

.....BI THIS ISSUE.....

A WEEKLY FORUM FOR NEW ENGLAND Gay Community News

Vol. 1, No. 21 November 10, 1973 25¢

1270 & the ABC

The second hearing concerning the 1270 bar was held Tuesday, Oct. 30, on the top floor of the Saltonstall building, and was dispensed with quickly and painlessly. This hearing came about as a result of a petition signed by residents of the Fenway, objecting to the "expansion" of the 1270, and to the opening of a new liquor store in the same neighborhood. The two complaints were considered in separate hearings scheduled in consecutive time-slots. The woman representing the Fenway resi-

dents withdrew the complaint about the 1270 upon being assured by members of the Alcoholic Beverages Commission that the expansion was in fact nothing more than the putting to use of two currently unused floors of the building. She also stated that the complaint had nothing to do with the fact that the bar has a largely gay clientele, saying that gay watering places were "their right". The hearing lasted approximately 15 minutes.

SEE MEDIA MESSAGE— PG. 2

Worcester Gays Unite

WORCESTER — The October 20 gay conference here has resulted in the formation of the Worcester Gay Union.

This new group has already had two exploratory meetings, for the purpose of the people involved getting to know each other, and to decide amongst themselves what type of organization they think is best for their purposes. Several committees are working on special issues, such as space for meetings, fundraising, bylaws, and publicity.

The WGU is holding off from having elections until an organizational structure is chosen and

the planners get better acquainted. In the meantime, people have been volunteering to serve on committees, and to lead discussions at meetings.

The meeting times are currently being planned just a week at a time, and have so far been held on Sundays at 7:30 PM at Trinity Lutheran Church (on Lancaster Street, across from the Worcester Art Museum).

Persons interested in this new group should watch GCN for further developments, and an address at which the WGU can be contacted.

Holy Gays in Hartford

HARTFORD - Despite the fact that it had been cancelled, about 20 people showed up at what was to have been the first worship service of the new Metropolitan Community Church in Hartford.

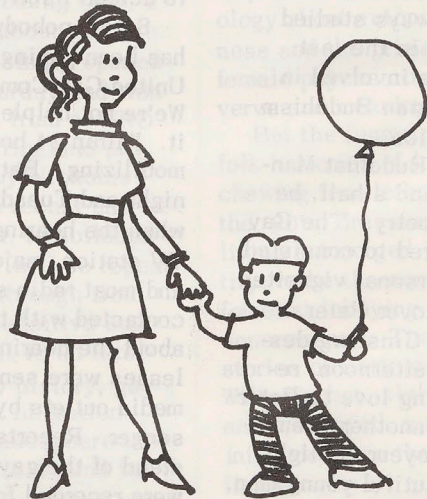
Rev. Troy Perry was scheduled to speak to the new church last Monday evening (Nov. 5), and when his east coast tour was cancelled at the last minute, the service was cancelled also. But several eager people showed up anyway, so an informal service was held.

Regular weekly worship services will be held at 3:00pm on Sundays, beginning with the

first official worship service on November 11. Interested persons should contact MCC/Hartford at (203) 525-3523 for the location. Their mailing address is MCC/Hartford, PO Box 514, Hartford, Conn. 06101.

The minister of this newest member of the MCC family is Rev. Jay Deacon, who is a graduate of a Boston seminary. It is his first church.

The new church will serve the Springfield, Mass. and New Britain, Conn. areas, as well as the Hartford area. Several persons have been meeting weekly for the past few weeks to plan for the new church.



Tots to Touch

A new project is starting in Boston. The object of this project, "Be Friends", is to provide companionship and socialization for the children of single parents in our community, both for the heterosexual and homosexual societies.

The aim of "Be Friends" is to provide an outreach to all children of single parents, in order to help the child relate to adults of the gender opposite that of the parent. It is not intended to provide a "mother" or "father" figure for the child. It is hoped that this will aid the child in relating to other people and their life styles, and to the world around the child. The program also hopes to provide special companionship for children with special problems.

This organization will be entirely non-profit, and at no time will there be charges made or fees accepted. The organization will be administered by a group of committed and concerned volunteers.

The program has been designed by private individuals and friends of the Gay Community of Boston, because it has been recognized that there are problems and needs peculiar to families with a single parent not being met by existing organizations. It is hoped that this program will appeal to all minorities including those of various racial, ethnic, and sexual orientations.

If you would like additional information about the "Be Friends" program or an applica-

tion form to become a Big or Little Friend, please write: "Be Friends" Project, 419 Boylston St., Room 508, Boston, Ma. 02116.

N.H. Dance

DURHAM, NH — Despite an unfavorable political climate for gays in New Hampshire, the University of New Hampshire Gay Student Organization (UNHGSO) was scheduled to hold a gay dance Friday, Nov. 9.

The group received much publicity last year when it and the University (a state-supported school) came under the attack of arch-conservative William Loeb's *Manchester Union Leader*, which has taken an anti-gay stand on several occasions.

notes from across the garden

DOB's weekly rap room was transformed into a warm glow of Halloween on Friday, October 26th. Brightly burning pumpkins cast their shadows around while about 45 women enjoyed themselves dancing to records or just socializing. One mother brought her little boy who enjoyed himself munching on popcorn and potato chips. Two generous sisters donated 3 cases of beer which was sold to help pay the office rent and telephone. Our next bash will be a Thanksgiving Day Dinner on November 18th. Watch the GCN News for a listing.

PEOPLE IN THE NEWS AN INTERVIEW WITH

Jolly Old Allen Ginsberg
or

The New Ginsberg

"I did some gay material, didn't I?" replied Ginsberg defensively to this GCN reporter at the Dharma Festival at Boston College Oct. 20th. Allen Ginsberg asked how things were going in the Gay Community and said that he had invited Gay Poet John Weiner to read with him but John had declined. Ginsberg's initial defensiveness is rooted in the fact that Ginsberg, who has always studied the esoteric, has in the last year become more involved in his Brand of Tibetan Buddhism than Gay Liberation.

After singing Buddhist Mantras for an hour and a half, he read his latest poetry. The Gay material he referred to consisted of four or five personal vignettes mostly with his lover Peter Olansky. In one Ginsberg described a summer afternoon, receiving and making love to Peter in the grass. In another poem he described a voyeurs delight in cruising a beautiful young man.

The Gay material in his poems were subordinated to the philosophical didacticism. The poems were primarily related to the Dharma Teachings. His posture was markedly blissful and apolitical in contrast to his lover Peter, on his left in more ways than one, who wore a tee shirt with a list of the number of injured, maimed and dead from the Viet Nam War.

"No more words for any mind" and "Everything is hopeless", from a poem entitled *The Crisis Hopeless* were phrases typified Ginsberg's new non-aggressive stand in dealing with the world. Ginsberg promised GCN a fuller interview with him to clear up his stand on Gay issues, but the interview was unfortunately cancelled by his coordinator, Carl Springer, for no particular reason. GCN must assume that Ginsberg had "better things to do".

This GCN reporter quoted Jill Johnston from her U Mass appearance in reference to males, "Ted Kennedy and Allen Ginsberg, they're all the same", to Allen. He said, "She's pissed at me 'cause I didn't write a blurb for her book", referring to *The Lesbian Nation*. This reporter quoted Jill Johnston again on Ginsberg, "He flies in airplanes, doesn't he?" to which Ginsberg replied, "I do feel guilty when I fly, but tell me, how does she get to Europe". Arms embracing young awe-struck followers, he mingled with Buddhist initiates joyfully celebrating their festival. He is still the jolly old faggot of old, but like Bob Dylan, he's tired of fighting, of martyrdom, meditation has become liberation.

MEDIA MESSAGE

how 1270 was reopened -or- it's as easy as ABC

by Loretta Lotman

AS EASY AS ABC

On Friday, October 26, the Alcohol Beverage Commission set a hearing on license expansion for "1270" for Tuesday, October 30. By allowing only 4 days until the hearing, the ABC's reasoning seemed clear - to give the gay community only the shortest time possible to prepare to defend itself.

Seems nobody on the ABC has been paying attention to the United Gay Community recently. We're not helpless and we know it. Within 24 hours we were mobilizing. Between Saturday night and Tuesday afternoon, when the hearing began, every TV station, major newspaper and most radio stations were contacted with the information about the hearing. Press releases were sent to each of the media outlets by special messenger. Reports stating the stand of the gay community were recorded for WCAS and WBCN.

TA DA! At 3 pm Tuesday,

the hearing room was jammed with witnesses, spectators, reporters and - to the joy of everyone except the commissioners - a film crew from WBZ, Channel 4. When the ABC commissioners walked into what they thought would be a quiet little harassment-hearing, they were confronted with the 'big eye' - the all-seeing, all-hearing, all-reporting presence of TELEVISION.

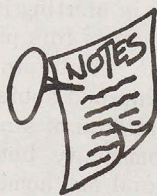
Strange, the effect generated by the promise/threat of television news coverage combined with the focused rage of a roomful of gay people. The hearing took 12 minutes; charges were dismissed. We won it, fair, square, and in the eyes of the world. The only losers were the camera crew from WBZ. They had come to record the event, show the speakers, discuss the issue and interview the principles. And because the hearing was so short and uneventful, they left without anything usable on film. Let's face it - for a

major station, a 12-minute non-contested hearing is not exciting copy for their 6:00 news.

However, I hope the WBZ people could see the real story - that partly because they were there, in the hearing room, to record a confrontation, there was no confrontation. Believe me, if TV cameras hadn't been there to record the event, we would have had a much harder time of it. When oppression is visible to the media and the media pays attention to it, the oppressors back down. From Watergate to ABC is a strange leap, but it's one that makes a hell of a lot of sense to me.

Right on, WBZ. And thank you.

MEDIA NOTES: Homophile Community Health Service on "Catch 44" this Wednesday, November 7, at 8:30 pm on Channel 44 (Watergate permitting)... Cast of *Coming Out!* on WBCN's Women's Show Monday, November 12.



notices

Announcing the opening of New England's newest addition to the Gay Society. "The House of David" is a private membership club to be located in Southboro. All members will be given a card key to open the door to the most posh club the Gay Society has seen in New England.

The club will consist of massage rooms, whirlpool baths, Sauna bath, game room, television room, cocktail room, music room (with throw pillows), outside swimming pool, parking lot and lockers.

The Club will be managed by "John Dillon" formerly of the "Esplanade Paperback Book Store" and the Assistant Manager will be "Mike Halpin", one of the nicest and most pleasant persons you will ever meet.

The Club is due to open around the first of December.

Starting the evening of Nov. 9 through Nov. 11, the Rev. Troy Perry will be in Boston for Boston/MCC's Spiritual Renewal. There will be an open rap with Rev. Perry during the meeting on Nov. 9. On Sunday, Nov. 11, Rev. Perry will deliver the sermon.

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DID YOU SEE?

Wendy Bauman & Ginny Collins

★
N.Y. Times Oct. 27 - Since Mark Segal broke into NBC-TV's "Today Show", the network has agreed to maintain a continuing liaison with homosexual organizations for advice in using homosexual topics.

★
TV Guide - Oct. 27 - Nov. 2: Edith Efron did a "Report on Minorities". Interviewing Ron Gold, of the Gay Activists Alliance, and Reverend Troy Perry, of MCC, Ms. Efron finds that both feel a systematic omission of homosexual civil rights issues. The Reverend Perry calls on the networks to come out editorially saying that homosexuals are persecuted in this country. He feels people would be horrified if they knew he could go to jail for 15 years for engaging in sexual activity with a consenting adult, and that the laws would be changed after they realized our oppression.

★
N.Y. Times - Oct. 16. A former city Health Services Administrator, Dr. Howard J. Brown, after disclosing his homosexuality, announced the formation of a new national civil-rights organization for homosexual women and men. The National Gay Task Force will act as a clearing house and coordinator for hundreds of other gay groups across the country, and will work toward Federal legislation prohibiting discrimination against homosexuals.

★
The Women's Center is sponsoring Women's Health Workshops on Saturday, Nov. 10, 9:30 am - 5 pm, and Sunday, Nov. 11, 1 pm to 5 pm, at the Boston YWCA, 140 Clarendon St.

★
On Wednesday, Oct. 31, the Charles Street Meeting House showed the film "Day of Wrath" as a benefit for the committee to elect Elaine Noble.

★
The Real Paper Oct. 31. Bette Midler - Boston Music Hall, Nov. 14 at 8 pm and Nov. 15 at 7 and 10 pm.

★
Boston Phoenix, Oct. 30: Celia Gilbert interviews Mary Daly in "A Feminist Philosopher Looks to the Future: Mary Daly leads the way." Mary says (and could Elaine Noble be saying the same thing - men and women??!! About gay legislation?) "There's this phenomenon among women, it just scares me everytime. A woman will say 'I admire your courage'. I don't want her to admire my courage; I want her to help me, and not make me carry the ball. What people have to realize is that the stars, the writers, we don't have any power. I don't have a wife to do my shit work, or a full-time secretary or any of the social support that a married man has and that would be true if I were just a professional woman who was a non-feminist. Add to that, I've got a full-time job and, like some of us, carry the movement on our backs. So one of the messages to get through, what the book should do, is to start thinking for yourselves but don't ask me to go on doing your thinking for you because 8 won't last."

"Susan Sontag said it very well, I think: 'The first responsibility of a feminist is to lead as complete, full, and joyous a life as possible, the second is to bond with other women.' But the main thing is to love thyself. I'll be damned if I'll destroy myself for other women. So if you hear that I've taken a two month vacation in Europe, you'll know why. Crucifixes I don't want."

★
The New York Times Book Review, Oct. 28, Portrait of a Marriage. By Nigel Nicholson. Nora Sayre reviews this book. It illustrates "that homosexual emotions are just the same as straight ones, and also that the feelings and characters of each of these individuals (V. Sackville-West & Harold Nicolson) could (and do) belong to the opposite sex. It's not valid to say that he was feminine and she was masculine: the terms evaporate when applied to these two persons."

(Continued on page 7)

The Tag in the fifth row

A Commentary on Area Entertainment of Gay Interest

by

Jonathan Cross

The Invisible City

A revised production of Jonathan Katz's *Coming Out!*, a documentary play about gay life and liberation, rousing opened its limited run Saturday and won a standing ovation from an SRO crowd. This New England production, directed by Nicholas Deutsch, has been recast and extensively rewritten, in collaboration with Katz; it will be repeated Monday nights through Dec. 17. Emotionally sensitive and politically tough, it is an intelligent blend of gay history, gay literature, and gay liberation sloganeering ("Shakespeare ate Bacon!"), funny, frank, and ferocious by turns. Every gay person - everyone concerned with gay personhood - should see *Coming Out!* And they should see it more than once.

As gay history, *Coming Out!* documents a nightmarish physical oppression, from the Colonial gay 'criminals' hanged and burned and flogged, to Ralph Cooper of Boise, Idaho, jailed for life in 1955 - for being gay.

More immediate, more personal, more understandable, is the play's ironic delineation of a hate-filled and contemptuous America - of an oppression of words and laws and labels, what Seymour Krim calls "socially induced suffering". Here Katz works in several modes - direct accusation, historical example and a moving pantomime-narrative of Sherwood Anderson's "Hands", the story of the persecution of a gentle schoolmaster.

But the core feeling of *Coming Out!* is neither oppression nor viciousness, but idealism and the joys of gay love. Here Sappho, Stein, Cather, Whitman, Isherwood, and Ginsberg lend their words and their life-stories. Deutsch's young, attractive cast handles these intimate moments with tact and grace and genuine feeling. Uniformly supportive and well-prepared, they manage the complex blocking (dance, skits, tableaux vivants) and the

elaborate prose recitations easily, almost off-handedly. Their unabashed enthusiasm carries both play and audience through Katz's occasional preachy, didactic segments. Even the polemics of "Lavender Menace Zap", with all its right-on sociology about autonomous consciousness and the primacy of the female psyche comes across with verve and meaning.

But the funny/courageous folk histories of lonely tobacco-chewing female boilermakers of the '90's, dressing as men and living submerged in a male identity, make the sociology and feminist lobbying redundant and unnecessary. They, and the love stories of Gertrude Stein and Willa Cather, slyly self-aware and open-eyed, speak their feminist ideals in the realities of living.

If I have any quarrel with *Coming Out!*, it is that the play omits gay sexuality, or nearly so. Whitmanian handclasps and searching looks, Stein on kissing, a beautifully spoken erotic fragment from Allen Ginsberg, and that's about it.

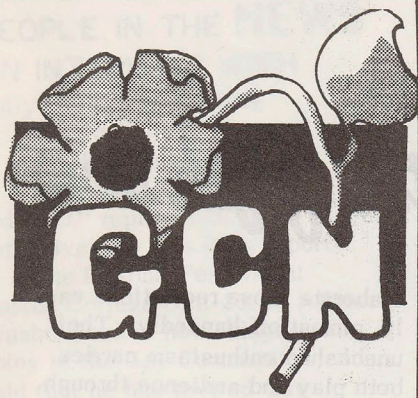
Katz wants to insist on his ideals of unity and love and strength and selfhood, but all of his self-affirmation and spiritual brotherhood is inerasably tied, as Whitman and Ginsberg both see, to the wonder and terror and delight of sexuality. Though it gives gay flesh only the briefest of glimpses, *Coming Out!*, almost despite itself, is aglow with this creative unity of mind and body. See it. Share it. Delight in it.

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Gay Community News

is published weekly through the sponsorship of the Charles Street Meetinghouse. GCN is dedicated to providing coverage of events and news of interest to the New England gay community as well as stimulation of event oriented opinion within the community.

News and opinions reflected in "REACT!", the editorial column, represent the majority view of the editorial board. Signed letters and columns reflect the view of the author only. The material in this paper does not necessarily represent the views of the Charles Street Meetinghouse. Comments, criticisms and information are always welcomed from our readers.

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Address for subscriptions, address changes, letters to the editor, contributions, comments, etc.: GCN, c/o Charles Street Meetinghouse, 70 Charles St., Boston, Mass. 02114. Telephone (617) 523-8729.

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Good Gay Poets will be taking a vacation while alterations are being made in the Charles Street Meeting-House. Readings will resume in January. Anyone interested in reading should contact Charlie at this telephone number: 536-9826.

NOTICES

The University of New Hampshire Gay Student Organization meets every Thursday evening. Contact them at UNH Gay Student Organization, c/o Memorial Union, Durham, NH 03824 for further information.

A bisexual rap and counseling referral group for women and men meets the second and fourth Wednesday of each month, tentatively in Room 415, 419 Boylston St., Boston, at 8 pm. Call 864-8181 for information.

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In these times of Watergate, and accusations against the news media, even GCN finds itself in the position where it must reiterate the principles of journalism which it feels are necessary to its integrity.

GCN refuses to become a vehicle for any group or individual to pursue a personal vendetta against others. The needs of the community are not served in petty acts of vengeance nor of selfishness.

On the other hand, GCN cannot and will not be intimidated by any element of the community which sees its own vested interests endangered by factual and unbiased exposure to the community of its actions or laxities.

Somewhere between muckraking and fear of controversy is an objectivity which GCN has and will make every attempt to achieve. Criticism and discussion can aid in this stormy process. However, any demands, often caused by internal organizational politics, to coerce GCN in publishing or suppressing information with some thinly veiled threats, will not be tolerated.

GCN is not an organ of any other organization, and the extreme diversity of its staff compliments its goal of objectivity without axes to grind.

We are dedicated to gay liberation and to helping build a strong, open, viable and joyous community. Vengeance threats, and intolerance have no part in it.

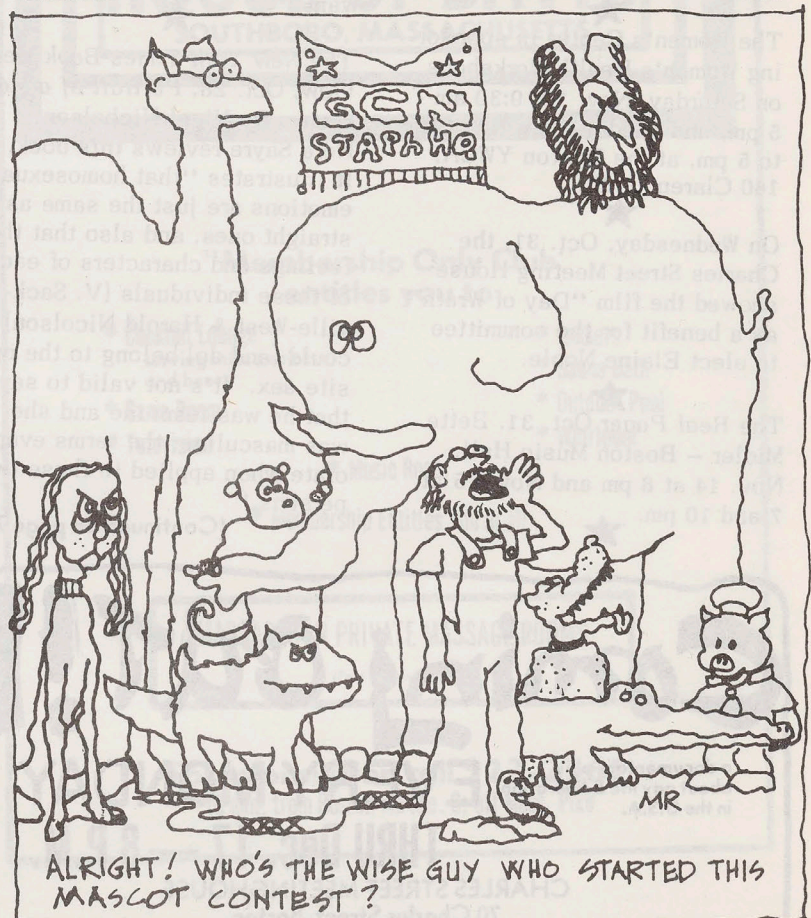
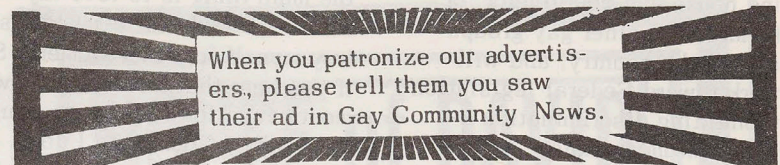
REACTIONS:

Dear GCN,

The new calendar format is great! More cartoons by M.R., please.

Laura McMurry

XXXX, M.R.



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forum

BISEXUALITY

THE QUESTION: WHAT ARE YOUR THOUGHTS ON BISEXUALITY?

My Ambivalent Sexuality

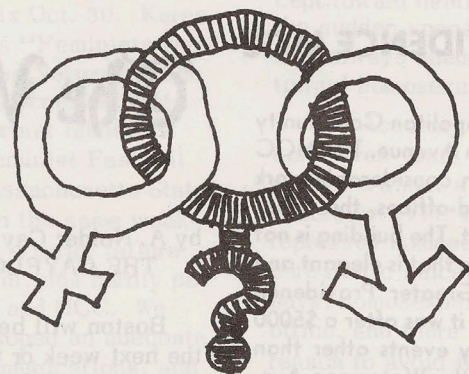
by W. Emerson Smith

Bisexuality was always my If, And or But. It was a way of convincing myself that I was not what I was. I would go to Jacks, The Plow and Stars or any of a dozen other straight bars where I would get drunk enough to go to the Otherside, get drunk enough to face my sexuality, get drunk enough to tell some trick I was going home with that I was bisexual.

And then there were the token heterosexual experiences I would have, once every six months whether I needed it or not. On meeting a straight friend I would recite my biennial heterosexual escapade with textbook detail. My cover was not very believable as I could never explain why my one night sprees never developed, having more a novelist's interest in the opposite sex than consumption.

Bisexuality is the same as saying some of my best friends are gay, chinks, black, or gray. It is a convenient blindfold to acceptance of one's self image and sexuality. It is a straight jacket to emotional interaction. To say one is bisexual is to say one does not have a sexuality or preference. It is to say that one is neither homosexual, nor heterosexual. It is to say one is in limbo climbing to the stars balanced just on one knee. It is to say one is of such nebulous constitution that he or she is neither here nor there and is neither somewhere nor anywhere, wherever that is, perhaps, *Never-Never Land* or *Oz*.

Those who enjoy swinging one way and or the other from time to time or those who are searching for their sexuality are better described as ambisexual. The word ambisexual implies a distinct preference and possesses none of the negative anti-life connotations of bisexual. For I was once ambisexual, never bisexual and now very gay.



Bisexuality — the Human Sexuality

by Barbara Piccirilli

If you have a strong personal opinion on bisexuality then you probably either believe that bisexuals are those people who are "capable of loving members of both sexes" or that bisexuals are those people "capable of fucking anyone in pants." Bisexuals are "saints" or "devils," and although many agree that bisexuality is a more desirable life-style than pure homosexuality or heterosexuality, there are really very few "real" bisexuals.

A completely bisexual human being would be one without any preference for either sex. A "real" bisexual would be totally open, unbiased, and objective in his or her choice of lovers. There would not be any mutually conflicting feelings about men and women in the mind of a true bisexual. He or she would behold the masculine and feminine qualities as separate but equal, comparable but incomparable. And how many people are there who hold no prejudices against man or woman? Because that's what it would entail to be truly bisexual.

The homosexual male who must occasionally prove his "masculinity" on a woman is no bisexual. The lesbian who seeks an infrequent sexual interlude with a man to

(Continued on page 6)

Bye-Bye Bi

by Paul Tellalian

A member of Roxbury-Jamaica Plain
Queens for Revolutionary Action
(R.J.P.Q.R.A.)

To be a faggot in America is to give up power. The power of heterosexual males to dominate the society; blatantly with power/war/money games, more subtly with the assumption that the person they are speaking to in a conversation, in a lecture, or in an advertisement is likewise heterosexual. The result is that unless faggots identify themselves, the straightman never really "sees" them.

The terms hetero/homosexual (as I use them) refer only to choices for sexual partners by a person. "Straight" I use to mean, men who pursue macho, male-identified goals. Faggot, on the other hand, is a male with a consciousness that strives for non-sexist ways of relating to women and at the same time learning to be more nurturing to other faggots. Bisexual men want the freedom of sexual expression with no loss of status by "straight" standards. Coupled with the straight created myth of the new sexual freedom revolution, he oppresses both women and faggots.

Every male who does not come out adds to the oppression. Every male should be trying to get to the point where he will risk loss of power, money, family and job for the freedom, joy and struggle with other faggots.

so—

bye—mr. "straight appearing male wanted" hiding in the personals.

bye—mr. "it's ok I still make it with chicks" swinging modern male.

bye—mr. mens' "don't stand too close to fags at a rally" consciousness raising.

Come out, Come out
Or we'll drag you out!

GCN brings you FORUM in its efforts to provide a true forum of opinion for the New England area. Ideas expressed on this page represent the feelings of the author only, not that of GCN, its staff, sponsors or advertisers. GCN's primary responsibility is to attempt to present as wide a spectrum of views as possible. Comments from readers on the views expressed on this page as well as possible future topics, are encouraged and will be printed in subsequent issues of GCN.

(Continued from Page 5)

prove her "superiority" is no bisexual either. The motive behind the choice of lovers cannot be one born of frustration, envy or malice. How can any homosexual, who has chosen the gay life and gone through all the hassles involved, find it consistent to play the "straight" role? How can the gay male relate to a woman, whom he is trying to avoid through his homosexuality? And how can a lesbian, who may hate or fear men, ever really make love to one? Faggots can't please women anyway. And dykes always want to be on top. When we have gotten to the point where we fear heterosexuality as much as the straight fears homosexuality, then what chance have we of having a real relationship with a member of the opposite sex? When we have gotten so much into the "gay" role-playing that anything even sounding "straight" is to be

avoided, then how can we call ourselves enlightened? Or bisexual?

We knock straights for not wanting to admit their homosexual tendencies. Then we turn around and disown our heterosexual ones. We came too far, through too much, to have to own up to the fact that being gay is not the only way. We cannot have a relationship with a person of the opposite sex that does not reek of masochism, role-playing, and coldness. We are so afraid of being used. So afraid of losing our hard-won sense of identity. Did you ever see a straight guy who thinks any contact with homosexuals will make him one? Paranoia plus. And have you ever seen a gay guy who thinks any contact with women will rob him of his proud faggotry? It's even worse. We are afraid to love. Yet we call ourselves "gay."

And so what makes one a "real" bisexual? How is it possible to be free of the false motives, the frustrations, and the hang-ups? The simple, complex answer is that if we take each person as we find them, man and woman, and do not label them as such, and if we realize the differences between them, and yet do not condemn them or envy them, but accept and admire them... then we are well on our way. When we make the first move, the first step towards honesty, and that is realizing that we can be attracted to people of both sexes, that indeed, we are attracted to them, and are not ashamed of it, then we can start the process of loving. And then the love that we give is not based on any negative qualities. It comes freely and openly and is not homosexuality, heterosexuality nor bisexuality, but human sexuality.

FOCUS ON THE PROVIDENCE MCC

The newly chartered Providence chapter of the Metropolitan Community Church is now meeting at a new church at 410 Waterman Avenue. The MCC congregation is renovating it themselves, and although considerable work remains to be done on the first floor-reception-hall-and-offices, the upper floor where the services are held is clean, airy, and bright. The building is not ostentatious or flamboyant, it is a simple place of worship that is elegant and appealing in its practicality. The members of the Greater Providence congregation have themselves to thank for the building; it was after a \$5000 fund raising drive that the place was purchased. Many events other than church weekly services are being scheduled and lately the Waterman Ave. site was used to host over 70 MCC people in a get-together.

The Providence MCC also recently saw its first marriage performed in the church. MCC marriages are called unions, and there are strict regulations and criteria for two people wishing to unite to meet. The two prospective mates must have lived together for a period of at least six months and must come to the pastor for counseling at least six times. At the discretion of the pastor, a wedding date is set and two witnesses are mandatory. The two young women who were recently united had a wedding reception at the church following their union.

Joseph Beauregard, clerk of the Providence MCC, talked about the reasons why the MCC there is the only successful gay organization. "It's because this is a Christian togetherness. Other gay organizations in Providence always failed fast and failed dismally. The Christian spirit has made it possible by combining the brotherly and sisterly feelings with hard work and love of God."

Another area where the Providence MCC is showing foresight and initiative is in media coverage. WJAR, a local television station, has given the MCC special time every week on their 6:00 prime time news report. The MCC worked diligently for this exposure, and their reward is the growing number of people in the MCC.

HEAR Rev. TROY PERRY

Founder of the Metropolitan Community Church

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The View From the Closet

by A. Nolder Gay

THE GAYFLOWER COMPACT

Boston will be diminished in the next week or ten days as thousands of its college students and young professionals, many of them gay, begin to scatter to their respective home towns to spend Thanksgiving with their families. This Thanksgiving story is for pilgrims young and gay as they wend their ways homeward.

On display in the Archives Museum of the State House on Beacon Hill is the original manuscript of William Bradford's *Of Plymouth Plantation*, direct or indirect source of much of what we know about the First Thanksgiving and early Plymouth Colony. The manuscript lies open at

the "Mayflower Compact". Were it to be open at a point about 200 pages further, the casual tourist would be shocked right down to his socks to read of a "crime wave" in staid old Plymouth, including public drunkenness, heterosexual "incontinency" involving both married and unmarried colonists, and "that which is worse, even sodomy and buggery (things fearful to name)" which, Bradford says, "have broken forth in this land oftener than once."

Bradford meditates on the possible causes of such "wickedness", rejecting supernatural explanations in favor of arrestingly modern sociological ones. He also indicates the concern of the adjacent Bay Colony about similar problems. In those halcyon days there were no sodomy laws in New England (a state of nature which our more activist brethren would like to see restored), so the magistrates turned to the clergy for explication of Biblical injunctions

bearing on "unnatural lusts of men with men, or woman with woman, or either with beasts." Unlike the Rev. Charles Chauncy (later President of Harvard), who demanded capital punishment for all homosexual body contact sports as well as bestiality, incest, etc., Bradford took the liberal view; in his judgement, only acts involving penetration should be punished with death.

In the same year, 1642, a horny Duxbury teenager named Thomas Granger was caught in an act of bestiality with a mare, and upon indictment freely confessed to having also had intercourse with a cow, two goats, five sheep, two calves and a turkey. ("I forbear particulars," says Bradford.) At about the same time a second Plymouth colonist was apprehended in "sodomitical attempts" on another male. Bradford reports that the magistrates, in examining the (nameless) gay and Granger, discovered that the former "had long used it in old England" and Granger was taught it (bestiality, in his case) by another that had heard of such things from some in England while he was there."

The moral of this somewhat immoral tale, little gay brothers and sisters, is this: set off on your pilgrimage merrily, for you are not alone. And if you run across any stuffed Mayflower Descendants on your way homeward, remind them that American gayness came over from England with their revered ancestors; their reactions should make this the greatest Thanksgiving you've ever had. Enjoy your turkey (in whatever way is most appetizing to you) and come back to us safely, with gladness in your hearts.

DID YOU SEE?

(Continued from Page 3)

The Boston *Sunday Globe*, Oct. 14, carried Governor Sargent's support for the Equal Rights Amendment. The Governor saying, "I think it's time to renew the drive for the ERA, to finally do what this nation has avoided for too long — to give women the full rights they deserve."

The Second Society, a book on homosexuality, is in the process of being put together. The topics of the work will include: historical background (early gay social organizations), the Gay Liberation Movement (what has happened and what was achieved), Gay Community Groups (political action groups, health services, etc.), Gay Churches (MCC and more), Communication Services (newspapers and letters, etc.), and College Campus Homophile Groups. Information will be obtained through personal interviews.

The "Daily Collegian", University of Massachusetts at Amherst's daily, announces (Oct. 19) the grand opening of the 'Cabaret' in Springfield. It is supposed to be the largest gay bar in the area, located at 141 Chestnut Street.

Lib City is on the drawing board according to *The Globe*, Saturday, Oct. 27. Ken Garden, of Los Angeles, is planning a city inhabited by "swingers, wife swappers, gay lib, the lesbian group, nudists, rock fans and all other liberated individuals and groups". Good luck, Ken.

The November issue of *Ms. Magazine* has come out with a lengthy article on Jill Johnston, author of *Lesbian Nation*.

The getting-to-know-Jill article gives a perspective of author-as-fragile. Her breakthrough to Jill, has enabled her to see the feminist movement as the logical alliance for lesbians. The article discusses her relations with the feminist movement, males, and her writing.

Boston Phoenix Oct. 30. Karen Lindsey writes "Feminists Need Communications Network." She says that "the occurrence of two such important feminists events (the Feminist Festival and NOW's Massachusetts State Conference) on the same weekend points out a major failure in the movement, one hardly peculiar to NOW and MCC. We have not developed an adequate source of Communications, and we do not coordinate activities. It is part of our pride that we have so many diverse groups, but we've got to build a network of communication between them."

In "Outlook", the Boston State College newspaper, for Oct. 18, 1973, there is a write-up of "Changing Sexuality", a panel discussion sponsored by the Campus Ministry.

The Panel, including Father Paul Shanley, Elaine Noble (Governor's Commission on the Status of Women and Gay-Way Radio), Ann Maguire (Homophile Community Health Service), and Father Tom Oddo (Dignity), discussed bisexuality, homophobia, the problems gays encounter with straight therapists, and Playboy's updated Kinsey Survey.

"Men Without Women, Women Without Men" is David Denby's article in *Harper's Magazine* for September '73. The piece focuses on the decline of heterosexuality in American movies — the increase of male relationships, and the decrease and/or put down characterizations of women's roles, or the total omission of women's roles.

Women have been forced into oppressive roles as men's whores sisters, or stay-at-home wives, only to be "screwed, quarreled over, and slapped around," while men are free to form emotional relationships with other men. Denby says that this kind of movie has "nowhere to go except toward death and madness — the sudden apocalyptic ending that always seems so phony — or toward homosexuality.

The Academy Award for the last seven years has gone to movies without a major female character. Yet, the theories of repressed homosexuality seems unrealistic since, as Denby says, homosexuality is good box office, and there would be no reason to avoid it.

Exploring some of the reasons for the dominance of men, Denby comes up with these: violent action-adventure movies are good box office; popular culture has lost its affirmative nature, marriage is seen as a trap — thus becoming difficult to justify in a romantic film; American romance thrives on jokes rather than honesty and sensitivity; and the women's movement has exploded the relationships between men and women to the point where movie companies don't dare touch.

Homosexuality seems not the cause of male dominance in movies, but rather exploration of relationships between the sexes has caused such a threat as to merit oppressive and abusive treatment of women.

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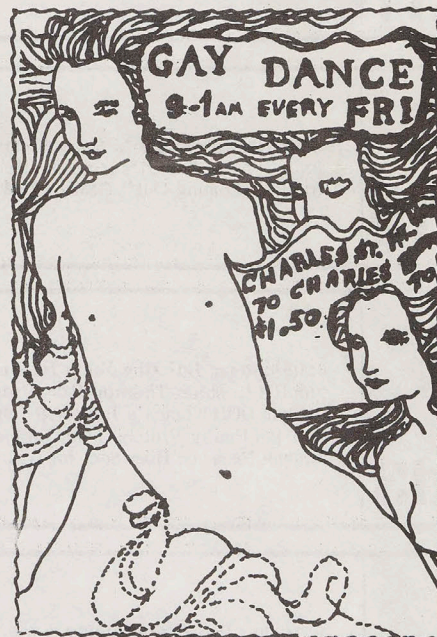
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CALENDAR·NOVEMBER 8 - 21

Please submit Calendar items to
"Calendar Editor", c/o GCN, by
1:00 PM Monday prior to the issue date.

8	Gay rights Legislation, DOB office. Info:262-1592 7:30pm MCC Bible Study Group, info 266-7491 8:00pm Gay Media Action, CSMH 9:00pm UMass-Amherst SHL mtg, 908 Campus Ctr. 9:00pm Gay Way Radio, WBUR (90.9 FM) Nite: Project Place Gay Crisis Line 267-9150	thursday
9	5:30-6:30pm Hvd-Radclf GSA, Phil Brks Hse. Info 498-3096 7:00pm *Rap with Rev. T. Perry, Old West Church 9:00-1:00am Gay Dance, upstairs, CSMH. \$1.50 donation	friday
10	1:00pm Bos. Gay Youth Coun. & Info 536-6197 2:00pm Bos. Gay Youth Open Rap & mtg 419 Boylston Rm.509 9:00pm Vt. Gay Dance, 73 Ch. St., Burlntr 3rd fl. 802-453-2678	saturday
11	1:00pm DOB softball, Magazine Beach, Cambridge 3:00pm *MCC/Hartford, Conn. service Info 203-525-3523 5:30pm Interfaith Mass, Beacon & Mass. Ave. 6:00pm Pansy Platoon (Gay Defense Class). CSMH. 6,7,8:15pm *MCC, Rev. T. Perry, Old West Church 7:30pm HUB mtg. Albert O'Neil, St. John's Hall, 33 Bowdoin	sunday
12	6:30-7:30pm *Women's Show: "Coming Out!" cast, WBCN 104.1fm 8:00pm MCC Women's Ministry Rap Group 8:00pm "Coming Out!" CSMH \$2.00 donation	monday
13	6:30-9:30 pm Bos Gay Youth Phone Coun & Info 536-6197 7:00PM Lesbian Therapy Res. Proj., Women's Ctr, Cambridge 7:30pm DOB Women's Rap, 419 Boylston, Rm. 323 7:30 pm Pansy Platoon (Gay Defense Class), CSMH 7:30pm Emerson Hom Soc. for Art, Emerson Union, Rm. 34	tuesday
14	7:30pm MCC(Prov) prayer & rap, 410 Waterman Ave., Prov. 7:30pm DOB Lesbian Mother's Rap, 419 Boylston, Rm. 323 8:00pm *Bisexual Rap, Women & Men, 419 Boylston, Rm. 415 8-9:00pm Gaybreak Radio, WMUA (91.1 FM), Amherst 8-11:00pm BU Homophile League, Sher. Union, Rm. 322	wednesday
15	7:30pm MCC Bible Study Group, info 266-7491 8:00pm Gay Media Action, CSMH 9:00pm UMass-Amherst SHL mtg, 908 Campus Ctr. 9:00pm Gay Way Radio, WBUR (90.9 FM) Nite: Project Place Gay Crisis Line, 267-9150	thursday
16	5:30-6:30pm Hvd-Radclf GSA, Phil Brks Hse, info 498-3096 9-1:00am Gay Dance, upstairs CSMH, \$1.50 donation.	friday
17	1:00pm Bos. Gay Youth Coun & Info, 536-6197 2:00pm Bos Gay Youth Open Rap & mtg. 419 Boylston, Rm 509	saturday
18	1:00pm DOB softball, Magazine Beach, Cambridge 3:00pm MCC/Hartford, Conn. service, info 203-525-3523 5:30pm DOB Thanksgiving Dinner, St. Johns Ch., 33 Bowdoin 5:30pm Interfaith Mass, Beacon & Mass Ave. 6:00pm Pansy Platoon (Gay Defense Class), CSMH 6,7,8:15pm MCC mtg serv & flshp hr, Old West Church	sunday
19	7:30pm HUB rap, 419 Boylston, Rm. 509 8:00pm MCC Women's Ministry Rap Group 8:00pm "Coming Out!" CSMH, \$2.00 donation	monday
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QUICK GAY GUIDE

EASTERN MASSACHUSETTS (area code 617)
Boston Gay Youth 536-6197
B.U. Homophile League 353-8758
Charles Street Meetinghouse 723-9435
Coming Out (the play) 868-5729 or 536-1719
Daughters Of Bilitis 262-1592
Dignity/Boston, c/o 1105 Boylston St., Boston 02215
Fag Rag 536-9826
Gay Community News 523-8729
Gay Craft Guild 738-0428
Gay Media Action 868-5729
Gay Peoples' Group of UMass/Boston 542-6500x607
Gay Speakers Bureau 547-1451
Gay Way Radio (WBUR 90.9 FM) 353-2790
Contact Elaine Noble or John Lawrence)
Good Gay Poets 536-9826
Harvard-Radcliffe Gay Students Assn. 498-3096
Homophile Community Health Service 266-5477
Homophile Union of Boston 536-6197
Lavender Hour (WBCN 104.1 FM) 261-8526
(Contact Andrew Kopkind or Littlejohn)
Lesbian Liberation (c/o Women's Ctr.) 354-8807
Metropolitan Community Church/Boston 266-7491
Prospect Place 267-9150
Fr. Paul Shanley 267-0764
WESTERN MASSACHUSETTS (area code 413)
Amherst Gay Hotline (men & women) 545-0154
Everywoman's Center (Amherst) 545-0883
Gay People's Hour Radio (Amherst) 546-5176
Southwest Women's Center (Amherst) 545-0626
UMass-Amherst Student Homophile League 545-0154
Valley Women's Center (Northampton) 586-2011
RHODE ISLAND (area code 401)
Homophile Community Health Service 274-4737
(Providence)
Metropolitan Community Church (Providence) 831-3773
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