fold and mail out newspapers on Friday evenings at 6 p.m. Many hands make light work and enjoyable evenings.....

Intergaylactic, the GCN distribution company, is on the road. There is an urgent need for volunteers to help distribute, sell, answer correspondence and obtain new publications and periodicals to distribute. The volunteer positions will, in a short period of time, become paid commission positions. Get in on the ground floor because Intergaylactic is about to go into orbit.

Call Mary (617) 426-4469 or write Intergaylactic, c/o GCN, 22 Bromfield St., Boston 02108.

LETTERS

Letters to the Editor should be 200 words or less. All letters submitted for publication must be signed; names will be withheld upon request. GCN retains the right to edit all letters.

good old fashioned 'spit'

Dear GCN:

In his otherwise excellent article on Anal Intercourse, Donn Holley cautions against the use of "spit" as a lubricant. He groups saliva with hair lotion, soaps, etc., advising that "they all have perfume or other irritants." While there are no hard scientific data available, my experience strongly suggests that "spit" is, in fact, one of the best, unperfumed, and least irritating lubricants available for anal intercourse. The only problem likely to arise with saliva is the lack of sufficient quantity to insure adequate lubrication. I would certainly agree that the other items mentioned as irritating should be avoided.

Sincerely,

Sanford M. Reder, M.D.

bars, icons, buttonholes

Dear GCN:

I have a topic for meditation for those of us who seem so quickly moved to write letters to you complaining about your giving too much space to gay bars, Russian icons, or how to sew a buttonhole. My topic: to whom would we complain if there were no GCN?

Another question: how long would GCN survive if it confined itself to only those matters in which one or two people are interested?

Keep up the good work!

Please sign me,

Frax

maude, cher, mannix, jay scott

Dear Editor:

Regarding the recent controversy re Mishio Kushi — I too have noticed how seemingly unrelated ingestions may affect one's sexuality and pervert even the most honorable straight-person into a raging dyke or queen. I've noticed that women who enjoy watching *Maude* often develop lesbian characteristics, as do men who make a habit of watching *Cher*, *Mannix* or the *Six O'Clock News with Jay Scott*. This homosexuality causation is readily corrected by a steady diet of such nominally heterosexual programs as *The Mike Douglas Show* and *Marcus Welby M.D.* Constant exposure to either Bette Midler or *Madame Butterfly* by Puccini inevitably produce limp wrists and lack of chest hair in males, while Bach-Turner Overdrive, J. Geils Band, any of the Beethoven symphonies, and Bruce Springsteen tend to mold some of our otherwise finely feminine population into belligerent cigar smoking lesbians. All in all, I would suggest to those of your readers who wish to retain their heterosexuality (and thus their spirituality) to avoid (if they are women) jockey straps, Harvard University, Ronald McDonald, Tiparillos, running for office, D. H. Lawrence, Irish Spring Soap, Marlboroughs, all Clint Eastwood films, Rice-a-roni, and all back and current issues of Playboy, Oui, and Hustler. For men who wish to retain their heav'n-given heterosexuality I would strongly suggest avoiding all nostalgia, glitter sox, Kenmore Square, Lifesavers, My-oMy pies (all flavors), string instruments, Whiskey Sours, silk bedclothes, any movies starring Barbra Streisand, Liz Minelli, Liv Ullman, or Helmut Berger, the New York Times Literary Section, pop tarts (all flavors), Creme de Menth, and any biographical stories regarding J. Edgar Hoover. Here's hoping for a happy and healthy heterosexual Karma.

Peace,

Baba Rum Raison



get rid of it

Dear GCN,

Your "want ads" ask for stories about ourselves and thoughts etc. Well here is something that "bugs" me!

When one is gay, it seems that one must get rid of it by the time they are 25 and 30 at the most!

I can not understand why Gay persons are so youth oriented? Is it because there are fewer gay persons over the age of 30, or are they too tired to go out or where are they?

I am 38 and I think that I am better now than I was at 22. I don't want to lay it on too thick, but I was never turned down when I wanted someone. I have gone into a bar and I get a glance or two and other than those that will take on anyone, I never see anyone in their thirties or even forties in the bars.

Also, if you are not known when you go into a bar, there are very few persons that will go out of their way to come up and talk. They sit and look at you and laugh or whisper but act so silly when it comes time to introduce themselves.

I am talking about Dayton, Ohio, but maybe there is one of your readers that might know of a bar where people in their 30s and 40s go. I am sure there are good people in this age group that like to go out that are doctors, lawyers and other professional persons, or for that matter, ditch diggers that are composed. Maybe I have a hang-up on older persons, but I like them that know what they are doing and how to use what they got!

A Reader

FORUM

COMING OUT: THE GAY IDENTITY PROCESS

By Philip Gambone

The majority of gay men become aware of their sexual identity during adolescence. However, for a number of reasons, many never seize the opportunity to express their sexuality or develop intimate homosexual relationships until much later when they are in their twenties or thirties. Understandably, the postponement of homosexual behavior in men who know that they are homosexual can cause psychological anxiety and retard mature ego development. The same kind of identity crisis characteristic of heterosexual people in their twenties, in which one discovers, as Erik Erikson puts it, that he is "fatally overcommitted to what he is not," is found in the repressed homosexual. Erikson has shown that the identity crisis is mastered by the growth of what he terms "ego integrity." He writes that "the possessor of integrity is ready to defend the dignity of his own life style against all physical and economic threats." (*Childhood and Society*). In the gay world there is a special term for the development of such ego integrity. It is called coming out.

Little has been written about this particular manifestation of ego integrity. It is only recently that a reappraisal of homosexuality has led some psychologists and theologians to accept it as a natural and potentially healthy expression of human sexuality. But with these redefinitions has come very little in the way of an accurate understanding of the process of coming out. Too many writers tend to describe coming out as merely the moment when a gay person publicly identifies himself as gay, whether to straight friends, family or other gay people. This definition seems inadequate to me. It does not take into account the total process of psychological integration which Erikson and others describe in so many of their studies of identity. Although Erikson is notably silent on

the subject of homosexuality, the same patterns which he describes in heterosexual identity crises can be seen at work in homosexuals who are coming out. George Weinberg, in *Society and the Healthy Homosexual*, defines coming out as "a change of mind produced by a change of action." This emphasis on new awareness, or what Erikson might call "meaning it," seems to me crucial to understanding the process of coming out. Too many gay people "come out" publicly, yet fail to achieve truly healthy egos. They "adjust" to being less than whole or integrated persons, and become once again, overcommitted to what they are not. The single largest problem in the gay world is that overemphasis on sexuality and sexual performance has led many of us to view real intimacy as a romantic and unrealistic myth.

I have talked to and observed adolescents who are in the process of coming out, and have thought about my own experience. What I have discovered is that the greatest anxiety created by the developing homosexual awareness is not the fact of one's homosexuality *per se*, nor the trauma of publicly identifying oneself as gay. Rather it is the myth that there is a homosexual personality. For nothing can be more frightening to the adolescent than the idea that his sexuality, already awkward and embarrassing, necessitates his adopting a role of personality-type which is not his own. His sexuality, which he may already see as a burden, becomes only one element of his "imprisonment," for now too his personality seems out of his control. Thus, in his mind homosexuality becomes identified with lack of freedom, choice and integrity. This is the real crisis of coming out. It may take only a first good encounter with a "together" gay person to destroy the myth for an adolescent; or it may take many years. In either case, the problem is aggravated by the fact that much of

the gay sub-culture is not conducive to the nurture of the radical ego integrity of which Erikson speaks. There are as many pseudo-social rituals in the gay world as in the straight. Adolescents, and older persons, who are being guided toward coming out need reassurance and tangible evidence that homosexuality can be freeing not confining.

While the gay movement has railed against homosexual oppression from without, it has seldom taken a close look at the self-oppression which all people, gay or straight, often foist upon themselves. Here is where a psychology of identity can be most helpful to the adolescent (or older) homosexual. Gay pride must include that "unwillingness to forgo the nourishment of latent needs deeply felt to be essential to the true development of an identity." (Erikson, *Young Man Luther*). Thus, though by no means forgetting sexual needs, the gay movement must remember other deep needs such as trust, initiative, and collaboration. As Erikson says, man must "learn to raise truly less exploitable men — men who are first of all masters of the human life cycle. . . ." (*Young Man Luther*).

Coming out, then, is a process of total identity, not a single redemptive act. There needs to be more descriptive literature, both of popular and clinical nature, on coming out. Erikson's work on identity is clearly a fertile and salubrious ground in which to plant a specific theory of the homosexual "identity crisis." In his study of Luther, Erikson quotes the former monastic as saying, "We know now that we can be happy with a good conscience." This would seem to be a good motto for every person who is coming out. To be able to love and work happily and effectively is the true coming out of every person. This is no less true for gay people than for our straight brothers and sisters.

EDITORIAL

A Liberation Publication?

It is neither normal nor nice for gay publications to engage in editorial battles with each other. Heretofore, the dozens of gay periodicals in the United States have adopted the same general principles of commitment to gay people and responsibilities to the community at large . . . that is, until *Advocate* publisher David B. Goodstein's remarks in his "Opening Space" column in their Jan. 14 issue.

For those readers who have not had the opportunity to view the piece in question, let us summarize: Mr. Goodstein has described the majority of leaders of the gay movement as "neurotics" who should be remanded to the "counseling couches where they belong." He has repudiated assertions that the gay struggle is closely intertwined with other human rights efforts. And he gives not only tacit approval, but encouragement, to members of the community who wish to remain "closeted," and urges the non-closeted community to placate them.

Goodstein's article is the latest in a series of internal problems that have plagued the nation's largest gay publication. It has precipitated the resignations of several staff members there, and several more involuntary resignations. Six of the *Advocate's* best writers — David Aiken of Washington, Allen Young and David Brill of Massachusetts, and Vito Russo, Arnie Kantowitz and George Whittemore of New York — signed a joint letter in protest of the Goodstein piece.

We challenge Goodstein to name names, and tell us who the neurotics are that are leading the gay movement. In Boston, is it Rep. Elaine Noble, Rev. Donald McGaw, or Dr. Richard Pillard? In Philadelphia, is it Mark Segal or any of his gay raiders? Who are these villains? Truth does not grow from the repetition of lies. His depiction of gay leaders as "unemployable, unkempt, and neurotic to the point of megalomania" is so insulting as to make one wonder whether this is a gay newspaper, or William Loeb's *Manchester Union Leader* talking.

The closeted gays or "silent majority" of which Goodstein speaks is one which he would probably like to rejoin. As a multimillionaire, middle-aged businessman, that, of course, is his prerogative. But we at GCN sincerely believe that the silent majority is the antithesis of liberation.

Liberation is something which we have a strong commitment to. The day when gay men and women do not have to fear social or legal ostracism has been postponed because of the efforts — or lack of efforts — by that "silent majority" of which he speaks so elo-

quently. Coming out — and saying, without reticence, that "we are your sons, your daughters, and your neighbors" — is what has brought the gay movement its greatest progress.

Moreover, to roundly dissociate the gay issue from other human rights struggles is to deny political reality. Americans for Democratic Action and the American Civil Liberties Union have taken on gay rights as their godchild; Black leaders nationwide have served disproportionately to argue our case; it is no accident that newspapers which have fiercely defended human rights on other levels — such as the *Boston Globe* or *The New York Times* — have been the most strident on the gay front as well.

In order for a publication to even vaguely represent some gay constituency, it is necessary for it to somehow promulgate the message that Gay Is Good. GCN has tried to do that; on a bare-bones budget with long hours, we have strived for over two years to show our readers what gay pride is, who in our own community we can be proud of, and who from the outside we should beware of. We will continue to do this, in the firm belief that a community which maintains a positive attitude will not want to be closeted and subsequently oppressed. We hope we have been a little successful.

It is ironic that the parent-holding company for the *Advocate* is Liberation Publications, Inc. For somewhere along the line, it seems to us that a publication which encourages elitism (while accusing others of it), deplors "neurotics" (while exhibiting some discernible schizophrenia itself), and purports to represent the "real concerns of the majority" (while decreasing the amount of news space in favor of movie reviews at a time when the national gay community can least afford it), is not a liberation publication at all. For as profitable as Goodstein's million-dollar baby may be for him, it is about as supportive of true liberation as we could expect Nixon to be. (And never mind that Goodstein, a former Grand Poo-bah in the GOP, borrowed that time-tried "silent majority" line from former King Richard.)

It has been argued, prior to this attack on gay movement people, that in unity there is strength, that gay publications should pursue a common goal and reach it faster, together. But when the entire question of liberation is at stake, gay people should not fear disruption. And if this editorial clash is either disruptive or embarrassing, so be it. We will let our readers decide.

The way to equality

Where is Gay Legislation '75 in '76? The question is prompted by a recent letter to the editor in the *Boston Globe*. The letter listed a large number of organizations that have lobbied for an adequate Massachusetts Commission Against Discrimination budget. Not one gay group was listed as supporters for MCAD.

A GCN editorial (Vol. 3, No. 26) pointed out the importance of MCAD to the gay community. When the diligent efforts of Gay Legislation '75 have finally been rewarded by the enactment of gay rights legislation it will be MCAD who will handle the specific complaints of discrimination due to sexual preference.

Why then wasn't Gay Legislation '75 listed as one of the supporters of MCAD? Gay Legislation '75 does not have enough people to do all the work, involved in getting gay legislation passed . . . how then can they afford to expend time and energy in other civil rights causes?

Where are all those individuals in the

gay community who believe the way to equality is through legislation? There are only five people currently involved in getting pro-gay legislation passed. Two of these five are resigning. You can see that the need for people is urgent. GCN feels if gay legislation is going to get passed, gay people have to work for it. If you want to be one of those people, Call (617) 338-8173. Leave your name, address, telephone number. Someone will definitely get back to you.



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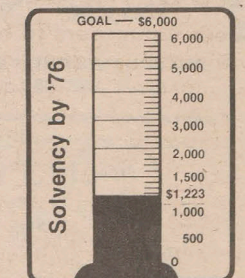
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The above thermometer will weekly show GCN's progress towards solvency in 1976. The main source of additional income will be generated by a series of benefits which began last month and will continue until January. You can contribute simply by attending. If you are unable to attend or wish to make a larger donation we are also encouraging people to send contributions to:

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Ruth Simpson, author of *From the Closets To the Courts*.

Author Fails to Get Self Arrested

NEW YORK — In what some have considered a publicity stunt for her new book, author Ruth Simpson tried and failed to get herself arrested in New York last week. At a news conference, Simpson read the concluding page from her book, *From the Closets to the Courts*, which stated: "I, as a sexual deviate of bad moral character, have 'committed crimes against Nature' in the past. I am currently 'committing' such acts, and I plan to 'commit' such acts in the future." . . . "If the laws against homosexuality are valid laws and not disguises for other things, then I expect police and legal

action against me. If no such action is taken against me, we can assume that the laws are not valid."

Although no arrest came, Ellen Poyville, her lover, made a citizens arrest and took Simpson to the police station in an attempt to have her booked. No arrest was made at the station. Capt. John Naylan claimed that there was no substantiating evidence that such a crime had occurred. Since there was no witness present, they could not prove that such a crime had occurred. The issue of proof, usually investigated by the courts, became the requirement for their arrest.

Dr. Lear Talks About 'Coming Out'

PHILADELPHIA — Dr. Walter Lear, the only appointed official in the United States who is openly gay, recently 'came out' to the Philadelphia 'straight' press. GCN had reported at the end of November that Lear revealed his gayness at the national convention of the American Public Health Association in Chicago at which he organized the gay caucus.

Lear, who is 52 years old and a good friend of the late Dr. Howard Brown, is the Commissioner of Health Services for the five-county Philadelphia region. He supervises a staff of 75 and a yearly operating budget of \$2 million.

"I'm coming out of the closet because physicians and other health workers need to be educated," Lear told reporters from Philadelphia's daily newspapers at a party to celebrate the first issue of the *Philadelphia Gay News*. "Homosexuals have a wide range of special health care problems. They fall generally into two types. One is the lack of full scientific and clinical information. The second is the unprofessional attitudes most health workers have towards gays — moralistic,

hostile or unconcerned."

Lear emphasized the difficulty that visible gay people face in 'coming out.' "It was easy for me to declare my homosexuality because I am secure with my lover and pleased and secure with the work I do," he said. "But this is not a typical situation; most gay people in high government positions would be risking their jobs if they came out publicly."

Lear had high praise for Pennsylvania's pro-gay governor, Milton Shapp. "I probably wouldn't be able to do what I am doing without the support of the Governor," Lear said. "In October, I informed the Governor's office about my gay activist role. The reaction I got was what I expected. Governor Shapp is an advocate of the rights of gay people and that follows from his humanitarian concerns and his strong belief in civil rights for everyone."

Lear, a graduate of Harvard and the Columbia University School of Public Health, first came to Philadelphia in 1964 to work for city government as first deputy health commissioner. "I

have no doubt that I could not have been appointed to a municipal office if I had been publicly gay," he said. "Twelve years ago that would have been totally unacceptable."

Lear credits his friend, the late Dr. Howard Brown, with sparking his gay activism. When he was organizing the gay caucus within the American Public Health Association last summer, he told his 79 year old mother of his gayness, "because my coming out publicly would also mean that she would be coming out publicly. So I told her what I was planning to do," he noted, "and I asked her if she thought she would have any problems with her friends and relatives, and she said no."

Lear, who was married for seven

years, has lived with his lover for the past twenty-three. He is the father of two grown children.

Lear does not view his action as courageous. "I view it as part of my social commitment," he emphasized. "If my job was in jeopardy it would be an act of courage, but that is not the case."

"I think the basic importance of my action is its challenge to the sexism in our society," he stated. "The homosexual aspect is, in a sense, sensational, but I hope that 10 years from now labels like homosexual and heterosexual will be relatively meaningless, and people's sexual preferences will not have to be forced into a few oversimplified and value-laden categories."

NEW YORK REVELATIONS

By Tony Russo

NEW YORK — The distributors for "Born Innocent," "Viacom," are still adamant about their stand on syndication. At a Lesbian Feminist Liberation sponsored protest last week Lawrence Hillford, president of Viacom told protestors, "Viacom never made any cut in any film... Any form of minority protest is censorship." Later that day Joy Kallio and Tayloe Ross sat in the office of Viacom representative Ralph Baruch. Baruch refused to see both Kallio and Ross and left an assistant in his office. The assistant refused to deal with questions raised by the two and later had Kallio and Ross arrested on grounds of "disorderly conduct."

While involved in the Viacom demonstration, Gay Media Coalition (GMC) has been working on the WNET Gay services program. The

program will be directed at the closeted audience and will have representatives from most Gay groups in New York City. Many of the groups on the three hour show will be having open houses the day of the program. It will be heard live on Sunday Feb. 29, at 1 PM.

GMC, while working on television broadcasts, has also been working on *The Village Voice*. At two meetings with Thomas Morgan, editor of *The Voice*, the group advanced considerably in changing *Voice* policy. *The Voice* has agreed to non-discrimination in hiring and practices, ending advertisements to state sexual preference, beginning an awareness session for staff members, trying to end ghettoization of Gay issues, and trying to end stereotyping. Although *The Voice* has had a bad record with the Gay community for six years, Morgan himself is not to blame. Since becoming editor last September, the "chic" journalism has dissipated.

The most comprehensive and accurate of its kind, prepared by those who know gay New England best . . . gay New Englanders.



The 1976 edition, *A Gay Person's Guide to New England*. Available at \$3.75 from finer bookstores, gay bars, baths, and organizations throughout New England and the world. By mail, \$4.00 postpaid from: GPG, Dept. DA-2, 22 Bromfield St., Boston, MA 02108. Copies sent in plain brown envelope. Make cheque payable to "GCN."

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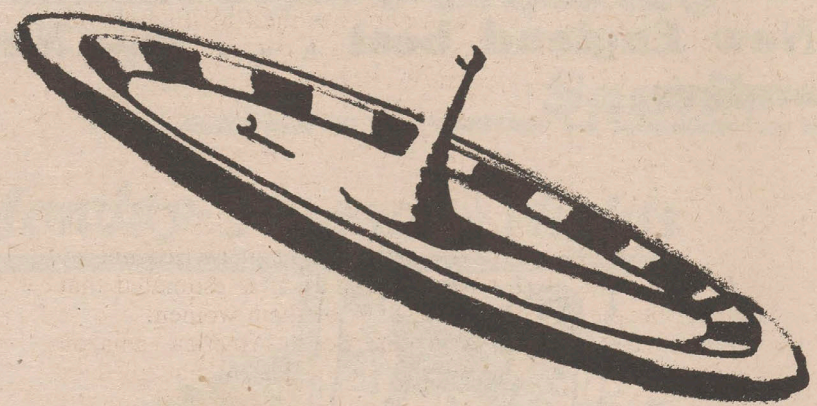
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New Guide Is Non-Sexist, Warm and Friendly

A Gay Person's Guide to New England.
Eds. Dave Peterson, Johnathan Cross and Lyn Rosen. Boston, 1975. 128 pp., paperback, \$3.75.

A Review by Demian

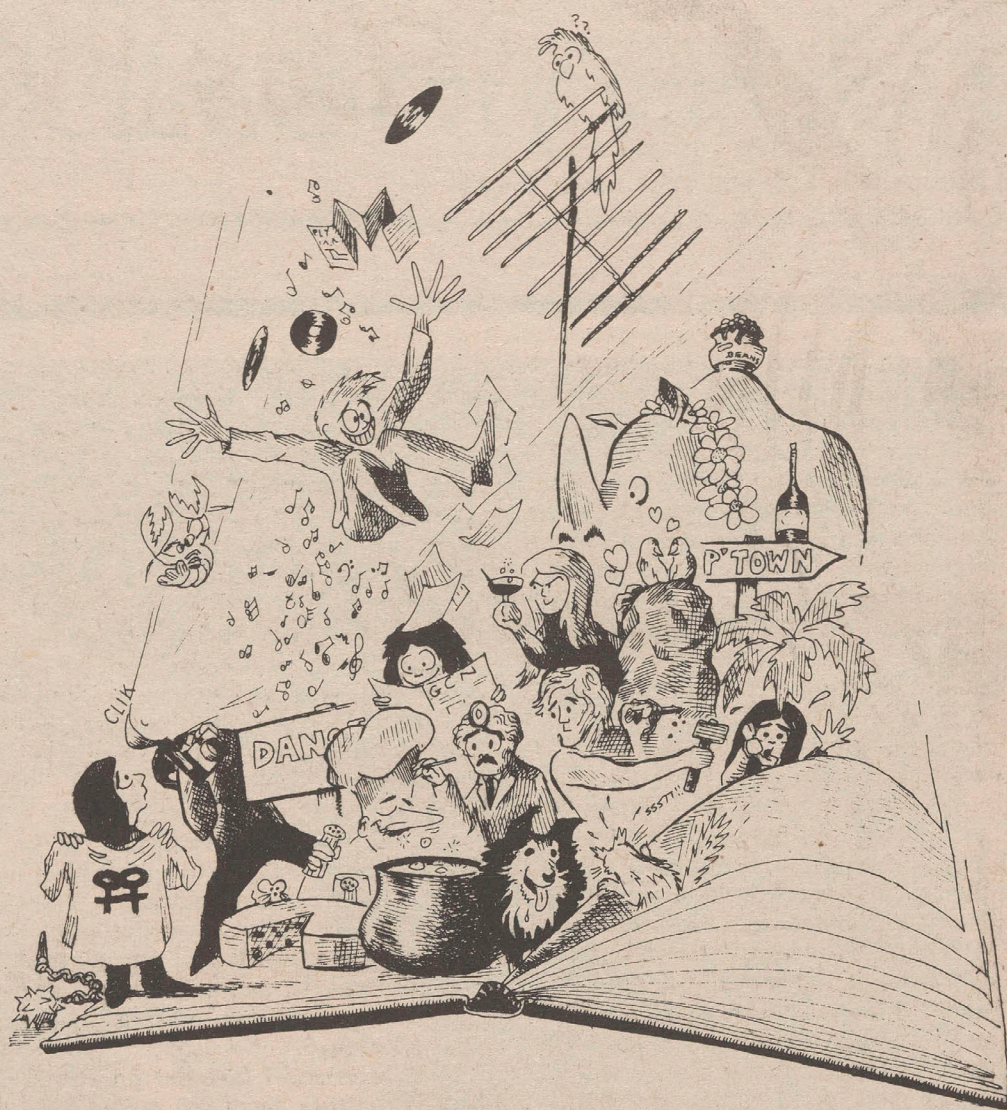
The *A Gay Person's Guide to New England* is chock full of useful information. It is fresh, predominantly light hearted and positive toward the exploration of what one encounters in New England society as a gay person. The inclusion of extra non-business information and consciousness-raising articles make the *Guide* far in advance of any other gay guide.

This second edition is better than the first in several ways. In spite of increased paper and printing costs, the *Guide* has had a minimal price increase, while doubling its listings pages and adding about 22 pages of articles. The index has been greatly improved, allowing item-hunting to be done with ease.

There is much more information for women.

The graphic spot fillers in this new edition relate extremely well to the content of the adjacent items.

The most impressive parts of the *Guide* are the articles. The inclusion of these articles takes the *Guide* out of the realm of mere commercial interest listings and says that gay people have a history, heroes and statistics that support the rightful place of gays in this society. The articles demustify the



baths, transsexualism, drag, and S&M. Racism, legal rights, coming out to parents, and the arts are also discussed. The one article I found the most moving was Brian Goodrich's "Hustling: even the word has a power like an unexpected fist in the gut."

A few things in the *Guide* could use improvement: The "Records for liberated listening" needed addresses and prices. The article "What's in Star for You in 1976 — the Gay Forecast for 1976" puzzled me as to its inclusion in the *Guide*. It had the kind of pseudo-astrology which was not gay, consciousness-raising or even accurate. It would have been nice if the thoughtfully included map of Boston had been expanded to cover the landmarks of the Charles Street Meetinghouse, GCN office, and Other Voices Bookstore.

For next year's *Guide*, I'd like to suggest an article on how the bars exploit, how some are reported to be Mafia owned and how they have a vested interest in keeping the gay clientele quiet, discreet, uncomplaining and oppressed.

Oh yes, how about a companion piece on alcoholism.

It's a pleasure to use *A Gay Person's Guide*. It is a non-sexist look at large parts of the visible and up-front segments of the gay New England scene. The *Guide* has generous servings of practical resources and information seasoned with warmth and friendly humor.

The Power of History... or History Is Written by the Powerful

By Xenia S. Williams

While the word "herstory" makes its point in modern English, the word "history" actually derives from a Greek verb meaning "to tell a story." These stories, of course, are told by the victors of wars and the controllers of the wealth. The perspective of the powerless rarely reaches through time. Since the last five thousand years have been largely an age of patriarchy, with the homophobic Christian church holding sway for the last fifteen hundred, it is not at all surprising that the history of lesbians has remained unwritten or been suppressed. Who controls the past controls the present and the future.

Matriarchal and amazon societies became less common after the discovery of paternity. In Sappha's time the heritage of woman-controlled government and religions was still strong, although the Earth Goddess was fast losing power to the male gods of Olympus. Amazon tribes existed in Scythia and other places.

As lesbianism became less respectable, as the Christian church gained power, lesbians went into the closet. In convents (as in harems), lesbian activity flourished, seen there as a minor sin because it involved no "wasting of seed": a closet within the belly of the beast!

Many of Sappha's poems have been lost because the church ordered them burned, along with Joan of Arc and other witches, some of them lesbians. During the height of the witch craze (not vigilante-initiated mobs but a systematic campaign carried out by church and state from Germany to England), it is estimated that several million people were executed, 85% of them women.

In some parts of Africa, Asia, and South America, amazon cultures still existed during the Middle Ages, such as that ruled by Queen Nzingha in Angola, who led her amazon army against the Portuguese in a series of wars during the first half of the seventeenth century. In Dahomey, also in traditionally gynarchal West Africa, the army was made up of amazons even through the nineteenth century.

The eighteenth century saw some toleration of lesbianism in France and England, particularly among the upper classes. Some record exists of a French lesbian society called the Vestals of Venus, which had chapters throughout France in the 1700s. The writer

Bacchaumont, on January 1st, 1773, recording the settling of Mlle. Heinel of the Opera in England, said: "Her taste for women there will find attractive satisfaction, for though Paris furnishes many tribades it is said that London is herein superior."

In 1795, English society writer Mrs. Piozzi notes "... 'tis now grown common to suspect Impossibilities (such I think 'em) whenever two Ladies live too much together."

The Ladies of Llangollen, Sarah Ponsonby and Eleanor Butler, were and are the best known such pair. Nothing has come down to us, of course, about poor lesbians, from an age when poverty was the rule.

As time went on, the "Impossibilities" began to be written about more seriously, but for a long time it was mandatory to condemn lesbianism. Although other books published in England about lesbianism at the same time as Radclyffe Hall's *The Well of Loneliness* were unmolested by legal authorities, Hall's book was put on trial for obscenity, and banned. The reason given: "... not one word... suggests that anyone with the horrible tendencies described is in the least degree blameworthy." Subsequent to republication in Paris, *The Well of Loneliness* was translated into eleven languages and was for a long time regarded as the "Lesbian bible."

The words of the London judge in 1928 are similar to those used by McCall Publishing Co. in 1972, when they withdrew from the publication of *Lesbian/Woman* by Del Martin and Phyllis Lyon because "you apparently have no doubts about your life style, and that's impossible."

Another method of concealing lesbian history is the post-mortem straightening out of the lesbian, in which Haiviette becomes Joan of Arc's "girlhood friend," Ebba Sparre becomes Queen Christina of Sweden's "companion," and the Ladies of Llangollen become "famous friends." Many of our fore-sisters have been stolen from us in this manner.

With the advent of Gay Liberation, some have criticized the Daughters of Bilitis for being insufficiently radical. They little realize how essential was the groundwork laid by these women, who made tremendous gains in a climate of little support. Since then, lesbians have had many battles with both the women's liberation movement and the male-dominated gay liberation organizations. A great variety of lesbian organizations have sprung up. If we can learn to combine unity with diversity, lesbian liberation will be an unstoppable force, shining light even into the closets of the past.

(This is just one of the many articles about gay life that are part of the new 1976 edition of *Gay Person's Guide to New England*.)

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By Rosenjoy

"Sado-masochism? It's fun and games for a Friday night with your lover."

"I think it's disgusting."

"I see it as not just a sexual thing, but a philosophy of all human relationships. I mean, if you know whether someone is S or M, you know how to handle her."

"I hate pain. I want to feel good when I make love."

"But S&M makes you feel good. Tell me you never fantasized being tied down and teased and teased . . ."

"It's unliberated."

SADO-MASO

Just another conversation at your local gay (I mean, women's) bar. Because S&M is *in the news* this year: the *Village Voice*, *Boston Globe*, *Time*. They tell of all those big, mean men in leather and denim, keys dangling from studded leather straps, spiked dog collars around the necks. Between the key code (keys on the left—S; keys right—M) and the handkerchief code (color worn denotes favorite sexual act), the men don't even have to talk to each other. Just match up with complementary keys and handkerchiefs and take off.

Take off to a dimly-lit room. Conjure up cringing half-naked youth licking boots of hefty denimed, leather-booted men, whips cracking chained figure to orgasm. It's horrifying, fascinating.

S&M. Even heterosexuals are into it. S&M transcends gender and gender-preference. Yes, even lesbians are into it. But talk about closets! In our entire culture, only the gay male subculture is "out" about S&M, and you have to know the bars, know the dress code and the language to find a partner. There are no straight, and there are no lesbian S&M bars. The straights have clubs and magazines, but the lesbians are silent.

Except for those fleeting and unrecorded bar conversations like the one above. In it is the essence of the S&M theory, and the problems that lesbians have coming out into it. Back to the bar.

+ + +

"It's fun and games," says Helga. "S&M is a game people play called 'who's got the power.' It's a game because there are two sides (the sadist and the masochist), but it's a win-win game since both should end up with an equal amount of the power, and with sexual satisfaction.

"It's a game to play with your lover or a lover. You give a lot; you should know and trust the person you play with. My lover Jane and I are switchables. We can play either side. On a given night Jane might be S or dominant. I might be M or submissive. The S is the giver of the action; the M is the receiver of the action.

"Sometimes our scenes are simple plays. Jane is the teacher and I'm her student. She seduces the innocent me. Other times it's heavier. I am a slave who has broken the law. I must do whatever Jane, the queen, decides is my just punishment. Sometimes it's totally non-verbal. She overpowers me, holds my hands down, maybe ties them. I can't struggle anymore. She can do whatever she wants with me.

"But there's a catch here, see. Remember I said that the S&M game is an equal power game? Well, so I'm tied up, helpless, the total M. She seems to have all the power over me. *But*, if she passes my pain threshold, she ruins my pleasure. The end of the game is sexual satisfaction. If she hurts me either physically or psychically (says hurting things), I move away from sexual satisfaction. Of course, I must tell her or otherwise show her when she has reached my limit, guide her into

doing things that will please me. That's how the M stays in control.

"Sometimes I'm S to Jane's favorite M fantasy. We are lying next to each other naked, but she can't touch me. If she does, she gets slapped in the place she touched me. Then she can be slapped as often as and in the exact places she wants. When she really feels the need to touch me, she enters the next stage of the game. She must say, 'I'm sorry.' Then she must ask me if she can touch me. I tell her where and when, and we're off.

"People assume that an S starts out to hurt the M. Actually the M must give her a good reason. An M is therefore aggressive and annoying. Ever met someone that you can't sit in a room with for more than five minutes without wanting to hit her? There's a good M for you. The M is aggressive and annoying, forcing the S to take a dominant stand. In this way an M does inflict pain on an S, enough pain to cause the S to react (not necessarily physical pain; it could be something she said). I do not want to be touched, she touches me, she forces me to slap

when I make love," Kathryn protests.

"Yes," Rosa answers. "But look at your relationship with Josie. She's gone for weeks at a time. Then she shows up at a party where she knows you'll be. And she brings just the woman you hate most. Then there's the scene, tears, recriminations, then reconciliation. Then, bed. Come on — if that's not an S&M game, what is? If you'd play it in bed, she might hang around for a while. Your relationship with Josie is not making you feel good."

"Then, what do I do?"

"Notice the annoyance factor. She's being M. She wants you to tell her what to do. S&M is not just a sex game. You can use it to handle all your relationships, love and work and friendship. You just have to figure out what side the other person is on and turn it to your advantage.

"My lover and I take our problems to bed to work them out with S&M techniques. Ever have a lover that was wonderful in bed, but you just couldn't get it together out of bed? Faith and I try to get our mind and body, psychical

forced to come up with an excuse that even I would not accept, so I would react and become the S she needed. We're lovers; she doesn't really want to annoy me, but I have to satisfy her M needs. That's what the lateness was telling me. So she learns that she can be on time if her M needs are satisfied in other ways.

"Next time she's late, I won't be there when she arrives. We both win. The most total S act is to refuse to play; that leaves her in a total M position, satisfying her need to feel badly about her rude behavior. I am total S, not playing, and I got out of suffering through the waiting I hate. It's a win-win situation. Whenever you feel that itch of annoyance, you know you're in an S&M game situation.

"Which brings us back to Josie and Kathryn. Josie is annoying you, asking for you to fulfill her M needs. You have to take an S role and tell her what to do. Do it in bed and do it in your relationship. If it starts a fight so much the better. But start the fight in bed; and you better win."

"What if she's stronger than I am?"

"Then you have to work on her head while you're fighting. Tell her all the things that she's done wrong; tell her how she should treat you. If she didn't want to feel badly about the things she's done, she wouldn't a) flaunt it and b) be in bed with you. In her head she's already in the wrong, the loser. Her body will follow her mind. She'll lose the fight, wrestling match, tickling match, whatever physical form the game is taking. The M wants the S to win. Remember S&M is a win-win game. It makes you both feel good."

"How can pain do that?" Kathryn asks.

"Pain," Helga answers, "is one of the range of feelings. The opposite of pain is no feeling. No wants love to be no feeling. It can't be. Love is feeling. S&M gives you the chance to feel the full range of feelings you can in love and sex, even including some physical pain. Besides, it feels so good when you stop."

"But I'm just a normal pervert. I don't do any of those sick things," Harriet jumps in.

"O.K. Let's deal with the sickness aspect," Rosa says. "So Kathryn won't feel guilty when Josie falls into her arms and swears her undying love. Helga, you tell them."

"O.K. Everyone is on a spectrum from healthy to sick, psychologically. Heterosexuality, for example, may be the 'norm,' but that doesn't mean it's normal. A rapist is a sick heterosexual. We may think that gay is healthier than straight, but a gay person who rapes another gay person is also sick. Put S&M people on a spectrum. Those that use S&M to make their relationships better are neither raping others or themselves. If they have better relationships because they understand the dynamics of S&M, they must be healthier than if they had bad ones. Those who are S to be oppressive, especially to the point of physical or psychical rape are sick. Those who are M to punish themselves because they feel

"S&M. Even heterosexuals are into it. S&M transcends gender and gender-preference. Yes, even lesbians are into it. But talk about closets!"

her. She has overstepped her submissive role. I must slap her to take back my power as the S in the situation. The moment she touches me, she is S and I must regain my position. That's how the game moves. An aggressive S is an M, but only with an S partner. So if you think you're gonna lay back and M-out on somebody, forget it. The M controls the action.

"The game ends with both sides making their positions clear. She says, 'I'm sorry.' She asks me if she can touch me. She is then totally submissive. She wins. I am totally dominant. I win." Helga smiles.

"I think it's disgusting," Kathryn replies.

"Well, most people think that homosexuality is disgusting," Rosa answers. "Mainly because they don't know anything about it. Most people don't know anything about S&M either. They think it all has to do with whips and chains, just like some straight people think that lesbianism has to do with dildos and strange sexual practices. They never make the connection between homosexual sex and homophobic love. It's all right to like your best friend, even love her. But you can't have sex with her. Lesbians don't make that distinction.

"You may be separating S&M sex from S&M relationships. You think that dominating your lover in bed is different from dominating her mind with words. S&M people don't make that distinction."

"But I hate pain. I want to feel good

and sexual lives together. We've learned a lot about each other and our relationship this way.

"O.K. so Faith is never on time. I hate waiting, but I like to be understanding. She always has an excuse. I really think that there is no excuse for being late, but I keep being understanding. Finally I've had it. She's late because she 'just couldn't get out of bed.' Not good enough. I start screaming on the street corner. She gives me more excuses. 'Well, we were up late last night with your friends.' I get angrier. She says, 'Let's not fight here.' Usually, in situations like this one, you just end up saying: that's how I am, accept me or not. I'm always going to be late, and you're always going to hate it.

"But things can be different. So we get into bed and start the S&M scene. I say, 'Come to bed.' She says, 'In a minute.' I say, 'Now.' She says, 'In a minute.' By the time she gets to the bed, I am up and dressed. The game is to get me back to bed for mutual sexual satisfaction. I say, 'You're late.' Whack. She gives me her first excuse. 'Not good enough.' Whack, I hit her again. Second excuse. Whack. When she's had enough, she'll say, 'I'm sorry.' Then, of course, she has to beg for every piece of my clothing, every touch, until we reach satisfaction.

"Now what did we learn? I learned that I had not been satisfying her M needs when I was understanding about the lateness. Being nice is not always nice. It's also often dishonest. She was

SOCHISM: the theory and the practice



Photo by Don C. Hanover III

**"Pain is one of the range of feelings . . .
The opposite of pain is no feeling. No one
wants love to be no feeling."**

that they are bad people are not healthy; that's self-rape. But an M can allow the S&M scene to be the punishment for some bad behavior, sort of an exorcism, like psychodrama.

"See, S&M is theatre, and it can be cathartic like theatre or psychodrama. That's why there's so much emphasis on acting out fantasy. We've talked about acting out your present life situation, but that's sort of like dealing with the tip of the iceberg, behavior modification as opposed to true self-enlightenment. Yet both behavior modification and self-enlightenment may result in change of behavior.

"When you get into acting out your

fantasies, you really learn a lot about yourself. Of course, what you will find out is that you are in real life what you are in your fantasy. That'll teach you a lot about yourself fast, especially if you are doing things in fantasy that you aren't in real life."

"Yes, everyone has S&M fantasies since all fantasy is S&M in nature. They all have a rescue theme," Rosa takes over. "The savior is the S and the rescued victim is the M. Of course, the S is the victimizer of the M, but she also saves the M by telling her what she has to do to be saved. Like Jane and Helga. Remember? Ask to touch and the slapping will stop. The S did the

slapping, but provided the way for the slapping to stop. Jane had to say, 'I'm sorry.' The choice of when to stop still is the M's choice. So she is really her own savior; at least she is still in control."

"Some of us have really heavy fantasies. I'm not sure I'd want anyone to be as mean as my fantasy lover," Kathryn says.

"You mean you are afraid to be as mean as you fantasize. Well, considering how you've ignored Josie's M needs all this time, you are pretty mean already," Rosa says. "Act out your fantasy with a friend. It's like facing the worst thing possible, then you

won't be afraid of other things. Sort of like the thrill you get from going to a horror movie. Try it."

"Well, my favorite fantasy is being tied down and teased and teased," Kathryn is really getting into this.

"Oh, B&D. Bondage and Domination is one of my favorite S&M games," Helga says. "In this game one person is actually tied up; she is the M. The bonds make her totally vulnerable to the S. This is not a game you play with strangers. But it is a good game for an M who wants to feel for once that the sex act is totally out of her control. Of course, she still has to let the S know what to do and how far to go, but since she is physically unable to move, she can feel as if the sexual thing is being done to her. That can give a person freedom to express feelings she may otherwise feel guilty about. One friend of mine was able to have her first orgasm that way. Hopefully, the physical bonds make you feel free of psychical bonds. But it doesn't have to be that heavy. Bondage can be part of a whole fantasy that has other benefits. You see, Harriet, I'm still talking about the question of sickness and health, trying to show you that S&M can be healthy in the right hands. Pardon the awful pun.

"Anyway, in our culture you're taught to control your emotions practically the first thing. Stop crying, don't touch this, don't say that. That kind of upbringing has made many people feel guilty about expressing emotion. I believe that B&D can help you to handle guilt. It's the same idea that primal scream therapy is based on. So, it's not the S&M that's sick, it's the use of it. Something like atomic power."

"All right, so it's not sick. Everything's relative. But it is unliberated," Harriet throws in. "It's what stragmen do to women, dominate them, tell them who they are. Women have always been the masochists in this society. They have to break out of it to be liberated. And they shouldn't be learning how to oppress other women by turning them into masochists."

"If you've been M, and obviously, Harriet, you haven't, you know what you want the S to do. Women should know how to be dominant and how not to oppress other women," Helga answers.

"And yes, it is man-woman, butch-femme roles that you play in S&M. Quiet a minute, Harriet. In *S and M*, you learn the power that is in each role. Just because men have been S all these years doesn't mean that women had no power. If they knew S&M, they would have realized that the M controls the action. Men never played M, so they didn't know what their boundaries were. However, they did keep women from using their M power by saying always, 'No.' In S&M an S says no to a point and then says, 'This is how to do it.' Men did not give women that option. And anyway, women are not trying to be men. They are trying to learn new ways to use the power that liberation is giving them, the power that they are taking by saying, 'I can

(Continued on page 16)

New Sex Manual

When they ask you, "What do you do in bed" — Give 'em this book

What Lesbians Do, by Amazon Reality Collective. Oregon, 1976. \$4.50.

A Review by L.S. Eneri

Ever since the sexual revolution of the '60's a parade of "how-to-do-it" sex manuals have marched by Masters and Johnson's statistics, Dr. Reuben's homophobic pablum, over-size glossies for children on the joys of sex. These reflect an age in which, it appears, the only hope for heterosexual love is technical know-how. Supposedly designed to free the reader from Victorianism and guilt, these books constitute clumsy, self-conscious attempts to liberate the reader. They are especially written to teach the male reader enough technical knowledge to free women of their inhibitions. Few are directed to women, and none to lesbians.

Women's own attempts to provide information about themselves have, to my knowledge, numbered only two, both printed in the last year. The first, *Women Loving*, though beautifully and sensually illustrated, is still a carry-over from the male technical, how-to-do-it form. It talks about love-making between women in a factual, non-fiction manner; it's a wonderful first attempt at a serious book written for lesbians by lesbians. But the new *What Lesbians Do* is a breakthrough in sex-manual format, a truly feminist approach. It is feminist because it presents the personal experience of sex, hoping others will relate and respond with feeling. The masculine form of the teaching sex manual leaves out experience and feeling, presuming that

only technical knowledge is necessary to sexually-liberate a person.

What Lesbians Do doesn't explain sex, it unearths it. In the book women share their sexual experiences with each other in graphic, first-person accounts of feeling. While they tell their love stories, they describe the various sexual acts they have shared with lovers. In this way, lesbians learn the techniques, but in no case is technique separate from the women's feelings for their partners. Each story or poem is about a woman's feeling for another particular woman. There is no objectified, faceless partner that appears in the other sex manuals.

The first page tells all — a full-page autobio-graphic of a hairy vagina being explored by the artist's hand. There is no apology, no explanation for this woman's explicitness. The next page also pictures a cunt, and, as if to answer our unspoken questions, there are two cartoon bubbles: "Why so many pictures of cunts?"

"Would you ask why so many pictures of faces?"

The rest of the book is a collection of poems, stories, and graphics that deal with women's various personal reactions to sex. Some poems talk of women's fears of the sex act and their struggles with guilt and inhibitions. On page 69, for example, Marilyn Gayle writes about the experience of sharing sex with an inhibited lover:

**One of my old lesbian lovers
liked to sixty-nine
because the distraction of what
she was doing**

**kept her mind off what
she was feeling
so that her anxieties about what
right she had
to feel so good
could not as easily keep her from
feeling it.**

In another poem, a woman deals with the conflict between her sexual desires and the dictates of feminism. She wants her lover to have an orgasm, but remembers that feminism says: "don't think about orgasm / don't be goal-oriented." Yet, she goes on, "but when I've bought a ticket to San Francisco / it's hard not to think about San Francisco on the way."

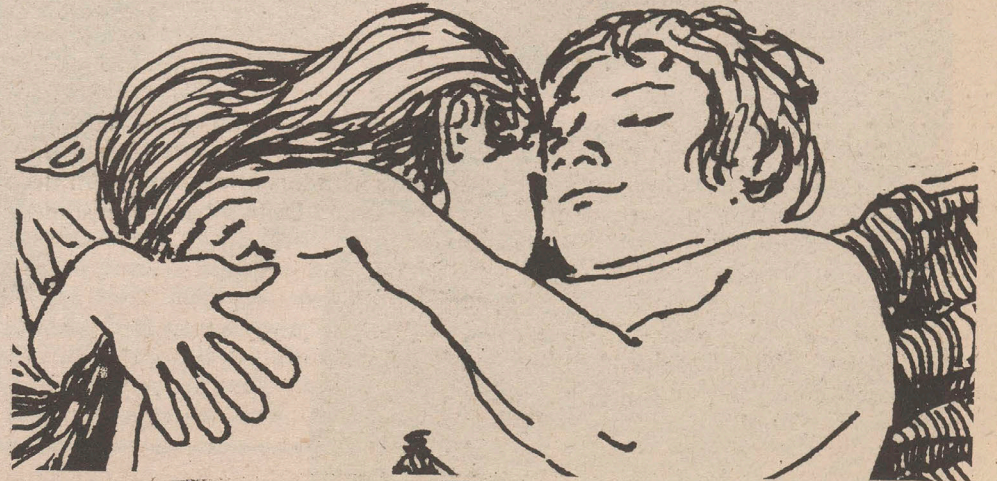
The book does not deal just with the problems that women have. There are many statements celebrating the joys of sex. Barnary Katherine writes:

**My first orgasm today
was like going to the barn
unlatching the door and being
immediately run down by a stam-**

peding horse

There's lots more good stuff. They haven't forgotten any of the lesbian experience, including the problems of dealing with "straight" women. It is very graphic; most of it could not be reprinted here. I suggest reading it aloud with a lover.

It looks like a real counter-culture book, large pages, type-written copy, almost childlike graphics. I can't help wishing that it were a little more sophisticated, because it's a book that many people will want to thumb through again and again, and the low-grade paper and staple-binding cannot stand that kind of handling. But these are small things. Essentially, *What Lesbians Do* is a real breakthrough in the expression of lesbian sexuality. And, heterosexual writers should take note: it could be the format for the best of all future straight feminist sex manuals.



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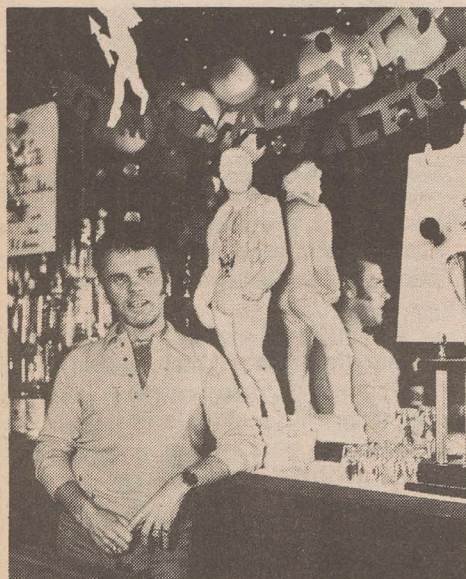
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a new idea

Playland: the friendliest place in town

By Rose Flower

One of the things I had to sort of give up when I came out was my neighborhood bar; you know, the place you could go in the middle of the day and drink with workers on lunch hour,



Jimmy McGrath, manager, stands at the bar.

unemployed free-thinkers, artists taking a break and the usual drifting city-people popping in off the street for an hour. Not that I'm no longer welcome there. I just like drinking with my own people. But I miss that easy, friendly neighborhood feeling. Last week, when I walked into Playland in the middle of the afternoon, I found that same family atmosphere in a gay bar.

The Playland Cafe on Essex St. is the oldest bar in Boston, 25 years old. Daytime manager Jimmy McGrath has

been working there for 23 years. Some of his customers have been there longer. It seems that once a person enters the door, he comes back again and again (the bar is largely men).

At 1:00 in the afternoon the bar was full of men talking. Everyone seemed to know everyone else. Jimmy and I sat down to talk about the history of the place.

"Years ago, because of the Blue Laws, we couldn't serve drinks on Sunday over the bar, so we set up tables in the aisles. And we'd have different acts on a stage up front. It's always been a big Sunday afternoon place here."

We are interrupted by Sylvia Sidney who has just come in the door. "Tell them," he says, "that this is the best bar in Boston, owned by the nicest people. I've been coming here since 1952. In fact, when I got out of jail in 1955, I worked here as a waiter. Then later I did an act here. I love these people."

He reminisced about the old days for while and drifted off.

"The owners are very good people," Jimmy went on. "They have held a free Thanksgiving dinner for customers for 25 years. We celebrate all the holidays with lots of decorations. I designed them. Dennis helps me sometimes."

Dennis came over to talk. He is a typical Playland person; he came in one day and never left. Nine months ago Dennis met his lover Ronnie at the bar. They were married last May on the Provincetown boat, and all the Playland people showed up to celebrate.

"My lover meets me here every day at lunchtime. Then he goes off to work, and I go home or hang around and talk to my friends," Dennis said. "I don't even go to any of the other bars. I like it here."

"There's a woman," I said to Jimmy.

"No, that's Heather," he said.

"I like it here because the people that work here are congenial and friendly. There are very few arguments or fights. It's like a neighborhood

come in here, too, because the gay guys don't hassle them. Everyone gets along."

People began crowding around. "I've been coming here eight years." "I've been here three years. I stay because I love Jimmy." "I never go anywhere else because everybody here is friendly, talks to you."

"The people here are very good to each other, too," Jimmy said. "When someone's house burned down, when someone was in the hospital, they took



bar," Heather said.

"Yes, I watch out for people here," Jimmy said. "I feel out strangers that come in to make sure that they know they're in a gay place and won't cause any trouble. Some straight people, like the bartenders at other Combat Zone bars come in here, but they're OK, and no one minds. A lot of the strippers

up collections for the people."

I was getting the message that this bar was special to the people that came there. I asked Jimmy the secret, although it was becoming evident that his good humor and friendliness was much of the reason.

"We try to give people a fair deal. Our beers and drinks are fair prices.

(Continued on page 17)



GCN Valentine's Party



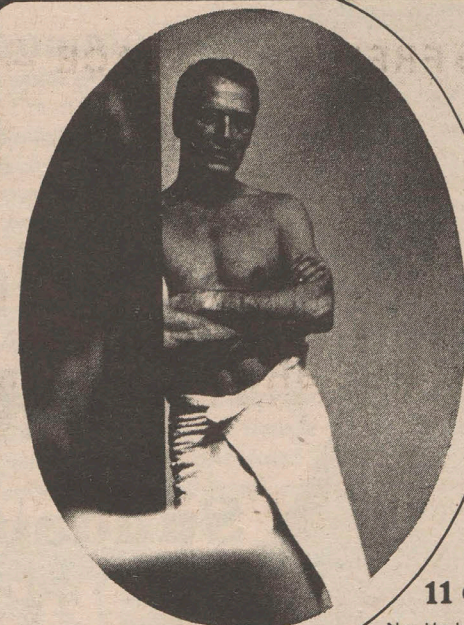
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"There's More Than One Reason to
Come Out of the Closet"

(HELD OVER NOW AT THE CHARLES PLAYHOUSE)

A Review by Don Shewey

In the midst of an outrageous, heated argument the straight guest furiously attacks his gay host. "You have a persecution complex!" The immediate response: "I have a complex persecution."

While it's not particularly about persecutions or complexes, "The Haunted Host" is about wit, manners, and gay love and life in Greenwich Village. Robert Patrick (author Kennedy's Children) has written, at last, a play that explores gay humor more fully than ever before.

The premise: Jay Astor (Harvey Fierstein), a writer of uncertain success, lives in a dumpy apartment on Christopher Street; his platonic lover Ed has recently committed suicide but hangs around the apartment as a ghost and converses with Jay. Evidently, Ed had also been a writer, but a dreadful one, so Jay devoted his energies to re-writing Ed's work ("The arrangement gave him the illusion of being respected and me the illusion of being desired") and got nothing in return but a poltergeist and several tons of useless manuscripts. A phone call from Jay's friend John ("affectionately" known as Jowanda) precedes the arrival of a visitor named Frank (Perrin Ferris), who is described as straight and a

terrible bore. Jay agrees to put him up for the night, but when Frank appears it turns out that he's not only a boring heterosexual but the spitting image of the dead lover Ed.

The ensuing two hours features an energetic, unpredictable, and breathtakingly hilarious confrontation that will have you giggling for hours and perhaps days. The gay vs. straight confrontation has been dealt with before in movies and plays ("P.S. Your Cat Is Dead," "Saturday Night at the Baths," "Boys in the Band") but never with the gay character in control and never so free of defensiveness or homosexual guilt. Against all odds, "The Haunted Host" thoroughly convinces us that 1) Frank is indeed straight, and 2) Jay is indeed not after Frank's body. The lack of stereotypical sexual overtones is only one of the refreshing things about "The Haunted Host."

The most refreshing thing, as mentioned above, is the play's delightful non-stop humor. It's bitchy ("Don't start anything you can't finish in hell!"), ironic ("Don't think that every homosexual wants to get his hands on every handsome young boy just because a few million of us do"), epigrammatic ("Homosexuality cannot exist in a vacuum"), campy ("I look across the street at the bakery and

all I see is buns — day-old buns"), and witty ("I want to write about life!" "It'll sue."). The scene that begins "Are you a homosexual?" (reply: "Do I look like a homosexual?") is so healthy and hysterical it should be added to *Classic Scenes from World Theater*.

Lest you worry, yes, there is a plot, a climax, a catharsis. Frank comes in looking for advice on his writing and walks out with his emotions aroused and his consciousness raised (and, I might add, his virginity intact). Jay, in dealing with Frank as he should have dealt with Ed, rids himself of the ghost of unfulfilled love.

Harvey Fierstein puts in nothing less than a bravura performance as the host. Speaking in an obviously-damaged rasping voice that consists of equal parts Bette Davis and Moms Mabley and utilizing enough gags (verbal and visual) to fill fourteen stand-up routines, Fierstein rarely lets a minute go by without evoking a laugh. His campy characterization is considerably worrisome at first because he trots out every stereotyped stage faggot mannerism in the book. But because he frequently satirizes those same mannerisms and because he also displays the mannerisms of a neurotic writer, a paranoid New Yorker, a perpetual party-goer, a tacky actor, as



Harvey Fierstein gives "nothing less than a bravura performance" now at the Charles Playhouse.

attentive cinema buff, a seasoned martyr, a telephone addict, and a casual chain smoker, his characterization goes far beyond any stereotype.

Perrin Ferris succeeds in his equally demanding task of maintaining some semblance of presence while sharing the stage with a chronic upstager. His convincing portrayal of a straight (I never thought I would ever have to write that) is no mean feat, given the unshakeable suspicions aimed at any attractive young man (particularly one who bears a strong resemblance to Jeff Bridges). In their vigorous verbal exchanges, Fierstein and Ferris achieve a comic timing that matches that of the best 1930s screwball comedies.

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Female to Male

By Tommi Avicoli

Most of the time when transsexuals are spoken about, it's quietly assumed they're all males wanting to be women. Not only is this assumption ridiculous, but contributes to the over-all neglect of women in our society. Female to male transsexuals do exist, though in what numbers I have never been able to determine. It seems there aren't statistics available or studies to back up any theories one might have about women who either want to become biological men or who do, in fact, undergo the sex change surgery.

Not long ago, in Iowa, at a conference, I met a female to male transsexual who called herself "Rich." I taped an interview which I hope will not only help to fill a gap left by years of neglect and ignorance, but will also answer some of the questions gay liberationists might have about the politics of being a female-to-male transsexual in a sexist society.

Rich: . . . As far back as I can remember, I always felt that I was supposed to be a man rather than a woman . . . uh, when I was a little child, of course, I played with guns which is really rather stereotyped, y'know, you say the kid plays with guns therefore he's male . . . I used to cook, too, so I don't really think that means I'm male. It was something always in my mind that I was not female, that I was in the wrong body. I related to women as if I were a boy relating to a woman, which was very uncomfortable for both of us. And in gay life, it's very uncomfortable because if I take someone out who's gay, they try to see me as a woman, and they don't see me as how I see myself which is pretty uncomfortable. Y'know Patty (her lover) — I told Patty that I was going to have this operation and, uh, she was terribly shocked (laughs) but then most people are terribly shocked.

The girl I live with I've lived with for nine years . . . she knows how I feel, I think she relates to me as a male, her idea of how she would relate to a man. We don't stereotype roles, I don't take out the garbage, she doesn't cook! I cook on weekends, she cooks on the weekdays because she gets home earlier than I do. I do the laundry, she washes the floors . . . The only stereotyping there could be would be our relationship in bed, and that's just because we're comfortable that way.

Tommi: How do you answer people who say the reason you're transsexual is because of the fact that you've been conditioned into believing that to fulfill yourself as a lesbian you must be a man; that is, to legitimately love other women you must take on the role of the opposite sex?

Rich: Well, I don't agree with that because mine came about the opposite way. The first girl I went to bed with [was when] I was about six years of age. She was a year younger. And we

played house and she was the wife, and I was the father and since my dad was a salesman I went out and sold stuff and I came home at night and we had dinner and went to bed. After I got a little older I think I became homosexual because I knew lesbians were women who wanted other women and then I really got

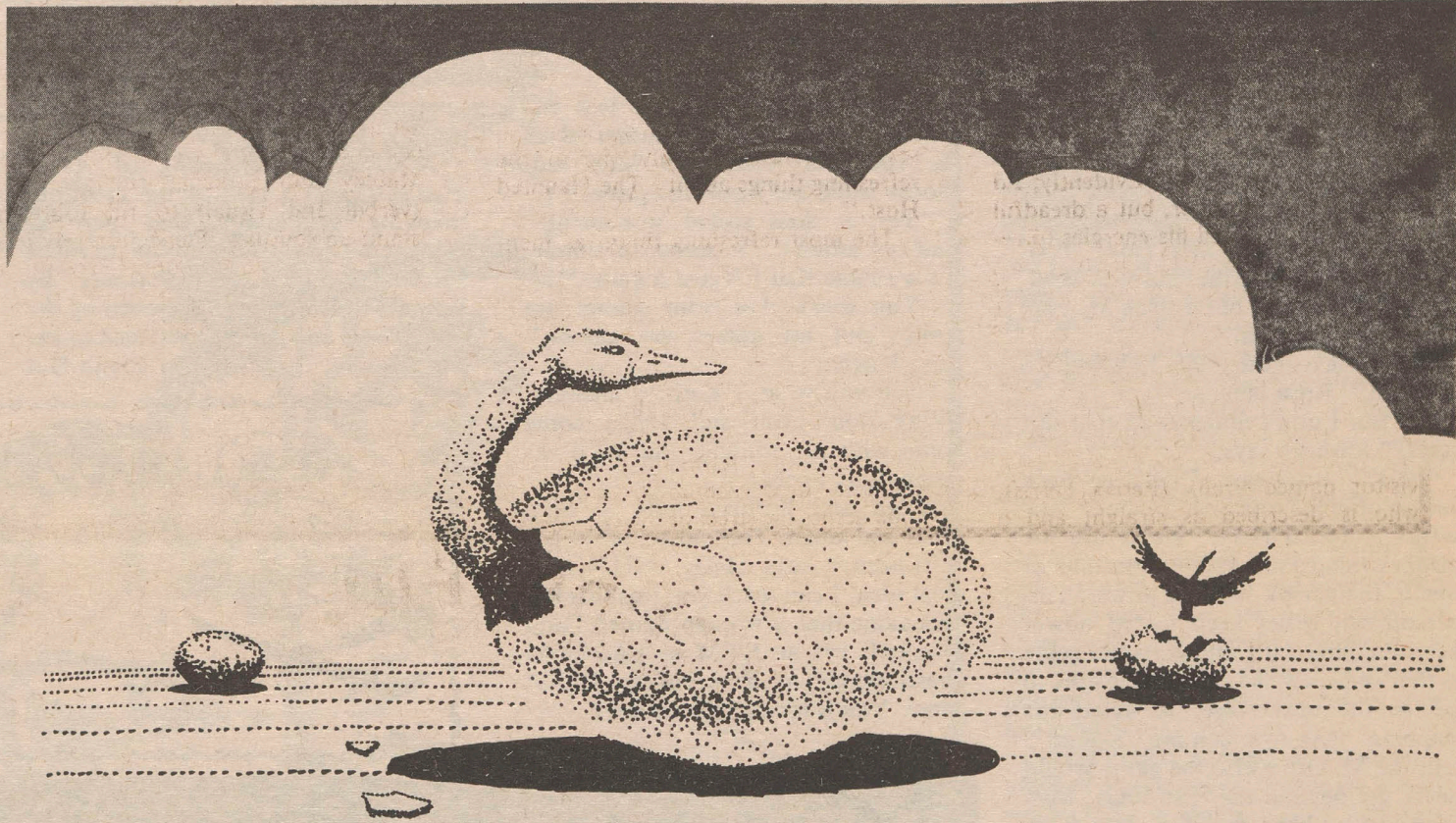
opened the door and this kind of stuff . . . it's just an attitude in my head that even if I wore a dress and hose and that kind of stuff, which I do very seldom because I feel like I'm masquerading . . . uh, it's still in my head that I'm a male and it's hard to define what I mean by male. It doesn't mean I'd go out and be a truckdriver, I suppose because my dad wasn't a truckdriver . . . I see my idea of men as not having to be that tough and I wouldn't be that tough if I were one. I don't know if I'd have the surgery because after seeing some of the products in those books from John Hopkins University the sexual apparatus doesn't look that workable and I work well enough sexually without having to do that because the way I feel sexually is in my head and I fantasize however I wanna feel in bed. I don't have to

self hatred for one's own body?

Rich: I don't think so. I don't like my breasts only because for one thing they get in the way and I don't like to wear a bra and I don't particularly like breasts on the women I go to bed with. I just don't like breasts, y'know, that's no big shock. I don't hate my body. If I decide not to go through with the surgery, I'll still be the same way and I'll accept it because it's what I am. And I don't like to menstruate, because it's cumbersome, y'know; it's a waste of time.

Tommi: But those feelings aren't symptomatic just to female transsexuals!

Rich: No. I have a friend who doesn't want children and doesn't want to menstruate. She's married, her husband has children by another woman and she just doesn't want to be bothered with any of it. And she's hetero-



into being a lesbian . . . only I wasn't a woman loving a woman; I was a man in a woman's body loving a woman.

Tommi: Then your realization of lesbianism came after your transsexualism? Your transsexual impulses were manifested first?!

Rich: Yeah. The first thing I wanted to marry the girl across the street and be her husband. I just always related to women as a man and that doesn't necessarily mean I went out on a date and helped them with their coats and

walk around with a penis to prove I'm male!

Tommi: That's an interesting point; then what you're saying is that this feeling of being male goes beyond everything we know of, everything we consider "male."

Rich: Yeah, everything we consider part of that stereotyped identity . . . Everyone to a degree is stereotyping something, or everybody's labeling something. I can't explain how it is to feel male and be female in body.

Tommi: Someone once said that transsexualism results from some sort of

sexual as far as I know.

Tommi: Do you see a need for transsexuals to develop their own groups outside of the gay movement?

Rich: . . . In the gay group that I'm in most of them know I'm transsexual. A few of them don't understand it; maybe some laugh, maybe some don't. But, I suppose if I knew other people who were transsexual it would be interesting for us to get together and compare how we feel separately . . . until we could work it out with ourselves, and then maybe go into other groups.

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books

After You're Out Is the Post-Stonewall Guide to Liberation

After You're Out, Edited by Karla Jay and Allen Young. New York, 1975.

A Review by Mark N. Silber

When the dynamic duo of current gay literature — Allen Young and Karla Jay — put together a book, the gay community takes notice. A second anthology by Jay and Young, called *After You're Out*, promises to be one of the most significant additions to the gay liberation bookshelf.

Since the advent of the Stonewall Riots of 1969 and the birth of the gay liberation movement, a number of books dealing with the gay experience flooded the market. *Playboy Magazine* once noted that in comparison with other minority rights movements, the gay movement had produced one of the largest and most superior selection of books concerning the oppression and liberation of a minority group.

In 1972 Karla Jay and Allen Young won recognition with the appearance

of their first joint literary effort, an anthology called *Out Of The Closets: Voices Of Gay Liberation*. This massive volume (over 400 pages) became a classic textbook of gay liberation and enjoyed at least three separate printings — once in hardcover and two different paperback editions. *Out Of The Closets* dealt largely with personal experiences and analysis of gay liberation and lesbian feminism. There is a human element in *Out Of The Closets* — many of the articles are full of humor or pathos. This, I believe, contributed to the enormous popularity of *Out Of The Closets*.

Out Of The Closets was a product of the times in which it was first published — the Stonewall Riots had just occurred, many were "coming out of the closet" and joining the gay liberation bandwagon. *After You're Out* is more pertinent to the current gay liberation movement of the middle

and later '70s. The essential assumption is that you are already out of the closet and have a positive self-identification. In other words, where do we go from here.

After You're Out is divided into three sections: identity and lifestyles, survival in a hostile world, and creating community and helping ourselves. These subjects are extremely timely and worthwhile. The major disappointment of this book is that the articles fail to explore these subjects in depth. Several of the articles are painfully short and do not fully analyze the vital topics of gay identity, lifestyle, and survival. For example, "Butch Or Fem? The Third World Lesbian's Dilemma" by "Anonymous," starts off with great promise but abruptly ends only three paragraphs later. Certainly the contributors of this anthology pick interesting and relevant topics, but in many cases fall short of their goal. Another article, "Out In The Workplace" by Don Mager, begins to explore the personal experience of becoming an openly gay person at work — and yet this important analysis is dismissed in only two paragraphs.

Another shortcoming of *After You're Out* is a lack of the emotion-invoking personality that was so evident in *Out Of The Closets*. In "The Life and Death Of A Gay Prisoner" by Edward E. Loftin we are moved by the humanness and pathos I referred to before. Again, in "How To Come Out

Without Being Thrown Out" by Jeanne Cordova, there is much wisdom and humor we can empathize with. But most of the essays seem cold and clinical. In this respect, *After You're Out* seems textbookish.

There is much credit that is due to *After You're Out*, however. The essays in this volume do cover important ground — including areas that haven't been discussed much in literature: lesbian sexuality, gay coupledom, living alone, hustling, lesbian mothers, gay fathers, aging, gay libraries and archives, and so on. These areas are discussed carefully and professionally — unlike the sophomoric diatribes we are frequently assaulted with in the gay press. There is full examination of lesbianism and feminism in *After You're Out*, a noteworthy accomplishment. In fact, about half of the volume deals with issues concerning lesbians, unlike the token representation of women in much of the prevailing gay literature.

In an overall view, *After You're Out* is not of the same genre of *Out Of The Closets*. Some will be disappointed by this smaller, more precise volume. But *After You're Out* does contain a lot of important information. On its own merits this book deserves the attention of every gay man and woman in America. As one of the most significant studies of gay liberation and lesbian feminism, Jay and Young's anthology is a "must" for the gay bookshelf or library.

S & M Theory

(Continued from page 11)

do it.' Why shouldn't they use power in an S&M way where both partners have control, picking the side they want to be on, not having it chosen for them by biological definition? You, Harriet, still believe that the M is weak. Obviously, you've never been M, even if you are a woman."

Harriet leaves the table. "Ultimate S reaction," Rosa laughs.

"But I don't understand that last stuff," Kathryn says.

"O.K." Rosa says. "Let's go back to the original touch-slap game. Jane wants to touch Helga. Helga has the power to slap Jane. Helga is the man or butch, the person with the power. This person can either keep the M down, keep slapping Jane and keep the game at that stage. Or she can tell her how to get to the next stage, to avoid the slapping. 'Ask to touch me,' a good S tells the M. Otherwise the game would never get beyond the first stage. Men are bad S's. They keep the game from ending. There is no winning with them. Of course, they don't win either. They play a lose-lose game. They are always frustrated and this creeps up and sets the pattern for the whole world. They set up governments to be S to their M. Governments set up leaders. And the top S is the person who best understands how to be S. This means that he or she knows that the M (the masses) have the power, and he or she lives in constant fear that they'll use it someday. If he or she would use the position to show the M how to get to the next stage... But that's all theory. Right now the world is in a lose-lose game. We have to start liberation in the bedroom in the relationships between people. Of course, that's feminist. I believe that the world's problems can be solved in the bedroom.

"Now, getting beyond the first stage. The S says, 'Yes, you can stop the pain by doing this, this and this.' The M then can choose when to stop the pain. That gives both partners equal power, but it begins with the M knowing she can do it. That's what women have to believe, that they can do whatever they want. That will make their world a win-win game. In S&M both partners have a say in the action. In man-woman, butch-femme only one partner does. Both lose. Therefore S&M is a liberating game; it liberates both man and woman, butch and femme without necessarily taking their chosen roles away from them (if they still want to keep them once they understand the game). S&M teaches you that both sides have the power and

how they can use it to their best advantage. I wish that the leaders of all the countries would get into bed, choose sides and begin the game."

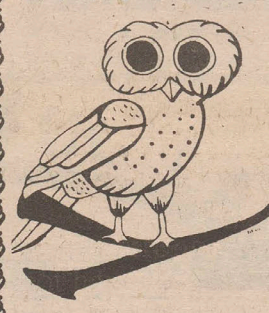
"Yes, it does sound wonderful," Kathryn admits. "It seems so simple. It's a shame that it's just a game."

"You mean that your games are reality and my games are games," Rosa laughs.

"Tell you what," Kathryn answers. "Why don't you and Helga come home with me tonight and we'll-uh-discuss this further."

Helga and Kathryn look at each other and laugh. They all get up to go.

"Listen," says Helga. "This is a great idea. I can teach you this marvelous game that a woman named Eady invented. It's an S-SM or (she looks questioningly at Kathryn) an M-SM game. You'll love it. Come on."



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by Avi

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Hello.

Hi there. I bet you—

I really didn't think you'd call.

I said I would.

I know, but—

Forget the buts. How are you?

I'm fine, but I'm not going to forget the buts—

I'm glad you're fine. I'm fine too.

That's good—

I wanted to know when we could get together?

I told you that I had plenty of work.

I know. I was just wondering about dinner sometime.

I don't know. I've got a lot of schoolwork.

Don't let me keep you from studying. I remember how it was.

Oh. It's all right just now. But it's building up.

Do you think you can squeeze me in between subjects?

I don't know. I'm bad at planning.

Would you like to see me?

It's not that I don't want to see you. It's all the work.

Level with me. Do you like me?

Sure, but—

Do you find me attractive?

Yeah, but—

Can you see yourself sleeping with me.

Hey, don't be embarrassed.

I'm sorry.

Why should you apologize.

Because I don't know how to deal with this situation.

Just say yes or no.

It's just that when I met you, I met you for then.

So it's no.

Look, I—

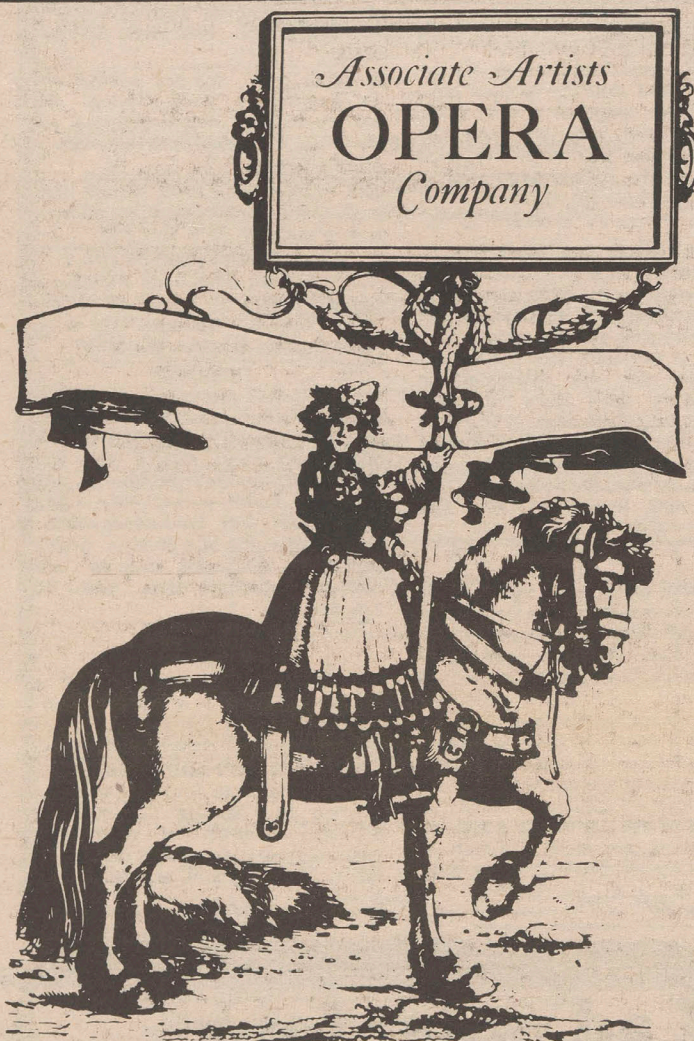
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Bars...

Continued from page 13)

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Someone passed me a note saying that Bobby, Joe, John and Betty were "the friendliest bartenders in town."

"The jukebox was playing Kate Smith singing "Smile." Other Playland favorites are Marlene Dietrich, Judy Garland and Dionne Warwick. Inside the doors time seems to stand still; the older crowd and the younger crowd like the bar and see no reason to change its atmosphere. Below is a written testimonial from a Playland person, who, like others, came once and stayed.

When I first entered the Playland, Mathew Perry writes, I thought I had reached the veritable pits. I had just finished an hour of dancing and "camping" at the Other Side and wasn't quite ready for such a different environment. I wasn't sure if this was a gay bar, but I saw that most of the customers were men, and there were a few pictures of half-naked men on the walls. The loud conversation of many men was clearly a change from what I was used to in the other bars I explored. I felt that this was the first place where people were not adverse to getting to know each other. This is why I can often be found there.

I feel that Playland is a haven for people who wouldn't fit into any other Boston gay bar's behavior. Here I saw winos, street people, professional people, professional people, the ranks of the working class, the unemployed. Only here have I seen a 70-year-old college professor carrying on a conversation with a drag queen.

The loud, strong conversation kept me coming back. I am rather clumsy at initiating conversation, but the first time I met a group of the regulars I felt a certain deep feeling of warmth and acceptance. It was like all I really had to do was to walk in the front door and allow them, and myself, to just be. I find myself at home there (and I say home with a deep feeling of comfort) whether I'm in my torn jeans, maybe feeling depressed, or when I'm in a custom-made leather jump suit with a super-star mood feeling love and joy in life. Playland may not be a mecca of gay pride, but it can be one of Boston's most comfortable gay spaces.

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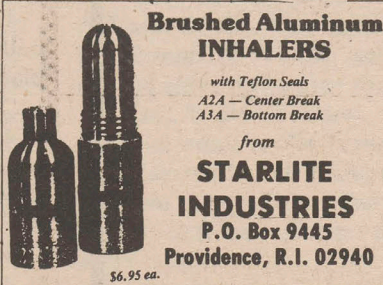
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Organizations

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

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

DIGNITY
An organization for gay Catholic women and men, is now forming a chapter in the Riverside/San Bernardino counties. Those interested write: Dignity/Inland Empire, P.O. Box 20081, Riverside, CA 92506. Gay / Straight / Catholic / Non-Catholic welcome!

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Concerned brothers should write GCN Box 9600.

WALTHAM AREA GAYS
Let's get together and talk about problems, needs and ways we can support each other. I'll try to answer all responses. Write GCN Box 543.

Personals

An additional charge of \$1.00 will be necessary in order for phone numbers to appear in the personals

FLORIDA GAY COMMUNE
I'm starting it; interested? Central area cattle and farming. Small down \$35/mo. to join. Limited members. Write K. Downing, P.O. Box 806, Belleview 32620.

GWM 26, 5'10", sks gay oriental 18-30 for meeting & poss. loving. Need warmth and love, new to gayness, want friend as well as lover. P.O. Box 43, Allston 02134.

Jeff, enjoyed your letter, would like to meet. Write again, include phone or way to contact. GCN Box 532.

GAY WHITE FEMALES ONLY
GWF, content with male transsexual, seeking GWF to complete triangle. Please, NO BI-FEMALES. Pic if pos. Write Box 63, Boston, MA 02137.

HEY DUDE
If these words touch you: Kent State, sounds of silence, hitch-hiking, universal, communication now, justice, pride, magic and play. And if you want: creative humanistic discipline, along with trust, belief, individuality, dignity, and respect. With inter-dependence as gradual plateaus of a sharing, growing experience. Respond towards "Matthew, of blue wizard fame." Write GCN Box 540.

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

YOUNG, GAY AND HASSLED?
Call or drop in to Project Lambda, 70 Charles St., Boston (227-8587). An advocacy program for youth (12-17 years old) who need help dealing with family, court, school, etc. M-F. 10 am-6 pm.

HELP! My lover now wants an "open" relationship where he can have sex and "loving" affairs with other men. All the "modern" concepts of marriage — gay and straight — seem to point to this androgynous open basis, citing that if one loves, he has to let the other be "free" to do his thing. Even the pastor of his church supports this view. I can't believe it! Surely someone believes in monogamy simply for the joy of sharing with the loved one — commitment, support as well as bodies. Yet I can't find anything written in support of my monogamous view. Can anyone suggest a source for such material, based on gay (not straight) relationships? There isn't much time. Please write soon to GCN Box 545.

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

Bi male would like to meet (M&F) couple for mutual relationship So. of Boston. Mike, GCN Box 354.

HANDICAPPED VETS AND GUYS
Esp. paraplegics, amps. Two tall good-looking and funloving guys would like to meet you for friendship, good times. We're sincere, pls. Write GCN Box 540.

INTO S and M?
GWM, student, 21, slim, fairly attractive, seeks GM under 25 who likes S&M (wrestling for example) and enjoys giving and getting both pain and affection. Conn. area preferred, but not necessary. Write GCN Box 541.

33 straight men found dead in Queens, marked with the evil eye! Black widow of Fort Hill, do you have an alibi?

Young attractive, affluent couple would like to meet Bi-F for fun, trips, good times. Please respond with phone # to Box 9445, Prov., RI 02940.

Horny tales for gay males! \$1 plus SASE for raunchy story guaranteed to get it up for action. HWH, Box 893, Everett, Ma. 98206. Ask for B/Js, S&F.

DEAR GARY JANE, READ YOUR Letter in the Real Paper
Please come home. Lyn.

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

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

Prof. GWM, 28, seeks gay or bi teen for companionship. I like sports, theater, movies, camping. Sex not necessary unless mutually agreeable. Be sincere. Write GCN Box 1980.

JANUS COUNSELING ASSOCIATES
for women
Groups, Individuals
Couples Therapy
419 Boylston St., Room 519, Boston
Tel. 536-3071*

FUN AND GAMES
Play monopoly, go skiing, learn handball; swim, bowl; try soccer, cribbage, darts. To join in these & other Gay Recreational Activities write GCN, Box 8000. Or help start a new GRAC group in your favorite game: basketball, bridge, fencing — you name it. Organizers needed.

Gay white female, 36, Spfld, MA. Just getting into gay life and love and would like to meet GWF for love and friendship around same age. I like dancing and camping, music, sports, travel. Write GCN Box 536.

HOW'S YOUR LOVE LIFE?
Do you have one lover? Many? Do you live with a lover or apart from one? Tell our readers all about your relationships, how good they are, how bad they are, how you would like them to be. HELP OTHERS handle their loved ones by telling them your story in GCN. Write attention Lyn, 22 Bromfield, Boston 02108.

Dear Classified Advertiser:
If preference as to race (B or W) does not matter, why put it in?

classified ad order form

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

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

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

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

Number of weeks ad is to run

Name

Address

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

Please circle one of the following ad categories:

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Headlines _____ at \$ _____ per wk. \$
First 30 words _____ at \$ _____ per wk. \$
Each add'l 15 words at \$ _____ per wk. \$
Pick-Up Box No. at \$1.00/6 wks. \$ _____
Forward Box No. at \$3.00/6 wks. \$ _____
Phone Number in Personals at \$1.00 \$ _____
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TOTAL ENCLOSED

PLEASE PRINT NEATLY.

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