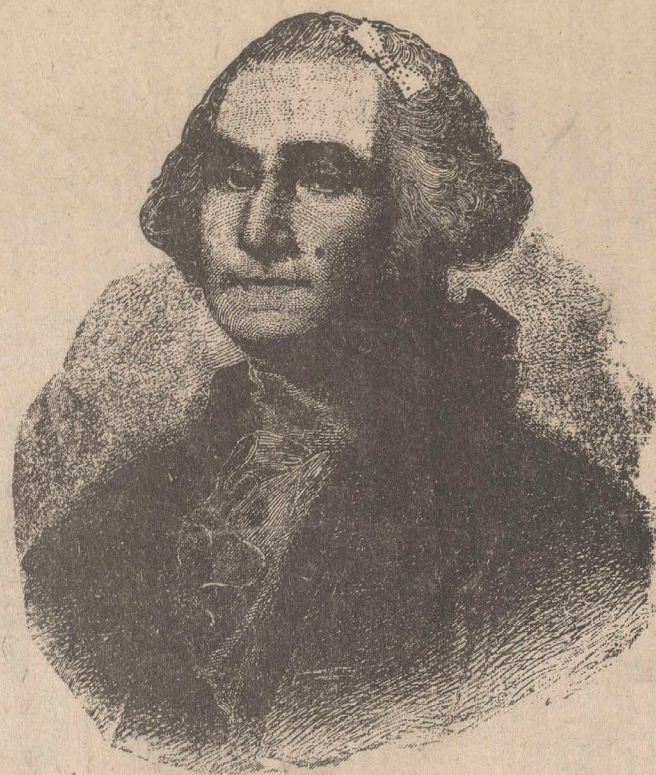


February 17 thru 27



17 tues

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.

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

Boston — Nancy Gertner, defense lawyer for Susan Saxe, will speak about the Saxe Case at the Community Church Center in Copley Sq. at 565 Boylston St. at 7:30 pm. Also slide show, "Women in Prison." \$1 donation.

Boston — GCN sponsors a benefit for the Jamaica Plain artists who were victimized by the recent fire, 9 pm, at 15 Lansdowne. 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.

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.

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.

Boston — MCC sponsors a couples potluck dinner and rap group in Fellowship Hall of Old West Church from 7-10 pm, 131 Cambridge St., phone 523-7664.

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

21 sat

NY — Gay Activists Alliance Bake Sale and Open House at 229 E. 11th St. (between 2nd & 3rd Aves.) from 12-6 pm.

Worcester — Rummage Sale 10 am-4 pm at Another Way Drop-In Center 64 Chandler St. Snow date Feb. 28.

Cambridge — Radcliffe Women's Center sponsors a film benefit, showing *Rape Culture* and *The Barefoot Doctors of Rural China* in Auditorium A at the Harvard Science Center at 7 pm and 9:30 pm. \$2.50 donation.

22 sun

Worcester MA — MCC will hold services at 4 pm at Central Congregational Church, 6 Institute Rd.

Tyngsboro, Ma — Las Vegas comes to DiRocco's Cabaret, Route 3A, from 11 am to 2 am, champagne cocktail brunch, dancing, shows, gambling tables, benefit for GCN.

Gay History continues at Gay Men's Centre, 36 Bromfield St. 310, 6-9pm. This week: Gay Gestalt, Uranian Theory, and Modal Paralysis Techniques in Homophile Research.

24 tues

Boston — Integrity meeting on "Ethics and/of Gay Relationships"; 7:30 Eucharist, 8:30 meeting, Emmanuel Church, 15 Newbury St.

Boston — Meeting of the Fenway Gay/Community Alliance (Fengay) with the Northeastern University Gay Student Organization, 7:30 pm in 256 Ell Center, Huntington Ave.

25 wed

Boston — GCN benefit at Charles Playhouse, 74 Warrenton St. Performance of 'The Haunted Host' followed by cocktail party with stars Harvey Fierstein and Perrin Ferris.

27 fri

Boston — The Gay Men's Center will sponsor a Gay Men's Health Panel with Richard Pillard, M.D., and Sandy Reder, M.D. at 8 pm at 36 Bromfield St., rm. 310. Free admission, question and answer format.

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**

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gay community news

Vol. 3, No. 31

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Feb. 21, 1976

Providence College Math Prof 'Comes Out'

By Craig P. Rowland

PROVIDENCE, R.I. — A mathematics professor and recognized scholar in the History of Mathematics at Providence College 'came out' last December. Dr. Hubert C. Kennedy revealed that he was gay in an interview with *Cowl*, the campus newspaper at this Catholic college.

His decision to 'come out' evolved while on his third Fulbright research grant. During an interview with *Cowl* he said, "For me, it started last year, in Germany. I had wanted to 'break out of the closet' before that, and still was not sure of the reaction I would get, so when I went to Germany this past academic year, I tried to be open with my German colleagues, and discovered that some of them were gay, and that others were quite accepting anyway. So I was very pleased with the reactions I got there, and that determined me to

continue when I got back."

Kennedy was surprised by the response to his announcement. He told GCN "I have gotten almost no reaction from people on campus, but the little reaction I've gotten has all been positive. A couple of people did send notes saying, specifically, 'Congratulations,'" he said. Only one anonymous letter expressed hostility, and that, covertly. It suggested he seek religious salvation. According to Kennedy, the message seemed to be, "I pity you."

Kennedy explained to GCN how one student expressed his feelings. "I walked into class the next day [after 'coming out'] and a student in the front row stood up and said, 'Right on!'"

Generally, however, Kennedy attributed the mild reaction to campus

apathy, as much as to acceptance.

The decision to "come out" was difficult. "I've lived a long time 'in my closet', making my own adjustments along the way, and have felt uncomfortable most of the time," Kennedy said. "But now I think I'm established enough, secure enough in my own life — and I think the times really are changing — so that finally, perhaps, I can be more honest."

He attributed past, personal, sexual conflicts partly to his religious background. "I was a pious Catholic until about 12 years ago," Kennedy told GCN. "I reached age 40 hardly knowing any gay people." He had found no way to reconcile his sexuality with his church, and changes in his religious perspective have been dramatic. Several years ago he spent one year as a novice in the Jesuit order of the

Catholic Church. Today he is an atheist.

Because he is secure professionally — he has tenure and a distinguished academic reputation — Kennedy minimizes the courageousness of his announcement that he is gay. He does concede, however, that it is important for people like himself to come out of the closet and be seen, so that stereotyping of gay people might be affected. He explained, "I want to at least let some people know that one can be gay and still be a good teacher, a good researcher." Regarding the effects on others, he said, "I would hope that those students who are gay and do not see any way of coming out of the closet will at least feel encouraged that someday they will be able to."

How does it feel to have "come out?" "Great!" said Kennedy.

Connecticut Bill Gets Wide Backing

By Tom Caruso

HARTFORD — Connecticut's proposed gay civil rights bill (Senate Bill 60) began its legislative journey last week with a relatively smooth takeoff at a public hearing in the State Capitol.

An overwhelming majority of the speakers at the joint Senate-Assembly committee hearing spoke in favor of the bill and it is expected to be unanimously approved by the committee.

A child psychiatrist, a 77-year-old town councilperson and parent of a gay, and the Director of the Connecticut Commission on Human Rights and Opportunities all spoke in favor of the bill at the Monday morning hearing. Spokespeople for the Hartford Regional YWCA, the Connecticut Civil Liberties Union, the Capitol Region Council of Churches, the Connecticut National Organization for Women (NOW), the Connecticut Bar Association, and the Connecticut Education Association also registered their support for the legislation. Opposition came from the Executive Director of the Connecticut Catholic Conference, which previously had been virtually silent on such bills.

The most potentially significant testimony was written, however. Professor John Emerson, head of the Yale Law School, submitted a letter which flatly rejected the need for "quota hiring" of gays if the bill is passed. Emerson maintained that since investigations into employees' sexual orienta-



Testifying for gay rights legislation in Connecticut: (left) 77 year old Vernon (Ct.) town councilman Glenn Roberts, parent of a gay, and State Senator Bette Hudson (right), gay rights supporter.



Photos by Joel Roberts

tion would infringe on constitutional rights of privacy, the Connecticut General Assembly could not be compelled to create such "affirmative action" programs.

Opposition to such quota hiring programs was a major stumbling block for last year's bill. Emerson's letter therefore called into serious question the chief argument of last year's bill's

opponents that such legislation would force employers "to search through gay bars" to fill gay hiring quotas.

Dr. Ellis Perlswig of New Haven criticized the other basic argument facing the bill — that homosexual teachers would adversely influence young students. "Children are not adversely affected by exposure to responsible adults of any sexual persuasion,"

Perlswig said.

Although Gov. Ella Grasso was credited last year with quashing the bill behind the scenes, committee co-chairperson Rep. Margaret Morton (D) thinks such charges were overexaggerated. "Gov. Grasso was not 'the monkey wrench in the works' she was made out to be," Morton claims. She credits the bill's defeat in the State House to a lack of understanding among state representatives about homosexuality, but says she is more optimistic about passage there this year.

Sen. Betty Hudson (D), the committee's other co-chairperson, is also optimistic, noting that the two basic arguments of last year's opponents have been challenged by professional testimony this year. She says her immediate concern is preventing the bill from being forced into the Appropriations Committee, as it was last year. "I hope we can sidestep that committee and move it directly onto the Senate floor." If so, the bill could come up for a Senate vote as early as Feb. 19.

Sen. Hudson feels that the bill will pass the Senate once again, but that House passage is more difficult. Last year the bill passed the State Senate 23-11, but went down to House defeat by 86-60 vote. Explaining that 76 votes are needed for House passage, Morton says her motto this year for the bill is "Seventy six in '76!"

Dyketactics Block Murder Film Showing

By Tommi Avicoli

PHILADELPHIA — About a hundred women recently protested the opening of the movie "Snuff" at the Regency theatre in center city, Philadelphia. The film — about a woman who is murdered and dismembered after performing various kinds of sexual activity — has been promoted by Monarch Releasing Corporation of New York as having been made in Argentina "where life is cheap."

"Snuff" is a Charlie Manson term for murder; and "snuff films" were supposedly made by members of the Manson family during their ritual murders. "Snuff" advertising has

taken advantage of a recent wave of rumors about a similar film made in South America in which an actress is *actually* killed and dismembered after engaging in S/M sex with various men. So far, police have not confiscated that film which shows in private screenings for upwards of \$200 per person.

Members of DYKETACTICS, a lesbian/feminist group, demonstrated against the film on the morning it opened at the Regency. They carried signs that read: "Murder or Entertainment?" and chanted slogans like "Dismember profits not women!"

Talks between theatre manager Bob

Levine and DYKETACTICS member, Kathy Velnosky, continued throughout the day. Feeling that Levine was delaying, Velnosky warned him that demonstrators were not planning to give his theatre any extra publicity through their efforts, but intended to stop him from making profits on the film. She even warned that property might be damaged.

Around 1 p.m., six women entered the theatre, three proceeding to the projection room and three to the screen. As they were about to break into the projection room, they were stopped by theatre guards and the

police civil disobedience squad which was stationed outside. Two women — Linda Norwood and Deidre — were hit with billy clubs and, though mildly injured, continued to demonstrate.

It was at this point that Levine agreed to negotiate with a member of DYKETACTICS. The member chosen was Kathy Velnosky.

Barbara Lipschutz of DYKETACTICS said of the attempt to break into the projection booth: "Many times you have to break the man's law to get the man's attention." Kathy Velnosky agreed. "Polite measures didn't work"

(Continued on page 7)



news notes

RAYMOND PLEA

LEXINGTON, Ky. — The Lexington Grand Jury Defense Committee has appealed to Edward M. Levi, Attorney General of the United States, to help free Jill Raymond from prison. Raymond, who refused to cooperate with a Grand Jury investigating the Saxe-Power case, has been incarcerated in a Kentucky county jail for not talking.

In a letter to Levi, the Defense Committee asked for his "personal intervention in the case." "By virtue of your personal intervention in a recent grand jury case in California, we believe that you are sensitive to the protection of fundamental constitutional rights," they wrote him.

The committee asked that Levi "intervene by requiring Ms. Raymond's subpoena to be dropped." They noted that Raymond has been in jail for almost one year now. "She has done all she can to protect a right precious to all of us," they wrote. "Only your immediate assistance can restore that right as a reality in the Eastern District of Kentucky."

NEW ORLEANS FIRE

NEW ORLEANS, La. — A Civil District Court has ruled that the City of New Orleans has no liability in the 1973 Up Stairs Lounge fire in which 32 gay people and friends were killed. Judge Gerald Federoff ruled that "Governmental regulation for the public good should be protected from exposure to tort liability in cases such as this." Plaintiffs had charged that the city of New Orleans was guilty of "affirmative neglect" because, they claimed, the Fire Prevention Bureau knew of violations but failed to correct them.

There are presently 19 consolidated lawsuits which total \$28 million in the case. Prominent among the defendants in the lawsuit are the owners of the building and the lounge's owner.



JACKSON PICKETED

FOREST HILLS, N.Y. — The Gay Human Rights League of Queens County picketed Democratic presidential contender, Sen. Henry Jackson of Washington, recently, as Jackson spoke at the Jewish Community Center of Forest Hills. Jackson was there to address the New York Rabbinical Council and Democratic political leaders.

David Thorastad of New York's Gay Activists Alliance (GAA) which was also involved in the demonstration, said that the purpose of the picketing was threefold. "One, we were trying to tell people of Jackson's anti-gay stand," he said. "Two, we wanted to show the alliance between Jackson and the reactionary Orthodox Jewish Community, and three, to distribute educational leaflets on the present political situation."

HELP FOR POIRIER

BOSTON — John Poirier, a Boston gay man who was paralyzed from the waist down in a recent burglary at his apartment, continues to make progress. However, Poirier has given up his apartment and will have nowhere to live when he gets out of the hospital.

Any gay paraplegics who might be able to offer Poirier either support or a place to live or stay, are urged to write Box 1200, GCN.

CANADIAN COURAGE

SASKATOON, Sask. — The second Canadian province in recent months has ruled that gay people are covered under the province's human rights code. The province of Saskatchewan's Human Rights Commission has ruled that the case of Doug Wilson, a gay teacher removed as a practice teacher because of public involvement with the gay movement, comes under its jurisdiction. The British Columbia Human Rights Commission recently concurred that gay people come under its jurisdiction as well in the case of the *Vancouver Sun's* rejection of a gay organization's advertising.

The Human Rights Commission in Saskatchewan has initiated a preliminary investigation into the Wilson case. The University of Saskatchewan president, R. W. Begg, stated that Wilson's presence as a practice teacher in a public school would be "a disaster."

The university is presently seeking a court injunction to prevent the commission from holding a formal inquiry into the Wilson case. That hearing has been postponed indefinitely until the court decides on the injunction.

The Wilson case is quickly becoming a *cause celebre* in Canadian gay circles. The Canadian monthly gay newspaper, *Body Politic*, has made the Wilson case its lead story two months in a row. A Committee to Defend Doug Wilson has been organized and has raised over a thousand dollars in Wilson's defense to defray legal expenses.

NY SHIFT?

ALBANY, N.Y. — New York legislative lobbyists may be changing their approach this year, it was revealed at the conference of the New York State Coalition of Gay Organizations (NYSCGO), held in Albany Feb. 6-8.

Lynn Taylor, legislative lobbying consultant, reported that passage of a bill dealing with gay employment and housing might be possible in this session of the legislature. Though repeal of the sodomy laws has been the first priority of NYSCGO in the past, Taylor wants emphasis shifted to housing and employment. This comes after the crushing defeat of sodomy law repeal in last year's session. She urged an intensive letter writing campaign to Governor Carey to urge his support for the legislation.

One of the main themes of the conference was planning for the Democratic convention to be held in New York on July 12. For details on what was discussed, readers should turn to the New York Revelations column in last week's GCN.

MARRIAGE ANNULLED

WASHINGTON, D.C. — Any possibility of gay marriage legislation in the nation's capital appears dead for the near future. The gay marriage bill sponsor, D.C. City Councilperson Arlington Dixon dropped his bill to allow same-sex marriages in the capital. According to the *Washington Post*, Dixon dropped the proposal because of pressures from "several influential Baptist ministers."

Dixon stated that "rather than try to take on this very charged issue of homosexual marriages it would be better to take on other reforms."



FBI OFF-LIMITS

WASHINGTON — A Federal District Court judge has ruled that employees of the Federal Bureau of Investigation are not covered by regulation by the U.S. Civil Service Commission. For this reason, Judge Thomas A. Flannery ruled that a gay man, forced into resigning from his position as a clerk at the FBI, has no right to get his job back.

Last year the Civil Service Commission eased its rules concerning gay people working for the federal government.

According to an article in *The Advocate*, Flannery quoted the section of the *Handbook for FBI Employees* which states, "The FBI . . . expects and requires that high standards of personal conduct on the part of its employees be maintained not only when they are engaged in their official duties but while off-duty."

For this reason, the judge ruled that Donald R. Ashton, Jr., FBI mail clerk from 1973-75, "cannot now claim surprise that factors other than his job performance were considered by the Bureau when deciding whether to continue his employment."

According to the judge's decision, two FBI agents "informed him [Ashton] that they had learned that he was homosexual and further informed him that his employment relationship with the Bureau was in jeopardy." Ashton resigned the same day but then saw a lawyer and demanded reinstatement.

GAY FREE U.

BOSTON — "Exploring the Gay Lifestyle" will be one of the courses offered at the Free University of the Fenway, an informal educational resource located in Boston's Fenway area. Tom Nylund, a well-known member of the Boston gay community will teach the course which will meet for eight meetings on Thursday evenings from 7:30-9:30 p.m. starting March 4.

Nylund's course will run the gay gamut from language, religious morality, media, literature, anthropology to bars, baths, and beaches.

Anyone interested in the "Gay Lifestyle" course or any other courses at the Free University should send a stamped, self-addressed envelope to Free University of the Fenway, 68 St. Stephen St., Boston, Ma. 02115. For general information one can call 247-1919 or 437-2929.

SOUTHERN COMFORT

NASHVILLE, Tenn. — A Tennessee judge is urging that state's legislature to rewrite the "crime against nature" statute to remove penalties for private sexual acts between consenting adults, the *Advocate* reports. State Supreme Court Justice Joseph W. Henry stated, "It would not be remiss for the legislature to take a new and fresh look at Tennessee's 150-year-old 'crime against nature' statute."

At the same time the judge ruled that the present law was constitutional and did apply to the case of a Memphis man convicted of forcibly committing oral sex on a teen-aged girl.

The judge wrote that "Such a re-evaluation in the light of modern mores and morality, would be in the public interest and would be of substantial assistance in the administration of criminal justice."

CHAMBERS 'OUT'

NEW YORK — Whittaker Chambers, whose testimony implicated Alger Hiss in one of the most controversial trials of the McCarthy era, was revealed to have been gay last week. Papers which were made public under the Freedom of Information Act revealed that Chambers told the FBI in 1949 of his gayness. He did this, it was reported, because he feared that Hiss' lawyers would use this fact to discredit him.

Chambers, who was a Communist and then left the party, was a fascinating and enigmatic figure to liberal and left figures in the '40s. A character based on him was a central figure in a novel by Lionel Trilling. Chambers' own book, *Witness*, about the Hiss case, was a best-seller.

The Hiss case launched Richard Nixon's political career.

BAYH BENEFIT

BOSTON — Senator Birch Bayh, Democrat of Indiana, will attend a benefit hosted by Representative Elaine Noble, at the 15 Lansdowne Street Discoteque, Wednesday, Feb. 25. Along with Senator Bayh, a candidate in the Massachusetts primary, March 2, will be the Lieutenant Governor of Massachusetts, Thomas P. O'Neill, and a number of stage and nightclub entertainers. Rep. Noble describes the event as "important because it is the first time a national candidate has campaigned in a gay bar for the support of gay and straight people of the Boston area."



MAINE LINE

By S. W. Henderson

PORTLAND — The Gay People's Alliance at the University of Maine at Portland-Gorham is sponsoring a dance at the Payson Smith Hall cafeteria on the Portland campus on Feb. 21. The dance will take place from 8:00 to 12:00 p.m. A one dollar donation is asked.

Anyone interested in showing art works at Symposium III is urged to contact Tom Bouffard, c/o GPA, Student Union, University of Maine, Portland 04103.

Members of sexual minorities interested in forming a workshop for Symposium III are invited to attend the Symposium Planning Committee at the same address.

Doonesbury Gay Character Stirs Storm

5 Newspapers Cancel

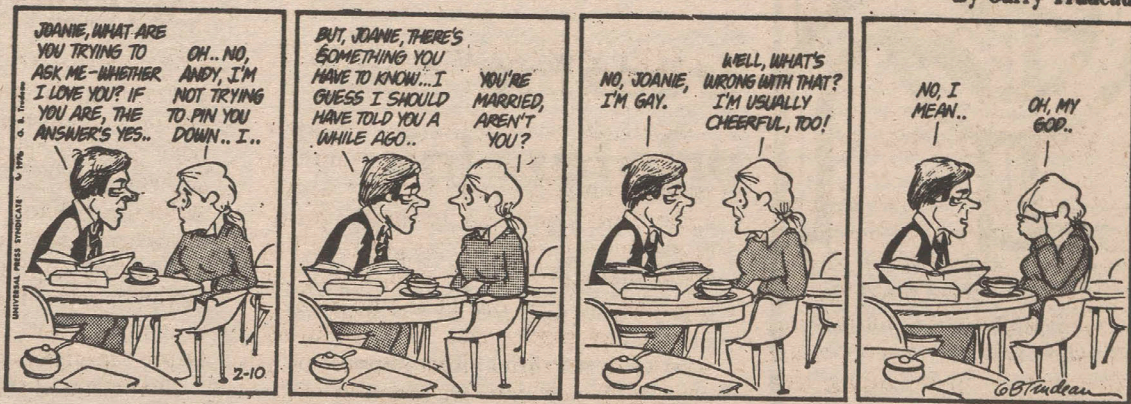
By Neil Miller

KANSAS CITY, Kans. — The popular comic strip "Doonesbury," carried by more than 400 newspapers across the United States, is under fire today for its latest character — Andy, a gay male. Andy came out on Tuesday of last week by telling his girlfriend, Joanie, "I'm Gay." The two other sequences of the comic strip, which appeared before GCN went to press, deal with Joanie's attempts to deal with Andy's gayness as well as a witty comparison between gay and black struggles.

Reaction throughout the nation to an open gay character in a comic strip has been less than enthusiastic. "There's been an incredible response," Lee Salem, managing editor of the Universal Press Syndicate which distributes the series, told GCN. According to Salem, five newspapers have already dropped the series which is scheduled to run for five days. The newspapers include the *Los Angeles Times*, the *Houston Post*, the *Miami Herald*, the *Cleveland Press*, and a newspaper in Columbus, Ohio.

Salem indicated that more newspapers may have dropped the series for the remainder of the week than he is presently aware. "Editors can do this at their discretion," Salem said. "I just don't know at

DOONESBURY



By Gary Trudeau

this point how many newspapers have dropped Andy." He also noted that readers of the *Cleveland Press*, while unable to read "Doonesbury" in its usual place in the paper, may write or call the newspaper and would be sent their missing Doonesburys in the mail.

Managing Editor Salem strongly defended the comic strip, which is written by Gary Trudeau. "He [Trudeau] is handling a real life situation with taste, candor, and a bit of humor," Salem told GCN. "Comic strips are becoming more elastic and Doonesbury reflects this. I believe that that will be the trend of the future," Salem predicted.

Salem conceded that most of the response to the series had been negative but noted that people who liked the comic strip would not be so likely to call or write. In Boston, an employee at the *Boston Globe* said that there had been a "violent response" to the Andy character but said that the newspaper planned to continue to run it.

This is not the first time that Doonesbury has been the center of controversy. The comic strip gained a wide readership in recent years for the trenchant wit with which it has dealt with a variety of subjects including Watergate and the Vietnam War.

'Is There A Gay Culture?'

By John Kyper

NEW YORK CITY — "Is there a gay culture?" was the subject of an evening forum sponsored by the Gay Activists Alliance of New York. It was held on Sunday, Feb. 1. More than 100 attended, the majority of them men.

Carol Grossberg, who has been active in experimental theatre, was the first panelist. She did not believe that there was a gay culture, but that there now existed a women's culture created in large part by lesbian energy. This was a "revolutionary culture" that had grown out of the women's movement, to create a flowering of arts, theatre, poetry and music. "I think that women are developing a sacred art," she said, one that was coming from a very deep place and expressing what women really are.

Vito Russo examined his own evolution away from the studying of film depictions of homosexuality. He spoke of the necessity that men be "reborn as

feminists" and reassess their own maleness. "It is necessary for me as a man to know what women are thinking of womanhood and maleness," he said. Speaking of the "new gay" mystique popularized by the mass media, he added that "all this 'cultural revolution' has done is to define us — for us."

Karla Jay, co-editor of two gay anthologies, began with the quip that she had "no culture into which I fit as a little dyke, and there still is no culture into which I fit as a big dyke." Lack of a culture has been a lesbian problem ever since the Roman Emperor Justinian systematically destroyed the poetry of Sappho. "Not having a culture is a form of oppression," and she reminded the audience of the lesbian culture in Paris at the turn of the century that included Romaine Brooks and Radcliffe Hall, whom literary censors successfully suppressed for decades.

Jay continued that the theory of

lesbian culture and gay male culture is to develop our own, alternative culture, and she pointed to the examples of women's music companies and lesbian publications: "We are going to create our own books and the control of our culture, just as we took control of our bodies." Unlike gay males, she said that lesbians have no subculture to fall into, and must create their own forms. In closing, she contrasted the revolution/culture dichotomy of male Left rhetoric with the sense that in a fully-defined lesbian culture one aspect would not be subservient to the other.

George Whitmore declared that "before 1950 you couldn't talk about a gay male culture because there was no space for it," except for what fit into the elitist framework of male culture. Otherwise, the few open gays were voices in the wilderness. He was concerned that many males can still find no gay male culture to fit into, even with the gay movement. One "can't talk of a gay male culture in the

United States today" because "anyone who is gay has to learn to be gay." In New York there is a highly developed gay culture of the bars and discos, but one that created a new oppression by enforcing conformity. He was not optimistic that gay males, with few exceptions, were failing to evolve new cultural forms as lesbians have been doing for several years. They are "fighting other men, still."

With reluctance, Whitmore discussed *The Advocate*. He saw the newspaper, in some sense, necessary mass media for the gay community. But publisher Richard Goodstein's recent condemnation of gay liberationists had led him to resign in protest as New York correspondent. Both Whitmore and Russo had joined other *Advocate* correspondents in an open letter criticizing Goodstein. At the forum GAA was circulating another open letter against Goodstein.

GAA has been sponsoring monthly forums at the Church of the Beloved Disciple on 14th Street. The next forum, on Sunday, March 7, will feature Prof. Wayne Dines on gays in science fiction.

Wash. State Police Must Accept Gays

EDMONDS, Wash. — A superior court in the state of Washington has ruled that the State Highway Patrol has no right to dismiss an employee because he or she is gay. In an opinion issued on Feb. 3, Judge Edward E. Henry of the Kings County Superior Court ordered the State Highway Patrol to reinstate Douglas Wyman, a gay male fired by the Patrol. The judge's decision was the first such decision in the country relating to a law-enforcement agency.

Wyman was hired by the Washington Highway Patrol in September 1974 and fired a month later after he volunteered to a department investigator that he was gay. He and his

attorney have been fighting the case ever since.

In his opinion, Judge Henry stated that the dismissed man had been a "victim of his own honesty." The judge declined to accept the state's argument that public knowledge that the Patrol hired homosexuals would bring it discredit. He also ruled that the state had failed to show any connection between sexual preference and job performance. Wyman was awarded \$915 in back pay as well.

An interesting sidelight to the case is that Judge Henry was the second judge in the case. The first judge, a Judge Smith, disqualified himself because he was prejudiced against homosexuals.



Photo-by Jane Picard

John Kyper (left) chats with GCN reporter Matthew Perry after his talk on "The Myth of the Gay Child Molester" at a Gay Academic Union meeting in Boston last week.



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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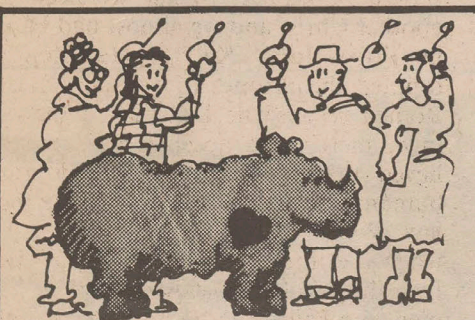
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NEED OF THE WEEK

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

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.

freezing printers ink

Greetings:

Have noticed the articles in GCN on Matlovich and finding them interesting am forwarding this article from the *Miami Herald* to you for your records.

I feel a little sorry for the fellow, seems to me he did a pretty big thing and got rammed into the limelight for having done it before he had a chance to think things out a little better and generally shape up his case. Too bad, in my opinion, that he couldn't take a year off from speaking and do this, but then if he did he might be so far out of the "limelight" that no one would want to listen. So who's to know? It's awfully easy to sit here behind my typewriter as a critic without knowing the man, but so rarely does a gay have the audience he has enjoyed I find myself frustrated over some of the things he's said.

Hope all is well at GCN and that you can keep your printers ink from freezing.

Sincerely,

Gene Ashe



Sea horse

make up your own

Dear GCN,

I thought that the article on Sado-Masochism of Feb. 7 was extremely informative about the subtleties of human interaction that our sexist, male-dominated, violent, hierarchical society teaches us to play. We have all been victimized, and thus also identify with to certain degrees, numerous "S"-domineering institutions. Some of these "S" structures of our society that I think have been important in shaping our attitudes are the nuclear family where S and M comes out in the patterns of behavior that take place between the possessive, jealous, homophobic etc., tied-up Male-Female roles/fidelity model, and the adult-child S and M trip, where our male-dominated society gives no

aid in the process of rearing children, overburdening the women, alienating the kids. Then there's our work structure, nothing new, eh?, yes, the boss-dominated scene, monopoly anyone? ever hear of worker control . . . S and M again . . . Then there's school, students the masochists, teachers the sadists: control your feelings, and fight each other for the grades and few jobs, and then the good old military machine . . . think you're an S, but really an M!

We have grown up having to submit and internalize too numerous power games. These are some of the roots of the fantasies which are "S and M" in society, but not in necessity.

Personally, I cannot celebrate such fantasies. They come from oppressive structures that have damaged all our psyches. Yes, it's there. Living them out is probably a good step towards realizing the structures we've had to cope with, but I don't accept it as a very healthy life-view. The liberation I envision is when in bed and on the street each person can come-out to transcend all power roles, and we'll be just totally and peacefully appreciative of ourselves and others, where the game will not be S and M in essence, but rather something I cannot and will not define and tell you to be in words (S-role). It's a feeling I leave for YOU to discover!

Don't submit to the system, make up your own with your brothers and sisters.

Love,

Mordecai

sincerely neurotic

Dear Sir [sic]:

I read your editorial criticizing the *Advocate* editor who dared to say we shouldn't support every "self-proclaimed leader of the Gay movement." There are many good, respectable leaders, like Elaine Noble. However, I still get cold chills up and down my spine when I chance to see Mark Segal (Philadelphia Gay Raiders) appear on the Phil Donahue Show. Here was an unkempt, apparently unemployable (except as a representative of Gay people) megalomaniac, screeching about shock treatments on Gay people in mental hospitals. I'm sorry, but the vast majority of Gay people couldn't relate, so how does he expect straight people to react?

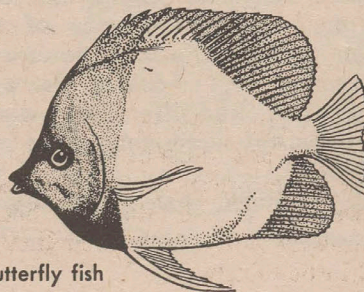
As you said, coming out is simply saying without reticence: "We are your daughters and sons and neighbors."

I am reminded of one Gay Liberationist who moved a thousand miles from home to a city of millions and preached liberation with the fervor of Billy Graham. However, as soon as he visited his home town, he went back into the "closet." Was this person liberated?

I have spoken quietly and calmly to each member of my family, and the reaction has always been positive. If I had "come out" in the way some of our "leaders" have, I would have been ostracized.

Perhaps the Mark Segals of the movement should take note.

David Indiana



Butterfly fish

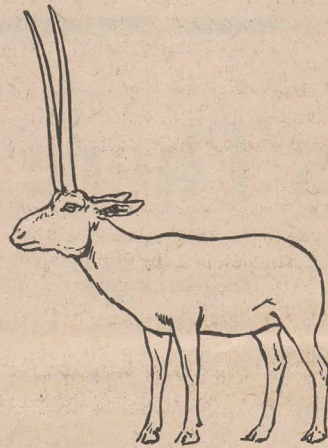
proclaimed "leader"

Dear GCN,

Thank you for your recent editorial concerning David Goodstein (*Advocate*). We agree wholeheartedly as founders of Pride Community Center. We're insulted that Mr. Goodstein characterized gay activists as neurotics. Being involved in the gay movement for many years, we were informed and encouraged by the *Advocate* in our struggle for gay rights. We feel if it wasn't for the gay activists that Goodstein feels needs to be silenced, the *Advocate* would not have been able to exist or have the freedom to sell their papers or mail them to their readers. Living in the Midwest, we were also greatly offended by his past opinions on the Midwest. Pride Community Center along with groups in St. Louis and Kansas City has sent many news releases to the *Advocate* which the *Advocate* would not print. However, Mr. Goodstein's tours through the Midwest he pictured the Midwest as being closeted and inactive. Nothing good was coming out of the Midwest. We realize that California has passed a consenting adult law. Liberation Publication is backed by a million dollar entity. It is hard for gays in our area who cannot hold down a job to feel able to walk down the street to relate to Mr. Goodstein's life style and trips to Mexico and Acapulco. I have always felt as you that there were more important letters to be sent to Congress and others than trying to put down other gay groups and businesses.

Sincerely neurotic,
Terry Murphy
Billy Walker

Joplin, Mo.



Tibetan antelope

JOB OPPORTUNITY

GCN needs a managing editor; should have newspaper experience and/or management background. Send resume to GCN, 22 Bromfield St., Boston, or call Lester at 426-4469.

CORRECTION — Last week's cover and centerspread photos were taken by Don C. Hanover III.

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cancel subscription

Dear GCN,

Please cancel my subscription to GCN. I have enjoyed the news notes and your reporting of political and social issues. However, your article on Sado-Masochism was the type of thing I do not even wish to have in our home.

Sheila Samuelson



Moray eel

bowdler- ization

Editors, GCN:

May I qualify some of Michael Bronski's statements about *Story of O*? I thought Mr. Bronski was deadly accurate about the film (though it is a marginally interesting bowdlerization); it's true that Jaekin's film hardly forces the view to, as Bronski put it, "deal with" any overt sadomasochism the way *L.A. Plays Itself* does. In fact, what Jaekin has made is a light-hearted domestic comedy in the manner of Doris Day, with a few kinky overtones. But the dreadful mess inspired some rather damp comments on the Pauline Reage novel that seem ill-directed.

"In an attempt to justify the book (male) critics have described it as a work of spiritual mysticism . . ." I doubt if I'm alone in wondering when it becomes necessary for a work of art to "justify" itself. To be "for" or "against" a novel is a vulgar, irrelevant response. And the only critic on these shores who's written seriously about *Story of O* is Susan Sontag (female), in "The Pornographic Imagination," viz: "Human sexuality is, quite apart from Christian repressions, a highly questionable phenomenon and belongs, at least potentially, among the extreme rather than the ordinary experiences of mankind. Tamed as it may be, sexuality remains one of the demonic forces in human consciousness — pushing us at intervals close to taboo and dangerous desires, which range from the impulse to commit sudden arbit-

rary violence upon another person to the voluptuous yearning for the extinction of one's consciousness, for death itself . . . Everyone has felt (at least in fantasy) the erotic glamour of physical cruelty and an erotic lure in things that are vile and repulsive."

True, this (non-male) analysis does "ignore" the mundane perception that Sir Stephen and Rene happen to be male and O a woman, but to hold up *Story of O* to "the light of feminist perception" to find something scandalizing, Mr. Bronski is using a kleig light where a safety match would serve. I agree that O represents "woman," but it doesn't take much perception, feminist or otherwise, to see that her history is not prescriptive. Very few individuals pursue the extreme goal of self-abandonment through sexuality, while a large number of people, even today, seek this through religious discipline: Krishna, Arica, Scientology, et al. There's nothing "covert" in *Story of O*, just as there is nothing covert in de Sade or, for that matter, "Back to Godhead."

It may be comforting to think the erotic appeal of Reage's book comes from "the concept of female worthlessness forced to the extreme, elevated, and labeled [sic] spiritual attainment," but even if we agree that "female worthlessness" is a bad idea, that women are men's equal, and that self-extinction is not a useful method of liberation for most people, we've still failed to "deal with" *Story of O* and the mystical possibility it illustrates. Sex-as-metaphor is no more confusing, in Western culture or elsewhere, than religion-as-metaphor, maybe less.

Very truly yours,

Gary Jane Hoisington

sleaziest maneuvers

Dear GCN,

I am horrified!

In your Feb. 7 issue, you printed a review of "The Haunted Host." In your Feb. 14 issue, you published the same review in full, with only a slightly different headline, and the word "advertisement" in miniscule print in one corner.

The sales pitch format of the original review and the fact that it is reproduced in full as an advertisement constitutes one of the sleaziest maneuvers I have ever seen in a newspaper.

Get your shit together, GCN.

Bluejay Niceday

[Ed. Note: The "review" in the Feb. 7 issue was actually an advertisement, but the word "advertisement" was so miniscule, it got lost. We found it by the Feb. 14 issue. Thanks for reading us so closely.]

local news of no concern

Dear GCN,

It seems that your paper is no longer concerned with local news. I am referring to the poor coverage given to the MCC rap group meetings in Haverhill.

Here are two dedicated people knocking their heads against a very conservative community to help the gay people of the area. The only coverage GCN has given to MCC/Haverhill has been Calendar notices.

Give these people, and this area, a break — some coverage.

Chris McGarrett



Gerenuk

facing fears and fantasies

Dear GCN,

The Feb. 7 GCN is absolutely dynamite! I'm really happy to see the first coherent, non-sexist, responsible article I've yet to read on S/M. I'm glad someone is finally dealing with that "closet within a closet" in an intelligent, politically conscious way. I don't exactly agree with the analysis of national politics as an S/M game, but the rest of the article made a lot of sense. Now I'm looking forward to seeing the responses it

gets.

I feel that dealing with real sexual liberation means facing our fears and fantasies and living with ourselves as we are and as we are becoming. I've seen too many women trashed for deviating from the new "lesbian-feminist" norm, a kind of militant androgyny that involves rules (even a form of dress code) every bit as stifling and oppressive as those of "straight" society. We gays, because of our historical oppression that is rooted in our sexuality, should be always in the forefront of real sexual liberation. Unfortunately, we are no different from anyone else in that our fear and insecurity make us tend to regroup around our new standards every bit as rigidly as we once conformed to the old.

From my own instinct and experience, it seems to me that S/M as a game among/between lovers is no more related to the S/M reality that men and women suffer in their compulsive, non-consensual relationships than the true sexual liberation of children is related to child abuse. One involves power shared, and the other power abused. I just don't see any comparison. I do, however, understand the intense reaction from all kinds of power and any kind of pain on the part of women recently self-liberated from the depths of the Man's trap. I only hope that that reaction can be dealt with without building ourselves another trap.

I know you're going to get all sorts of flak for running that article, and that the attacks that come from those closest to you will hurt the most. Well, there's no growth without pain, and that goes for liberation movements as well as lovers. I just want you to know that I think you did the right thing politically and philosophically, so hang in there.

In sisterhood,

Luna

human writes irresponsible press death notice

Dear GCN,

Your article on Suicide by David Brill (the Jack Anderson of Boston) was wonderful! However, I was shattered when my copy of the GCN jumped out of my hand, went to my open window and leaped to its death on the icy sidewalk twenty floors below!

Stuart Kingsley

FORUM

HOLY MOTHER STILL CONDEMNS GAITY

By I. P. Jayzee

It was astounding to me to read, in your Jan. 24 edition, that Holy Mother the Church, still condemns gaiety, according to the latest pastoral tract. They condemn it and any form of deviation on the basis that it is unnatural. Well, who should know better than the Catholic church on what is and what is not Natural. For centuries, she has denied man and woman their natural sexual expression, when they have wished to serve her as priests and nuns. She herself has deviated from the laws of nature on the excuse that you cannot give yourself wholly to God, and still partake of the so-called sins of the flesh. Instead, they preach their age old doctrine of cold showers and sublimation.

I suppose that this is the best way to accomplish sainthood, but I can't help but think, that if God wanted us all to be saints, He would have eliminated the sexuality and sensuality in each of us. Sex is only for procreation, according to the church, if so, then why did God waste His time making it so satisfying, pleasurable and the finest expression of love.

If you or I wish to inflict pain upon

ourselves, the Church would be the first to call us a sadist or masochist, yet if one of her priests or nuns do this, as in wearing a hair shirt or beating themselves with whips, then they are said to be saintly.

If two or more men, or two or more women wish to live together in civilian life the church considers this unnatural, yet if it's in their monasteries or convents then it is perfectly acceptable.

It seems to me, as our Indian friends would say, someone is speaking with a forked tongue, and that someone is not being totally honest with themselves.

If God is perfect then it must follow that His creations are perfect, and they should be allowed to express this perfection by living in a way that is natural for each individual. No man or woman has the right to dictate what is natural for another, only for himself or herself.

Are we to be saddled with guilt and hang-ups by a group of clergy, who because they wish to deny natural expression to themselves, wish to impose their restrictions on each and every one of us.

I once heard a story of a man who said, when facing a group of irate

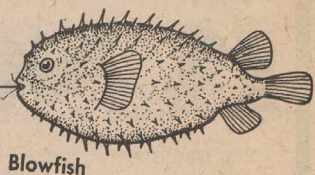
citizens about to stone a woman for expressing her natural instincts, "Let him, who is without sin amongst you, cast the first stone!" Perhaps the time has come when our supreme pontiff, the members of the curia, and all other high ranking members who have a hand in making decisions in Rome, should reread that story before they are so quick to pass judgment on the Gay Scene. If God, in all His power and glory, can love and accept us as we are, can we do less to each other? If we live and love in whatever way is most natural for us, and try not to hurt anyone in the process, is this not true love in the way God intended? Is love itself not more important than the means of attaining it?

Christ's complaint with the Temple of His day, was that they were so hung up over the letter of the law, that they overlooked the spirit of the law. That God was a God of Love, not hate or vengeance. That all other virtues were great, but the greatest of all is love, and without love, we have nothing.

Now, two thousand years later, we are back to almost the full cycle. We have Church doctrine controlled by men who are demanding the letter of

the law. They are forgetting the spirit of the law as well as the love that should be with it. What we need is another Christ and we almost had Him in Pope John XXIII. He almost toppled the thrones of the GODS of Rome, because he believed in God's love, mercy and acceptance. He believed that the laws were made for humans and not humans made for the law. We have come to a sorry state, when the interpretation of God's law regarding love, must be handled by men who have been denied the natural expression of love by the very church they are trying so hard to serve.

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!



Blowfish

Orthodox Jews Back Pope

Vatican Newspaper Softens Gay Stand

ROME and NEW YORK — In view of the heated response to the Pope's recent "reaffirmation" of Church doctrines on sexuality, the Vatican appears attempting to moderate criticism on policy towards homosexuals. The Pope's 3500-word pronouncement on "Sexual Ethics," issued last month in Rome, condemned gay people as "rejecting God" by engaging in "intrinsically disordered" acts. (see GCN 3, 30).

However, the Associated Press recently reported that the official Vatican newspaper, *Osservatore Romano*, conceded that homosexual acts may not be sinful on all occasions. The newspaper stated that the psychological and physical characteristics of the participants in such acts might be a mitigating factor. In a 4000-word article, *Osservatore* urged "prudence and understanding."

The newspaper stated that gay people suffered from "discrimination which is unjust except for some reservations — unjust because homosexuals often have a richer personality than those who discriminate against them."

In addition, *Osservatore* indicated that the original Vatican doctrine was "aimed not at men — and in particular young people — who experience trauma and tension in their sexuality." The main thrust of Church criticism, the newspaper observed, was at "the theories that reduce sexuality to mere playing, limitless playing, with physical love."

Meanwhile, the Vatican view of

sexuality and homosexuality picked up support from Rabbi Fabian Schonfeld, the president of the Rabbinical Council of America. The Orthodox Jewish leader praised the Pope's document as "an act of courage and statesmanship" and lauded the Vatican "for its forthrightness, and its refusal to bow to the sexual permissiveness that pervades our society."

The *New York Times* reported that the Rabbi's views were "echoed by a

Venezuela Prisons Segregate Gays

CARACAS, Venezuela — An entire wing of a prison in this oil-rich capital is composed of gay prisoners, according to a dispatch from Reuters News Service, which appeared in the Feb. 1 *New York Times*. According to the report, there are about 820 gay inmates in the prison wing, all of whom have been imprisoned because of robbery and other crimes. Homosexual acts *per se* are not a criminal offense in this South American nation.

The supervisor of Caracas' prison system, Col. Luis Nieto Sanchez, told Reuters that gay male prisoners were kept separate for their own protection. He stated that many gay prisoners were often badly beaten by other prisoners.

"Contrary to what many people think," Col. Nieto said, "allowing the homosexuals their extravagances makes them adapt better to prison life and facilitates their return to society." He also said that authorities considered gays to be "ill people" and said they

majority" of 500 Orthodox rabbis who gathered in New York recently for the Rabbinical Council's three day Torah convention.

Rabbi Schonfeld stated that the Vatican statement was "rooted in traditional Jewish teaching which sharply condemns deviant forms of sexuality." The rabbi condemned the rising rate of Jewish divorces which he claimed were "due to heightened eroticism so pervasive in our society."

were given certain concessions because of their general good behavior.

On a more stereotypical note, the Reuters report stated that "The homosexual inmates are allowed to have long or dyed hair. They can wear make-up,

Evangelist Admits Sex Acts

NEW YORK — In this week's issue, *Time* magazine reports that one of America's most famous conservative evangelists, Billy James Hargis, has admitted having sexual relations with his male and female students. Hargis, who has long crusaded against homosexuality and has espoused the fundamentalist Christian point of view, reportedly attributed his behavior to "genes and chromosomes."

According to *Time*, Hargis admitted his behavior at a meeting with college officials at the American Christian College in Tulsa, Okla. Since the meeting Hargis has severed ties with

He also expressed his distress over the "breakdown" of the Jewish family which he said was "once renowned for its endurance."

Rabbi Schonfeld speaks for the most traditional branch of Judaism. The other two main groupings, Reform and Conservative, have made no statements in support of the Vatican, and have generally more lenient views on the subject of sexuality than their Orthodox counterpart.

women's clothes and high-heeled shoes. Prison authorities estimate that the homosexual prisoners spend a total of about \$12,000 a month on clothes and cosmetics. Some even buy female hormone drugs."

both the Crusade for Christian Morality and the college.

David Noebel, former vice president of the American Christian College, was the person first made aware of the accusations against Hargis. According to Noebel, liaisons with Hargis' students took place at Hargis' office, his farm in the Ozarks, and during tours with the college choir, the "All American Kids."

Hargis reportedly justified his homosexual acts to his students by referring to the biblical relationship between David and Jonathan.

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Flo Kennedy, gay and women's rights activist, and LaDonna Harris, Native American and women's rights activist clown at a Minority Conference in New York. LaDonna Harris is also the wife of Democratic presidential contender, Sen. Fred H. Harris of Oklahoma. Photo by Bettye Lane

Attacks on Job Corps Manual

WASHINGTON, D.C. — The U.S. Department of Labor's "sexual deviation" Health Manual administered by the Job Corps (see GCN, Jan 10) suffered renewed attack last week, from a variety of sources, including several members of Congress.

To date, U.S. Rep. Edward I. Kock (D-NY), U.S. Rep. Bella S. Abzug (D-NY), and U.S. Rep. Michael J. Harrington (D-Mass) have protested the manual to the Secretary of Labor. In addition, U.S. Rep. Carl D. Perkins (D-Ky.), head of the House Committee on Education and Labor, indicated that his Subcommittee on Manpower, Compensation and Health and Safety will look into the matter.

U.S. Rep. Dominic V. Daniels (D-N.J.), who chairs the subcommittee, has advised the National Gay Task Force that his subcommittee will be holding hearings soon on the Job Corps' enabling legislation, and invited spokespeople from NGTF to testify.

Dr. Judd Marmor, president of the American Psychiatric Association, has registered his organization's criticism with the Labor Department as well. In a letter to the Secretary of Labor, Marmor said, "I am distressed that it contains enormously inaccurate and archaic characterizations concerning homosexuality." Marmor added, "I call upon you to withdraw this manual and put into effect a policy that does not discriminate in any way against Job Corps staff or trainees who may have homosexual lifestyles."

The Labor Department itself, through Pierce A. Quinlan, Administrator of the Office of Comprehensive Employment Development (Manpower Administration), has also replied. Quinlan, in a letter to NGTF Director Dr. Bruce Voeller, stated that the "health manual" in question "is presently being rewritten to bring in into accordance with the Federal Regulations and the latest technical findings and attitudes concerning sexuality."

Quinlan told Voeller, "Your comments concerning the issues are appreciated and will be given full consideration in preparing the revision." NGTF Legislative Director Jeal O'Leary told GCN that the re-writing of the manual is expected to take at least two years.

Philadelphia Dyketactics

(Continued from page 1)

she said.

Finally, after more delays, word came from Levine that the theatre was closing down for the evening. He promised to let the women know whether they would cancel the film altogether in the morning.

When the demonstrators returned in the morning they found a sign noting that "Snuff" was closing for good that evening. However, DYKETACTICS

stayed around until 10 p.m. to turn people away from the box office.

Kathy Velosky spoke with Allan Shackleton, president of Monarch Releasing Corporation of New York which distributes the film. Shackleton was unaware of the theatre's decision to close the film early, but assured Velosky that the advertising for the film would change. He admitted to having sensationalized the murder content of the film, and stated that no actual murder of the actress takes place. However, he would not disclose the makers of the film.

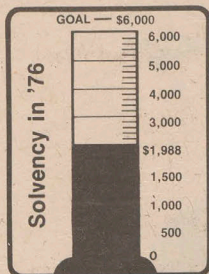
What actual changes in advertising are going to take place are not known at this time. Velosky said that Sha Grossman from the Penn Women's Center has already been in contact with feminist groups in New York, alerting them to "Snuff" and the fact that it's

opening soon in that city.

Towards the evening, while demonstrators continued to march and turn people away from the theatre, their lawyer arrived with an injunction that theatre manager Levine had gotten against them. According to Terri Waslow of Alexandria Bookstore in Philadelphia, the injunction put certain restrictions on their demonstration. The women, however, chose to ignore the injunction.

The box office closed at nine forty and shortly afterwards, the remaining women "joined hands in an affinity circle and hexed the theatre, Shackleton and all those men who heckle and profit from women," according to Barbara Lipschutz. Then the women gave thanks to the goddess for their victory over "Snuff" and the Regency Management.

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

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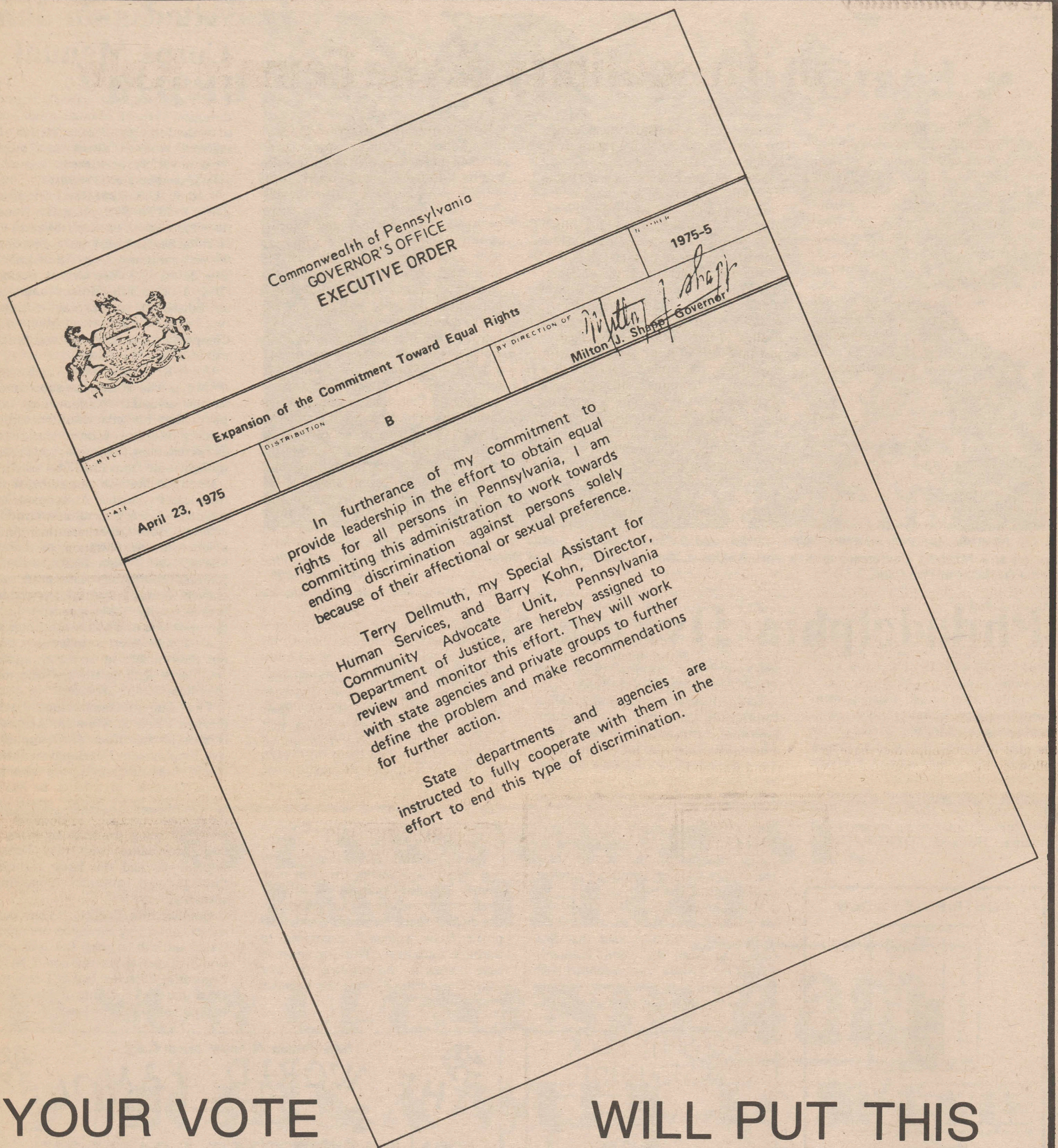
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Men, Masculinity & the Female Role

By James Fishman

CAMBRIDGE — Last week, while I was trying on a dress in the Good Will Store in Cambridge, a rather intellectual-looking middle aged woman customer came up to me and asked, "Why is everyone so down on masculinity today? What's so wrong with it?" The question was so enormous that I could only flounder for an answer. The woman, who wisely guessed that I was going to a gay party, told me it was "just a phase," and then alternated between scorning me and helping me find the right dress. Even her helping was a way of concealing her discomfort; I seemed to stir up in her considerable anxiety. (The saleswoman, on the other hand — who was definitely a working class central square woman — loaded up my bag with jewels, and when I tried to explain where I was going, she said, "You don't need to explain; just show me the pictures later.")

Why are most people still aghast at the thought of men taking on a traditionally female role? Harry Finklestein and Jerry Weinstein, who co-lead groups for single fathers emerging from divorce or separation, explored this issue in their talk at Harvard Square's Blacksmith House on Wednesday, Feb. 5 to a capacity crowd: typically Cambridge, all-white, mostly heterosexual, and well-educated. The sexes were divided equally. For the first part of the evening, the two speakers conveyed the experiences of the men in the groups they have led followed by a question-and-answer

period. Their basic find: "It is harder for men to be in touch with their feelings than for women."

Much of the Finklestein and Weinstein talk focused on how [heterosexual] men and women relate to one another. Nowadays, men talking about their feelings brings approval from women. But what happens if a man shows his vulnerability in a deeper way? Most women, they found, react negatively, with an initial reaction of: is this what he's really like underneath it all, and must I now be expected to just take care of him? One reason for the difficulty for men to get in touch with their "feminine" side — which both speakers felt was now a necessity for survival in a society as changeable as ours — is that more esteem is placed on male values than on female values. For a man to work on freeing the more feminine side of himself often means ostracism. For, as the accusation "sissy" exemplifies, what is more despicable than to be told you're "like a girl"?

The most humanizing experience for the men in their groups has been the one of Fathering. Being a parent has enabled them to feel what they never felt, a chance to experience their own "internal child." Many men, however, found it hard to feel freely even with their own kids, due to their own father's way of relating. In fact, some men found themselves too afraid to even touch a baby. The only relationship where a heterosexual man has permission to express his emotions is with a woman lover.

Not surprisingly, Harry and Jerry found that the most emotionally-charged exercise the men in the class do is a back-to-back contact-exercise with other men. Except for on the football field, men rarely touch. The underlying fear is: what will they think of me if I touch? Of course, the answer is: homosexual. They ended their talk by saying that for men to explore their alternatives rather than to limit their potential is definitely healthy.

The question-and-answer period that followed was heated and chaotic. Male violence towards women was discussed, but the 75 or so people in the room found it hard to carry on such a dialogue in such a large group. What saved it from turning into a circus was the overriding tone of honesty rather than intellectual rhetoric. One of the more poignant moments for me came when a woman attorney spoke of her frustration in dealing with chauvinistic men. When she has approached them on their behavior, they have either stopped listening with the words "women's libber" or else interpreted her behavior as mere flirtation. No one could come up with easy answers for that.

Towards the end, someone from the audience asked the speakers what they thought of homosexuality as an alternative lifestyle, and the answer was, "That's fine, for those who choose to enter into it." This smacked of liberalism (i.e. "What you do in bed is your business, so long as it doesn't affect me.") When I called them on it, and the man in suit and tie next to me turned to me and said, beaming with self-congratulation, "I think it's fine,"

I realized that the question of acceptance rather than tolerance wasn't going to be solved in ten minutes.

While the speakers were generally sincere and well-meaning, I feel their talk should have included more discussion of homosexuality. For in a discussion on masculinity and men's fears about femininity, the heterosexual man's fear of being gay plays more than just a superficial part.

Perhaps the speakers were overly discreet about homosexuality for fear of gaining a reputation of being a 'gay course.'

Towards the end of the discussion, one woman in the room suggested that the men go home and put on women's underwear and see what emotions come up, and most of the room snickered at her suggestion. They thought it was weird and off-the-subject. Perhaps their snickering shows their own discomfort at exploring broader sex roles in a deep way. It certainly indicated where their limits lay in such an exploration.

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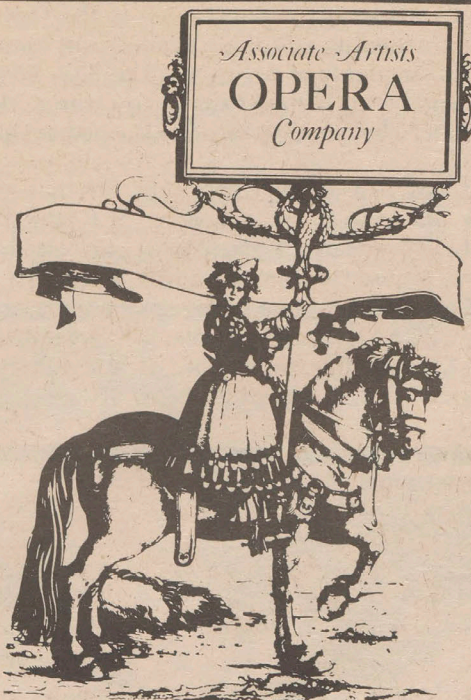
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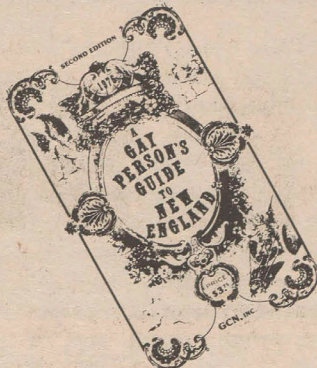
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The opinions below are the opinion of the columnist and not necessarily that of GCN. Space will be provided for other points of view. The editor will take this space to present her personal opinion that all women should refuse to vote for any male candidate and should write in the woman of their choice.

By David Brill

Elections are just terrible things. They can break up families (U.S. Rep. Tip O'Neil vs. his son, Mass. Lt. Gov. Tom O'Neil, for example), turn honest people into criminals, and often just bring out the bad in everyone. Presidential campaigns are the worst of all, because the net result is an awesomely powerful position whose occupant has been unable to complete two "normal" terms for the last sixteen years.

In 1972, gays were casualties of the McGovernites' concessions to "electability" at the Democratic National Convention. In a way, the election was valuable because it proved how really disastrous a spineless, weak candidate could be, no matter how far to the Lovely Left he is thought to be.

This year, all indications are that 1972 is not going to repeat itself. With rare exception, every candidate is answering his audiences on gay rights the same way he would on any other issue. Reporters aren't snickering, nor are candidates unwilling or unable to defend their positions. The issue has become almost respectable.

What are the issues for gay people to keep in mind during this presidential election year? The first one that comes to mind, of course, is HR 5452, Rep. Bella Abzug's federal gay rights bill. However, since that legislation must first pass the Congress prior to reaching the White House, I personally would relegate it as an issue to Senate and House contests. More important is an executive order by the would-be President to ban discrimination on the basis of sexual preference in all federal services, presumably one that would invalidate Executive Order 9835, a 1959 vintage order that precludes gays from federal employment, and is still in existence today, despite court decisions to the contrary.

Another national gay issue would be the creation of a fully-funded presidential commission on the rights of gay people, one that would make recommendations to the executive and legislative branches. Gays discharged from the armed forces under less-than-honorable conditions (and thus disqualified from veterans' benefits) deserve reinstatement. The Department of Labor's Job Corps "Sexual Deviation" health manual needs to be eliminated. The Internal Revenue Service must stop discriminating against single taxpayers, and/or allow gay couples to file income tax returns as such. And finally, the Immigration and Naturalization Service should immediately end the practice of barring gay aliens from entering the country, under insidious regulations that put homosexuals under the same category as alcoholics and the criminally insane.

For the record, the federal bureaucracy of which I speak is the one that the current Administration has been strongest in its defense of. Furthermore, it is probably one of the few subject areas that Ronald Reagan agrees with Jerry upon. That leaves us with The Democrats.

All of the Democratic candidates have spoken out somewhere and somehow on the issue of gay rights, with the exception of Alabama Gov. George Wallace, whose admitted non-desire to run as a third-party candidate all but eliminates him from the running anyway, so don't worry. So while the Libertarian and Socialist Workers and Right-to-Life parties may field their candidates from state-to-state, I prefer to talk in this space about Democratic candidates because I know most about them. Space for other points of view is also available to other spokespersons.



Fred Harris

Does anyone remember Mr. Haney from the old "Petticoat Junction" television series? Combine him with a little of Bella Abzug, and you've got Fred Harris, former U.S. Senator from Oklahoma, and self-professed Populist candidate for President.

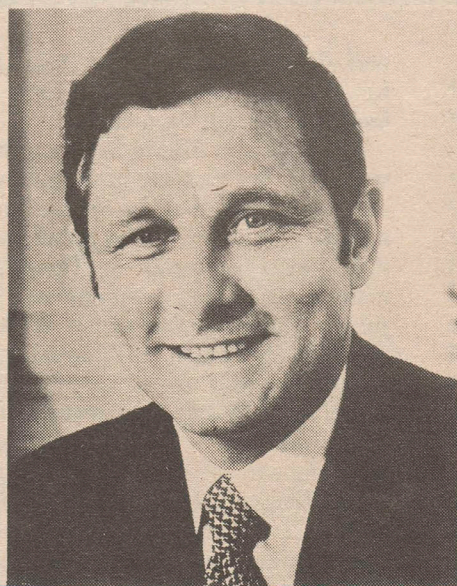
Harris is one of a very few presidential candidates who has put his position on gay rights in almost all of his campaign literature: "I am against discrimination on the basis of sex and lifestyle. And I believe the government should not discriminate on the basis of sexual preference." He continues, "We must eliminate those government intrusions into our private lives which are neither warranted by the results nor justified by the goals they're supposed to achieve. The government has enough to do without involving itself in the private sexual acts of its citizens, homosexual or otherwise."

Rep. Doris Bunte of Roxbury, who chairs the Massachusetts Legislature's Black Caucus, told me that Harris was her first choice for President. So, for that matter, did Elaine Noble. Both have endorsed Bayh, seemingly in the name of "electability" — that elusive quality.

Harris admits to having moved steadily leftward since leaving the Senate after 1972. He has made the economic issue — "tax the rich" is his slogan — his own *cause celebre*, and has been endorsed by U.S. Rep. Michael Harrington, a co-sponsor of HR5452, on that basis alone. However, it should be noted that during his years in the Senate, Harris's ADA rating on "Economy and Tax Reform issues" averaged 82 per cent. Surprisingly, Sen. Henry Jackson — who seems to be

(Continued on page 16)

The Demo



Birch Bayh

Senator Birch Bayh of Indiana has been widely perceived as the most "electable" of the candidates. Indeed, he would have to be pretty good at double-talk in order to remain a viable liberal yet still be re-elected by a state whose voters gave over 40% of their 1972 primary votes to George Wallace.

On gay rights, Bayh has promised to sign HR5452, and has vowed to issue an executive order pending the bill's passage. As to whether he would be willing to serve as the Senate sponsor of the federal gay bill, Bayh had some familiar words for a staff member of the *Bay Area Reporter* (the best of several San Francisco gay newspapers) last month:

"Look, I've explored this before," he replied. "I'm willing to do everything to help it pass. The question is whether to pick up political points with your groups [gays] or be realistic? The main goal is for me to be elected President of the United States. It would be the same if that legislation were on the books, as with other civil rights legislation . . . after it's passed, there has to be enforcement. I want to be in the White House."

Hmm. Those lines are familiar, and not for good reasons.

Still, that has not prevented people like Rep. Elaine Noble, Ann Lewis of the National Women's Political Caucus, and New York gay activists Jean O'Leary (of the National Gay Task Force) and Allen Roskoff (of the New York state chapter of Americans for Democratic Action) from endorsing the Bayh effort.

Bayh has had an excellent record on human rights (he sponsored the ERA and personally led the fight against Haynsworth and Carswell) during his 14 years in the U.S. Senate, and perhaps his greatest asset is the fact that the *Manchester Union Leader* has been running editorials against him almost daily for the last three weeks. By the old standards of polish and viability, Bayh — as the candidate who would be as acceptable to Bella Abzug as to George Meany — is clearly the most electable candidate. The question for 1976 is whether those old standards still apply anymore.

Bayh has committed two major errors thus far that are going to cost him votes. First, he was an original co-sponsor of S.1, the federal criminal code revision written by the Kleindeinst/Mitchell gang; his withdrawal from the list of co-sponsors and flimsy excuse for signing on to it in the first place are convincing. Secondly, Bayh's Massachusetts supporters committed a serious breach of ethic when they raided the CPPAX membership files last December in order to stock the ballots at the CPPAX endorsing convention; as a result, Bayh did considerably worse at the convention than he was expected to.



Jimmy Carter

The *Village Voice* tried a cheap smear against former Georgia Gov. Jimmy Carter last month "The Greasy Poll . . . Can a Dark Horse Change His Spots?" (*Harper's* will try the same this month.) The article was replete with gross exaggerations and half-truths about a man who is clearly one of the best things the South has yet to offer us Northerners. *Boston Globe* executive editor Robert Healy picked up on the *Voice* piece, and was promptly and deservedly rebuked by Carter aide Alan Raymond (former WGBM news director and a former McGovernite himself).

But if I like Carter's record as a peanut farmer and governor of Georgia, I wish I could say the same about his position on gay rights. For example, on Sept. 9, Carter said, in writing (to GCN), "I oppose all forms of discrimination against individuals, including discrimination on the basis of sexual orientation. As

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Democratic Candidates



Milton Shapp

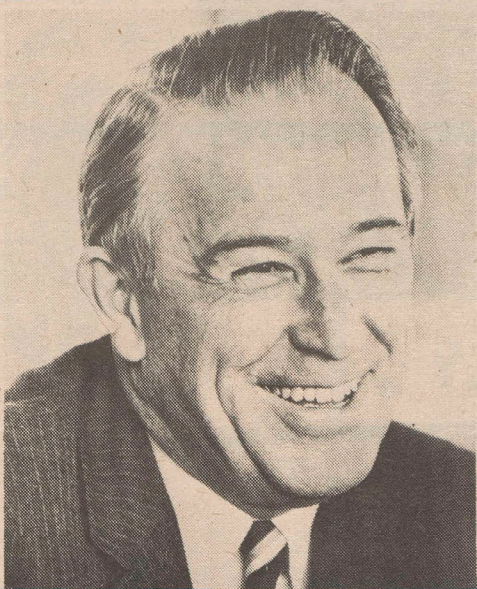
Gov. Milton J. Shapp of Pennsylvania is considered the longest shot of any of the Democratic candidates because a) he was born Jewish, b) he is one of the oldest, c) he is not the orator that some of the contenders are, and d) historically, the voters are not inclined to elect a governor as President; Vice President seems more plausible, although Shapp has ruled it out.

But nary a politically-conscious gay voter in the country is unaware of Shapp's record on gay rights. He issued the first and only executive order in the country to ban discrimination against gays in state hiring. He established the first and only Governor's Commission on Gay Rights, and has written to Gov. Jerry Brown of California urging him to do the same. Shapp vetoed a bill passed almost unanimously by the Pennsylvania legislature that would have barred gay people from becoming teachers, police officers, or firefighters. He has promised to appoint a National Council on Sexual Minorities if elected President, issue a national order similar to his Pennsylvania one, and states that he "would order the reinstatement of any service man or woman dismissed [from the Armed Forces] solely on the basis of homosexuality and would order that discrimination in opportunities for military advancement be ended." That is quite a record, one which no candidate even comes close to approaching.

In a way it is not surprising. Shapp was one of a few public officials to urge that persons blacklisted during the McCarthy era be employed by the state. He spent several sleepless nights during the 1968 Democratic National Convention bailing youthful demonstrators out of jail. The reward for being a civil rights activist seems to be the designation of his candidacy as an underdog's.

Qualifications, record, style — as well as "electability" — are all things that have to be considered in selecting a candidate. And to be sure, there are more issues than gay rights in the world. Shapp's detractors may therefore have a point when suggesting that a vote for him is a wasted vote.

But if a tested record of devotion to the cause of gay rights is considered the sole decisive issue, there is one inescapable conclusion: no candidate has done more for gay people, or probably would do more if elected, than Milton Shapp. The question is whether he can make it. Truman did beat Dewey.



**Henry M.
Jackson**

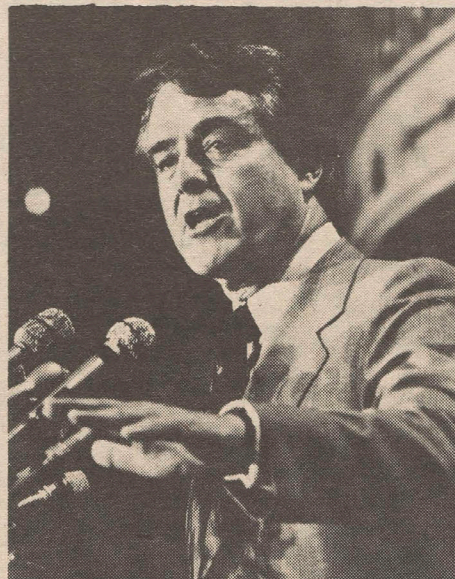
Senator Henry M. Jackson of Washington has become the *bete noir* of ADA-style liberals over the last year, despite the fact that he has tried diligently to garner the bulk of the nation's anti-busing vote, which, incidentally he has failed to do. However, most people probably think of Jackson as a conservative because of his strong anti-Soviet stance. They probably don't know that during his years in the Senate, he achieved an ADA rating of 82 on "civil rights and civil liberties issues." Fred Harris managed an 85. The difference between 82 and 85 is not the difference between a radical and a redneck.

Greatest gay consternation over the Senator's candidacy centers around his remarks last May to a reporter to the *Colorado Democrat*: "[Homosexuality] is the first beginning of the breakdown of society. It strikes at the heart of family life and I'm not about to encourage that sort of thing. This is the way civilizations crumble. The logical end of homosexuality is the gradual end of the human race."

Those surely are not the words of the man who the *Almanac of American Politics* says has "mastered more subjects than any member of the Senate."

In addition, *New Times* magazine named Jackson as being one of two of the most vociferous and unsympathetic critics of former Air Force T/Sgt. Leonard

(Continued on page 16)



**R. Sargent
Shriver**

R. Sargent Shriver, Kennedy brother-in-law and former U.S. Ambassador to France, is best remembered for his famous one-liner in 1972, "To hell with gay people." He has tried quite hard to erase that image, and is, it appears, one of only two candidates to have included the subject of gay rights in his campaign material.

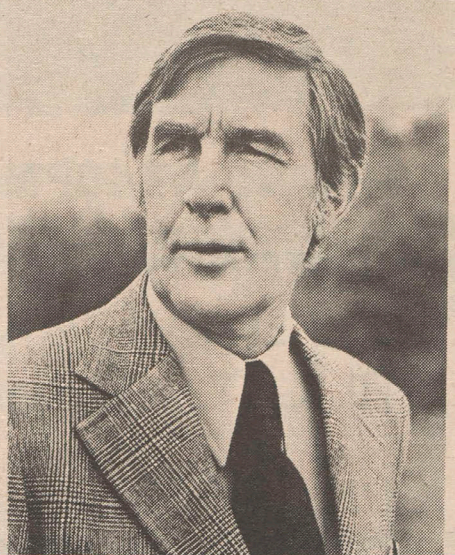
He states, "It is a contradiction in terms to limit basic civil liberties to particular classes of people. Sexual and affectional preferences are matters of personal choice. I oppose legal discrimination based on other arbitrary criteria. We must not allow a segment of our population to be discriminated against in employment, housing, and other matters merely because their sexual practices differ from the majority's. Rather than interfering in the private lives of its citizens, the government ought to do what it can to maximize opportunities for all Americans to develop their talents. And that means, at a minimum, an end to all forms of discrimination."

Certainly, no one will quibble with that. Shriver deserves credit for enunciating his position, but I still wonder why he couldn't have answered as well when I asked him the same question at the Northeast Democratic Conference in Springfield on Sept. 27.

The most justifiable criticism of Shriver centers on his evasive manner. If you heard him answer questions on the subject of abortion thirteen times, chances are you would have heard fourteen answers. (At last count, he is "strongly against abortion" but also opposes a Constitutional amendment to outlaw them. He backs "alternatives to abortion" and help for teen-age mothers, like recent legislation filed by Senator Edward Kennedy.)

As the 1972 vice-presidential candidate, Shriver probably has a higher recognition factor than any other candidate. ("I'm the only candidate who's won a state-wide election in Massachusetts," he once said, quite correctly.) His strongest support is not in the intellectual community or with heavy-hitting Democrats, but in the urban/blue collar area, especially among Black voters. (*Jet* magazine recently quoted Arthur Ashe, Rosey Grier, and Dr. Benjamin May of Atlanta among those on the Shriver bandwagon; so is Roxbury community leader Ruth Batson.)

But he is as unimpressive as the worst candidate around on a podium. He boasts of not being a politician, but is more of a war-horse than anyone on the ballot. I feel that if he hadn't married into the family that he did, Shriver would not be running. And it will be a real surprise if he is still considered a viable candidate by the time the July 11 Democratic National Convention rolls around.



Morris Udall

U.S. Rep. Morris K. Udall of Arizona was one of the first presidential candidates to have tossed his hat into the lavender ring. It all began last year in Boston after I spoke with him at an ADA dinner. His reply swept the national gay press: "As a matter of general philosophy, I believe that citizens should be entitled to lifestyles of their own preference and that such choices should not interfere with equal opportunities for careers in the private sector or public service, or be used as a basis for discrimination or denial of equal rights in any way. I do not believe that harassment of citizens based on consensual conduct or relationship is a proper use of law enforcement."

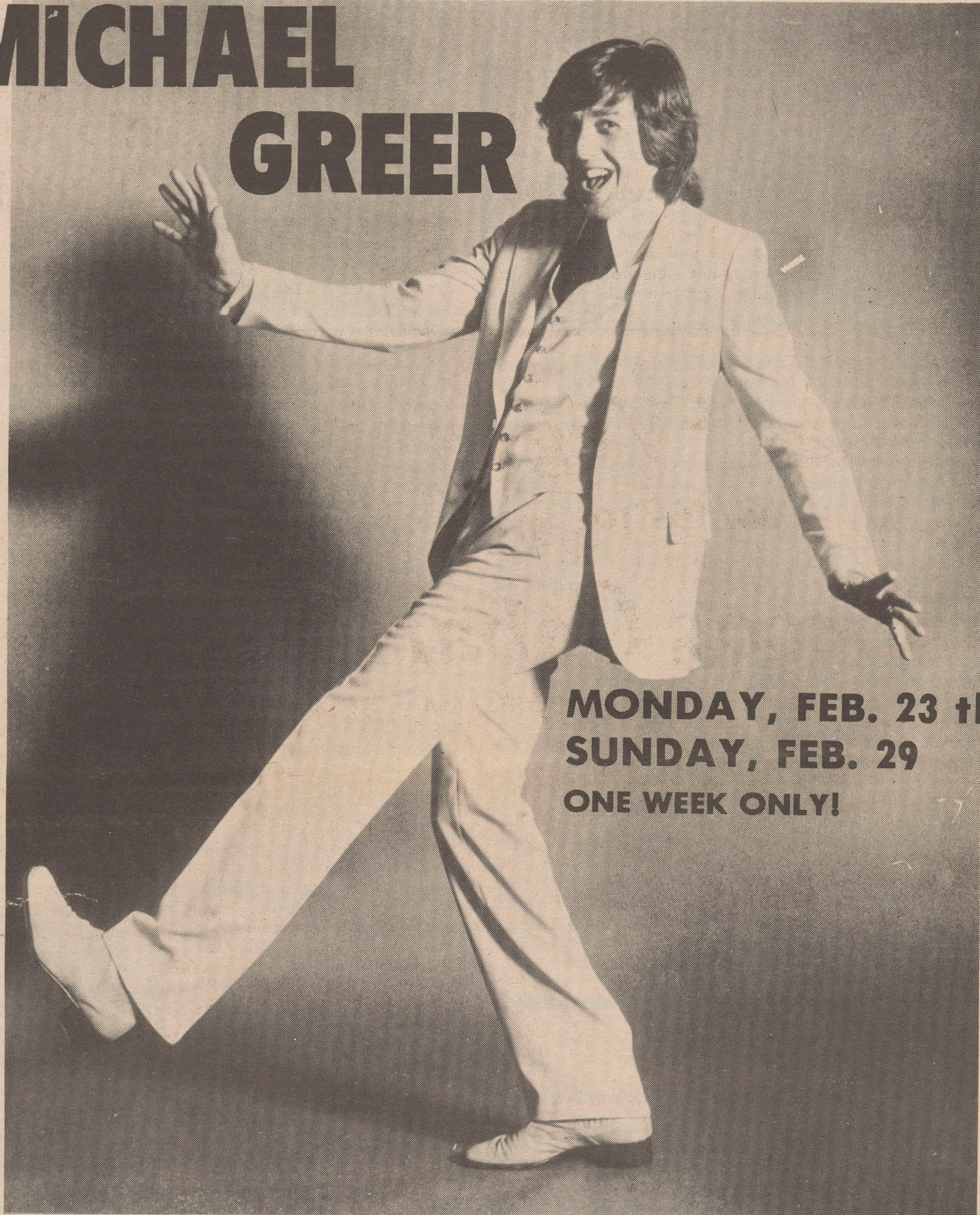
Udall, who has been endorsed by more members of Congress than any other candidate, told the Gay Human Rights League of Queens County (NY) last month that he supports HR5452, and also said, "As a class . . . there is no justification for

(Continued on page 16)

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London and Amsterdam in the Summer

By Tony Russo

When I first went to Europe in 1969 I had no conception of gay life there. I heard rumors and I observed, but the gay scene was as remote to me as an evening with Richard Nixon. Having gone back to Europe several times since then, I have become more than familiar with gay life as it presently exists. Like most places in the United States gay life in Europe can differ vastly from country to country. Such a quality can often lead one to avoid those cities which are less tolerant of homosexuality and visit the more "liberal" cities. This year I visited two of those "liberal" cities . . . London and Amsterdam.

Having once lived and worked in London for several months, I was very familiar with gay activities both of a

political and social consequence. As was the fashion in most major cities, men and women were segregated in both a political and social consciousness. Pubs, clubs, and gay liberation groups were and still are either for men or women. As for the political consciousness of gay people, one could safely say that issues are not confronted with the same force as they are in the United States. England has its version of a gay civil rights law which allows sex in private between two consenting homosexual persons 21 years of age and over. The counterpart allows sex in private between two consenting heterosexual persons 16 years of age and over. Besides the obvious double standard, the law is unequally enforced with particular



Photo by Tony Russo

The Coleherne, a gay pub in London.

emphasis on the "in private" section.

Although the idea of such a law is a positive step for England, many people feel that it has caused gay liberation groups to become apathetic. Whether or not the theory holds, the feeling of apathy seemed to me to be prevalent in England even though I felt that discrimination still existed.

In London it is illegal for two members of the same sex to dance closely or show any affection in public. It is only recently that this law is starting to be enforced. This enforcement has caused many places to stop gay persons from displaying affection in public, which has caused many gay people discomfort.

Although such discriminatory laws exist, the gay social life in London is still pleasant. London is filled with gay pubs and clubs. The situation regarding pubs and clubs is unique in the United Kingdom. In England pubs must close at 11 p.m. No liquor can be served after that hour unless one is a member of a club. Membership for most clubs is only one pound (approximately \$2.20). Some clubs have a visitor membership and some charge 50 pence (approximately \$1.10) each time you enter. There are other clubs, such as the Catacombe in London's Earl's Court, which charge 50 pence but do not serve liquor.

As for the pubs in London, the most popular for men are "The Boltons" and "The Coleherne." They are both

(Continued on page 17)

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Pasolini: a tribute

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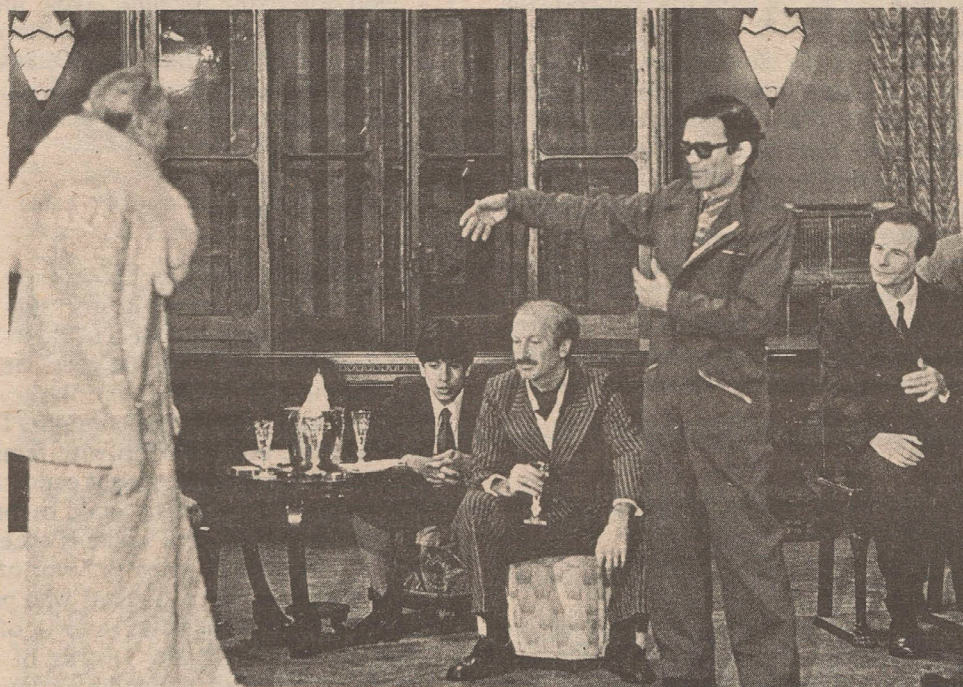
By Gary Jane Hoisington

Although it was Pasolini the celebrity who was murdered last November on an eerie stretch of barren road outside of Rome, for those of us who cared deeply for him and who had, over the years, been amused and outraged and thrilled by his intelligence, his sensitivity, his humor and generous humanity, a voice that spoke piercingly (if sometimes awkwardly) to the best part of ourselves had been brutally silenced forever.

It was the kind of voice one seldom hears today: knowing and graceful and supple in inflexion, free of pettiness and free (astonishingly) of cynicism. Pasolini cherished a fierce optimism about people. He saw beauty and wisdom in the poor, courage and nobility in the oppressed. He loathed class society. He saw exploiters and exploited both as victims, paying a gruesome spiritual levy for the *status quo*.

A Marxist, Pasolini always emphasized that civilized values are eroded by economic inequality. But he was also a Christian; he paid homage in his films to the capital moral axioms of Christianity, careful always to dissociate these from the Church of Rome and its institutions. (He was thrown in jail once for four months "for offending the state religion of Italy.")

I think that in mid-career Pasolini suffered a crisis of faith. A hopeful view that society could, through revolution, arrest its descent into barbarism and rejuvenate itself spiritually, escaped him. He began to see that *this* civilization had succumbed to irreversible, violent decline. That helps to explain why he abandoned contemporary settings in the later films and made



Pasolini directing his new film, 'The 120 Days of the City of Sodom'. In August it was reported that the negative had been kidnapped, along with others in Italy. Photograph: Deborah Beer

the trilogy of epics (*Decameron*, *Canterbury Tales*, *The Arabian Nights*) drawn from the earliest narrative texts of the modern era.

Given this speculation, it is unsurprising that the last film Pasolini worked on was Sergio Citti's *120 Days of Sodom*, a rendering of deSade's encyclopedia of cruelty. DeSade's masterwork compresses within its sprawling framework every nuance of sexual and spiritual violence deSade could think of, and its pathology corresponds to the pathology of con-

temporary society. The violence that is done one person by another today in the form of random murder, predatory self-interest, and sadomasochistic sex also acted out in the dealings of nations. (There is a good reason why politicians refer to the "arena" of world politics.)

Pasolini had *always* acknowledged cruelty as an element of human nature, but in films like *Medea* he depicted cruelty as a feature of tribal rivalry: in early times the murderer mourned his victim and granted him a soul. Once

humanity entered history, its murders had no divine sanction; they could not be mythologized and re-enacted in ritual homage. The thing that is so moving about *The Gospel According to St. Matthew* is the pathos of linearity. The Crucifixion is an event bracketed in time; at each sequence leading to it the viewer thinks, If only this hadn't happened, if only Jesus had not waited in the Garden of Gethsemane, *if only*. . . We know Medea will kill her brother and give the golden fleece to Jason, because myth has ordained and sanctified the event. Myth offers no *if only*; history offers nothing else. One characteristic of *The Decameron* and *Canterbury Tales* is that we think of them as evolutionary works of language, parent texts to the Italian novella and English poetry: historical events, in other words, at the meeting point of synchronous myth (the folk tale) and diachronic history (the novel). Perhaps *120 Days of Sodom* is as good a place as any to mark the juncture of civilization and barbarism. It, too, is an epic work of literature.

I'm thinking historically, too: *if only* Pasolini hadn't been cruising, that evening last November; *if only* the "innocent boy" who "repelled his advances" had not been offering his wares in the train station that night; *if only* Pasolini had spent the night at Ninetto Davoli's apartment.

But the thought leads nowhere. Pasolini's life and work have filled in their historical parentheses. His novels, poems, essays and films are what remain, a body of work large enough to fill out a life.

I will miss him, nevertheless.

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Harris

(Continued from page 11)

so different from Harris — averaged 88 per cent on the same issues during the same period.

Harris won a plurality of votes at the presidential nominating conference sponsored by Massachusetts Citizens for Participation in Political Action, and won second-place with New York's New Democratic Coalition. Although he has a fair chance of capturing the Massachusetts primary (despite his low budget), the national press seems to have all but written him off.

Joan Tuttle, associate director of the Civil Liberties Union of Massachusetts and a veteran lobbyist for gay rights, is also behind the former senator. He sings a song unlike any other candidate, and a large number of gay people are involved in his campaign, correctly believing that a Harris victory would indeed produce some radical changes in American life. (Some excerpts from his campaign material: "Too few people have all the money and power, and everybody else has very little of either. The issue in 1976 is privilege: whether our government is going to continue to look after the interests of the super-rich and the giant corporations, or begin to look after the interests of the average person.")

So my heart is with Harris all the way. What could convince me to vote otherwise would be an argument in favor of a candidate more acceptable to more moderate voters. Still, Harris must feel good knowing that he was everyone's first choice for President . . . but."

Carter

(Continued from page 11)

President I can assure you that all policies of the federal government would reflect this commitment to ending all forms of discrimination."

Yet three weeks later, Carter told me in person that he hasn't "made up my mind on it" [the federal gay rights bill]. He actually denied making the first statement (the words "I never told anyone that I favored total equality," will perhaps go down in the history books as Gems of Human Rights), and skirted around the question with some double-talk about having gays in high-level federal jobs. "I don't know how we could deal with the issue of blackmail," he said.

Why Carter was termed "unacceptable" to the CPPAX purists while Sen. Henry Jackson made it to their ballot is not clear at first glance. Carter instituted affirmative action hiring in Georgia as it had never been done before. He favors a "blanket pardon" to all draft-evaders, and has, in general, a better "people policy" than Jackson, and he's honest about it. At second glance the real reason shows up: CPPAX-ers, of whom Jewish voters comprise a disproportionate lot, feel that Jackson was, as he is, better on the Israeli issue.

On two topics, Carter fails demonstrably. One is prison reform: His major adviser in this field is Harvard professor James Q. Wilson, preacher of the nation's latest theories of incorrigibility. The other one — and certainly more divisive and better-publicized of late — is abortion. He states that he is against abortions, but against a Constitutional amendment to prohibit them, but also favors a "national statute" to "limit" abortions.

He is more of a moderate than a conservative, and would make an ideal vice-presidential candidate with someone like Harris or Bayh. His "charmer" image seems a little too clean to me, though. I'd prefer a shady liberal instead

Jackson

(Continued from page 11)

Matlovich. (The other one being the U.S. Air Force.)

Jackson's backers comprise an odd group. Although they include New York City Councillor Aileen Ryan, who has single-handedly blocked passage of that city's gay rights ordinance over the years (a Louise Day Hicks/Mary Fantasia/Ella Grasso by any other name . . .), they also include Massachusetts State Senators Michael LoPresti, who has backed gay legislation since he entered the legislature three years ago (and whose Jackson advocacy is rooted more in anti-busing fervor

than anything else) and James Kelley, who has co-sponsored the 1976 gay rights bill.

Jackson has more money than any other Democratic candidate, save for Wallace, due largely to his early culling of the Jewish vote through a strong pro-Israel stance. He is popularly regarded as "an alternative to Wallace," as a matter of fact. That is something we don't need.

If Jackson doesn't open up, however, on the issues of foreign relations and human rights, he will never make it past the convention. In addition to wanting an alternative to Wallace, the party is also calling for an alternative to Ford, something that Scoop's voting record does not show him to be.

So don't vote for him. Avoid him like the plague. But remember one thing: Massachusetts Attorney General Frank Bellotti was alleged to be pretty evil when he was first elected, like Mike Dukakis was purportedly pretty good. Time, it is apparent, can change people both ways. The question remains as to whom Jackson would listen most if he were elected — Ryan or Kelly?

Udall

(Continued from page 11)

treating homosexuals any differently from other people in the armed forces."

No man has gone directly from the House of Representatives to the White House since James A. Garfield did in 1880, so Udall is at somewhat of an historical disadvantage insofar as that goes. He has made quite an issue out of his endorsers — which include Boston Rep. Barney Frank as well as Harvard professors Archibald Cox and J. Kenneth Galbraith. The 1976 *Almanac of American Politics* eulogized the late Muskie effort with familiar terms: "there were too many high-level advisers, too many prominent endorsements . . . his candidacy collapsed." Udall will have to be careful to avoid becoming the Muskie of 1976.

His record on civil rights is acceptable with some important exceptions: On May 9, 1968, Udall voted in favor of an amendment to a higher education grant denying federal aid to students who participate in certain campus demonstrations. On June 11, 1969, he voted in favor of a bill to prohibit "Resurrection City" from being constructed in the District of Columbia. And on March 19, 1970, Udall voted to support a bill mandating new criminal procedures for Washington, D.C., that included mandatory sentences, no-knock search and seizure, and expanded use of wiretaps. His record on right-to-work legislation has made organized labor rather wary of him.

But he is an exceptionally hard worker, and has steered more legislation than any member of the House. (My first acquaintance with him was several years ago, when he wrote an article for the *American Legion* magazine opposing anti-pornography laws, certainly a bold move for that magazine's readership.) It is important to remember, however, that a good legislator does not necessarily make a good executive. (This is called the Peter Principle, or perhaps, more immediately, the Dukakis Dipstick.)

The problem I am having with Udall is separating the candidate from his endorsers. He seems to have more up front gays in his campaign staff than any other candidate, and that is always a good sign.

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Violence Within the Subculture: its causes and cure

By Beverly Barr

Violence in our society is usually characterized by males fighting over possessions. One defends his property, the other aggressively attacks, desiring that thing for his own. Men fight over women exactly the way they fight over things. We are considered chattel when fought over, desired for our qualities and characteristics, certainly not our minds or independent spirits. It is interesting to see that heterosexual society claims lesbians fight over women just like men, but gay men are not accorded that image. We are pictured as one butch fighting another ad infinitum.

Examining this myth by itself, it is plain that society is attempting to pit one lesbian against another. We are ridiculed as less well-behaved than most minority groups, since blacks and chicanos, etc. do not have images of constantly being at one another's throats. Society is also trying to show how sick we are, and how, since we fight so much with each other, we must be even more sick in bed. They attempt to demystify the lesbian sexual act by turning people off at the start. Of course, this is also the ultimate attempt to compensate for lesbians. By making them into quasi-males, it is easier to disregard their rejections of males. With that, lesbians can be ridiculed for trying to be males, and their rejection of males neatly ignored. Heterosexuals cannot yet accept that lesbians do not want, need, or desire males.

But however much we may wish to deny it, violence among us is there, it will not disappear simply because we

wish to explode a myth. Like most myths, it has a grounding in fact, although this has been twisted by heterosexual bias.

Fact #1 is that lesbians do fight over women. Many of us prefer not to admit it because we don't see it. But it is there, every bit as bloody and painful as fights between men. What was distorted is *why* we fight over women. Heterosexuals say we fight to imitate men. We are not imitating men, but society as a whole. Those of us with little or no consciousness are imitating the patriarchal structure that permeates our lives. This structure of "get whatever I can, however I can," is

defended by the patriarchal response: violence. It is men who have taught us to hoard our possessions and our loves, since they have taught us and shown us every day that someone else will take it away if possible. As lesbians, those of us into violence imitate how society tells us to live, building our own interpretation into a gay microcosm of patriarchy. The bounds of society are still followed, since even that is safer than nothing at all.

Fact #2 is that there is less and less violence between lesbians. Soon there will be almost none. Because now, with raised consciousness, more and more lesbians are truly feminist. And to be

feminist and lesbian is to see all the traps and roles heterosexual society lays down for us. All the machinations to maintain their status and pervert ours are laid bare. The whole patriarchal conception of possessions and protection in relationships is exposed. Lesbians are saying, who needs it?

What we also see are alternatives. As we are finding our individual selves without butch or fem so does the violence these roles bring also fade. We have found better theories and concepts to pattern our gay society on. We are, in fact, one step ahead of the rest of society that is still embroiled in a tangle of rules about roles.

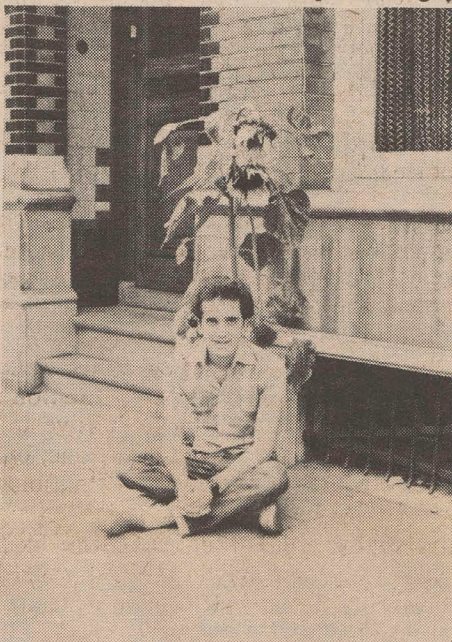
London...

(Continued from page 13)

located in Earl's Court. For women "The Gateway" is still very popular and is located in Chelsea. As for dances, Sappho Magazine, England's lesbian magazine, holds dances for women from time to time at different locations. Mixed dances are held by the "Campaign for Homosexual Equality" each Friday at Prince Albert's in Oxford Circus. All information concerning events can either be seen in "Gay News" (sold at most news stands) or through the 24-hour, seven-day-a-week "Gay Switchboard" at 01-836-7324.

Although the gay liberation movement seemed somewhat stronger in England than in Holland, the Dutch seem to be leading the struggle for equal rights. With the help of the 27-

year-old, government-supported COC, Amsterdam presently has laws permitting sex in private between consenting persons 16 years of age and over. The government has also set up a free gay



The author in London.

counseling service for those who require counseling.

The COC has offices throughout Holland with their main office in Amsterdam. At the Amsterdam COC one can watch television, sit and talk in the coffee room, work or read in the conference room or dance downstairs in the discotheque. The building is one of the three places in Amsterdam

where marijuana smoking is legal. The organization provides help with gay related problems such as housing, health, and personal problems. The discotheque is a mixture of men and women gay and non gay. To enter one must join at the price of 7.50 guilders (approximately \$2.30) which entitles one to membership for two weeks.

In addition to the COC, Amsterdam has a large assortment of gay hotels, bars, clubs and saunas. One of the more famous is the DOK, a tourist-oriented club. As with discotheque at the COC, one must join DOK. The price is 7 guilders (approximately \$2.10) for four months. Although the atmosphere is not as friendly as in the COC, the music is of better quality for dancing.


Just outside of Amsterdam is a gay beach located at Zandvoort. The gay beach, situated just beyond the government-sanctioned nude beach, is a nice area to relax and be with other gay people. Also located in Zandvoort is a gay bar. The ride there takes an hour by train, but it will take an additional hour to walk to the gay beach.

Although Holland is lacking a Gay switchboard anyone can obtain information through the COC office by calling 23-45-96. As for finding out other interesting spots, the Dutch are friendly, most speak English, and they are always glad to help a visitor out. At least that was the way it seemed last summer.

A CALL FOR HELP

On February 1, 1976, almost 200 artists, many gay, were left homeless by a tragic fire. They had no warning, barely time to save themselves. They lost clothes, furniture, plants and pets. Worst of all, many lost their entire life's works: paintings, sculptures, photographs, jewelry, weavings. They are left without homes, without possessions, without tools to create new works, without works to sell.

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 God Shave the Queen. Also lending their support will be State Representatives Elaine Noble and Mel King. Donation will be \$3.00. Anyone not able to attend but who would like to contribute may send checks or money orders to: GCN FIRE FUND, 22 Bromfield St., Boston, MA 02108. Your help is needed, desperately.



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two good ones

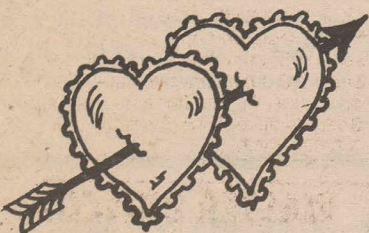
BLUE GOWN — VALENTINE'S DAY is for lovers. Let this be one of the ways I show my love for you. This has been the happiest 6 months for me.

Gail,

Happy Valentine's Day.
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Love, Karen

Piglet, Let's keep
in touch with the poetry we've experienced in our separate and mutual lives.
—me



For my sweet Colleen, on Valentine's. Together baby, we can ride the moon's aura and claim eternity for our love. Belated kisses, happy anniversary.
I love you.

Donna

DAVID MY ONLY VALENTINE
As we must be apart this day our eternal love for each other shall sustain us now and forever as a single soul in two bodies.
—Pete

To Lenny—

A unique and sensitive person, much luck in the future.

Happy Valentine's Day,

Love, Chuck

MONIQUE MY LOVE
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M.

Lisa,

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Director of Education Outreach wanted by Gay Mental Health Service. Skills in administration, group work, public relations, workshops, program development. Experience with self-help groups preferred. Send resume by Feb. 23 to HCHS, 80 Boylston St., Rm. 855, Boston 02116. Salary open.

Women's Health Collective in Cambridge is looking for an R.N. to work as a full-time collective member. Subsistence wages. Call 547-2302.

Waiters, busboys and bartenders needed immediately. Apply in person 2-4 pm daily or after 8. 15 Lansdowne St. Discotheque, Boston.

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ADOL residential program needs night counselor. Experience preferred. Minority women encouraged. Call 426-5590 Mon. and Tues. 9-5.

We are a working crafts collective, deeply believe in clay and love. If you have it together to do it, come share our work and lives. Life and clay in the rhythm of carefully seeing and touching the Brother and Sister within. To work, live with us. You need no experience nor money. After a few months you can earn your living. **LIBOW POTTERY**, Harrisville, N.H. 03456, 603-827-3388.

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We are trying to identify gay and bisexual friends who are interested in presenting a gay perspective in general conference. Contact Jan Beck at GCN Box 538. Confidentiality assured.

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We are trying to contact gay men & women in the Adult Correctional Inst. We are seeking names of those individuals who would be interested in receiving correspondence from other gays. If you know of anyone, please contact Connie DiCenzo, c/o MCC Providence, 63 Chapin Ave., Providence, R.I. 02907.

BLACK GAY MEN'S CAUCUS

Concerned brothers should write GCN Box 9600.

Preliminary meeting of Gays for Shapp at Shapp Headquarters, 50 Federal St., Boston, Tuesday, Feb. 10 at 5:30 pm. If interested call Bill Damon at (617) 487-9633.

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Estamos interesados en comunicarnos con Gays en America Latina y el Caribe. Si tienes amistades en estas areas, por favor pideles que se comuniquen con nosotros, o envianos sus nombres y direcciones. We are interested in corresponding with Gays in Latin America and the Caribbean. If you have friends in these areas, please ask them to write us, or send us their names and addresses. Comunidad de Orgullo Gay, Apartado 5523, Puerta de Tierra, San Juan, P.R. 00906.

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BOSTON BAIL PROJECT

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G gd looking dancer bi male traveling to Boston, East Coast, San Juan, West Coast, wld like to meet and visit honest people. I am sincere and understanding, flexible and fun. Call Ray before April 24, 514-932-2051.

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GWF early 50s, attractive, seeks mature sensitive companionship with a woman age 45 to 55. Nashua, N.H. area.

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

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GWM & small dog seek apt. or home to share. I'm 20, 6' and love meeting people. Just arrived from Miami. Call if willing to share or just want to meet. NEAL (only) 566-1748 eves. & wkends.

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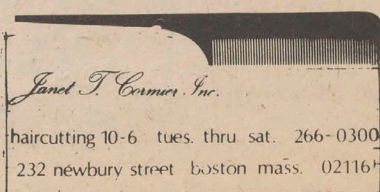
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MONDAYS

10:00 am—Gay News, WCAS, 740 AM.
Noon—MCC campus ministry at RIC, Rm. 310 Student Union. Call 274-1693.
12—Prayer and Rap at RI College, Student Union, Rm. 312.
5:30 pm—Women's community Health Center open house, 137 Hampshire St., Cambridge.
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
7 pm—Parents of Gays, HCHS, 80 Boylston St., Boston, (617) 542-8075
7 pm—Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173
7:30-9:30 pm—Drop-in Center for women, Rm. L-23, Curtis Hall, Tufts, Medford
7:30 pm—UMass Amherst, Bisexual Women's Rap Group, Campus Center
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., NH
8 pm—Harvard-Radcliffe GSA, 1st fl. parlor, Phillips Brooks House, Harvard Yard.
8:00 pm—Lesbian rap and action group; Cambridge Women's Center basement; (617) 354-8807.
8 pm—GPC business meeting, Columbia U, Fernald Basement, Broadway at 115th St.
8-9 pm—"None of the Above," WWUH-FM (91.3) Hartford, Conn. (203-728-0653)
8 pm—GRAC candlepin bowling, 1260 Lanes, 1260 Boylston St.
8:30 pm—Alcoholics Together, 290 Westminster St., Prov. RI (401) 274-4737.
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.
8:30 pm—Alcoholics Together, 63 Chapin Ave., Providence
9 pm—Gay discussion group, Columbia U, Fernald Basement, Broadway at 115th St.

TUESDAYS

10-11 a.m.—Drinking Problem discussion group, HCHS, 80 Boylston St., Boston (617) 542-6075
6-9—Homophile Community Health Counseling (401) 274-4737
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7:00 pm—Pot-Luck Supper, MCC, 63 Chapin Ave., Providence.
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323.

8 pm—Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield
8:00 pm—Gay Way Radio, WBUR, 90.9 FM.
8 pm—Rap Group for gay men, CSMH, 70 Charles St., Boston
8:30 pm—Gay Alliance at Yale, rap session, Bingham Hall, Rm. B-8, 436-8945
9:30 pm—TGC meeting, Laminan Lounge, East Hall, Tufts, Medford

everyweek

WEDNESDAYS

11 am—Gay discussion group at Drop-in Center of Northern Essex Community College, Haverhill, MA; open to everyone.
12:30-2:00—Gay People of UMass/Boston general meeting for men and women. College 2 Building, Rm. 620 Harbor Campus. Lounge open every day noon to 2 pm.
12-8 pm—Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.
6:30-0 pm—Gay Health Night at Fenway Community Health Center, 267-7573.
6-10 pm—Gay Men's Center hours, 36 Bromfield St., Boston
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7 pm—GRAC handball, Paris St. Gym, E. Boston; info call 268-7240.
7:00—Men's Rap Group, 64 Chandler St., Worcester, Mass. Call 756-0730.
7 pm—Open Rap, 63 Chapin Ave., Providence, R.I. (401) 274-1693
7:00 pm—Liberation Rap Group (617) 756-0730.
7 pm—Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701
7 pm—MCC religious dialogue at 63 Chapin St., Providence
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173
8 pm—Alcoholics Together, St. Johns Evangelist Church, 33 Bowdoin St., Boston
8:30-10 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford
9-12—Gay Social, Columbia U, Fernald Basement, Broadway at 115th St.
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

THURSDAYS

12:30-2:00—Gay People of UMass/Boston general meeting for women and men. College 2

Bldg. Rm. 620, Harbor Campus. Lounge open every day noon to 2 pm.
3:30 pm—UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common
5:30—Homophile Happening, WERS, 88.9 FM.
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7 pm—Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730
7 pm—MCC open rap, 63 Chapin St., Providence
7 pm—Gay drop-in coffeehouse at Scarborough Fair room of the College Union, Salem College, Salem, MA.
7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
7 pm—Yale Lesbian Caucus, Bingham Hall, Rm. B-8, 436-8945
7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.
7:00 pm—Gay Support and Action Group, Bangor, Maine.
7:30 pm—Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center
8 pm—Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210
8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.
8:00 pm—KALOS, Hartford, CT, 568-2656.
8:00 pm—Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.
8:15 pm—Drinking problems rap group; HCHS, 80 Boylston St., Rm. 855, Boston
8:30 pm—Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center
8:30 pm—Gay Alliance at Yale, general meeting, Dwight Hall Library, 436-8945
8:30 pm—New Haven Gay Alliance, Dwight Hall Library, Old Campus at Yale.
9 pm—Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston.
9:30-10:30 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford

FRIDAYS

6-10 pm—Gay Men's Center hours, 36 Bromfield St., Boston
6:30 pm—Bowling, Cranston Bowl, Lanes 33-34
7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.
7:30 pm—Rap group for men & women, MGTFF, 193 Middle St., Portland, Me.
8-11 pm—"Open house at the parsonage," MCC/Providence, 63 Chapin Ave., Providence

6:00 pm—"Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.
8:00 pm—Health Clinic, Burbank Hospital Fitchburg, MA.
8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.
9 pm—Coffee House, 64 Chandler St., Worcester.
SATURDAYS
1-10 pm—Gay Men's Center hours, 36 Bromfield St., Boston
3:00 pm—Worcester Gay Union Radio, WCUW, 91.3 FM.
8:00 pm—Gay Support and Action, dance at 23, Franklin St., Bangor, ME.
8:00 pm—East Conn. Gay Alliance, 889-7530.
8-11 pm—"Open house at the parsonage", MCC, 63 Chapin Ave., Providence.
3:00 pm—MCC/Hartford Drop-in Center, 11 Amity, St.
10 pm-3 am—Worcester Hotline, 791-6562
SUNDAYS
10:30 am—"Closet Space," WCAS 740 AM.
12 noon—GRAC soccer for dykes and fags, Hatch Shell, Esplanade.
1-3 pm—Gay Men's Center hours, 36 Bromfield St., Boston
2:30 pm—"Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.
4-6 pm—Gay Women's Group of Providence Rap. (401) 831-5184.
5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, ME.
7 pm—Games Night, GCN, 22 Bromfield St.

7 pm—MCC/Albany, N.Y., 332 Hudson Ave. (except first Sunday of months at 6 pm)
7:00 pm—Metropolitan Community Church worship service, 63 Chapin Ave., Providence (401) 274-1693.
7:00 pm—MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.
7:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester.
7:00 pm—Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.
7:30 pm—Gay Women at Brown, Providence, R.I. Call (401) 863-2189
7:30 pm—MCC/Hartford, 11 Amity St., Hartford, CT.
8:00 pm—Worcester Homophile Organization, (formerly W.G.U.), 892-9113 for meeting place.