

## 10 tues

Cambridge — Listen to the Telegraph Beacon Star on WTBS 88.1 FM from 5 to 7 pm. Ellen B. Davis and Joy Silverstein Barone will discuss sado-masochism.

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.

Boston — Integrity regular meeting on "Aging and the Gay Person: a view towards establishing a ministry to aging in the gay person"; 7:30 Eucharist, 8:30 meeting, Emmanuel Church, 15 Newbury St.

Boston — Coming Out and other topics for gay men has moved from the Charles Street Meeting House to the Gay Men's Center, 36 Bromfield St., at 8 pm. Ring bell.

## 12 thur

Boston — Listen to WERS 88.9 FM at 5:30 pm. This week: "Homophile Happening," a focus on the Gay Men's Center.

Boston — The Gay Men's Center sponsors a Massage Workshop at 7:30 pm; 36 Bromfield St., rm. 310. Bring a mat and comfortable clothes.

Boston — GCN Valentine Party at the Other Side, 78 Broadway, \$2 advance, \$3 at door; tickets available at GCN or The Other Side.

Cambridge — Forum on Susan Saxe, presentation and discussion of issues raised by her case, 8 pm at the Red Book Store, 136 River St. Free, sponsored by Susan Saxe Defense Committee. For more info call 547-6358.

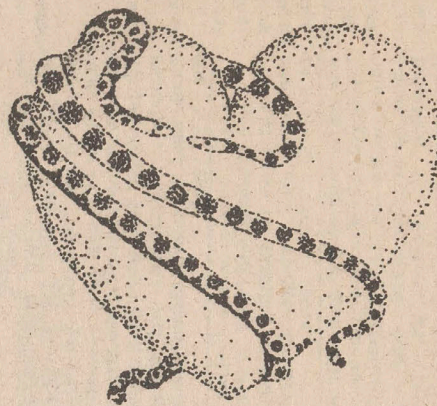
## 13 fri

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

Boston — Jade & Sarsaparilla will be at Charles Playhouse, 74 Warrenton St. Tonight at 10 pm, admission \$2.50; tomorrow, Saturday, special valentine show, 11:30 pm, \$5 admission includes pink champagne, special guest Elaine Noble.

## February

### 10 thru 27



NY — "Arsenic and Old Lace" will be at 18th Street Playhouse, 145 W. 18th St., Fri. and Sat. at 10:30 pm; Sun., 7:30 pm. Info call (212) 924-8400.

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

Boston — Have some free time? Want to chat, relax, be with other gay men? The Gay Men's Center is open tonight from 6 to 10. Refreshments available. The Center is open every Friday, 36 Bromfield St., rm. 310. Other hours for dropping-in: Wed., 6-10 pm, Sat. 1-10 pm, Sun. 1-6 pm. Come in and sign up for a workshop! — men's groups, Assertiveness Training, Literary Discussion Group, etc.

## 15 sun

Hyannis, MA — Jade & Sarsaparilla will be at the Sheraton Regal, Rte. 132, at 3 pm.

Homophile History continues at Gay Men's Centre, 36 Bromfield St. 310, 6-9 pm. This week: Mithraic Drift, Do Universities Need Gay Studies Departments?, and The Parts of the Gay Mind.

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.

Boston — DOB sponsors book discussion for lesbians on Virginia Woolfe's novel "Orlando," 7:30 pm, at 419 Boylston St., rm. 323.

## 18 wed

NYC — Dignity general meeting, 7 pm, mass at 7:30, annual report of board 8:30. Held at 224 Waverly Place; for more info call (212) 628-9541.

Boston — GCN sponsors a benefit for the Jamaica Plain artists who were victimized by the recent fire, 9 pm. Performers will be Brandy Lee, Jade & Sarsaparilla and others. Admission \$3.

Boston — Gay Legislation '76 will hold a planning meeting for the 1976 Massachusetts legislative campaign. All persons interested in working on legislation should be at the GCN office, 22 Bromfield St., at 7:30 pm.

## 20 fri

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

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

## 27 fri

Boston — Associated Artists Opera Company will present Gertrude Stein and Virgil Thompson's opera of Women's Liberation, "The Mother of Us All." Performances at 8 pm in National Theatre of the Boston Center for the Arts. Tickets available through GCN, 22 Bromfield St., Boston 02108.



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



# the gay weekly

35c

Vol. 3, No. 33      February 14, 1976

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# gay community news

Vol. 3, No. 33

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February 14, 1976

## Fr. Shanley Crusades for Gay Retreat

By Craig P. Rowland

MILTON, Mass. — Father Paul Shanley continues his search for a home for Exodus House, a proposed retreat for sexual minorities. Shanley, perhaps the first Catholic priest ever officially assigned to work with sexual minorities, has encountered rejection in several suburban Boston communities in his attempt to find a permanent home for his dream.

Father Shanley told GCN that he had first approached a real estate agent in Sharon, Mass., last year and described his plan. The response was, "This is the place to do it." The agent contacted an elderly man who wanted to sell a building he had used as a Jewish resort. The owner, initially uninterested and unconcerned with

what Shanley planned to do, soon succumbed to harassing phone calls from irate citizens and was persuaded to remove the building from the market. In another town, Shanley hesitated to close a deal on a building because a previous tenant was concerned about the safety of the furnace. During the few days of hesitation the house was removed from the market for a week, put back on without notice to Shanley, and immediately sold to someone else. His lawyers feel this was no accident.

In another case, the sexual issue was of little concern. People there were worried that blacks might be part of the group. Of other places he said, "Sometimes I don't even get my foot in the door."

Still, Shanley is optimistic. He has

"feelers" out with agents and friends for a proper building to buy or rent, and welcomes any leads. What he is looking for "... is a place that is adjacent to or has a lot of recreational land within a 30 minute drive of Boston, plenty of parking, fairly isolated — we don't want neighbors on either side right up against us — and has at least one large room. ... Those are the essentials."

Shanley and his associates have developed about 60 programs to fulfill what they consider to be four basic areas of need: spiritual, educational, social and recreational. Recreational and social activities are aimed primarily at sexual minorities, while the educational programs are geared more toward educating the "straight" com-

munity. However, no one must be Catholic, and programs would be available to all. Sports such as swimming, horseback riding, and mountain climbing are planned, thus necessitating a rural location. Services offered by other gay organizations would purposely not be duplicated (i.e., no formal counseling, no hotline).

In spite of the delay in finding a building, some of the programs have already been implemented. Shanley has accepted the offer of temporary use of the spacious Columban seminary in Milton, Mass for sexual minorities is now held every Sunday. In a few weeks educational seminars will begin, and are aimed at professionals in the helping professions whose daily lives

(Continued on page 7)

## New Calif. Lobby Tactic — 'No Profile'

By Ian Johnson

SACRAMENTO, Calif. — In view of the lack of success in getting equal employment rights extended to gay people in any state in the Union, gay legislative activists in California are planning a new tactic to get such legislation passed in this state this year.

The usual strategy for gay rights legislation has been to include the class of "sexual orientation" among such already protected groups as race, religion, sex, and national origin. These categories are used in most states. However, this year's planned California legislation would wipe out all such categories and replace them with an all-inclusive statement. This statement would require that the only legal criteria for employment in the state of California would be a "bona-fide occupational requirement."

This legislation, if passed, would compel all state employees, both public and private, to hire solely on the basis of job qualifications. It would, theoretically, forbid discrimination against gays as well as other minority groups without naming them. Groups presently specified as well as those not specified would be included under the proposed law.

Though gays would not be specifically covered, it would be up to the employer, in the view of proponents of this approach, to prove that an individual's sexuality would interfere with his or her job performance. Most recent court decisions in this are heavily favor the gay employee, and

legally it is always more difficult for the party that must prove the fact. This relieves the gay person from the present position of having to prove that his or her sexual orientation *does not* interfere.

This new approach, its proponents hope, would repeat the advantages found in lobbying for last year's successful passage in California of Assemblyperson Willie Brown's consenting sex bill, which became effective Jan. 1. This law made California the 13th state to legalize all consenting acts between consenting adults in private.

As quoted in the gay bi-weekly *Newsweek*, gay lobbyist George Raya notes, "We sold that one [the Brown bill] to the legislators on the basis that it protected the privacy of everyone, not just gays, and we hope to sell this legislation on the same basis." It is felt that this new approach will appeal to both conservatives and liberals by eliminating all barriers to fair employment, and that legislators would have an easier time explaining it to their constituents.

One remaining obstacle, according to Raya, is that "minority groups spe-

cifically protected under existing law must be assured that their present status won't be changed." Success in this area is probably dependent on relationships between gays and blacks and other minorities.

Since last year's traditionally worded California legislation, introduced by Assemblyperson John Foran, was literally laughed down to a 43-23 defeat, it is widely felt that any new tactic will bring new energy and can do no worse. This new legislation will also be introduced by Foran, although the precise wording has yet to be worked out.

## Artists' Works 'Go Up in Smoke'

By Matthew Perry

BOSTON — About one year ago Tom Harris threw a party that few who attended will forget. It took place on February 15, at midnight, and about 500 people attended. This year there will be no party although Tom — a growing, creative person, well-respected in his field of design — has plenty of reason to have one. But both Tom Harris and his friend Richard Dexter have little desire to celebrate right now because both their "life's work" was obliterated last Sunday night when a million dollar, five alarm fire destroyed the six story building at the corner of Bickford and Centre streets in Boston's Jamaica Plain neighborhood.

The block-long building, which originally housed the "Old Plant Shoe Factory," was until Sunday night well known as a center for more than a hundred Gay, Black, and Hispanic artists.

As Richard, a student at Massachusetts College of Art working toward a degree in education, put it, "Everything was just getting established. I was studying printing, painting, and what I'm really delving into is calligraphy." Although he is a registered student and plans to return to classes on Feb. 9, that night, he says, "Everything was lost." "I had just rented the space next to Tom's," he said, "and invested money in supplies. Now my entire life's work is lost" — personal possessions, stereo, and library.

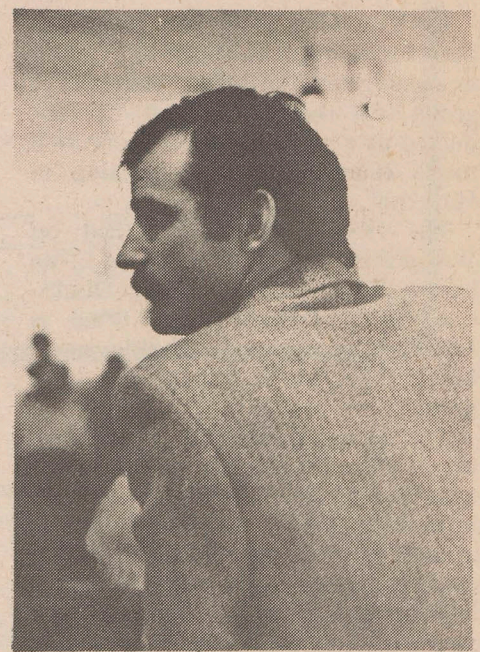
Yet Tom and Richard are not the only brave, candid artists who were affected by the disaster which Captain

John Collins of the Boston Fire Department called "one of the worst fires I've seen in my 35 years in the department." Tom Harris, now working as chairperson of the "Factory Fire Relief Organization," personally estimates that a conservative number of gay artists affected by the blaze would be around 12 to 15.

Domingo Barreres, an instructor at the Museum School, was just arriving home from a visit to New York. When he got to his front door he smelled smoke and went around to the back where he became more aware of the smoke. Just then the fire engines began to arrive. Barreres then proceeded to a friend's home to make some phone calls when he heard over the radio that "The fire was beyond control." When he heard those words he relates that he felt, "Mixed, kind of spaced-out." Now he says, "My friends have been very nice and gave me a place to stay. But how do I get started again; everything I ever did is gone."

Among Barreres' losses were three of his paintings since 1969, 12 of his paintings between 1971-72, and most of his work from 1973 to date. Yet his deepest loss is probably a portfolio that includes work all the way from age fifteen. "Feeling numb, I don't know what to do. But all help is appreciated. At least I'm still alive, and I can do more," he says.

The Red Cross and the Salvation Army were at the fire well into the next day to aid in clothes and shelter for victims of the fire. But for the artists involved, clothes and shelter are not the main thing. Although there may be



Tom Harris, one of the victims of the Jamaica Plain fire.

Photo by Don C. Hanover :ii

a way for some of the artists to get reimbursed for the materials lost, yet materials are no substitute for the losses of their creative works.

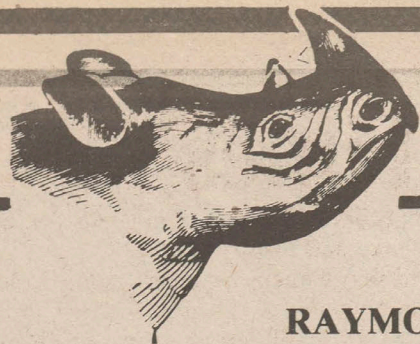
GCN is holding a benefit to help the people set back by the fire. The benefit will take place at 15 Lansdowne St., Wednesday, Feb. 18 at 9:00 p.m. and will feature Brandy Lee, Jade and Sarsaparilla, and others. Admission will be three dollars, with all proceeds going to the "Factory Fire Relief Organization." As Domingo Barreres expressed it, "All help is appreciated and at least I'm still alive, and can do more."

## Gay OK at Bunker Hill

CHARLESTOWN, Mass. — The Student Senate of Bunker Hill Community College has reversed itself and voted to approve the establishment of a gay students' organization on campus. The 6-4 vote to recognize the gay students came a week after a tumultuous session in which the same body rejected the gay organization by a 5-4 vote. This time there were two abstentions.

One of the gay students, Pat Farwell, told GCN that "We were very pleasantly surprised and pleased at the way the meeting went last night." The group's members will now begin work on a charter. Any Bunker Hill students who are interested in participating in the group should get in touch with Pat at the Audio Visual Department.





## news notes

### DIXIE JUSTICE

ATLANTA — Atlanta City Council President Wyche Fowler has refused to consider a petition submitted to him by members of the Atlanta gay community calling for the repeal of the city's idling and loitering ordinance. The ordinance has been used to harass gay people and last summer alone more than 100 people were arrested on those charges. Stating, "I don't operate by petition," the council president rejected the petition, which had 500 names on it.

A local attorney told *The Barb*, the Southern gay monthly, that the police used the ordinance to threaten homosexuals and prostitutes with felony charges and then convinced them to plead guilty to the misdemeanor charge of idling and loitering. The attorney, Margie Hames, said that not only does the person get a police record but is subject to harassment if spotted again.

The city's Community Relations Commission has called for repeal of the ordinance.

### MARICONS DE MADRID

MADRID — Only a few months after the death of General Franco, at least some of the more repressive aspects of the Fascist regime are beginning to fade. Under the rule of King Juan, the *New York Times* reported in its February 1 edition, "As far as moral and political standards are concerned, they have found the greatest official tolerance in 40 years." As examples of this trend, the *Times* reported that "Two plays on homosexual themes, one of them Mart Crowley's 'The Boys in the Band' are playing to packed houses."

### MCC/MERRIMACK

HAVERHILL — A new group has been formed for the Merrimack Valley as an outgrowth of MCC/Boston. The group, for the present, will be conducted as a rap/discussion group and meets every Wednesday evening in Haverhill.

The first meeting was held on Wednesday, Jan. 28 in a private home here with 14 persons attending. Discussion topics covered were: What is MCC? How did it start? Why am I here? What am I looking for in a group?

The discussion/rap group has grown out of a need in the Merrimack Valley area for a place in which gays can meet in non-threatening surroundings. The area is a very conservative one, but there is a large gay population that is looking for a group to meet in and with to discuss common problems.

Leading the group are two people from MCC/Boston, Christa Herrick and Douglas Kandoll. For the present they plan to hold open ended raps after presenting ideas of their own. Later it is planned to include special speakers and resource people for the different topic areas in which an interest is expressed.

Meetings will be held on Wednesdays from 7:30 to 8:30 p.m. in Haverhill. For more information please write: MCC/Merrimack Valley, P.O. Box 750, Haverhill, MA 01830, or phone 374-6905 evenings. In the Boston area call MCC/Boston, 523-7664.

### RAYMOND VISITS CUT

LEXINGTON, Ky. — Jill Raymond, political prisoner for refusing to cooperate with Grand Jury investigation of the Saxe-Power case, has had her jail visits cut to twice a week.

According to a close friend of Jill's, a graduate student had been writing about conditions in the jail where Jill is incarcerated. He had received much of his information from Jill and showed her the paper once it was finished. The matron of the jail saw the paper, read it, and then decided to cut Jill's visits as punishment. Jill had previously been receiving daily visits of one hour in duration.

The Lexington Grand Jury Defense Committee is working on the matter and will take action soon unless the situation is corrected.

### LESBIAN MOTHERS

LOS ANGELES — A film company here is presently doing research and fund-raising for a film about Lesbian Mothers and child custody, to be produced in the summer of 1976. The company, Iris Films, is eager to hear from women who have been or are now involved in Lesbian Mother's child custody cases. Anyone interested in participating or in contributing funds to the starting of the film, should contact Iris Films, P.O. Box 26463, Los Angeles, Calif. 90026.

### METHODISTS MEET

NASHVILLE — The United Methodist Gay Caucus will meet March here March 5-7. The agenda will include those issues related to the caucus which will come before the General Conference of the church in April, and a session on theologizing.

This will be the third meeting of the group which met in Kansas City in November and in Evanston, Ill., last July. Approximately 35 people, including laywomen and laymen, clergywomen and clergymen, and seminary students from all jurisdictions and from a wide range of experiences and backgrounds in the church participated in the Kansas City and Evanston meetings.

According to Keith Spare, associate liaison of the caucus, the sessions are open to all gay United Methodists and their supporters. For information on housing, costs and possible travel arrangements, contact Keith Spare, 12 Janssen Place, Kansas City, Mo. 64109, 816-753-4419.

### NY WORKERS UNITE

NEW YORK — A small number of public employees here have joined together to form "Gay City Workers." The group will meet on Sundays, Feb. 8 and 22 and March 7 and 21. New York City employees from all agencies and programs are welcome. For more information call Gale or Micki at (212) 867-6549.

## NEW HAMPSHIRE NOTES

By Wayne April

PORTSMOUTH — On Monday, Jan. 25, representatives of the Seacoast Area Gay Alliance met with Portsmouth City Marshall Stanton G. Remick. The purpose of the meeting was to establish a more personal relationship between the Portsmouth Police Department and the local gay community. Attempts to initiate some type of rap session with the rank and file of the force were frustrated by Mr. Remick's apparent inability to comprehend such a need for his men. Contact will be made, however, with the N.H. Police Academy's Planning and Standards Board in Concord in an effort to establish such a session for police trainees.

On Wednesday, Jan. 28 a member of SAGA was invited by radio station WHEB to tape a 15 minute segment for its Sunday morning show, Studio B. The invitation was in response to a written complaint concerning a "pansy" joke aired by a disc-jockey the previous Saturday. Three members of the WHEB staff questioned the SAGA representative about the reason for the letter and about the purpose and goals of the gay organization. The segment was aired at 9 a.m. Sunday, Feb. 1.

Beginning Wednesday, Jan. 28, SAGA became overwhelmed with telephone calls from closeted members of the local gay community. The tremendous response had been stirred by a notice in the Portsmouth *Herald* that had been boldly headlined "Gay Alliance Plans Supper." Despite the encouraging initial response only one new person actually showed up for the

dinner. Discussion afterwards centered around the more effective utilization of available media in order to encourage wider participation in organizational activities.

On Sunday, Feb. 1 at 6:30 p.m., Lila Couture, a coordinator of SAGA, gave a talk entitled "Gay Therapy Issues" before the local chapter of the International Transactional Analysis Association (ITAA). Couture, a T.A. therapist herself, is finishing her degree at the University of N.H. and is currently practicing an internship in Portsmouth.

Finally, SAGA has so far received only two responses, both discouraging, from the letters sent out to area churches announcing the creation of a gay speaker's bureau. One caller from the Middle Street Baptist Church would not consider any presentation until he saw one done somewhere else. He declined to leave his name and number. The other respondent, Mr. Richard L. Schlafer of the Bethany Congregational Christian Church in Rye, wrote in part: "The Bible, as I read it, seems unequivocally clear as to its open condemnation of homosexuality in any of its deviants [sic] and forms of expression . . . It is, I suppose, needless to say that I have no desire to accept your offer to make any presentation in our church, or in any of the organizations that form its corporate life. I trust that the other churches and civic organizations will also have nothing to do with your proposal and I will use any influence that I possess toward that end."

SAGA is presently making plans to meet with Mr. Schlafer in an attempt to establish better communications.

### PRISON BUSING

DORCHESTER, Mass. — An organization called Friends and Families of Prisoners Inc., now has a busing program to transport visiting friends and families of prisoners to the five state institutions in Massachusetts. Roundtrip fares to Walpole, Norfolk, Bridgewater, Concord, and Framingham are \$1.50 round trip with a 25 cent fare for children. Gay friends and family are, of course, welcome.

Anyone interested in the schedule should contact Gloria Smith, Transportation Coordinator, Families and Friends of Prisoners Inc., 1417 Dorchester Ave., Dorchester, Mass. 02122.

### CENTER WORKSHOPS

BOSTON — The Boston Gay Men's Center is supporting two events — a Massage Workshop on Tuesday, Feb. 12 and a Gay Men's Health Panel on Friday, Feb. 27. The Massage Workshop will begin at 7:30 and all men are invited to attend. The Health Workshop will begin at 8:00 and will feature Dr. Richard Pillard of the Homophile Community Health Service (HCHS) and Sandy Reader of the Fenway Community Health Center's Gay Health Night.



## MAINE LINE

By S. W. Henderson

PORTLAND — Anyone interested in showing art work at the **Maine Gay Symposium III** should contact Tom Bouffard, c/o Gay People's Alliance, Student Union, University of Maine, Portland 04103. He will need information as to the size of the work, and how it should be displayed. The Symposium will take place on April 23-25.

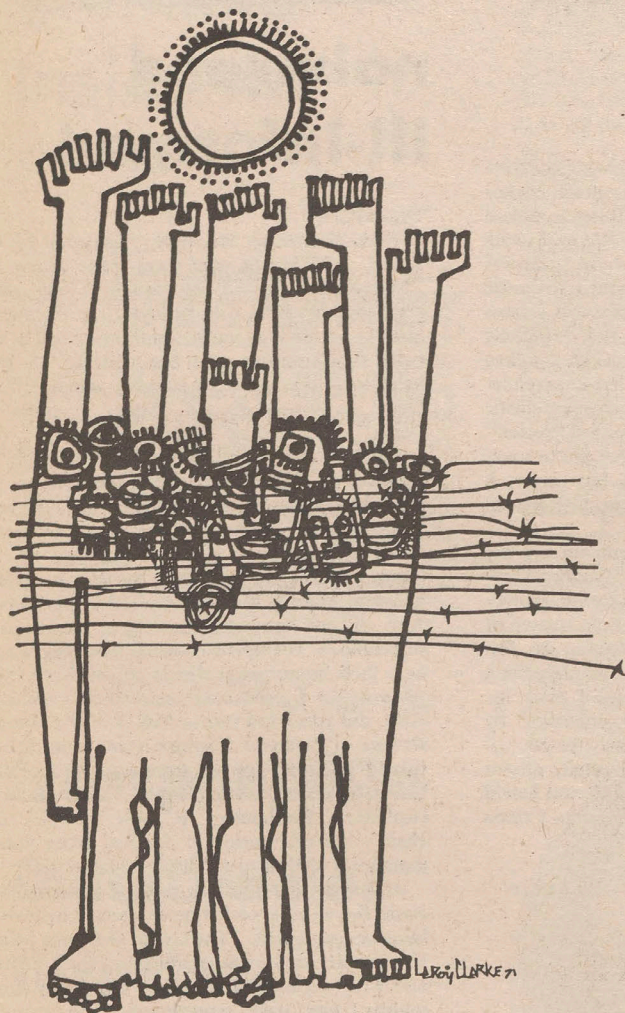
We need persons of bisexual and sado-masochistic persuasions to participate on a **Workshop on Sexual Minorities** within the gay community. Anyone interested, please write to the Symposium Planning Committee, c/o GPA at the above address. The workshop will be one of many to be held in the afternoon of April 24 (Saturday) and Sunday morning of that weekend. Specific times can be arranged at the convenience of the participants.

A **Counseling Workshop**, offering training in counselling, will be sponsored by the Maine Gay Task Force on March 6. Participants should have some counselling background and a commitment to working for the gay community. A workshop for beginners will be held later this spring. For details, contact MGTF, Box 4542, Portland 04112. Space is limited.

On Feb. 14, a **Quilt Party** will be held to put together the second annual MGTF Symposium quilt. For time and place, please call 772-7631 (Portland) after 5 p.m. No experience is necessary. Bring food if you can; if you can't, don't let it bother you. Anyone who has fabric scraps to donate, please send them to the MGTF post-office box. The quilt will be made of individually stuffed patches, sewn together and then tufted to a backing.



# Gay Folks and The 'Hard Times'



By Michael Bumblebee

CHICAGO — The Hard Times Conference took place in Chicago, Jan. 30 through Feb. 1. It was a gathering of nearly 2,000 people from all over the U.S. — called to "fight back" against inflation, unemployment and other manifestations of the current state of hard times.

I decided to go to this conference when I saw that the "Bill of Rights" which was to be adopted in Chicago as a national platform for this new "New Left" made only one small mention of gay people. It included "sexual preference" in a list of ways that employers shouldn't discriminate against people. I was furious that the national board of the Hard Times Conference had neglected the oppression that lesbians and gay men have to deal with every day — and that the conference could be so insensitive to the work that many of us have done for many years in supporting the Vietnamese, the Chilean Resistance, Sovereignty for Panama, as well as trying to build a leftist movement in the good old U. S. of A.

I was encouraged a little when I attended a regional Hard Times meeting in Boston prior to the conference — saw several other gay people — and heard general agreement that a gay article (as well as a women's article) should definitely be added to the Bill of Rights. So on to Chicago.

During the conference, the Gay Caucus met four times. We spent time renewing old friendships, writing proposals for the Bill of Rights and sharing

our experiences from various cities. The San Francisco Bay Area was definitely the best represented in the Gay Caucus. Bay Area Gay Liberation (BAGL) had representatives from its working class and Third World caucuses. The June 28th Union (revolutionary gay men) was present as were numerous lesbian sisters.

The Gay Caucus was a majority of lesbians and a majority of working class people — an exciting change from most gay groups I've worked with. One part of the statement submitted to the Hard Times Conference is as follows, "It is time for working class and Third World gays, including lesbians, gay men, transsexuals and transvestites, to take a leadership role of the gay movement, which in many areas is now led by people who are not concerned with the needs of working class, or Third World people or women."

The following statement was also written by the Gay Caucus in an effort to help develop unity with the various groups participating in the conference.

"Just as we recognize that racism and sexism are crucial issues that divide us, and as primary components of the imperialist system and of how the ruling class exercises and maintains its power, and are therefore issues that all working people must deal with, just so we raise the issue of gay oppression and the need to combat anti-gayness in a spirit of unity. We feel it is essential that all working and oppressed people fight anti-gay attitudes and gay oppression which isolate and divide gays from other workers, and which are a prop to both the false consciousness and the system of social control and repression which keep the working class divided and down. We believe the wholehearted struggle against gay oppression is in all our interests."

This statement, along with a comprehensive list of four gay demands were voted on and accepted *unanimously* by the entire conference. Participating in the conference were the American Indian Movement, C.A.S.A. (a Chicano group), the Puerto Rican Socialist Party, the Black Panther Party, Prairie Fire Organizing Committees, representatives of many dozens of Unions, etc. As various gay people spoke from the floor, we urged the non-gay people at the conference to really listen to what we were saying and not just pass our demands as a matter of course.

It is my sense that this did, indeed, happen. Evidence of the effect we have had in the left movement was shown over and over again as speakers included an end to gay oppression in their list of demands. In addition to being included in most of the main speeches given at the conference, we were also included in the reports from various workshops. The Health Care Workshop demanded, "Expanded health services to provide useful jobs and dignified modern health care for gay people"; and also announced a Gay Health Workers Conference to take place in San Francisco. The Women's Caucus, the Mental Health Workshop and the Child Care Workshop all made positive statements about gayness and the importance of freeing ourselves from sex roles and imposed heterosexuality. Also, there was a Third World Statement which included demands for a jury of

one's peers and release from jails for Third World Gay men and lesbians.

The Gay Caucus Demands, adopted unanimously on the final day of the Hard Times Conference, are:

1. Abolish all anti-gay legislation. End police harassment of gay people. End the special oppression of lesbian and gay male Third World people by racism in both the larger society and the institutions of gay life.

2. We demand an end to the discrimination against lesbians, gay men, transvestites and transsexuals, in jobs, housing, health care, education, prisons and parole, the military, social services, and all other areas. We demand an end to violence and intimidation against gay people, to psychiatric assaults, and to government repression and witch-hunting directed against the lesbian movement and communities.

3. We demand full custody rights to their children for lesbian mothers and gay fathers; equal adoption rights for gay and other unmarried people; and an end to discrimination against gay teachers and other school and childcare workers.

4. We demand full economic, social, political and legal rights for lesbians and gay men.

That these demands were adopted as part of the national program for all of the people (representing many different organizations) is, I think, important for each of us.

The Hard Times Conference was a strong effort on the part of the Prairie Fire Organizing Committees and all the other groups participating to bring together non-sectarian organizations with the purpose of making connections with each other across the country. This means mutual support in each of our struggles. The final motion from the Gay Caucus was for general support for and participation in activities around June 28th — Gay Freedom Day — commemorating the rebellion of gay people against repressive police at a neighborhood bar in New York City. Gay People will, of course, need to decide how non-gay people can best work to support gay activities. It seems a positive step for non-gay people to be willing to try to give this support — how meaningful it will be remains to be seen.

One last impression — and one of the biggest "ups" for me — was the Saturday night cultural presentations. Two sisters from Washington, D.C. sang some dynamite women's songs — in between Native American chants and Blue Grass tunes. A highlight was "Truck Drivin' Woman" — a song celebrating gay culture and new sex roles. "Don't you worry about me bein' alone up here," the sister sang, "for there's another woman sittin' by my side."

Humming this song, I drove back from the Windy City — wishing more gay folks from Boston had been at "Hard Times" and hoping to find more support in Boston upon my return.

[Michael Bumblebee lives with the Fort Hill Faggots and is helping to facilitate a workshop at the Boston area Gay Men's Center on "Gay Liberation and Radical Politics."]

## L.A. Deputy Mayor Takes the Stand

LOS ANGELES — Los Angeles Deputy Mayor Maury Weiner took the stand in his own defense in municipal court here last week at his "lewd conduct" trial that many feel may have its origins in a battle between Los Angeles Mayor Tom Bradley and that city's anti-gay police chief, Ed Davis. Weiner was arrested on Oct. 16 of last year at Pepino's, an adult theatre in Hollywood, by an undercover agent who alleged that the Deputy Mayor "groped" him.

In his testimony, as reported in the *Los Angeles Times*, Weiner stated that he had gone to the theatre at the request of Mayor Bradley to investigate complaints of police harassment of gay people. The Weiner "investigative visit" took place just before a scheduled meeting between members of the gay community and the mayor's office. In his testimony, Mayor Brad-

ley confirmed that he had sent the deputy mayor to Pepino's for that reason.

Weiner testified that upon entering the theatre he suspected Officer Jackson, the agent who later arrested him, was an undercover agent because the latter was "gyrating." Weiner claimed that after going to "check out" the restroom, he returned to his seat to find Jackson on his left and another man on his right. Weiner testified that Jackson put his knee next to Weiner's but that the deputy mayor removed his.

At this point, Weiner left the theatre to get some "fresh air." However, upon returning he found a commotion going on and heard a police officer announce that it was "round-up time." At this point, Weiner told the court that he was handcuffed, pushed, and his head was thrown against the wall. He was then

brought to police headquarters and booked.

"I was falsely arrested and brutal-

ized," the deputy mayor testified. He also stated that there were six undercover agents in the theatre at one time.

## Air Force Wins Stay

WASHINGTON — U.S. District Judge Gerhard A. Gesell has granted the U.S. Air Force's request for a stay of 90 days in the case of Leonard Matlovich. The Air Force had asked for the stay in order to permit its own Corrections Board to re-examine the case of the decorated Air Force sergeant who was discharged from the service after announcing that he was gay.

According to Susan Hewman, a lawyer working on the Matlovich case, "They always want to stall when they don't want to discuss significant issues." Herman told GCN that the implication of the Air Force stay

request was that they want to reconsider policy regarding gays in the service or at least wanted to consider making Matlovich one of their "elusive exceptions." But she indicated that the whole matter was probably a legal tactic and not any real re-thinking of policy.

Hewman also stated that the stay has some legal value for the Air Force. The Air Force could claim in court that its Corrections Board "with all its legal expertise" reconsidered the case and found no reason to change policy. The Air Force could then, according to Hewman, ask the judge to rely on the board's judgment.





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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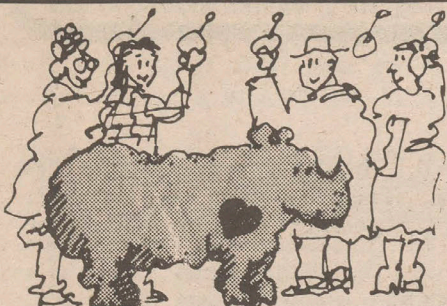
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### NEED OF THE WEEK

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## 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.

### more compassion and acceptance

dear friends—

i am writing about the recent articles in *gcn* by horizon, and about a letter that appeared a couple of weeks ago by someone whose name i can't recall. in a way, perhaps i am writing about acceptance, or even tolerance, if it is possible to look past the awful connotations which that word has taken on lately.

i was turned off by what i saw as the smug, condemning tone of the horizon pieces, by the way it is so easy to put someone else down. i felt put off when he wrote about the clumsy advances made towards him by someone who had given him a ride.

i also felt put off by the letter of a few weeks back, in which someone wrote about the preponderance of pseudonyms in the list of contributors to *gcn*. again, i was seeing how easy it is to condemn someone else.

all of us, or at least most of us, have spent our share of time in the closet. i would imagine that the majority of those of us who are now out of that closet came out on our own, rather than having been brought out by someone else. i know that in my case, i opened the closet from the inside and stepped out. the closet door was not opened from the outside to reveal me inside.

i don't feel right about telling other people when they should come out of their closets, nor do i feel right about putting someone else down for things they do inclosets not of their own making. if someone still wants to be "a nolder gay" or "dalp," i am not the one to condemn. if someone so oppressed by the society in which we all live has no alternative but to make advances that seem clumsy to one already out of the closet, then i will accept that, feel sorry about it, try to make it an easier world in the future in which to live as a gay person.

certainly one reason this condemnation strikes me so clearly is that it is one of the things i do myself at times, when i am not being as together as i would like to be. but if we can't accept each other, if we don't see ourselves in each other, if we forget so soon what it was like when we were still in our closets, we will just be making things more difficult for ourselves.

let's see a little more compassion for and acceptance of other gays in other situations, especially if we expect to win the acceptance of the non-gay world. i will feel much better when we stop condemning each other, and start loving each other for whatever and whoever we are.

in gay love and unity,  
bob schwartz

### note of thanks

Dear GCN Folks,  
Just a note of thanks for being the only readable gay publication.

Thank-you,

James Revson

Please ask A. Nolder Gay to write more often.

## male pornographic portrayal

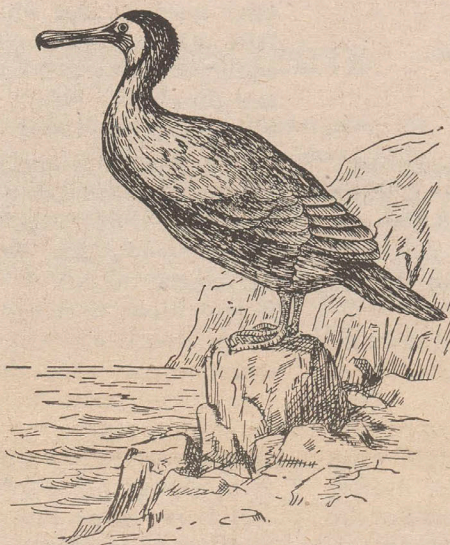
Dear GCN,

I really appreciated Regina Kahney's accurate description of the latest straight male pornographic portrayal of lesbianism. When I looked at the excerpts from *Sappho, the Art of Loving Women in Playboy*, I saw not only "flawless Playboyian models" in "extravagantly romantic settings," but some typically pernicious stereotypes. A few that I recall are the "savagely super-sexed older women," the "sickly, drunken debauchees" (complete with lurid lavender lighting) and the "cold, cruel, sadomasochistic bitches." (That "erotically smeared red lipstick" looked a lot like blood to me.) One picture was not only sexist and heterosexist but racist; it presented the "kinky Oriental sexpot" stereotype.

Regina's article more than made up for the earlier Nancy Williamson article "Playboy Goes to Lesbos," which upset me greatly by equivocating on the objectifying, degrading aspects of heterosexual-male-oriented "portraits of lesbians." Of course, GCN must and should print a variety of views, but as for me, I find the celebration of women's bodies conveyed by female photographers (see back issues of *Amazon Quarterly* for examples) totally absent from the work of J. Frederick Smith and David Hamilton. I hope we hear more from Regina Kahney.

In love and struggle,

Diana Lett



CORMORANT

## free to make that choice

Dear GCN,

I wish to thank David P. Brill for his article, "Talking Politics." He stated my feelings to a tee when he said that, "We can support Matlovich without supporting the U.S. Department of Defense..."

As a gay military person I do not expect the GAU or any other gay organization to "endorse" the military and if Mikhail Francis Itkin chooses not to serve, that is his choice and his right.

The point behind Gay Liberation is to insure that each gay person is free to make that choice without legal restrictions.

In Continued Struggle,  
Samuel Smith



## naive and ill-informed

Dear GCN,

Why the use of the term "Behavior Mod" (GCN, 1/17/76) in your front page article on "Macro-Diets" and Homosexuality? Why associate such inanities with behavior modification? Such nonsense is as naive and ill-informed as the belief that homosexuality is a "disease" or that behavioral therapists go running around "zapping" gays with electric shocks in order to "cure" them of their "illness."

Did you know that Gerald C. Davidson in his presidential address before the Association for the Advancement of Behavior Therapy, the professional organization for behavioral therapists, asked of its members of which I am one, to... "stop engaging in voluntary therapy programs aimed at altering the choice of adult partners." Also, did you know that a survey of the attitudes of behavior therapists revealed that they would help their homosexual clients adjust more satisfactorily to a permanent homosexual identity. Also, did you know that in Vol. 3 of the *Annual Review of Behavior Therapy*, there is an article titled "Treatment of a Homosexual Pedophile Using In-Vivo Desensitization, A Case Study" (Robert J. Kohlenberg, p. 545) in which the client's sex orientation is changed from young male boys to that of an adult homosexual?

At the latest A.A.B.T. meeting in San Francisco, there was a workshop conducted by invited homosexuals titled, "The Use of Behavior Modification Techniques (aversion) and their Ethical and Professional Implications." The gay community was well represented, and not as demonstrators against the conference.

Finally, on a more personal and individual level, there was a dining and entertainment guide provided for participants at the conference, in which were listed gay bars and entertainments for those so inclined.

I am happy to say that we are not all living in the sexual "dark ages." Just thought you should know.

Yours truly,

William B. Secor

## support for support

Dear GCN readers:

On Saturday evening, Feb. 28, 1976, the Massachusetts Chapter of Americans for Democratic Action will be holding their 28th annual Roosevelt Day Dinner at the George Sherman Union at Boston University. The speakers for this event will be U.S. Sen. Gary Hart of Colorado, and U.S. Rep. Robert F. Drinan of Massachusetts.

As you know, ADA has been a consistent backer of gay rights legislation in Massachusetts for the last three years. ADA representatives have testified in support of our bills at the State House, lobbied on our behalf, and included gay rights in their annual issues report on state legislators.

I think it would be a good idea if some gay people could attend this dinner to show our support to ADA for their support over the years. Subscriptions to the event are \$17.50, and the student rate is \$10. Tickets are available by writing ADA at 100 Franklin St., Boston 02110, or calling 482-3150.

I look forward to seeing you there.

Sincerely,

Elaine Noble

State Representative

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## gremlins inside the press

To the Editors:

A number of errors appeared in my article on William Loeb (GCN Jan. 31). Some are mine, some are yours, some are the work of homophobic gremlins who live inside the press. First of all, the would-be President whom Loeb has broken is not named William Muskie. I believe his first name was Edmund, which sounds almost as bad as Hubert. Secondly, the editorials were entitled "Flip-flop Muskie is a Phony," and "Kissinger the Kike?" and not "Flip-flop Muskie" or "Kissinger and the Kike" — a man who has devoted more effort to sucking up to the Arabs. Finally, the name of the author of the Manchester sin spot series is not spelled Warren Peace, rather it is Warren Pease; a subtlety which would have been a credit to old Edmund Tolstoy himself.

Sincerely,  
Thom Willenbecher

## irresponsible inaccuracies infuriate

GCN:

One of the inaccuracies that infuriates most of us is the tendency of misinformed or thoughtless straight people to lump us into one category, as if we all looked alike, lived alike, thought alike and the like. It is, therefore, doubly irritating to note the frequency with which gay people do the same thing. And the problem is compounded when gay writers and reporters are that thoughtless, since they are supposedly representing us publicly as we wish to be represented. If it is irresponsible journalism (and editing) when heterosexuals do it, it is even more irresponsible when we do it to ourselves.

Though I could come up with a number of examples, the one which set me off this time should suffice to illustrate my point. Article: GCN, Jan. 24, 1976, "Patti Smith" by Don Shewey. Statement: "The gay community would love to point to Patti and say, 'She's one of us!'"

I have always been intrigued as to what and whom this mythical "gay community" we always talk about consists of. It's about as accurate and useful as speaking of the "straight community." Nevertheless, since I assume I am included in this misappellation, I protest the statement I have mentioned, as well as all others like it. Few people I know, gay or straight, identify with the often outrageous thoughts of Patti Smith. Among other things, she's indicated in interviews that she thinks violence and rape are dandy experiences.

It may, in any case, interest you to know that many gay people do not think Patti Smith is the musical genius of the year, do not agree that her philosophy is appealing, do not wish we could say she's "one of us" and resent the irresponsible assumption that we do.

If a journalist speaks for herself, let her say so. If something is true of "a few" or "some" or "many" or, even, "most" of us, then let her say that. It may cost a few extra modifiers, but it will prevent the unconscionable reinforcement of the myth that we are all alike.

Joan DeForest



CHRISTOPHER COLUMBUS  
From a bust by an unknown sculptor, Capitoline Museum, Rome.

## RELATIONSHIPS CONTINUED

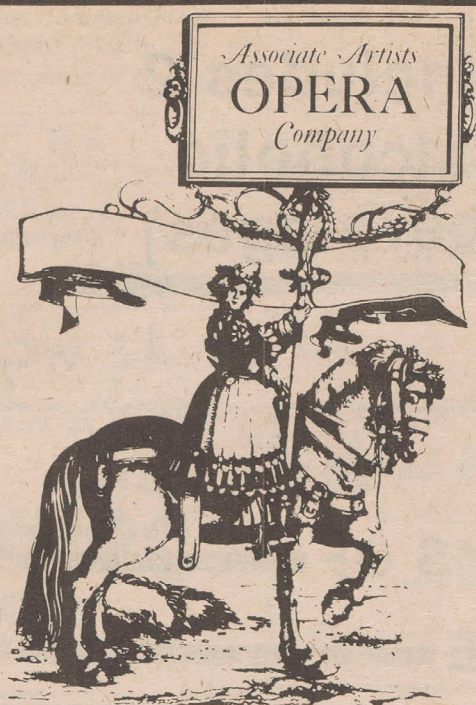
By KES

I am writing in response to the article "Relationships" in the Forum column (p. 5, GCN, Aug. 16, 1975). I agree with Connie in that some things should be forever. I would really like to see more long term relationships because I *know* that they are possible. I for one was trying to prove this not only to myself but to society at large. My lover and I had what I thought was a fairly good relationship. Granted we had our differences but this can be the case with any two people that are close whether they are intimate or not. A year ago our relationship left a bit to be desired. I decided that it was worth saving and as a result sought out counselling. I saw the social worker for a couple of months and then we mutually agreed that my problems had been basically worked out as far as possible. If it was the total relationship that I was concerned about, then my lover would have to come with me or else come by herself so that she might be able to discuss her side and/or problems and then we could go from there. My lover's response to this suggestion was "No way. All shrinks are sick themselves so therefore are incapable of helping others. This relationship will never work and if so, then I'll quit my job and move back home." As Connie mentions it is so easy when problems arise within a relationship to just take off. But what I want to know is what does this running solve? Why are we not able to actually confront our problems head-on? Why must we run to seemingly greener pastures? What is so threatening about a permanent relationship that we must

hurt one another and run, rather than help, mature, and remain? Sure confrontation can hurt initially but in order to love more fully we must sometimes feel this pain if we want to save a relationship with a person that we love.

I feel also that if either of the two people involved in a relationship is no longer interested in continuing this type of commitment then they should sit down and discuss it no matter how hard it may be to do so. I found it extremely difficult after living with my lover for four years to suddenly get dumped. Her explanation was that they "liked" each other and that they hoped I wouldn't take it too hard. I *know* it is so much easier to run rather than confront. But just remember that the one you dump may be the one that loves you and could for a lifetime whereas the one that you are running to may only "like" you until something else comes along. As I said before I agree with Connie, some things *should* be forever.

*Editor's Note: In an attempt to get our readership more involved with the paper, GCN is offering this space for opinions, views or feelings on gay issues. Articles submitted to us for this space should be addressed to Forum, c/o GCN. The articles should be 500 words or less and whenever possible they should be typewritten and double spaced. Although, GCN reserves the right to edit all copy we will honestly strive to edit for length not for content. This is your column, say what you want!*



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GCN is sponsoring a benefit to aid the disaster victims on Wednesday evening, Feb. 18, at 9 p.m. in the Green Room at 15 Lansdowne St. Discotheque. Entertainment will be donated by Brandy Lee, Jade and Sarsaparilla, and others. Also lending their support will be State Representatives Elaine Noble and Mel King. Donation will be \$3.00. Your help is needed, desperately.



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Ruins of the Liberty Tree Spa in Boston after last Monday's fire.

Photo by Larry Mahon

## Boston Bath Burns

BOSTON — Only a charred shell remains of what was once one of Boston's most popular gay male bath-houses. A fire of unknown origin devastated the Liberty Tree Health Spa at 39 Boylston St. last Monday. The blaze broke out at about 5:30 in the afternoon and after an attempt to put

it out with fire extinguishers failed, patrons were evacuated, and the fire department was called. Two firemen, as well as one person who works in the building, were reportedly brought to the hospital because of smoke inhalation.

Although no estimation could be given as to the financial loss caused by the blaze, there are no plans to reopen the Liberty Tree at this time.

The Carnival, a gay bar, which is located on the floor above the Liberty Tree, was also damaged by the blaze. However, the damage was minimal and the bar is expected to reopen by Monday of this week.

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## NEW YORK REVELATIONS

By Tony Russo

NEW YORK — New York State Coalition of Gay Organizations (NYSCGO) has formed an ad hoc committee to push for a plank on the Democratic Party Platform in support of Gay Rights. To generate both enthusiasm and money, the group is planning a concert in Manhattan at the beginning of April with singer **Madeline Davis**. Other plans will include a street fair on Saturday, June 26 during Gay Pride Week. The group is planning a demonstration during the convention on Monday, July 12. A permit has already been received for Union Square (14th St. and Broadway). However, since the site is far from Madison Square Garden where the convention will be held, the group is trying to obtain a permit for a closer location. NYSCGO will be having meetings the last Friday of each month at the Church of the Beloved Disciple (348 W. 14th St.) in preparation for these events.

Gay Media Coalition (GMC) is

working on its WNET Outreach Program and Outreach Week for the Tri-State area. The three hour program, to be broadcast on Sunday, Feb. 29 at 1 p.m., will be directed at the closeted Gay audience. The show will consist of panels, entertainment, and close-ups. The panels will be on: coming out, education, men, women, medical problems, legal problems, religion, and counseling. After each panel a close up will follow which will consist of a 30-90 second segment on one aspect of the panel. Some of the people who will be on the panels are: **Robert Carter, Louise Crawford, Bernice Goodman, Seath Lawrence, Jim Levin, Edith Olgasky, David Rothenberg, and Alma Rotson.**

Recent controversy has arisen over another WNET show. The show, entitled: "Celebrate Women," was a three hour Outreach Program for women. The controversy arose when WNET refused to have lesbians participate on the show. At the request of

(Continued on page 17)

## 12:00 Bay Village Closing Ordered

BOSTON — In the latest round of legal battling, the Boston Licensing Board has ordered the hours of the two controversial Bay Village bars, Jacques and The Other Side, reduced. The board ruled last Friday that the two establishments must begin closing at 12 o'clock within 30 days.

The decision was not unexpected, and the two bars have announced that they will appeal the decision to the Massachusetts Alcoholic Beverage Control Commission (ABCC). The

ABCC has been generally sympathetic to the bars and recently overruled a Boston Licensing Board decision that the Vara-owned bars move to a different location.

If the Licensing Board's decision is upheld by the ABCC, the bars would be severely crippled.

Rep. Elaine Noble called the Licensing Board decision "a victory for community interests. The Bay Village Community is to be congratulated on making their voice known to a responsive city organization."

## Fr. Shanley

(Continued from page 1)

bring them into contact with sexual minorities. In the spring, pending community reaction, recreational activities will begin, as well as evening social functions as an alternative to bars.

Shanley has consistently worked for progress within the gay community since his work as a "street priest" during the early sixties. He is, as he says, "... capable of doing what I am trained to do — to assess incipiently those phenomena that already existed in the community and which would be expected to blossom into certain types of behavior." His record reflects this training. In the Sixties, his experiences working with young people gave him insight which led to his prediction of the delinquency problem, and later the drug and runaway problems. By 1970 events suggested the sexual confusion issue which at the time was considered ludicrous. Now manifest, the problem consumes most of his time.

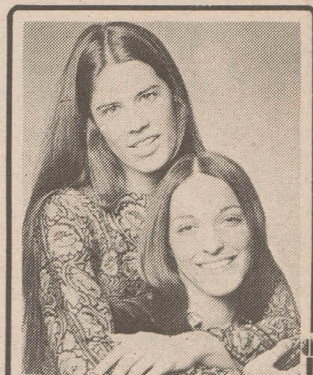
Shanley frequently confronts hostility, a reaction common to the tasks of most crusaders. One is tempted to say that he is ahead of his time — a priest escorting transvestites, homosexuals, and transsexuals into suburbia. A woman at the *Quincy Patriot Ledger*

said, "It's a wonderful dream but people aren't ready for it." Many don't even think it's a wonderful dream.

Shanley believes that "We can reduce the hatred and fear of homosexuals through education so we can prevent many of the problems that accrue to homosexuals from living in a country that hates homosexuals." Further, he says, "The sins, the crimes against the queen of virtue, charity, that are committed by the straight community against gay people dwarf into insignificance the so-called sins against purity — a minor virtue in Christ's hierarchy — of which gays are accused."

Avoiding stigmatizing labels, Shanley describes those with whom he works as "... People who are experiencing difficulties being themselves in a world that wants everyone to be alike." What makes the realization of his project especially difficult is that people in the suburbs desperately want everyone to be alike.

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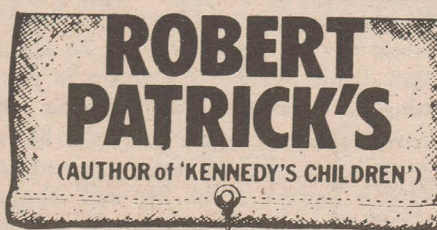
BY DENISE DOWLING



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# Miguel Pinero: prisoner, playwright, god



By Tommi Avicoli

Me: How was "Short Eyes" written?  
MP: I was in a theatre workshop and I had to write a play for it.

Me: Is "Short Eyes" based on actual experience?

MP: No it's not based on experience; it's based on y'know, like — well I guess everything in life is based on experiences — but it was just that I know things like this happen in prison, so I just wrote a situation, wrote the characters, and the people around them. . .

Me: There's one scene which really affected me — the scene in which the young boy is almost raped —

MP: It's not a rape scene, it's a love scene. There's a man desperately in love with another man and he tried to get this boy's attention in any way he could. . . in the beginning, y'know, he knew this kid likes poetry so he recited a poem for him. . . he just came to a point where he was a man who needed love. . . where he physically needed it. . . but it wasn't a rape scene. It was a love scene. I mean because the scene jumps into Spanish and peo-

Miguel Pinero, playwright and actor, was born in Puerto Rico in 1946. He got into writing while "in the joint," as he puts it; an experience that formed the basis for his critically acclaimed "Short Eyes," a poignant portrayal of prison life. "Short Eyes" also contained a very positive portrait of a man confessing his love for a young boy; it was misinterpreted by most reviewers as a rape scene.

Miguel Pinero and I rapped about many things. He's a warm, sensitive man who opens up readily and speaks honestly about almost anything you want to discuss. He is currently playing the role of god in the Philadelphia Pocket Playhouse production of "Steambath."

ple didn't understand it, they figured he was taking him on a rape thing and he wasn't. He was telling him: (re-cites it in Spanish first, then translates) "I love you and I adore you with all my soul, I want you to be mine."

Everybody that's ever looked at that damn thing always says, "oh the rape scene, the poor kid getting raped," the kid at the beginning led the other guy on anyway, like most kids in the joint do. They notice that their beauty attracts a lot of attention. They tease people and this is what happens. Sometimes it reaches a point where it becomes violent.

Me: But isn't there rape in prison?

MP: Sure there is. . . it's usually because the person has put himself in that position; like nobody goes around saying, "ah, I wanna rape that guy." It just happens cause a guy does it to himself. He leads people on — he dresses himself up pretty. . . he has a nice walk. . . he goes into the shower and lathers himself up real nice. . . Sometimes it happens that

way. Sometimes it happens that a guy's a rat and they say: "Fuck it, let's do something to him" and they rape him.

Me: Do you think that the reason why people view that scene in "Short Eyes" as a rape scene is cause they don't wanna see a love scene?

MP: Yeah, I know that's why people look at that as a rape scene. Because the director put it as tenderly as he could — the guy at the beginning — all he does is kiss the kid on the neck and the shoulders and finally the kid realizes that this guy's serious and decides that's not what he wants to do. . . So then the guy becomes, y'know, angry: "Hey, you've been leading me on, what kinda shit is this?!"

Me: What is your view on homosexuality?

MP: What is my view on people being in love with each other? I think it's beautiful that people are in love with one another. I don't determine sex. If you fall in love with a guy, you fall in love with a guy. . . I know guys who've been together for ten, maybe fifteen years. . . I wrote a play about subway toilet incidents. It's called "Paper Tub." I wrote two plays that deal with homosexuality — one about a Jewish kid who's coming out of the closet and another one about. . . people who go to the subway toilets.

Me: What about the stereotyped gay males in "Steambath"?

MP: Well, y'know, you've got to remember it's an old play. . . I saw a remake of "Boys in the Band" — y'know gay people criticize that but when it first came out, people didn't criticize it because it was the first time it had been done on stage. . . And I don't know, I see them (the gay characters) as part of the whole thing — the whole thing is a comedy, it's farce, it's black comedy. I don't see what they're doing in there that hurts (gay people). They're a song and dance team, they lived together for years, and committed suicide for love. What's that sargeant's name?

Me: Matlovich!

MP: Yeah, I heard a thing he said one time: "They gave me a medal for killing two guys and threw me out for loving a guy." Heavy statement, right? These guys (in the play) committed suicide for love.



There's a stereotype of race in there, and the "dumb broad"! Everybody's a stereotype of something. That's what the whole play is — a farce, a black comedy.

Me: Do you try to be political in your writing?

MP: No. . . when you go out to write something that is specifically political, then you lose. . . you become a propagandist. . . I think the duty of an artist of a poet is to record his surroundings. . . his environment, his time, space. . . if it comes out political, it comes out political. . . Someone says to me how about a play about this or that; and I say, that's not a bad idea. . . I sit at the typewriter and I go crazy. . . (laughs) This is the first time I've ever been interviewed by the gay press. . . though in New York once I had all these letters — five letters — from the gay community. They came out in the Soho News. Some jerk got the idea I was against gays, that I was teaching my kids (Pinero had a theatre group in New York that used street hustlers for their off Broadway productions) to be against gays. It was because one of my kids said in the paper that he was hustling gays on 42nd Street. . . he and his friends beat them up and took their money. . . what the fuck do you expect a kid to do anyway? He's in a gang and he's got a guy there who's got money. The guy don't wanna give up the money so he's gonna hurt him — I mean he was just telling the truth, what he did. . . When I was in Morocco I wrote this play ("Playland Blues") about young kids who hustle the streets. . . hustle old gay men and closet queens. . . I understand the kid's position. . .

Me: What about the old person's point of view?

MP: Yeah, it's there, too. I wrote that, too, it's part of it.

Me: How were open gays treated in prison by the rest of the inmates?

MP: Well, I'll tell you one thing, in the joint, they respect a person who's gay and says he's gay. Well, like in the state prisons in New York, the gays are allowed to go anywhere and y'know, get married, have weddings — the authorities don't know it — you have a wedding like in the yard,

(Continued on page 16)

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# Suicide

**"He had everything a man could want:  
power, grace, and style."**

**—Paul Simon in "Richard Cory," based on a poem  
of the same name by Edward Arlington Robinson.**

**"I thought fellows like that committed suicide."**

**—King George V of England, upon being informed that a  
member of Parliament was a homosexual.**

By David Brill

The only thing buried faster than the dead bodies is the subject itself. Americans try to avoid talking about death in general, but nothing is so covered up as this type of death — dictionary-defined as "the intentional taking of one's own life." Statistics on suicide are deceiving. It is second only to accidents as the leading cause of death among teenagers, but many deaths are hidden behind cloudy circumstances.

Dr. Karl Menninger (who, incidentally, does for Gays what Dr. Shockley does for Blacks) believes that the psychiatric profession has done little to identify "chronic suicides" — "drug addicts and alcoholics who kill themselves slowly and piecemeal." Such persons are repulsed by the thought of admitting suicidal desires, yet proceed diligently at self-destruction. Other suicide victims invisible to statisticians would be the non-drunk driver who slams into a tree for no apparent reason, or the pedestrian who walks into moving cars during the day. We will never know.

In her book, *Ann Landers Talks to Teenagers About Sex* (Fawcett 1969), Ann Landers states that 70 percent of her letters on homosexuality are from young men. "Most of the boys who write are tortured with guilt and self-hatred. They live on the razor's edge, terrified that someone may learn they aren't 'like everybody else.' Many who write are so ashamed of their physical desires for members of their own sex that they speak of suicide. One 17-year old Chicago boy wrote, 'If I can't get cured I would rather kill myself than be a pansy all my life.'"

Small wonder, with Granny Annie singing her *Gay Is Sick* song all these years. Instead of turning to the comics, her readers attach more and more importance to each remark like that. Consequently, the widest-read advice columnist in the world actually encourages suicide.

This is especially bad because adolescence is a time of enough agitation itself. The injection of suicidal suggestions (and such hints play a very important role) into the mind of a young person — already tortured by the prospect of a low "peer group rating" — can indeed be fatal. (However, it should be noted that the highest suicide rate exists for persons over 65 years old, possibly explainable by the system that puts them "out to pasture" at an often arbitrary retirement age.)

There is no evidence to support any theory declaring today's high schools more "liberalized" than they were twenty, ten, or even three years ago. We have all been called Faggots or Dykes, agonized over gym classes, and, perhaps more than anything else, feared exposure. While some exceptional Gays can proudly point to an unbruised high school existence, most reek with horror stories, ranging from attempts at psychiatric extraditions at the hands of an unnerved school principal to being bullied by other students who sensed "differentness," probably due to the student's own anxiety than to his or her homosexuality per se. The problem may be compounded when the school is a suburban or rural one, one

in which the Gay student is unlikely to have any outlets for Gay friendship, or even a straight friend who will listen. Because most "out" Gays gravitate to the city, the urban Gay schoolchild may have a better chance to know and learn survival from older Gays.

Suicide is also often closely intertwined with economic factors. During the worst part of the Great Depression, the suicide rate in America tripled, and the era's newspapers brim with tales of people leaping from rooftops. Hungary, Austria, and Sweden have suicide rates that are double or triple that for the United States, while Mexico's is one-tenth the American rate, perhaps discounting the value of national social programs. Very significantly, white Americans kill themselves at double the rate for Blacks.

Seemingly insurmountable circumstances are behind most suicides. A person who tries it is also very often angry, at the world and himself. Depression, either from being burned in love or a profound sense of helplessness, is usually involved too. Many suicides, however, are immediate responses to wholly temporary conditions — especially in young people: the prospect of failing in school, shame to oneself or family, or embarrassment before peers.

I know a psychiatrist who offers a rational answer to his patients with suicidal desires: wait. This physician advises his patients to write the reason for wanting to die on a piece of paper, place it in a sealed envelope, and return to it in a month. If, after a pensive month, you still feel the same way, go ahead and do it. This seems like a dangerous "dare" but it invariably works for his patients, as they recognize how tangential certain erstwhile "overwhelming" circumstances really are to life.

In *Not the Law's Business?* (U.S. Gov't Printing Off., 1972), a National Institute of Mental Health publication, readers are told of an elaborate New York-based extortion ring with dozens of prominent clients — including a Pentagon general and admiral. The local district attorney's office had probed the million-dollar operation, and the general committed suicide the night before he was scheduled to testify before a grand jury about it. (This was in 1966, before Stonewall, before GCN . . . Susan Saxe was a teenybopper.)

There has been something universal about suicidal thoughts among Gay people, brought on as much by the quick-solution / Polaroid/technocracy that we live in as homophobia. To be sure, parental approval or disapproval plays a major role in the adolescent thought process. (As one grows older, approval from economic, social, or other establishmentarian sources quickly substitute for Mom and Dad, rightly or wrongly.) The possible — or, as some would have it, inevitable — dissolution of the nuclear family may diminish this somewhat, but none of us says and does everything in the name of selfishness.

That speedy and relatively painless suicide methods — barbiturate overdose or handguns — outnumber less

sophisticated ones — high-jumping or wrist-slashing, for example — bears witness to the second causal factor. The decreasing importance of time and space in everything from communications to chemistry has conditioned too many people into believing in the existence of Easy Answers. The realization that few, if any, such solutions exist (for curing the world's ills) is often enough to coax a motivated person into seeking what seems like a perfect solution, but, in effect, is nothing but a permanent distraction.

But what relevance has suicide to the Gay Culture?

It takes no genius to recognize homophobia, be it the trials of Oscar Wilde or the expulsion of Army WACs Randolph and Watson. Whether it was the fifteenth century burnings or the nineteenth century jailings, it has been clear that somebody out there doesn't like us. (Although this is, according to NBC news, decreasing at the rate of about six percent annually.)

The suicidal Gay is therefore indicating warped, passive agreement with his

or her oppressors, even though it is usually not his or her fault. *They* want me to go away; I will. This aura cannot be changed by the presence or absence of Gay Rights legislation, economic affluence, or the breaking or fusion of familial ties. It demands a thorough acceptance of the doctrine of Gay pride.

But it is most difficult, as the cliché goes, to see the picture when you're inside the frame. Richard Cory, subject of song and poem, is a case in point. Because he was rich he was the envy of The Townspeople. They thought him too good for them to talk to. He lacked love, for himself, and consequently for anyone else. They possessed one element *he* envied. It was the artificial separation between the classes that prevented Cory's sharing with a group; he became isolated. This lack of understanding and communication set the stage for the awesome shock felt around the town when Cory "went home one night and put a bullet through his head."

. . . "her caustic rejection of conven-



*Death As a Permanent*



tional womanhood earned her a place in the feminist pantheon and a worshipful cult of admirers." — *Gail Jennes in People magazine, Oct. 27, 1975*

Mystery has always been the hallmark of any discussion of Sylvia Plath, despite the seeming abundance of materials (*Ariel* and *The Colossus* in the poetry line, as well as a thinly-disguised autobiography, *The Bell Jar* (Harper & Rowe, 1971), originally written under the name Victoria Lewis) by and about her. She grew up a few blocks from where I now live in Winthrop, and her writing is sprinkled with hometown color, e.g., "Point Shirley" (Winthrop) or "Egg Rock" (Nahant), or Wellesley, her later home.

On February 11, 1963, Plath, then already a published and promising writer, turned on the gas jets as she put her head in an oven to end her life at the age of 31, in one of the best-known suicides in American literature. Lois Ames, one of her biographers, explained, "As she became increasingly conscious of herself as a woman, the

conflict between the life-style of a poet/intellectual and that of a wife and mother became a central preoccupation."

In the last decade, the suicide rate for women has about tripled. Statisticians have been quick to correlate this with the advances of the women's movement, and there is good reason to believe that conclusion, because of the close ties, as previously mentioned, between suicide and economic factors. As women have progressed further and further away from the role of wife/mother/etc., it appears they have been unprepared for some of those economic responsibilities. Viewed another way, those facts could indicate that women are only now beginning to share with men certain frustrations — economic independence is one of them — relating to suicide. Or, perhaps, now that women realize how they've been cut off from the good jobs and feel too good about themselves to do the shit work, life seems a hopeless battle against sexism.

Women, statistics indicate, are 25

percent more likely to attempt suicide than men, although men are 33 percent more likely to succeed in the act. Men also tend to be more specific (i.e., time, place, and method) in their death plans than women, who more often express a simple, generalistic wish to die.

"If I should take a notion to jump into the ocean, 'tain't nobody's business if I do." — *From a Billie Holiday song entitled "Tain't Nobody's Business If I Do" by Porter Grainger and Everett Robbins.*

Homosexuality and suicide have some common characteristics. Both are damned by the Western Judeo-Christian culture as sins (although the latter has only been considered such since the sixth century). In contrast, suicide, like same-sex relationships, is not considered notable at all in Eastern/Asian or African cultures, and is sometimes even institutionalized or glorified. Also, until very recently, known suicides could not be buried in Catholic cemeteries, and only rarely in Jewish ones. Known Gays are still denied burial in Catholic cemeteries, while in Judaism burial would depend on the manner of death and the degree of orthodoxy of the cemetery.

A piercing chant of both the Gay and Feminist movements — "the right to control our own bodies" — would appear to contradict the general tone of this discussion.

Heretofore, it had been assumed that to kill oneself is wrong, that it is something to be prevented. But if Gays, so voluble in demanding the right to control our own bodies, insist on a negative attitude toward suicide, are we not imitating elements of our oppressors? If a person sincerely wants to die, for whatever reason(s), is it anyone else's responsibility to interfere? Why does acquiescence or tolerance draw its own line at death? Why is suicide, like homosexuality, too often considered a topic for psychiatric discussion?

Dr. Jeanne Binstock, a former sociology professor of mine at the University of Massachusetts, believes this is wrong. She thinks the day will come soon when suicide will be relatively commonplace and accepted, perhaps like abortion. Life, she argues, is for the living who want to live. There is some merit with that argument.

The problem with it, though, is that it does not take into consideration the etiology of the suicide. If a person wants to take his life because he is Gay and has always been taught the "evils" of homosexuality, he needs a new teacher, not a gun or a bottle of Phenobarbital. To complacently reply, "It's not my business," in such a circumstance is to concur with the motives.

"I'm getting bored being part of mankind, there's not a lot to do no more, this race is a waste of time." *From "I Think I'm Gonna Kill Myself," by Elton John*

People who attempt suicide are usually intense believers in an afterlife. Psychiatrists think that this is compounded by an equally prevalent characteristic — an unrealistic perception of death. Regardless of their reasons for wanting to die, most suicidal persons believe that death, as a state of both mind and body, is better.

This perception is unrealistic because it is thought, or desired, to be only a temporary state. A bad home scene, love affair, or financial problem — often painful but nevertheless usually temporary problems — does not need to be resolved by something as total and of such permanence as death. Un-

Hamlet was wrought with fears of less, of course, the afterlife is believed to be better.

what existed after death. ("Conscience doth make cowards of us all.") Herein it can be seen how closely religion is intertwined with suicide also. A very religious person may be so frightened of the prospect of death that he may never attempt it. A Gay person brought up religiously may feel so guilty that he is more prone to suicide.

"And when no hope was left in sight on that starry night, You took your life, as lovers often do." *From "Vincent" by Don McLean*

There is no way to tell whether Gays as a group are demonstrably more suicide-prone than heterosexuals, although many leading counselors believe it to be the leading cause of death among adolescent Gay males. Two identifiable groups, however, do have significantly higher suicide rates than the general population, and probably for the same reasons.

Psychiatrists kill themselves at a rate of ten times the national average.

Artists reach similar conclusions with disproportionate frequency. A. Alvarez, in his book *The Savage God: A Study of Suicide* (Random House, 1970), names Hart Crane, Virginia Woolf, van Gogh, Dylan Thomas, and others who have fallen the same way. Perhaps Sylvia Plath's story so typifies all of them. The poet, writer, painter, or composer — each unique but all blessed with the enviable gifts of perception and expression — becomes a malcontent, uncomfortable with reality.

For some, therefore, suicide is an intellectual experiment to test the effect of death upon insight and ability. Arthur Schopenhauer said, "It is a clumsy experiment to make, for it involves the destruction of the very consciousness which puts the question and awaits the answer."

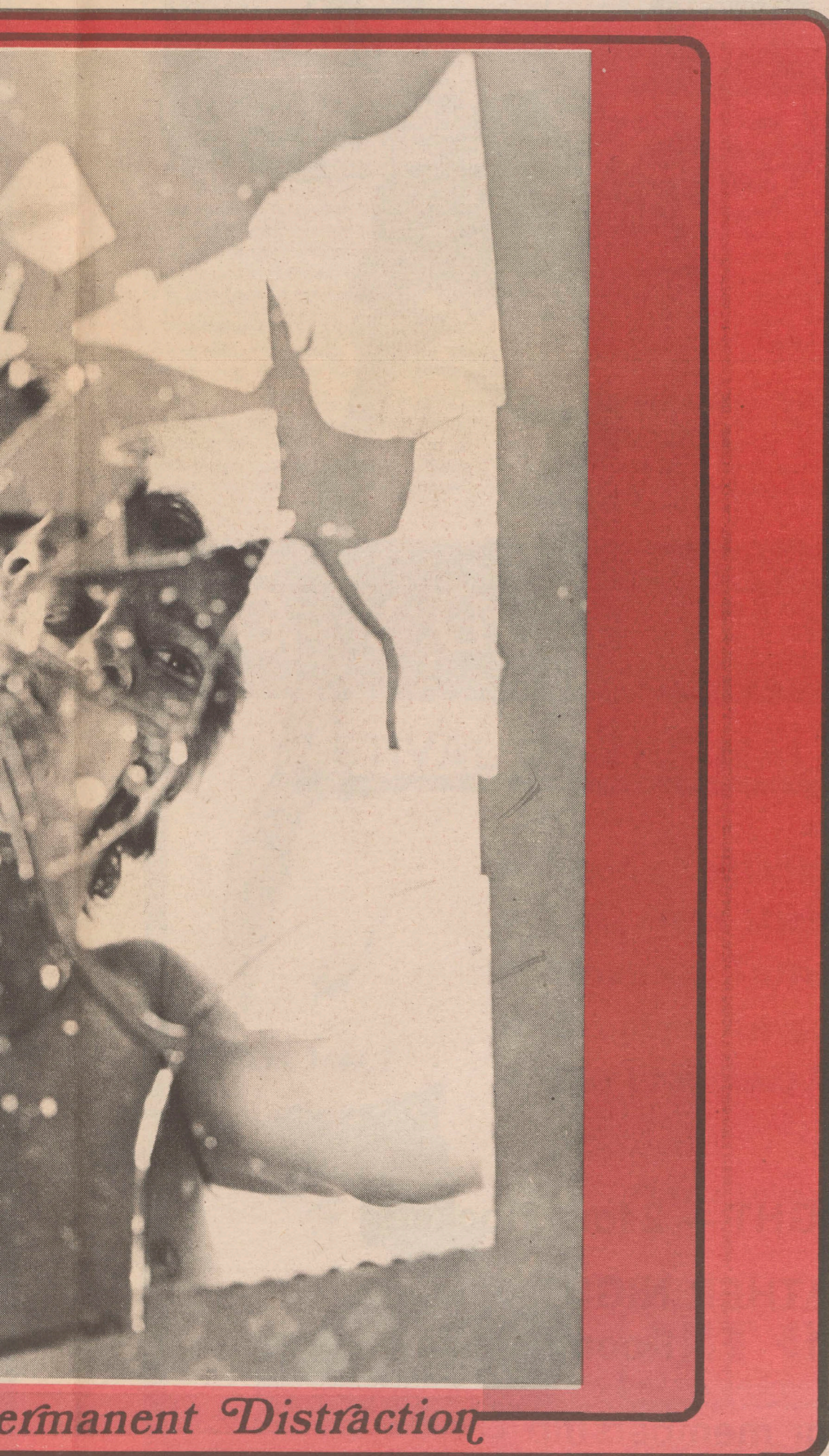
"The sword of time will pierce our skins, it doesn't hurt when it begins, but as it works its way on in, the pain grows stronger, watch it grin." *From "Suicide is Painless," the theme from the movie M\*A\*S\*H by Mike Altman and Johnny Mandel*

What can be done to prevent suicide among Gays, if indeed suicide is to be prevented? Paul Taliani, an expert in crisis intervention counseling who operates Boston's Gay Hotline, has a two-word answer: "Come Out."

Although I am not advocating that all gays can or should come out, it seems that much of the progress that the gay liberation movement has made in the last three years has been due to the increased visibility of gays. The more visible gays are, the more they provide good role models, especially for younger or closeted gays. The young and the closeted may have fewer chances to meet and make friends with other gays. The out gays, especially those that are favorably received by the media, will make them feel less alone. They will be less likely to listen to those who say that gay is evil. Therefore, they will be less likely to dislike themselves and want to die.

Chances are that most of us have known someone who has attempted and/or succeeded at suicide, or maybe tried it personally. It takes considerable courage, even today, to make such an admission publicly. If you have, and ever flashback to it once in a while, re-think the reasons. Was it to get somewhere, or just to get away from something? Life can be improved upon, you see, but death cannot.

"And all the people said 'what a shame that he's dead' but wasn't he a most peculiar man?" *From Paul Simon's "A Most Peculiar Man"*



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## "Story of O" Is A Rape Scene

By Michael Bronski

In her book on rape, *Against Our Will*, Susan Brownmiller states that heterosexual pornography is the undiluted essence of anti-female propaganda, and a clear explication of the philosophy of rape — in short, men have an inalienable right to a woman's body. If it does nothing else, *The Story of O* (now at the Cheri) gives unalterable proof to Brownmiller's thesis.

Published here in 1963, translated from the French, *The Story of O*, by Pauline Reage (a pseudonym) is an elegantly written porno novel that portends to be an examination of female sexuality and the psychology of obsessive masochism. The story is simple: O is taken by her lover Renee, to a villa outside of Paris where she is beaten, humiliated, and used sexually by a group of men — all of which she consents to out of love for Renee. Renee then gives her to Sir Stephen (her deep love of Renee has made her truly his — and able to be given away) who, in the process of enhancing their relationship, has her branded and mutilated. As the book ends O belongs totally to him and he brings her on a leash to a party where she is ignored either through disregard or fear. In a short last chapter we are told that Sir Stephen has tired of her and that she asks for and is given permission to die, or is sent back to the villa.

The theme of *The Story of O* is the obsessional, systematic, giving up of the self — in this instance through the erotic.

In an attempt to justify the book (male) critics have described it as a work of spiritual mysticism and likened it to such works as the *Autobiogra-*



phy of St. Teresa and her constant struggle to totally subject herself to God's will. The interpretation is clever and even possible but ignores two important facts. In the light of a feminist analysis subjection to a dominant male god is hardly a laudable attainment; the use of sex as a metaphor (in Western culture at any rate) will confuse any issue it was meant to clarify.

It would be very difficult to believe that *The Story of O* is "just" a novel of spiritual development, or even "just" a (male) study of female sexuality. Its overt and covert meaning is that

all women are masochists and will find true fulfillment in the total abandonment of their selves. It is the concept of female worthlessness forced to the extreme, elevated, and labeled spiritual attainment.

As a film "The Story of O" is not very different from the novel. Director Just ("Emmaunuelle") Jaekin has tried to capture the simplicity in style and structure with lush photography (it looks like really good Vogue ads) coupled with cleanly-written scenes, but there is little complexity and after a while it becomes boring, and even worse, silly. The novel is written in the

third person, but everything is seen from O's point of view, so there is always the possibility of emotional identification. The film also uses a third person narrator, but only to facilitate the plot — we are never drawn into any identification with O. It is never very personal, just a pornographic fairy tale that is supposed to get us hot.

In some ways the film allows us to "see" things that are not that obvious in the novel. The women are almost always naked while, except for a brief, single exception, no man ever is. The lesbian scenes, which in the novel are more plot than action, are made into full fledged sex scenes — and you know that the film is not aimed at a lesbian audience. Because "The Story of O" is aimed at a popular audience, director Jaekin had to find a way to make an S/M movie and not turn off the squeamish — and he did it by not really making an S/M movie. O is beaten and branded, yet she never looks anything less than ravishing. All of the pain is very pretty and you don't have to deal with any of it. The sex and violence of Fred Halstead's "Sextool" is brutal and ugly — but you can't ignore it, you have to react and in some way deal with it. "The Story of O" is basically dishonest and wants it both ways — titillation and no turn off.

The only major, though telling, change from book to movie is the ending. Instead of killed or placed in life-long sexual servitude, the film ends with O living happily with Sir Stephen. She asks him if he would undergo all that she has for him, he answers "yes" — and she brands an O on his hand with her cigarette holder. So all is well, and after two hours of debasement, humiliation, and just plain rudeness, we are assured that it is an equal relationship after all. So much for spiritual attainment.

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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 breath-takingly 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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## "Shooting that same face for seven years"

By Rose Flower

Don C. Hanover III, GCN photographer, will be exhibiting at Boston Center for the Arts. His first Boston show opens Friday, Feb. 13 with a big (gay) party at 6:00.

Don comes from Delaware, Ohio. (Isn't that two places? I wondered.) He studied fine arts at Ohio-Wesleyan and taught high school art and photography for seven years. His earlier shows were at various galleries in Ohio. He wanted to come to either Boston or New York to take up photography full time. He visited friends in both places and decided that Boston people were friendlier. He came here in August, and is still here.

"I became interested in photography about eight years ago. Most of my training is in fine arts; the photography is self-taught," he said. "Actually I'm a drop-out from a famous photographer's correspondence course."

"I started out shooting people in the street, then in the studio. I became interested in the white-faced makeup when I put the makeup on myself after I read *The Electric Kool-Aid Acid Test*. I began shooting men in white-face. I've been shooting that face for seven years. It's my alter-ego; I call him Herman Smidley.

"I feel that photography is a means of putting my eyes in someone else's head and, at the same time, it helps me understand my feelings when I see them in the photograph. I saw my gayness in the photographs before I recognized it in myself.

"I found that aesthetically the male body pleased me. I liked it in my work and that helped me realize that I liked that in myself.

"All my photographs are my interpretation of the person, what I want to show about them. When I shoot women I also bring out the sensuality that I feel. Somebody asked me if I went to bed with all my models because the pictures looked like that. I want my pictures to evoke sexual feelings so I guess that was a compliment. It is my own feeling of sexuality that I put in the picture.

There is hardly any accident in my photograph. I arrange the human body to evoke responses from the viewer. If they see sex, I have used devices of body arrangement that evoke that feeling. I use hidden symbols; I even pick paper that evokes a tactile response.

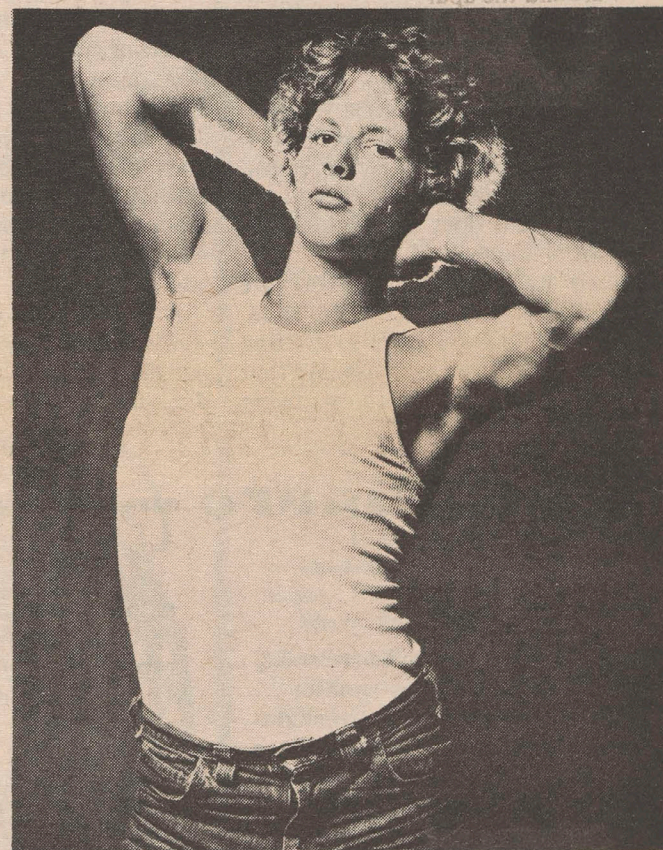
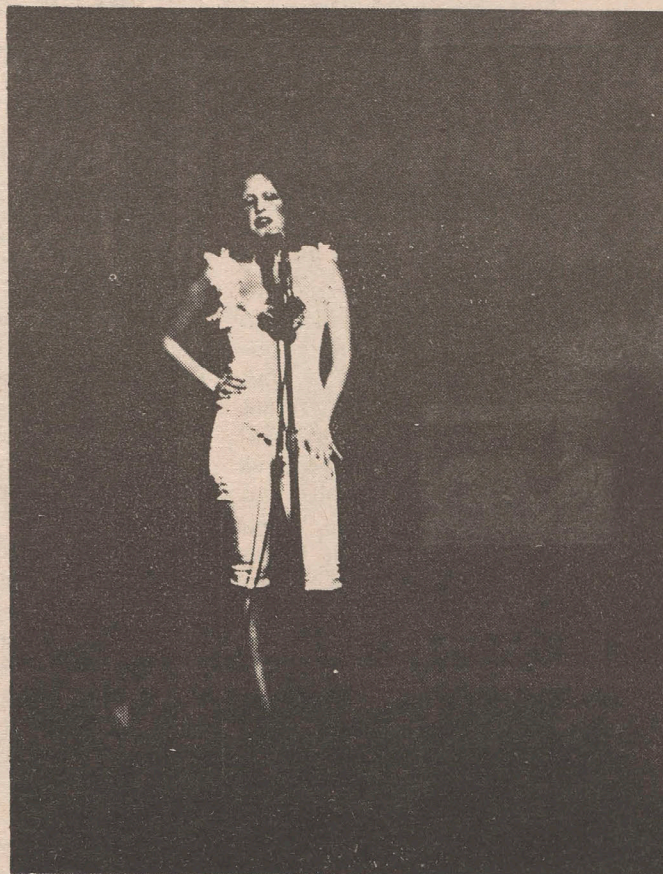
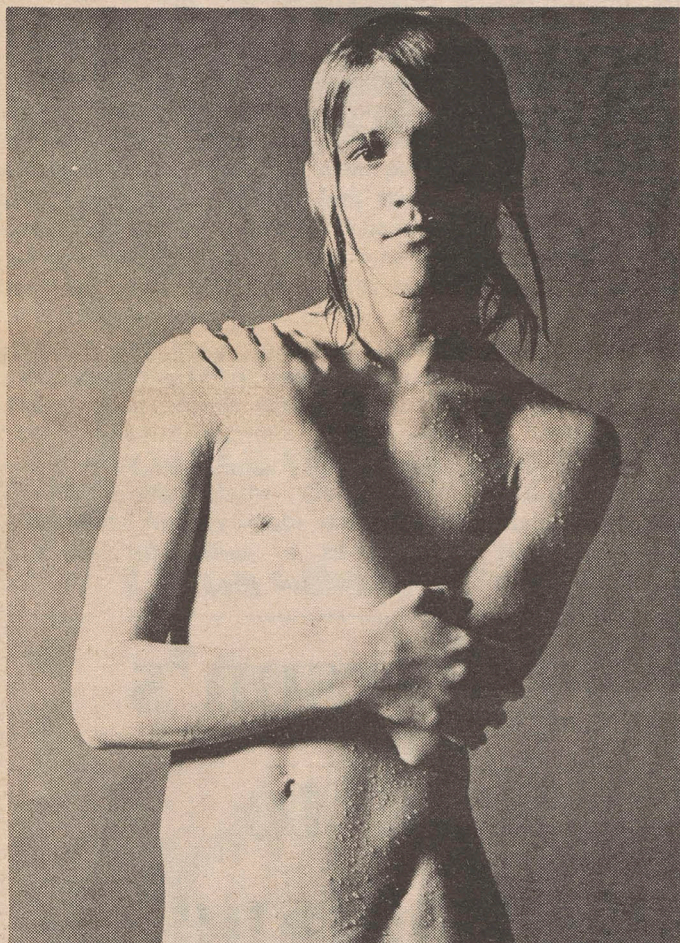
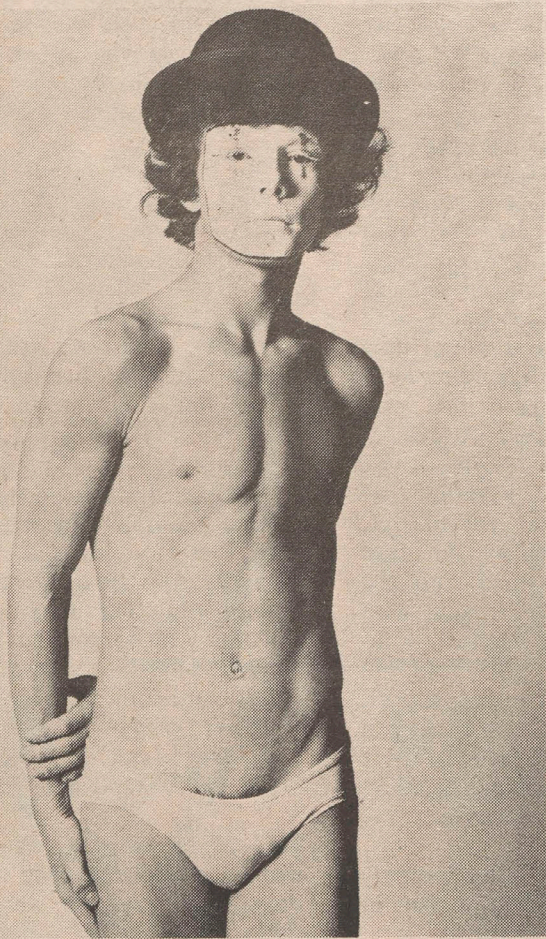
"A straight man once said that he liked my pictures of men, but he didn't know why. I do. My photographic images usually do not threaten males, straight or gay.


"I use sex in my pictures because I think it's beautiful."

Hanover's pictures rarely show the sexual act; his nudes and semi-nudes

are sensual rather than frankly sexual. He also shoots stars like Bette Midler and Patti Smith.

GCN has had wonderful response to printing some of the shots, but please no more letters asking to meet Don. Go down to the show and meet him in person. The show will run through March 12 and you can take home an original Hanover for as low as \$35.





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# DAKE COOPER

By JANET COOPER

As a lesbian activist member of Pennsylvania's Governor Milton J. Shapp's Governor's Gay Rights Task Force, I met with a few State Human Relations officials the other day to examine ways that this Department may better monitor discrimination against gays. The Human Relations representatives pointed out that as with most minorities, there are two different types of people who experience discrimination: those who do perceive themselves discriminated against and those who do not. All too often minority people tend to blame themselves for other people's discomfort toward, dislike of, and prejudice against them instead of more realistically identifying with the minority with whom other people associate them and whose association is the cause of the covert and overt prejudice.

As a lesbian activist, I have been applying my scholarly energies to researching our lesbian ancestors in international writings about women physicians. Using traditional methods of scholarship, I have found no evidence that any woman physician ever fantasized about no less had sexual relations with another woman. The way our librarians, archivists, writers, and publishers preserve and make accessible information about the past and present does not include the subject of lesbianism.

Women physicians themselves are not identifying themselves as lesbians. From the difficulty I have in finding dyke MDs to patronize, I assume that for too many women, even now, being

a lesbian is more a term of slander than one of identity.

In medicine there have always been a great many implications and assumptions about masculine and feminine roles. Since the suppression of the woman-healer and the persecution of the witch, most of us tend to think of the medicine-men in our culture to be male doctors. From the evidence in the literature about women physicians, / male physicians, guidance counselors, and families tend to identify the field of medicine as being a masculine profession requiring masculine character traits. When women consider entering it, male doctors perceive their rules, their livelihood, and their identity as threatened.

Elizabeth Blackwell who was awarded her degree in 1847 from Geneva (New York) Medical College, is considered the first woman doctor in modern times. Her well meaning mentor and supporter, Dr. Joseph Warrington, advised her that, "There was no obstacles, either in the brains or in the physique of women, to prevent them from studying medicine, but only in social customs." He advised her to dress as a man, "since he imagined a woman would be more inconspicuous and therefore safer in trousers." Elizabeth Blackwell refused to wear male clothing and continued to search for a school which would admit her as she was in her lavender costume, bonnet, and cape.

A contemporary of Elizabeth Blackwell's, Mary Edward Walker received her medical degree in 1855. When she did wear male attire in order to be

more comfortable practicing medicine and advocating women's rights, she ended her life earning her living on a side show as a freak talking about her experiences as a woman doctor, women's rights, and "the beneficial aspects of trouser wearing."

Men have manifested their anger and rage when women have decided that they want to be physicians in more dramatic ways than by excluding women or telling us how to dress. When the Woman's Medical College of Pennsylvania made an agreement with the managers of the Pennsylvania Hospital in 1869 for its female students to attend clinical lectures at that institution, the male students protested.

Ranging themselves in line, these gallant gentlemen assailed the young ladies, as they passed out, with insolent and offensive language and then followed them into the street, where the whole gang, with the fluency of long practice, joined in insulting them. . . During the last hour missiles of paper, tinfoil, tobacco-quids, etc., were thrown upon the ladies, while some of these men defiled the dresses of the ladies near them with tobacco juice.

But such an example is not the only way words have been used to jeer at and to insult women physicians.

"Not a feminine profession," many women said in answer to various surveys about why they never considered entering medicine and dropped out of pre-medical and science courses. "One mother, when she heard that her daughter intended to take up medicine, retired to her room and wept, bewailing the fact that she had given birth to an 'unnatural daughter.' The terms 'not a feminine profession' and 'unnatural' have been used before to imply considering oneself or associating with lesbians. When a renologist (kidney specialist) at the college where I work first expressed interest in becoming a doctor, she was told that there are three sins for a woman to fear about becoming a doctor: "You might never get married. You might never have children. You might become a

lesbian."

Regardless of those covert and overt forms of disuasion and discrimination, some women did become doctors and regardless of what other people might think, did live together and support each other throughout their lifetimes.

Dr. Baumann makes her home at West Chester, Pennsylvania. She and Dr. Jean Crump, who is professor of pediatrics at the Woman's Medical College of Pennsylvania, have chosen, as their residence, an old farm house, situated on the rolling hills of Pennsylvania, near Downingtown. They have reconverted this old farm house, which dates back to 1742, into a most attractive dwelling. They have many acres of beautiful rolling hillside surrounded by evergreen studded woods. Their family consists of Persian cats and chow dogs. On many occasions, the women physicians of Philadelphia have been entertained delightfully by Dr. Baumann and Dr. Crump. The flower garden in the spring and summer is one of endless delight to the visitor and the photographer.

This friendship, like others between women must be glossed over because there is no evidence whatsoever that these two women physicians were lesbians. I imagine that if they were alive they would be suing me for slander for even mentioning them in juxtaposition with the word 'lesbian.'

Because women physicians are socialized and educated as they are, they have been alienated from their own needs and feelings. They have overlooked their own lives and identify instead what a male-dominated profession thinks they should be yet fears they will be. They have applied other people's prejudices not only to themselves but also to their patients. Women physicians should have formed their own community within which they honestly would have written their own history, would have established their own identity, and could have served as a model for all their colleagues and all of us.

## Miguel Pinero

(Continued from page 9)

y'know, "We're gathered here today to join this man and his spouse. . . they'll be no backstreeting, no slighting and all that shit." And they have a big party and everything. It's like a real wedding. . . some guys go out and live with the same person. . .

Me: Is there a lot of resistance to gays organizing in prison?

MP: Yeah, there is a lot of prisons. But like in SingSing, the double O sevens they were organized. . . that's what they used to call themselves, a whole section of the Rec room. . . and they used to throw some good parties on Sundays. . . real nice. . . smoke, Y'know, homemade wine, good food, they were pretty well organized. Me: Gay organizations often get letters from prisoners complaining of brutal treatment from other inmates — REPEAT

Me: Gay organizations often get letters from prisoners complaining of brutal treatment from other inmates —

MP: That happens a lot, y'know why, because there's an attitude, right? Oh he's gay, that means he likes to get fucked — (Pinero goes into a little impromptu routine:) "Hey I wanna fuck you" but I don't want you to fuck me. "Whaddayamean you don't want me to fuck you, you like to get fucked, don't ya?" Yeah, but not by you. I wanna get fucked by somebody that I like. "Really? — well, you're gonna get fucked by me!" POW!! First of all, when they're dealing with a gay prisoner, they're not dealing with a person as a human being, but as a sex object. Somebody that's there to release some

sexual tension. . .

Me: Do the guards know about the rapes?

MP: The guard is there, he's got a stick, y'know. . . if it's a young boy, some guards'll object. . . but he's got the same attitude as everybody else: "Oh that's just a faggot — hey, Harry, see what they did to the faggot! HAAAAHA!" He has the same type of attitude as the prisoners, he's just a guard. . .

I remember when I was on Riker's Island — I did four years — and within those four years, I must've seen about maybe 200-250 kids raped. Me: How did you deal with this? MP: I once cut a guy up because he was making advances to a kid that I was very much in love with.

Miguel Pinero is currently involved with the Philadelphia Pocket Playhouse. During their next performance at Philly's Plays and Players, Pinero will be doing ushering. The ego trip one usually associates with a critically acclaimed playwright does not seem to exist in Pinero, at least not anymore. For a while after "Short Eyes" was produced he admits to having been on an ego trip; but now he wants to live like he's always lived and write and perform and broaden his areas of experience.

His other plans for the future? Well, he'd like to produce some plays for the new Philadelphia gay community center; and there's a Pinero play being produced by famed University of Pennsylvania producer, Joseph Papp; and there'll be time to settle into his new Philadelphia home and to continue to grow and create. After all, isn't that what art is all about?

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# The View from the Closet

By A. Nolder Gay

## LIFE IS STRIFE

An elderly Irish lady of my acquaintance once told me about an experience of hers early in this century. There was a referendum of some sort on woman suffrage, and she was asked to carry a banner reading "Votes for Women" near her neighborhood polling place in Charlestown. She wanted to do it, she told me, but thought she should ask her husband first if it was all right. So she consulted him, he approved, and she carried her banner, "Votes for Women." Proudly.

I was reminded of this anecdote while reading through the libretto of the Gertrude Stein / Virgil Thomson opera, *The Mother of Us All*, to be performed here in Boston on February 27th and 28th by the Associated Artists

Opera Company. Based in some sense on the character of Susan B. Anthony, it includes as characters Thomson himself and a clutch of Stein's other friends as well as such historical figures as Daniel Webster, Lillian Russell, Andrew Johnson and John Adams (who asks the composer "Do you like women, Virgil T.?).

The work raises certain puzzles and paradoxes of American history which are of current concern to the feminist movement. What is the relevance of women's needs of a male-dominated political process? Why should women accept the traditional inequalities of marriage, such as changing her surname to his? What are the inescapable hazards of a life-committing struggle for human rights? "Life is strife," says

Susan B. at the end, "I was a martyr all my life not to what I won but to what was done."

The score of *The Mother of Us All*, which I have never heard, is described by its composer as "an evocation of nineteenth century America, with its gospel hymns and cocky marches, its sentimental ballads, waltzes, darn-fool ditties, and intoned sermons." The somewhat mystifying libretto, similarly, represents Stein's reflections on the meaning of American history from a feminist perspective. As one commentator describes the work, "her last and most eloquent theatrical statement glowed with her love for all that she had spent a lifetime escaping," which surely is not the least of the paradoxes in the opera.

Some observers have found in the work elliptical reference to Stein's gayness. The character "Anne" (Dr. Anna Howard Shaw, Miss Anthony's longtime companion) is said to represent a refracted image of the relationship between Stein and Alice B. Toklas. In Susan B.'s "I am not married and the reason is that I have had to do what I have had to do, I have had to be what I have had to be," many a Gay listener will identify the struggle to establish a place for him/herself in the moral landscape.

There are both sentimental and practical reasons for Gays to be interested in this production. On the practical side, Associated Artists Opera, like many another such group, has suffered because of legislative slashes in the budget of the Massachusetts Council for the Arts. Their planned January production of *The Crucible* (based on Arthur Miller's play) had to be postponed for lack of funds.

At the moving performance of Menotti's *Amahl and the Night Visitors* I heard in December the 3000-seat house was less than half full. (I am delighted to see that the excellent soprano lead will also sing *Mother*.) The company cannot survive without sustained support. Its demise would be a blow to the whole concept of the Boston Center for the Arts, where young and less well-known performers can develop their skills and where non-standard works can be seen and heard.

*The Mother of Us All* is one of our minority's more significant contributions to the American musical scene. I would hope that we as Gay people justly proud of our tradition of support for and participation in the arts in America, might pack the National Theatre for this (our) Bicentennial event. In so doing we would be moving out into the larger community as joyful givers, helping to ensure the survival of a venturesome and struggling troupe of artists.

These days life is strife for opera companies as well as for the rest of us. Perhaps indeed what matters most is not what is won but what can be done — together.

## NEW YORK

(Continued from page 7)

Ginny Vida, Sidney Abbott, and Tayloe Ross, Channel 13 finally agreed to have Jean O'Leary on the show for sixty seconds. Negotiations with WNET are taking place to ensure that such incidents do not occur in the future.

On Feb. 11 there will be a proposed hearing for Tayloe Ross and Joy Kallio. The hearing will be to discharge charges of "criminal trespassing" in connection with the recent Viacom demonstration. If the hearing is allowed, Ross and Kallio will request a screening of "Born Innocent" in the court room enabling the court to see the negative stereotypes set in the film.

C. A. Tripp was the guest speaker at a meeting of the Gay Academic Union Scholarship Committee last week. At the meeting, Dr. Tripp talked about his book, "The Homosexual Matrix." After his presentation questions were asked and opinions and criticisms of the book were given. The most severe of the criticisms centered around the lack of documentation in the book. In response to this, Dr. Tripp stated: "If one needs empirical facts for every sentence then there is not much one will be able to say about homosexuality."

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GF, 26, would like quiet, clean housing with other GFs. Prefer place convenient to public transportation. Call Liz at (617) 426-6362.

Gay male wanted to share apt. on Waltham St. in South End with 27 year old male. \$140/mo. 426-5409. Best time 7:30 am or after 8 pm.

GWF, prof, 29, seeks same to share a 2 br luxury apt. Convent. to Rt. 15 and I-91. Must be respon., quiet and discreet. \$118/mo., util/\$20, and yr. lease. Move in Feb. 1. Write Occupant, 1015 No. Main., N16, Wallingford, CT 06492.

Gay male 20s wants to share apt. or rent small apt. by Feb. 1. Call Jim at 277-0133.

Greenfield/Amherst area. Gay M or F wanted to share my house. \$80 mo. incl. utilities. Work nights so need quiet. Call Fred 413-659-3526 8-10 p.m.

Wking student 23 looking for mature responsible young person to share really nice Harvard Square 2 BR. \$110 includes heat. Call Peter 354-4771 evenings.

Clean, quiet, pvt room for rent to a good guy who is not into dope, grass or hvy drink. Wall to wall, refrig and sm stove, \$25/wk. 267-7422, Jay.

Child, sensitive anti-sexist gm sought for politically minded coop living with other men in Camb. Share music, cooking, simple living commitment to work for social change. 261-3015.

Lesbian feminist seeks roommate for spacious 2 bedroom apt. off Comm. Ave., Allston. For more info call Paula 787-5327.

rmte wntd lesbian preferred for an apt with 1 gay male and dog. Rent and utilities \$77.50/mo. Available immed. Call after 4 pm and weekends 266-5826

Roommate wanted for modern 2 br. apt., Allston-Brighton area. \$140/mo. Heat, hot water included. Easy ac to T and stores. Call Richard 277-3015.

## Services

*Janet T. Crocker, Inc.*  
haircutting 10-6 tues. thru sat. 266-0300  
232 newbury street Boston mass. 02116

### PEOPLE PROBLEMS

Doctor will counsel people. Those with a real interest in solving human problems. Fees on sliding scale. Call 734-6984.

### NEW ENGLAND ACCU-JAC

Young male demonstrates world's first safe and effective automatic masturbator. Modest dem. fee applied towards purchase. Phone for appt. in Greater Boston and all New England. Area code 203-739-6358.

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Free Consultation Invited  
For Permanent Hair Removal  
For All Parts of the Body  
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### TYPESETTING

FOR THE GAY COMMUNITY  
Use our phototypesetter facilities to produce your booklet or publication. Good rates. We are GCN's typesetter. Write GCN Box 69.

## Wanted

### DESPERATELY NEEDED SOON!

I'm preparing a slide-tape presentation on lesbians (lifestyle, oppression, etc.) and need slides or photos (at least 5x7). Will pay or return. Jackie Willie, Gay Alliance, 225 No. University, Normal, Illinois 61761.

### BOSTON AREA

Access (Cambridge Hotline) 661-3900  
Adolescent male rap session, 4-6 pm 227-8587  
B'nai Haskalah (Gay Jewish group) 265-6409  
Black Gay Men's Caucus, GCN, Box 9600  
Boston Lavender Theatre:  
Women's group 492-5220  
Men's group 440-5220  
Cambridge North/Brattle Gays (write c/o Gay Legislation) 661-9362  
Cambridge Women's Center 354-8807  
Charles Street Meetinghouse 523-0368  
Cambridgeport Gays, c/o GCN Box 6500  
Civil Liberties Union of Mass. 227-9469  
Closet Space (WCAS), 740m AM 492-6450  
Daughters of Bilitis 262-1592  
Dignity of Boston, c/o 1105 Boylston St., Boston 727-2584  
Elaine Noble (Rep.) 536-9826  
Fag Rag 267-7573  
Fenway Community Health Center 267-1066  
Fengay, c/o Tom Nylund  
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488  
Fort Hill Faggots for Freedom 440-8551 or 442-6029  
Framingham Unicorn Society, P.O. Box 163, Framingham, MA 01701  
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371  
Gay Men's Center 723-6268 or 491-6968  
Gay Recreational Activities Committee (GRAC), c/o GCN, Box 8000  
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069  
Gay Alert (for gay community emergency only) 523-0368, 267-0764  
Gay Media Action, c/o GCN Box 5000, 22 Bromfield St., Boston 02108 523-1081  
Gay Community News 426-4469  
Gay Nurses Alliance, c/o GCN Box 251, Boston 02108  
Gay People of UMass/Boston 287-1900x2396  
Gay Speakers Bureau 547-1451  
Gay Way Radio (WBUR, & & FM) 353-2790  
Gay Legislation '75, P.O. Box 8841, JFK Sta., Boston 02144 491-2787, 661-9362  
Gay Youth Advocates, 70 Charles St. 227-8587  
Gender Identity Service 864-8181  
Golden Gays 482-8998  
Good Gay Poets 536-9826  
Harvard-Radcliffe Gays 495-1927  
Homophile Community Health Svc. 542-5188  
Integrity/Boston, P.O. Box 2582, 02208  
Lesbian Therapy Research Project 354-8807

Lesbian Liberation, c/o Women's Center 354-8807  
Lesbian Mothers 354-8807  
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450  
Metropolitan Community Church 523-7664  
MIT Student Homophile League 253-5440  
National Lawyers Guild, 595 Mass. Av. 661-8999  
National Organization for Women 267-6160  
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr. 253-5440  
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105 426-0412  
Other Voices Bookstore, 30 Bromfield St., Boston 267-9150  
Project Place 843-5731  
Fr. Paul Shanley 227-8587  
Project Lambda  
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139  
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140  
Tufts Gay Community, c/o Student Activities Office, Medford, MA 02155 776-0921  
Waltham-Watertown Gays, c/o GCN Box 7100  
Women's Comm. Health Ctr., Camb. 547-2302

## Quick Gay Guide

**EASTERN MASSACHUSETTS [area code 617]**  
Alcoholics Together/Worcester 756-0730  
Clark Gay People, Box A-70, Clark U, Worcester 01610 793-7287  
Dignity/Merrimack Valley, P.O. Box 348, Lowell, 01853  
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393, 487-3234, 487-3344  
Gaypeople/Drop-In Center, Campus Center, 100 Elliot St., Haverhill 01830 374-0929  
Haverhill, N.E.C.C. Gay Line, M 8-10 am, T 6-8 pm, W 12-2 pm 327-0929  
Homophile Union of Montachusett P.O. Box 262, Fitchburg 01420  
MCC/Merrimack Valley, Box 750, Haverhill, MA 01830 523-7664  
MCC/Worcester 756-0730  
Provincetown 24-Hour Drop-In Center 487-0387  
Provincetown Homophile Assistance League, Box 674, Provincetown 02657  
New Bedford Women's Clinic 999-1070

### WESTERN MASSACHUSETTS [area code 413]

Amherst Gay Hotline (men & women) 545-0154  
Clark Gay Alliance, Box A-70, Clark Univ., Worcester 01610  
Dignity/Springfield, P.O. Box 488, Forest Park Sta., Springfield 01107  
Everywomen's Center, Amherst 545-0883  
Gaybreak Radio (WMUA-FM, 91.9) 545-2876  
Gay Women's Caucus, Amherst 545-3438  
Hotline, Westfield, Mass. (M&Tues. 9 pm-11 pm) 568-9759  
MCC/Springfield, 64 South Boulevard St., West Springfield 737-7473  
People's Gay Alliance, UMass/Amherst 545-0154  
Sexual Identity Awareness Org., Westfield State College, Parenzo Box 197, Westfield 01085  
Southwest Women's Center 545-0626  
Springfield Gay Alliance 583-3904  
Valley Women's Center, Northampton 586-2011

### RHODE ISLAND [area code 401]

Alcoholics Together, 290 Westminster St., Rm. 510, Providence 274-4737  
Dignity/Providence, Box 2231, Pawtucket 02861  
Gay Women at Brown U, Providence 863-2189  
Gay Women of Providence 831-5184  
Homophile Community Health Service, Providence 274-4737  
MCC Coffee House, Providence 274-1693  
MCC/Providence, 63 Chapin Ave. 274-1693

### CONNECTICUT [area code 203]

East Conn. Gay Alliance, Norwich 889-7530  
George W. Henry Foundation, Hartford 522-2646  
Gay Alliance at Yale, 2031 Yale St., New Haven 06520 436-8945  
Hartford Gay Counseling 522-5575, 523-9837  
MCC/Hartford 232-5110  
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281  
Kalos/Gay Liberation, Hartford 568-2656  
The Church of the Eternal Flame Universal 527-5612  
Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457

### NEW HAMPSHIRE [area code 603]

Seacoast Area Gay Alliance, Box 1424, Portsmouth 03801  
Women's Group, PO Box 137, Northwood 03261  
(Do not use "gay" on any mail to this group)

### VERMONT [area code 802]

Counseling for Gay Women & Men, c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386  
Gay in Vermont, Box 3216, N. Burlington Sta., Burlington 05401 862-2397  
Vermont Gay Women 862-7770, 863-3237  
Women's Switchboard 862-5504

### MAINE [area code 207]

Gay Support & Action, P.O. Box 110, Bangor 04401  
Maine Freewoman's Herald, Box 488, Brunswick 04011 774-6071  
Maine Gay Task Force, 193 Middle St., Portland 773-5530  
Maine Gay Task Force Newsletter, P.O. Box 4542, Portland 04112 773-5530  
Gay People's Alliance, 92 Bedford St., University of Maine, Portland 04103 773-2981, x535  
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

### NEW JERSEY

Gay Activist Alliance in Morris County (201) 675-0835

### NEW YORK

Capital Dist. Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany, NY 12210 518-462-6138  
Dignity, P.O. Box 1554, N.Y.C. 10022  
Gay Activists Alliance, P.O. Box 20, Village Sta. 10014 966-7870  
Gay Community Service Ctr., 1350 Main St., Buffalo, NY 14209  
Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC, NY 10011 924-9434  
Gay Men's Health Project, 247 W. 11th St. 691-6969  
Gay Switchboard 924-4036  
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, N.Y.C., N.Y.  
Lambda Legal Defense and Educ. Fund Inc. 145 E. 52nd St., NY NY 10022 758-1905  
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460  
Lesbian Switchboard 741-2670  
Mattachine Society, 59 Christopher St., NY, NY 10014 691-1066  
MCC/New York 691-7428, 369-8513  
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010  
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097