

A WEEKLY FORUM FOR NEW ENGLAND Gay Community News

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25¢

RHINO WINS GRANT

The gay subway ad campaign has continued despite obstacles, and this week the lavender rhino met with unexpected support.

Thomas Morganti, one of the originators of the campaign, reported that Learning Resources, the community action program of Paperback Booksmith, has granted the gay ad project a substantial financial award.

The grant, which totals a little over \$1000, was awarded to the ad campaign after Morganti submitted it to Learning Resources through Paperback Booksmith. Although this financial aid certainly furthers the success of the proposal, it is by no means indicative of total triumph.

The public service status, crucial to the feasibility of the campaign, has still not been given to the ad proposal. Metro Transit Advertising, the firm which accepts or rejects all subway advertisements, refused to give the gay ad project a public-service rating because the MTA has no official guidelines as to what actually constitutes a "public service." And so, due to the inability of the MTA's legal

department in New York to determine the criteria of a public service, the ad proposal is left hanging. However, the originators of the project continually stress the importance of each and every letter of support and recommendation on behalf of the campaign. The final decision of the status that will be given the project is due in approximately two weeks, and every letter or telephone call will be crucial to the outcome of that decision.

Unless the public service status is granted, the cost of placing the ads in the subways will increase by another \$2000 or \$3000. Gay Media Action, the creator of the campaign, needs both financial backing, in the form of donations to sponsor an ad, and moral support, in the form of written testimony of the value of the campaign.

The lavender rhino thanks Paperback Booksmith, Learning Resources, and every individual who has thus far contributed to the gay ad project. Write to Metro Transit Advertising, c/o Mr. McInerney, at 72 Sobin Park, Boston, Mass. 02210.

BROADCASTERS LISTEN

Two gay media experts last week addressed the National Association of Broadcasters Television Code Authority on the inclusion of "sexual orientation" in sections of the Code dealing with sensitivity in covering minority groups. Ron Gold of the National Gay Task Force and Loretta Lotman of Gay Media Action spoke with more than 20 representatives of national media organizations, gathered in Washington, D.C., in an attempt to promote fair and accurate broadcast treatment of homosexuals.

The Broadcast Code presents guidelines for radio and television operations to follow in their operation to insure fairness and good taste. Though the Code is not enforced by any legal structure, it is a strong influence on broadcast standards around the country.

The proposal asked for the NAB to confer official minority status on the estimated 20,000,000 gay women and men in this society. Specifically, Gold and Lotman asked the Broadcast Code be amended to read, "Special sensitivity is necessary in the use of material relating to sex, sexual orientation, race, color, creed, religious functionaries or rites, or national or ethnic derivation." Currently the words "sexual orientation" do not appear in the Code.

Last year, a presentation by the National Organization of Women succeeded in adding the word "sex" to this portion

of the Code.

The presentation focused on ending the invisibility of gay people in all broadcast media, sensitivity when gays are portrayed (i.e., no more fag or dyke jokes), allowing gay people to speak for ourselves on programs, and coverage of gay news and events comparable to coverage now given to any other minority group. Lotman stressed the lack of any gay television programming in the country and the spoty attention given to genuine news stories concerning gays. Gold pointed out the gratuitous use of the label homosexual by broadcast media when covering the Houston murders.

When questioned by members of the Code on the reasons for promoting coverage, Lotman pointed out that gay people are "functionally invisible" in this society. Both she and Gold suggested ways of integrating gay people into dramatic, comedy and news programming.

The TV Code is in the process of voting on acceptance of the proposal. While the sponsors are hopeful of a quick passage, it is likely their statement will be sent to a committee for further study. Both gay representatives suggested to the Code Authority members present to contact gay organizations in their areas and discuss local gay issues and concerns.

Both Gold and Lotman will return to Washington on May 16 and present a similar proposal to the Radio Code Authority.



Elaine Noble

FENWAY CITES NOBLE'S EFFORTS

[Ed. Note: Last week a GCN letter to the editor concerned Elaine Noble's involvement or lack of involvement in the Fenway and her viability as a candidate for State Representative to Suffolk Six. GCN felt the need for further investigation as a result of the allegations stated in the letter and other comments in the community.]

Elaine Noble's participation with Fenway community organizations has been far reaching and has maintained strong support throughout the recent crisis with Levron Management.

For several weeks tenants in the Fenway area have been experiencing particular difficulty with Levron Management, a large and ill-reputed land holding corporation. Last month an attempt by Levron to illegally evict 350 families brought this issue to public cognition.

Members of the Fenway Tenants Union were hesitant to comment at length on Ms. Noble's involvement, preferring to remain non-partisan. However, Claire Slack, a member of the Tenants Union, indicated that Ms. Noble had worked actively for two months, organizing, contributing financially and aiding with publicity.

In the April 29 issue of the *Senior Bostonian*, Ms. Noble wrote a letter concerning the activities of the Levron Corp. She commented on the narrow coverage given to the Fenway tenant problem and inquired about the possibility of the "paper for informed elders" voicing the other side of the issue as well.

Dave Scondrias and Neil McGhee, at the Boston Center for Older Americans, verified extensive activity by Ms. Noble. McGhee commented enthusiastically, "Elaine is just a beautiful, fine person and

has been very supportive in terms of the Fenway area. She has taken direct steps to help the Boston Center for Older Americans with fund-raising and supplying contacts at the State House Office of Older Affairs to obtain financial support." Asked what the extent of her commitment has been, Dave Scondrias indicated how difficult it is to estimate in terms of hours, but praised her for much research and time over the past two months.

In addition, it was Elaine Noble who lent support to the new organization of gays in the Fenway area, Fen-Gay. Tom Nyland, of Fen-Gay stated, "She was very interested and enthused and offered to help with publicity, although nothing definite has begun yet."

In summary, Virginia Hurley, of the

(Continued on page 2)

"MAKE IT HAPPEN"			
DONATIONS	\$3,000	LOANS	\$3,000
	\$1,121		\$1,981

an interview with PETER FISHER

by Tom Hurley

A few months ago, when I was finally getting around to admitting that I was gay and that it was good, I came across a book called *The Gay Mystique* by Peter Fisher. Reading it helped me undo a lot of the mental knots years of pretending to be straight had tied in my head. *The Gay Mystique* made me laugh, cry, get angry, feel very good. The book was tremendously moving, but coming out, of course, conditioned my response. I could never review the book "objectively."

And when I had a chance to interview Peter Fisher, I jumped at it. Peter and his lover, Marc Rubin, came to Amherst this past weekend to lead a discussion group on sadism and masochism at the UMass "Gay Rights of Spring."

Peter and Marc are dressed alike (as Marc tells it, during the workshop, he had always fantasized about having a lover who dressed exactly like him): high black boots, denim pants and shirt, leather vest. Peter is average height; Marc stands about a head taller. Peter has a full but short beard and rather short hair; Marc is clean shaven and has bushier grey hair. Both are older than my fantasy of them from the book. All the time we talk they are greeting old friends. They know a lot of people at the conference; they are clearly gay "celebrities." And though I have caught them in between arriving from New York and the four o'clock workshop they are polite about the interview, even eager to talk.

Asked how he had come to write the book, Peter explained that while the New York Gay Activist Alliance had been planning a zap of *Harper's*, he was writing some articles the GAA hoped the magazine would print. Stein and Day, having already published *The Jewish Mystique*, had come up with another idea: *The Gay Mystique*. An editor friend contacted Peter about turning the Harper article into a book, and he liked the idea.

A book explaining gay life to the straight world in terms of statistics and psychological studies would be useful and predictable: we've all seen that kind of impersonal demythologizing that rationally explains our lives. But *The Gay Mystique* does more than this: Peter alternates psychological, cultural, historical information with stories from his own experiences: coming out, getting into leather, falling in love with Marc, their lives together. The effect is to make a sociological treatise into a personal document. The stories from one gay person's life authenticate the logical arguments, reminding any reader who does not already know that human beings stand behind those abstract

explanations.

According to Peter, however, the book did not start out this way. He had been a graduate student at Columbia and began the book "in the language of articles I was writing" while in school. Deadly academic prose that buries any meaning under its weight. Words that signify authority and expertise but completely destroy all interest in the subject. Having been a graduate student, I understand the problem.

Recognizing the language wasn't right, Peter changed his style: "I started loosening up and began getting into a personal style, began bringing my own life into it, partly because I believe — you know — who's really an expert on anything?" I could pretend it was all scientific fact, or this or that, but really it is my own experience. So that's how I wrote it."

Not everybody would agree that the autobiographical element helps, but many people besides myself were excited by the book, co-winner with *Sappho Was A Right-On Woman* of the second annual Gay Book Award of the American Library Association. Peter has received many letters thanking him for writing *The Gay Mystique*, many coming from kids in small towns, one from a man in prison. Peter proudly recalls one letter that told how the book had been stolen from a town library. But he added with a laugh: "That's really been the rewarding part of it — the letters. There hasn't been much money at all in it."

Despite his satisfaction with the book's reception, Peter would change parts of it now. "One thing I would just love to do is put in a few footnotes for the victories we've won, such as the APA decision" and the gay rights bills passed into law around the country. He feels he now knows more about the questions people have about S&M and would revise that chapter. Although the book is about gay men, he would like to talk more about gay women in sections where he sees similarities between their experience and that of gay men. What reaction he had received from gay women, Peter adds, was favorable. He is particularly grateful to his editor, Mary Solberg, who "kept the book from being offensive." Another major area for revision would be the section on bisexuality. Peter explains that he ignored the fact that most people have experiences with both sexes, and that the public attitude toward bisexuality is changing.

But revision may not come for a while. Peter is presently at work on a novel set against the backdrop of the year 1972. Why that year? "In '72 it really began to seem to me that we were in the same situation as Germany in the Thirties, and that

we were witnessing the rise of a dictator." The central character, a college student, "represents a part of my personality"; the story tells about his coming out. The novel will be about "the process of someone exploring their feelings and getting beyond some of the masculinity things that get laid upon us." It sounds like an ambitious combination.

Having heard Bostonians say that more and more people seem to be coming out, I wonder if Peter has noticed anything similar. "I think it depends on where you are," he begins. "In New York the movement has seemed to have fewer people with movement involvement," but he does notice an increase in the number of people wearing leather and western outfits in the Village. "Either a lot more S&M people are coming out or else the gay crowd is dressing more that way these days."

Travelling around the country on speaking tours, Peter sees lots of favorable change underway for gays. He feels that Boulder, Colorado, for example, is "way ahead of New York." Boulder is one of ten American cities to pass gay rights laws. New York City, Peter regrets, has yet to get its own gay anti-discrimination law. But police, fire department, and Catholic Church hostility toward Intro 2, the current New York bill, has had one good effect: many different city gay groups have stopped bickering among themselves and gathered together around the civil rights issue. The hate campaign has "helped draw the gay community together. It showed gay and straight people that there was oppression and hatred there, that people had been pretending didn't exist." But ultimately, Peter sees a decline of GAA style activism: "It's just not drawing people. People aren't into that kind of political action these days. The place where there seems to be a growing confrontation between the gay movement and straight society is on university campuses and in university towns, where a vote in the campus milieu makes things like gay rights a conceivable subject." In fact, gay activism may be shifting from the cities to the campus: "I'm wondering now if maybe a few years from now the campus groups won't become a more dominant part of the movement and a focus of activity."

On the future of the gay movement: "We're changing the environment in which we live. We're forcing it to be more positive toward gay people." Older and younger gays, despite differences in experience, are "going through a head-change together, and out of it will come a whole new gay culture and a new gay person, and all of us will look like sort of a transitional form. I don't know what the future will look like, but I have a real feeling that things are changing very fast for us."

The crowd at the workshop is large and curious. Marc and Peter seem very accomplished at talking about S&M: "It's really a type of sexplay"; "an expansion of consciousness on a sexual level"; "an acceptable way of releasing aggression." Some, but not much, clinical argument, a great deal of personal experience and metaphor. Amused and enlightened; some remain sceptical and confused. As Peter writes, so he and Marc speak. Some members of the audience are amused and enlightened; some remain sceptical and confused.

At the end of the workshop, Peter asks where he can get a rhino button, I give him mine.

noble... (Continued from page 1)

Fenway Community Center, Inc., has said, "Ms. Noble has been wise enough to be available and of service to the community without taking advantage of a situation for her own political gain. To be truly involved in any crisis, does not necessarily mean that one's picture or name has to be in the news. Far more important, is the time consuming contacts and leg work which Elaine Noble has been providing in the housing crisis referred to, as well as many other situations as they have developed here in the Fens."

The lavender rhino ad campaign has, of course, drawn support from members of the gay community. But straight people as well have expressed encouragement of the gay advertisement proposal by writing letters to Metro Transit Advertising. The following is one such testimony of support from a heterosexual male:

April 24, 1974

Dear MTA,

I cannot believe the cruelty and ignorance you have displayed by placing your greed for \$ above and beyond your dignity for humankind. Here you have an incredible opportunity to show your courage and sense of brotherhood — and even become a part of what could ultimately Save Lives (people continue to commit suicide because they cannot deal with society's attitude toward homosexuals (all of which are based on fear) by placing an unsurmountable stumbling block in front of the "rhino campaign."

To say that this campaign is not a public service is like saying schools do not benefit students. If people learn that homosexuals are people with feelings and rights, perhaps one day they will no longer be considered sinners, criminals — they will no longer be fired, evicted, made fun of, murdered, and disowned by their parents, merely because of a drive that happens to be different from the majority, and over which they have no control. Surely you can see the obvious injustice — and the obvious way in which you can be a part of a healthier change for everybody.

You see, I am not a homosexual. For years, I thought they were unfortunate, rather vile creatures who nurtured each others perversions in the alleys of Greenwich Village. Then my son told me that he was one of these people I had warned him about. He was a homosexual. I reacted as many fathers would've in the same situation. I sent him to a doctor to be "cured," I became distant — I didn't know how to relate to him — this wasn't my son... It wasn't until recently that I realized what a fool I'd been — I couldn't accept him because he was different — I wanted him to be like me — I was selfish beyond words. By acting the way I did, I set his emotional maturity back about ten years — I made him feel like a freak, a diseased person, and he began to believe it. He hated himself even more when he realized he couldn't change, and I felt like earth's biggest failure.

Because of the crap that had been fed me about homosexuality since childhood, I had completely lost sight of the fact that this beautiful young man was still my son, and that I loved him.

I can't help thinking that if I had been exposed to a funny-looking rhinoceros in a subway car — a rhinoceros that would have told me that homosexuals are people — I might never have made this hideous mistake.

If this letter sounds melodramatic, it is because I am speaking from the heart.

If you are not prepared to do something about the changes that are necessary, I am. For your sake, for everyone's sake, reconsider.

Name Withheld

GAY COMMUNITY NEWS
America's only WEEKLY Gay Newspaper

Gay Community News is sold at the following locations:

<p>Beacon Hill Boston: Esplanade Paperback, 107 Charles St. Meetinghouse Coffeehouse, 70 Charles St. Sporter's, 228 Cambridge St.</p> <p>Cambridge: Out of Town Newspapers, Harvard Square Reading International, 47 Brattle St. The Red Book, 136 River St. 100 Flowers Bookstore, 196 Hampshire St. New Words Bookstore, 419 Washington St., Somerville Women's Center, 46 Pleasant St.</p> <p>Provincetown: The Cove Shoppe, 147 Commercial St. The Little Store, 227 Commercial St.</p> <p>Providence: Dorror Bookstore, 224 Thayer St.</p> <p>New York City: Oscar Wilde Memorial Bookshop, 15 Christopher St.</p>	<p>Downtown Boston: Book City, 239 Tremont St. Book Mart, 659 Washington St. North Station Cinema, 276 Friend St. South Station Cinema, 23 South St. Saints, 112 Broad St. Regency Baths, 11 Otis St. Club LaGrange, 4 LaGrange St.</p> <p>Kenmore Square Boston: Paperback Booksmith, 516 Commonwealth Ave. Sam's College Bookstore, 726 Commonwealth Ave.</p> <p>Back Bay Boston: Bob White's, 1270, 1270 Boylston St. Daughters of Bilitis, 419 Boylston St., Rm. 323 Homophile Community Health Service, 419 Boylston St. Rm. 403 Homophile Union of Boston, 419 Boylston St. Rm. 509 Paperback Booksmith, 753 Boylston St. Cabaret, 17 Lansdowne St.</p>
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BUSTED FOR LOVE

Two young gay men were harassed by Boston police last Sunday afternoon, April 28, in the Public Gardens, for doing nothing more than kissing.

One of the two men told the GCN that two police officers told him and his friend to leave the Gardens, because they were creating an "indecent" atmosphere. The two men were sitting close together, and in farewell, kissed each other once. Immediately the police demanded that they leave the Gardens, saying, "If you two want to get it on go home and do it. Don't do it here in front of legitimate people."

The young gays were frisked and further harassed and one of the men's needles for insulin were discovered by the police. After further harassment, the police decided that the evidence of the insulin and other diabetic

medicine was sufficient enough to determine that one of the men was diabetic. The young men were repeatedly called "junkies" by the police.

The officers also objected to the young men's attire, which was similar to what other people at the park were dressed in. They were also told that they were "not supposed to be on the grass." The young gay who contacted the GCN said that he took particular offense to this, since many heterosexual couples were lying or sitting on the grass, many involved in the same sort of "indecent actions" that the two gay men were.

According to the gay man who made the complaint, the police also added that the gays should "get out of the park." They were told that they had better not return, and that they "could be busted for making love in the park."



Amherst "Rites of Spring"

Photograph by Jared D. Goldfine

UTES of SPRING

The fourth annual "Gay Rites of Spring" was held this weekend (May 3, 4 and 5) at the University of Massachusetts in Amherst. The conference, sponsored by the Student Homophile League and the Gay Women's Caucus, began with a Friday night dance. Music was provided by the all woman's band, "Lillith."

Workshops began on Saturday with a meeting to plan a lesbian conference this year. At the same time the workshops, "Law Reform and Legislation" and "Homosexuality and Psychology," were held.

At 12:00 "Gay Lib and the Media" concentrated on radio and television with WMUA's Demian being joined by several of Boston's gay radio personalities. Afterwards an unsuspecting reporter from a nearby TV station was convinced to take a few notes on the Amherst conference. (He had been at the university covering another story.)

Also at noon there was a men's liberation discussion group and another discussion group originally scheduled as a workshop on effeminism but which turned out to be a potpourri of many people's

ideas and difficulties outside of the usual experiences of gay men.

Other workshops included "Religion and Gays," "Dance Decoration," "Sex Roles within the Gay Community" and the "Sweet Corn Theatre Workshop."

Leading the S&M workshop were Mark Rubin and Peter Fisher. Peter Fisher authored the wellknown book, "The Gay Mystique," and both are active in New York's Gay Activists Alliance. Fisher and Rubin seemed to have succeeded in dispelling many misconceptions of the S&M scene. They also related the latest news from New York and talked about the zaps being planned to help the passage of Intro II, the city's gay rights bill.

On Saturday evening there was a basketball game, a coffeehouse and another dance. There was no live music but several hundred attended.

On Sunday Vito Russo gave his 3 1/2 hour lecture, "Homosexuality in Film." Sunday afternoon finished the program with an art exhibit and a picnic.

Attendance estimates for the entire conference were all above 300 and the hosts made just enough money to pay off their debts to the university.

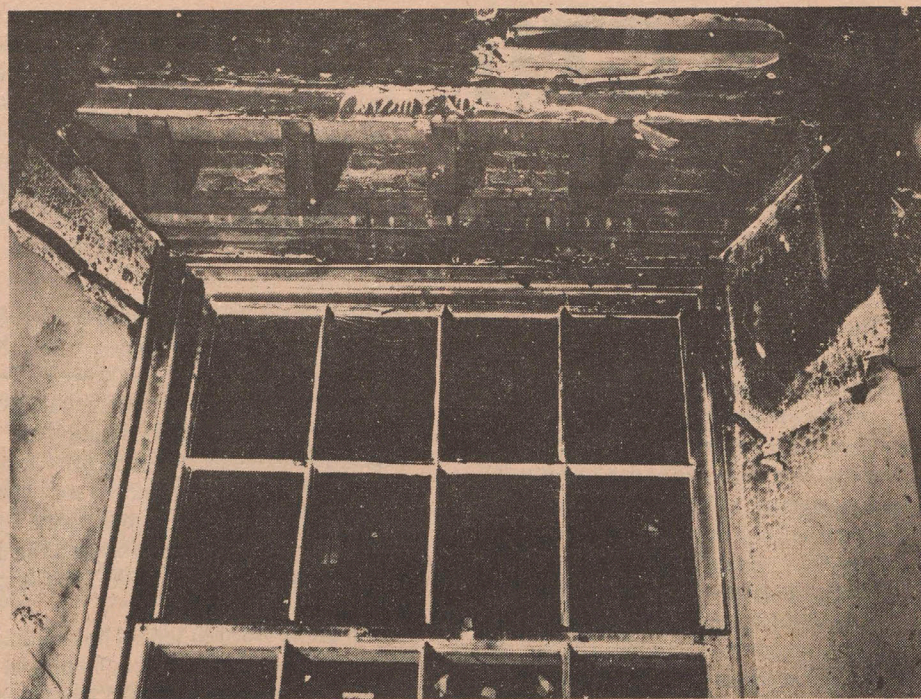
bulletin board

ARTISTS TAKE NOTICE

"Good Gay Buttons & Books." The HCHS Bookstore is looking for artists to talk about designing a list of gay greeting cards. This is a very new project, so if you have ideas please call Judi at 628-3870, or leave word for her at the bookstore. The bookstore is also currently exhibiting the work of gay artists. If you are interested, please contact Judi.

FANTASY FABRICS?

We need old sheets, bedspreads, blankets, curtains, drapes or any other large pieces of fabric you can spare to use for costumes in the Gay Pride Parade. Finish your spring cleaning and help the Gay Pride Parade Committee make this year's event a colorful, fantasy-filled festival. Donated material can be dropped off at the GCN office at 22 Bromfield St., Boston. Thanks.



Fire damaged room at CSMH

Photograph by Ed Braverman

MEETINGHOUSE FIRE

An apparent arson was responsible for over \$150 worth of damage at the Charles Street Meetinghouse, which is under the sponsorship and housed by the Charles Street Universalist Church. The fire was set last Monday, April 29, at approximately 5:15 a.m.

According to Rev. Randy Gibson, the minister of the church, the blaze was ignited when someone reached through a broken window in the former office of the GCN, a room in back of the church, and lit the surrounding draperies with a match.

The fire was discovered by a friend of one of the Meetinghouse staff, who was waiting to catch an early morning bus. Two fire calls were answered by the Boston Fire Dept., but the fire had already

been extinguished by a Meetinghouse worker.

Gibson said that "It would be useless to speculate on who started the fire. It could have been someone who walked by and noticed the broken pane of glass, and decided that setting a fire would be a real trip. Or it might have been done out of anger as an act toward the gay community. But the answer will not be found through speculation."

No inflammable materials were detected by the fire department or Coffee House personnel. The damage from the blaze extends from the window to the ceiling and approximately five feet of surrounding wall area. Further damage was done by smoke and water.

TUFTS GROUP RECOGNIZED

The Tufts University gay group was officially recognized as a student group this week. The group had been meeting on an unofficial basis since last September. There are now about 23 members.

The Committee on Student Life voted unanimously to approve the group after about four minutes of discussion. James Steindler, Dean of Students, said that he didn't foresee any real difficulties except perhaps from some of the alumni and trustees, who might not feel comfortable about the group.

A spokesperson for the group, Mark

Beers, said that "we were all very surprised that it was a unanimous decision. They approved it after only 4 1/2 minutes of discussion."

Beers said that the group will request funds from the finance committee but doesn't feel so confident about getting any money. This, he said, was because there was such a shortage of funds for everything else.

Official recognition will mainly allow the group to use university facilities. There is hope that Tufts will be able to host a dance this coming fall.

MAINE TASK FORCE

ORONO, Maine The success of the Maine Gay Symposium in April has encouraged gay activists here to formally organize a "Maine Gay Task Force." The first meeting to lay the groundwork for the organization is scheduled for Friday, May 10, and will be hosted by two Bowdoin College students. Representatives of the state's ten existing gay groups have been asked to participate as well as others from areas where other groups are now forming.

The task force will act as a clearing

house for the state's homosexual citizens and will coordinate and assist in various social, political and legal activities. It is hoped that a state newsletter will also be founded.

A dance, open to all gay people, will follow the meeting. It will be sponsored by the Brunswick Women's Group and will be held at the local Unitarian Church.

More information about the Task Force planning group may be obtained through the Wilde-Stein Club, Abenaki-Memorial Union, University of Maine, Orono 04473.

Watch for

The Gay Cruise-Aider: Part 3 PROVINCETOWN

coming soon in GCN

letters...

(Continued from page 4)

SENSITIVE

The following letter was addressed to the GCN cartoonist, Ruby the Razor.

Ruby:

Your comic strip is the first thing I turn to when I buy my GCN. "Love me, love my dog" was a sensitive and masterful treatment of an, at best, difficult subject, the love which rarely does speak its name, namely, that between woman/man and faithful beast. The major themes of lust, then passion, ultimately rejection and hurt/disease as well as the issue of resultant social approbrium are handled with delicacy and taste. Thanks a lot. I laughed my ass off. More!!!

Son of Sappho

GOAT

Read in GCN April 20 that the rhino was chosen as the animal symbol for gays because it is a "gentle but maligned creature who will get tough when crossed." Possibly this short-sighted, warty hide animal with the phallic symbol above its nose is an apt symbol for the gay male, but as a lesbian I see absolutely no self expression or representation in the creature. May I suggest the goat, as the symbol of the new matriarchy, for lesbians to rally around.

Women, overwhelmingly, raise dairy goats; and most of the outstanding herds are woman owned and operated. The goat is a very sensitive animal who demands a kiss and a hug and a pat on the head before the business of milking gets underway. Now what man has got the time or inclination to show such affection for his animal?

I'm partial to the goat. I know them. I raise them. And they help make a farm anything but routine.

Colin & Cherot
GAYTOO GOATS

UNRESTRAIN

Dear Gay Community News:

This past week, the highest court in this state tossed the "pornography & obscenity" statutes onto the dustbin of History where they shall rest in ignominy forever. Hail and farewell! What this means is that the Holy Reverend Commonwealth of Massachusetts has, for the first time in eons, tasted its first week of unrestrained freedom. The First Amendment actually reigns in the Hub unrestrained!

The result?

Overnight filth proliferates. Naked women dance bare-bosomed in frenzied displays of garish sexuality. Pre-school children while playing harmlessly in their yards are sucked into nightclubs to forcibly watch spectacles of lewd sexual encounters between perverts. Nervously, we hear cracks as civilization as we know it begins to crumble. The social fabric is ripped asunder as heated sexual organs appear everywhere: sprouting out of building walls, on theatre marquees... even on—God forbid! — people! Long distance lines to the Vatican are jammed with desperate pleas for intervention. Send the Holy Mary Marines! Nuns and priests drop dead from coronaries in the middle of busy intersections unable to live as long as pleasure spreads. New topless and bottomless clubs open in the blink of an eye. MacDonald's has "Bunless Burger"; Locke-Ober's has "bunless waiter." Television swings into 24 hours of broadcasting continuous sex acts between consenting and non-consenting adults. Radio is All-Breathing and All-Parting. Police stand idly by while small children are dragged

from their beds and sodomized by gangs of newly-mobilized corps from Dirty Old Men, Inc. This, O Puritans, is your Constitution! Teen girls in bras and panties invade Don Bosco High. Danes flock to watch the action in Beantown. *Deep Throat* knocks Disney off the circuit. Sonia Hamlin and Paul Benzaquin, in despite battle for ratings, go nude. Marilyn Chambers is booked into Our Lady of The Sacred Heart for Kennedy Memorial. B.U. Homophile Club wins concession for Blow-Job Booth in Halls of State House. Wm. Loeb cuts and runs for Pretoria ("where they have traditions," sez he). Herald American starts new front-page contest: "Pick-A-Tit & Win!" Massachusetts purchases Missouri State Motto: "The Show Me State." There's no fool like an old fool; welcome to the club, Mass. Live free or die!

Mountains of love,
John C. Mitzel

LOEB

[The following is a copy of a letter sent to *Manchester Union Leader* Publisher William Loeb by a GCN subscriber.]

April 28, 1974

Mister Loeb,

Your editorial "Outrageous Ban on Free Speech" in the April 24th *Union Leader* is the most ridiculous diatribe that I have read recently. On the other hand, I might have read more ridiculous editorials if I read the *Union Leader* more often, which I don't, primarily because of your Victorian, nay, Spanish Inquisition attitudes.

Perhaps Station WLBZ declined to allow Rev. Frankland to speak, because in the interest of equal time "in the Public Interest" they would have had to allow homosexual proponents to speak in rebuttal. I don't know what their own programming, in the same manner that you,

a newspaper publisher, have the right to print what you believe is right.

As a proponent of free speech, you castigate WLBZ for refusing to allow a "Man of God" to speak on the evils of homosexuality. I wonder how quick you would have been to condemn WLBZ for refusing to allow the Rev. Troy Perry, or other "Men of God" who are acknowledged homosexuals, to speak on the viability of homosexuality. You probably would have applauded.

Mr. Loeb, you are a fraud. You espouse free speech, yet you condemn it if it doesn't agree with your viewpoint. You rant and rave continually over the acceptance of GSO at UNH, without reason. You believe that if the GSO is recognized, that "queers" from all over the country will flock to UNH. What a bunch of pure unmitigated crap! The majority of students, myself included, at UNH, don't give a damn what the GSO does at the campus, as long as it doesn't involve them. And, what makes you think that any knowing homosexual is going to come to a university in New Hampshire, to be exposed to the venom of people like you, and our illustrious Governor, when they can live with relative acceptance and impunity in San Francisco, Los Angeles, Chicago, Washington, New York, or even Boston, or a host of other places? Also, what *real* effect are 25, or even 50, members of an organization going to have on an enrollment of 10,000?

Mr. Loeb, we are in the 20th Century, or had you forgotten? You would do well to go downtown to the local "head shop" or Frederick S. Perls, to wit:

"I do my thing, and you do your thing.
I am not in this world to live up to
your expectations
You are you, and I am I,
And if by chance we find each other,
It's beautiful."

AT "A SPRING COMING OUT" SATURDAY, MAY 18th, 10AM to 10 PM

HORTICULTURAL HALL

JEWELERS GUILD

- + one of a kind hand wrought jewelry using specially selected stones cut in our shop.
- + large selection of unusual stones and fine gems
- + custom designs in silver and gold

- + tourmaline, lapis, malacite, opal turquoise, moonstones, cameos
- + stone setting, repairs, ring sizing
- + rings, bracelets, necklaces

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The View from the Closet

by A. Nolder Gay
EAVESDROPPING

Recording Angel: Well, here you are again for the annual accounting. He must be approaching another birthday. Forty-one, isn't it?

Conscience: You'd better believe it. And what a year it's been. Ever since we moved to Beacon Hill last May he's been leading me a merry chase.

R.A.: Come, now! It can't be all that bad. He's a little old to get into too much trouble, especially now that his hairline is receding to the point of invisibility. And there's that slightly pregnant look about the midriff.

C.: Oh, you don't appreciate how self-satisfied he's become since he cut that waistline by two inches. But that's minor; the worst problem is this gay liberation bit.

R.A.: Gay lib? *Him*? You're kidding! He's got to be the straightest gay in Boston. I can't picture staid old Taurus consorting with those wild-eyed long-hairs, demonstrating in the streets, holding hands in public, wearing a Lambda emblem and so on.

C.: No, no, you don't get it. Now that he's come to know some of the long-hairs, he admits he might have been slightly wrong (pretty rare concession from *him*, as you know). He says they are better human beings than their rhetorical (and tonsorial) styles suggest. And he claims gayness isn't primarily a sex thing anyway; it's really a state of mind.

R.A.: With him, everything's a state of mind; my records show Venus in Gemini when he was born. But how's he contributing to the gay lib movement?

C.: About the way you'd expect — shooting off his mouth. He writes a bi-weekly column for something called the *Gay Community News*. You know these academics; they love to see themselves in print. It looks more convincing, somehow. And where else but in GCN can he work out his hangups in front of a thousand readers?

R.A.: He's writing a column? On gay liberation? That's the blind leading the blind, all right. It won't get him his professorship.

C.: Funny thing about that. He claims (and I think it's one of the few things he isn't kidding himself about) he'd rather be a human being than a professor. And I have to admit he's been more together as a person since he discovered gay lib than he's been in years. But the closety pseudonym bothers me. That sort of discretion is the better part of cowardice, or so I tell him.

R.A.: Aren't you being a bit hard on the old boy? If he has any talent at all (which is problematical), it's helping other people articulate and think through ideas. And if his column does this for people he'd likely never meet anyway, who cares who the author is?

C.: He does seem to swing more freely under a cover (so to speak). And I'd hate to spoil his fun. But the big question for the coming year is...

R.A.: Don't tell me, I know. It's...
C. and R.A.: WILL THE REAL A.
NOLDER GAY PLEASE STAND UP?

NOTA BENE: A. Nolder Gay, confronted with this transcript, protested feebly that he is *not* the straightest gay in Boston; merely the straightest gay on the GCN staff.

N.OLDER DYKE BY SHERI

A OLDER STOMPIN' DYKE

Almost every story has a good ending or resolves itself in some way. Those of you who have been fooling my Mother vs. Lesbian daughter story will be pleased with the ending.

First, I want to thank all of you who have written beautiful supportive letters.

Last week at the 1270 there was a man I recognized but couldn't place. When I grabbed his hand it dawned on me that we had heard his "Coming Out" story at the N. E. Gay Conference. He was in a dilemma as to whether he should tell his family, we all tried to be as supportive as we could for him.

He told me how he had gone to family reunion at Easter and found that one of his cousins from Canada was there. He accidentally on purpose left a Gay Love button on the hall table and that they had "Come Out" to one another.

At dinner, while everyone else at the table was talking about whatever it is straight people talk about, he and his cousin were talking about the gay liberation movements in their respective cities. They might have been talking about the weather for no one blinked an eyelash. Later on his father made some remark about how gays had been treated and how wrong he felt it was to put them down. Another victory for our side!

To get to the end of my story, Sunday I decided it was time to call my Mother. There were tears of joy at hearing my voice. I did not cry but stressed the fact that Lois and I were good people and that it was very necessary for us to be active in order to make life easier for older and younger gays. I told her about the woman who came to our Older Women's rap last week. She had been married for 24 years but always knew that she was attracted to women. "It took me 24 years to find you," she said to the other women at the rap. Touching, sad and beautiful all at the same time! "Mom, all we want to do is make the world a better place to live so that no one ever again will have to wait 24 years to find support and freedom."

My Mother then said an incredible thing. "I watched Medical Center last week. When confronted by one of the male doctors about her lesbianism she told him that she had always been attracted by other women but that it didn't make her any less of a woman. You don't know how much better I felt after watching that show."

I didn't cry but there was joy in my heart. "I'll see you on Mother's Day, Mom." "Great," she said, "and make sure you bring Lois."

COMING OUT

by John C. Graves

I. Background

Three years ago, I would never have imagined that by 1974 I would be deeply involved in the Gay Liberation Movement and completely out as a gay person to my family, friends, and students. I had known that I was gay since the age of 14, but I had spent many years in the closet trying to hide that fact from the world and sometimes from myself. Not until the winter of 1971-72 did I come out within the gay community and start to make friends there. I have taught philosophy at MIT since 1964. In the last two years I had been content to work behind the scenes, acting as faculty advisor for MIT-SHL, counseling various individuals, and supporting other gay groups while carefully staying out of the spotlight myself. In teaching moral philosophy I always made sure that gays were included among groups victimized by oppression and injustice, but I rationalized that my arguments might be more effective if I dealt with homosexuality in an abstract, intellectualized way, rather than as a directly affected partisan. And I used my role as Chairman of the Committee on Student Environment to see that SHL was recognized in an official MIT report.

Nevertheless, I felt that I was still being hypocritical. Since my contract would expire without hope of renewal this June, I considered coming out openly as a dramatic gesture in my last lecture. However, this would have been cowardly, since I would not remain to face any consequences of my action. In addition, it might create the impression that I was "falling off a cliff," suddenly degenerating from a respectable professor to an irresponsible faggot. Yet there seemed to be no appropriate time or occasion to raise the matter to my students or to the straight world in general. Then came the Thanksgiving convention of the Gay Academic Union in New York. This was one of the most exciting experiences of my life, and gave me the extra spur I needed. I decided to use my professional prerogative of a 50-minute lecture to a captive audience to come out in all my classes the following Monday.

II. The Lecture

At the convention Martin Duberman had discussed three reasons why one might not come out, and I began by dealing with these and how I overcame them.

A. Job Security: It is difficult to ask anyone to come out publicly if he does not have tenure, since homosexuality can still be a factor in losing one's job, even though it may be covered up by other rationalizations. However, this was irrelevant to me, since I was going to be fired anyway. Since I had decided to take a much more free approach to teaching this year, and concern myself only with my students rather than flattering senior colleagues, why not go all the way?

B. Reductionism: Although this never seems to happen to straights, people still often dismiss us as "just a homosexual," as if that were the only important thing in our lives, if we come out openly. This might have been a problem had I come out in my first class, before my students knew anything else about me. However, by then I was confident that they recognized my seriousness about teaching and about the ideas I was trying to convey to them, as well as my other cultural, musical, and athletic interests. But our society still finds it hard to accept human uniqueness. It is far easier to stereotype someone as a professor, a jock, or a queer, rather than dealing with his or her full individuality.

C. Exhibitionism: Although I am no longer hiding, it is not my style to flaunt any details of my personal life. I made it clear that I was not going to make a maudlin "true confession" of my sexual experiences. My motives were both personal liberation and the hope of some political effect. But we should also remember that straights who expect us to be very discreet have very few qualms about flaunting their heterosexuality publicly.

More positively, my personal goal was to achieve a greater sense of integrity. This word has two senses: on the one hand, it means complete honesty; but on the other, it means a sense of human wholeness based on acceptance and integration of all the parts of one's personality. As a teacher and scholar, seeking to follow the tradition of Socrates and Plato, I had always emphasized the inter-connection between intellect and emotions, rather than reducing the human person to one or the other. But insofar as I suppressed a vital part of myself, I was being untrue to my own ideals. Many of us speak of gay pride, or shout it as a slogan in demonstrations. But we should not be proud either because of being gay or in spite of being

gay. Pride, dignity, self-respect and liberation can never *derive* from being a member of a group, through tragically societal oppression may make a member of a group feel that these are impossible goals for him or her. If I can feel proud and free, it has nothing to do with being gay as such, but rather with being able to appreciate all the parts of my complex and individual personality as having the potential for good, and seeking to develop and use, rather than repressing them. The ultimate evil of any discrimination lies in preventing a person from achieving his or her highest potential.

Politically, I hoped to benefit gays by providing a source of counsel and perhaps a role model that would make their own experience of coming out easier. Insofar as "successful" gays remain in hiding, they contribute to the sense of isolation and failure feared by many younger gays who would like to have high ambitions but are turned off by the stereotypes that they encounter or hear of. Until more of us come out, the full diversity of the gay community will never be appreciated. For straights, I hoped to provide better information, and overcome the awesome ignorance that is the basis of most homophobia. With real dialog based on mutual respect and appreciation, we stand a much better chance of winning full civil and social rights. Finally, I do want to challenge straights to reexamine their own ideas on sexuality, sex roles and chauvinism, and ultimately to get a broader sense of what it can mean to be human.

III. Aftermath

As a follow-up to the lecture, I posted the statement of purpose of the Gay Academic Union on my office door, and last January I taught a course entitled "Changing Perspectives on Homosexuality," presumably the first such at MIT. This spring I regularly made reference to gay liberation ideas and activities in my classes, especially as they relate to other things. I wear gay lib buttons, have invited anyone to use my name, and made myself available for speaking on the subject.

During my "coming out lecture," I was conscious of the fact that the students were trying very hard to suppress overt reactions to what I was saying, though clearly they paid closer attention than at any other time during the term. Presumably, they didn't want to "give themselves away" to their fellow students. Since then there have been absolutely no negative reactions. Several colleagues have praised my step, though they don't seem anxious to discuss it, and I think there has been a noticeably greater openness in the classroom atmosphere. More important are the private reactions. One student has come out himself to me, though he is not yet prepared to do so more generally. Another spoke (on an evaluation form) of my having profoundly affected his own moral beliefs. Another, a 17-year-old freshman, told me that he had never encountered a gay person before, and couldn't relate to homosexuality himself. However, he could, and really wanted to relate to a professor who could be open about the rest of his personality, rather than simply holding forth about an academic specialty. Like any others, that straight student was deeply concerned about how to put together his intellectual and emotional goals, and wanted to talk with someone who felt the same way. I can hardly imagine a more gratifying reaction.

For myself, there has been a growing sense of real freedom, without any residue of fear or guilt. It is satisfying to talk about things that concern me, without having to worry about "changing pronouns" or telltale slips. But when habits are long ingrained, this liberation doesn't come all at once. I had to work to avoid furtively glancing over my shoulder if I looked at a gay bulletin board or periodical. Beyond that, I think that being open myself has made me more sensitive to the needs and problems of others. Blacks and women do not have handy closets, and as a male WASP I find it much easier to appreciate their struggles by being openly gay. Ultimately no one can be truly free until all people are. Finally it has enabled me to make a greater synthesis of all my professional, intellectual, moral, and emotional concerns. I can consider gay liberation in connection with larger issues of the dynamics of conceptual and social change, and I even hope to put these together into a scholarly book. So coming out has even strengthened my academic motivation and given me a possible topic for new research.

★

"Coming Out" is a continuing column. Those who would like to contribute their experiences are encouraged to do so.

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HUSTLING A Polygonic Peril or "The Best Things in Life Are Free"

by David P. Brill

(Note: David Brill, an officer of the Homophile Union of Boston, has spent many hours studying the hustling situation as it relates to the police department in Boston, the Tactical Patrol Force in Boston, and gay people in general.)

There is probably no one other issue affecting the gay community with as many sides to it as hustlers and hustling. Perhaps we should first consider, then, the causes of male prostitution. Is the cause the seller, or the buyer? Most hustlers did not simply wake up one morning and decide to prostitute their bodies. It began probably when they were in their teens, when an older person offered them something — not necessarily money — for having sex with him. So then, what something the young man does in exchange for perhaps, a ride home or a free meal, progresses into a cash deal only. This is much the same way that our own monetary economic system developed out of the ancient Egyptian barter system. It is considered economically natural, and the hustler himself cannot be blamed for it.

Then there is the question of the buyer. Who buys? Although we try to make generalizations about the well-off businessman in his

forties, this is an unfair stereotype. A more inclusive description of the buyer would be someone who is lonely. The buyer does not have to be old, unattractive, or wealthy. (I distinctly recall listening to an attractive, 21-year-old student who told of why he occasionally picked up a hustler.) The buyer probably is tired of the cat-and-mouse games which he has known for so long. Cruising and losing has been the buyer's forte. In many cases, the buyer is a rather depressed person, whose depressing effect contributes to his non-success in social/sexual situations. In short, he may be just so down and out with himself that he will not allow a mere \$25 to prevent him from sucking a cock. And this description probably describes the older businessman, too, who wouldn't be seen in a gay bar or event meeting people on a social level. He would rather give his body than his name.

Is hustling something that we as gay people should try to eliminate or control? A better question would be, can we? The undeniable answer to that would be no, emphatically no. "The oldest profession in the world" will probably have to stay that way, as long as human beings have sex drives, homosexual or heterosexual. What bothers me more than any other as-

pect of this issue is the involvement of young persons in the hustling scene. A warm night will bring children as young as eleven years old to the Greyhound station to peddle their asses. This is clearly going to affect them in the future, as they develop mature values. They will surely not develop any sort of a "work ethic," i.e., a day's pay for a day's work. What you or I must work for in a week, he can obtain in a busy night just having orgasms. This makes for a completely warped sense of values. I am also concerned about young boys being made the prey of some pedophilic psychotic. They cannot be expected to protect themselves from someone triple their stature, and that's a fair argument for protecting them from older people until they can defend themselves.

But the hustling business thrives. It thrives because of the paradoxically increasing availability of money in our inflation period of the economy. It thrives because of the increasing suppression of passion and aggression by society (see *On Aggression*, by Konrad Lorenz). There are now more and more places for gay people to go and to meet each other; conversely, there are more and more places for

the unhappy gay person to fail in. Body renting is his only outlet.

The hustling business in the gay community is a frequent criticism of us by straights who conveniently forget about their Stuart Streets and Two O'Clock Lounges. It is, however, a criticism that warrants more note than it has been getting of late.

Perhaps we would all be better off if there were no hustling scene. But that would only happen if we could eliminate intra-community oppression amongst the various segments of the gay male population. It would only happen if we could find some way to currently halt the vicious exploitation of gay people by straight (a debatable description?) hustlers. It would only happen if we could show those that buy bodies that they are buying sex, not love. They are only buying pseudo-release for the emotions. In reality, their dollars are reinforcing the bonds of oppression, the bonds that distance liberation from the present time. And it will only happen if and when we all begin to see each other as brothers and sisters, all in the same boat, all human, and all needing love, and that none of us are better than anyone else because of the length of one's cock, or the balance in one's checkbook.

Buyers and sellers, please note.

The Tag in the fifth row

by Jonathan Cross

A commentary on area entertainments of gay interest

COSTUME DRAMA

One major theme of F. Scott Fitzgerald's *The Great Gatsby* is the effect of money on peoples' lives: having too much, living on too little, the acid taste of the silver spoon in Daisy Buchanan's beautiful American mouth. Ironically, Jack Clayton's endless, bloated film, now at the Circle, recalls Fitzgerald to us, despite itself. Clayton has managed to turn a slim, elegant, creamy little novel into a swollen, mannered, empty, and interminable pipe-dream of a movie, with none of Fitzgerald's toughness of mind or closeness of observation. The novel is a tragedy of class and manners: its Gatsby is a *nouveau riche arriviste*, a *parvenu*, an invader in Daisy's luxurious, amoral, moneyed landscape — awed and insecure and finally fearful of the world of ease and birth for which Daisy is his symbol.

Clayton's vapid screenplay, patched together by Francis Ford Coppola, despite its reverent chunks of Fitzgerald's prose, somehow forgets this central and crucial point, perhaps because Gatsby is played by Robert Redford, the quintessential *goy*. Redford's blond, Nordic perfection, his natural grace and self confidence make him the perfect image of the American aristocrat: exactly what Gatsby is not. It is *he*, of the star-crossed pair, who seems to-the-manner-born; Mia Farrow's Daisy, shrill of voice and blondined of hair, seems the *parvenue* in the film, the poseur, the out-of-place. For all that costume designer Theoni Aldredge and set dresser John Box can do, both Farrow and Lois Chiles, who's supposed to be Fitzgerald's svelte sportswoman Jordan Baker, come across

as pastel flappers and nothing more, all big, blank stares behind that eye shadow. Clayton apparently never learned that well-bred American socialities like Daisy and Jordan simply *didn't* get themselves up like chorus girls in those days. Not every '20s girl was a frenzied John Held undergraduate. Certainly not Daisy.

The Great Gatsby tells us nothing new about Fitzgerald's period: all the dusty Hollywood clichés are here in mindless abundance. Clayton's dull, dull camera just keeps staring — through party after party — at all his overdone dress extras doing the Charleston, and (yes) jumping into fountains, and pouring champagne on one another, and wearing silvery *cloches*. It's all right out of *Our Dancing Daughters*, circa 1919.

For all its obvious lavishness, Clayton's ponderous film is careless with detail, devoid of feeling, and suffocatingly pretentious. All the characters speak very slowly, stare glassily at one another, and mostly stand around in their beautiful clothes. The men stand next to antique cars, the women lie around on white couches. The picture has a frosted, posturing, hazy look, as if it was directed by a window dresser, and poor Sam Waterston, as narrator Nick Carraway, and the only vaguely human being in sight, looks like a man waking up in Filene's window. He keeps mistaking these mannequins for real people: I had the constant urge to tap on the glass and set him right. Incidentally, if you missed Waterston's marvelous understated performance in James Ivory's *Savages*, at the Allston Cinema, be sure to catch it when it wanders back to town. Don't, don't, whatever you do, waste your money on *The Great Gatsby*, this brainless, boring dinosaur of a film, staggering under its own weight, and slowly, slowly dying on its feet.

SUSAN SONTAG

by Gary Jane Hoisington

"America, the most Surrealist of countries, is full of found objects. Our junk has become art. Our junk has become history."

—Susan Sontag, *Shooting America*

Susan Sontag on the difference between the experience of writing a novel and making a film:

"They're very different . . . above all in their genesis. You know there are people who are both writers and directors, like Marguerite Duras, like Robbe-Grillet, who essentially are recycling the same material. Marguerite Duras is a notable example. She can make a play, a novel, a short story, a film, I guess a musical comedy, bubble-gum cards or whatever, but she has a basic nexus, a magma, a flux, situation, and she can move it, and indeed has in her most successful work, into these various forms. It's the same story, the same characters and so on. I find myself absolutely incapable of doing that, and in none of the cases of the films, the stories, the novels, did they ever seem to me anything but what they were going to be. They're born, or whatever you prefer to call them, you know, like somebody is born to a certain sexual identity: I hear sentences, and I hear the kind of sentences that . . . tell me whether it's going to be short, that it's some kind of short fiction, short story, or going to be a novel, and this on the basis of those first sentences."

Susan Sontag's latest departure from the usual is a series of writings on photography, the final one an examination of Surrealism and photography. Not "Surrealist photography"; she swiftly dismisses the deliberate Surrealism of photographers like Manx Ray and Brassai as lacking in the naive — all too readily adaptable to fashion photography (as, say, in the work of Richard Avedon and others. She doesn't put down Avedon, but his work is not "true Surrealism"). And it is the naive, unconscious selection of an image, embedded in an historical context, which gives a photograph the quality of an artifact, or found object. (Michael Lesy's *Wisconsin Death Trip*, which Sontag has written about, is a compilation of pictures taken half a century ago, by people who could not possibly have seen in them the grotesque and frightful starkness today's viewer immediately sees.)

Beyond that, Sontag more or less says that the act of photographing is itself a Surrealist act, and the photograph the most successful medium by which the surreal can be conveyed — literally, process and result conspire in the making of another, duplicate world.

In her films, novels, and stories, Sontag has, indeed, woven a duplicate, or secondary world, resembling reality but heightening its Gothic and bizarre contours, occasionally pointing out access roads to the miraculous, the magical. I think of each work as a distinct environment, some features of which connect with her other environments. As she said in her lecture after the recent screening of her second film, Sontag always begins with a small set of

characters. The characters in a sense possess her, begin talking in her head. She says that writing is, for her, like taking dictation. Perhaps because she came to film from writing novels (as did, she emphasized, Pasolini, Godard, Robbe-Grillet, and many others), her films are shot from a very precisely written screenplay (shot by shot). As director, she knows fairly precisely what effects she wants. She dislikes improvisation on the set. Certainly I cannot imagine the actors in a Sontag film improvising their lines. The actors in *Brother Carl*, with one exception, speak English as a second language. The exception, the actor who plays Carl, speaks only French, and had to learn his lines phonetically. Sontag experimented with the difficulty the actors had "in getting the English words out of their mouths." She seemed a trifle skeptical about the total success of this experiment. I found this aspect of *Brother Carl* disconcertingly dull at first, until the failure of the characters to connect with each other in a meaningful way caught up with the unnatural gravity with which they spoke their lines — at which point, their sporadic attempts to communicate became, alternately, howlingly funny and desperately futile.

Whether or not she has indeed begun purging herself of the anxieties of the Sixties, and the preoccupation with death, horror, and alienation, she is hardly morbid in person. At the screening, she flung off an enthusiastic intelligence and energy that readily infected the audience — my contingent of it, at least, and, I would hope, the others there — and the following morning (at 8:30!), over the telephone, expressed herself as cogently and wittily as she had the evening before: very much interested in the Gay Community, eager to become better informed about what was happening with gays in Boston, and even less than totally bored to give some very detailed, helpful advice to a beginning writer — and for longer than the requisite ten minutes. So perhaps Susan Sontag is not, after all, the Dark Lady of American Letters, but a many-talented, vital woman who continues "slogging on" with creative work under the shadow of a reputation as a "contemporary critic" — Ms. Misunderstood. In my opinion, very much misunderstood.

(This is the conclusion of a three-part article on the work of Susan Sontag.)

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The Myth of Morocco

by David M. Stryker

Looking for luscious brown native boys, holding you close, whispering sweet Moroccan nothings into your ear while you make love under a palm tree? A sweet red-lipped lad with well-hung assets who will reciprocate your passions and carefully take care of your sexual fantasies? Forget it, Charlie — it ain't so, at least in Morocco.

I went, tried it over and over again, and came away disillusioned and disgusted. The pattern (with two variations I'll tell you about shortly) was all the same: Walk a mile or so on a deserted beach, you each lie down, pull down pants and swim suit. He whacks himself a little to get it up, lubricates and shoves in; six strokes and that's all. He reaches for whatever money you've agreed on. Maybe a kiss or two. Then the long walk back. I'd just as soon make it with a camel. It would be at least as much fun. Although camels aren't very pretty looking, by and large. But you might find one . . .

No, all these kids want is the money. Strictly cash, a little kissing perhaps, but they don't even look to see what your equipment is (I was bigger than anything I saw in Morocco), and they don't give a damn about anything you might like to do for or to them. Don't want to lose their "manhood." Horseshit.

Prices varied from 25 dirhan (\$5) in Tangier to 5 dirhan (\$1) in El Jadida, a resort city 40 miles south of Casablanca. Fortunately in the latter city I had the advice of a local English hotel keeper who advised me of the going rate and was most helpful. I cast an envious eye at his household of bell- and barboys, but didn't linger to sample.

And, like all tourists, it took a little while to get onto the system and learn how to protect myself. Financially, that is. Never forget for one moment that they're out to take all they can get from you. Even if you agree on a price, there are always fringe benefits: a coke, cigarettes, a beach chair. The best system I finally devised was to take them to my hotel, and, in front of them, check all my valuables and money except the agreed-upon fee.

And that brings me to the real rip-off artists who took me on my first day in Tangier.

The first was so cleverly patterned, it was like a ballet. And I danced in step all the way. Let me tell you:

Off the ferry in the afternoon, checked into a small recommended hotel, took a walk through the casbah and old town for orientation, met a young straight American and we struck up an acquaintance. When 1800 (6 p.m.) came, I told him where I was going, and asked if he knew a native boy who would guide me to Manuel's, listed in the guidebook as one of the few existing male cathouses. He laughed, found me a boy and sent me off. But the boy didn't really know the way, so he stopped in a shop in the casbah to ask directions. Here the play began.

The owner, a lower-East-Side New York type if I ever saw one, knew a sucker when he saw one. He said, "Manuel's? Oh, that's been closed for months. What do you want? A boy? I find you one. Come with me."

GAY BARS AND THE USE OF ALCOHOL

(Note: This is the first article in a three part series, the next to appear in issue 48, May 25.)

by Ron Skinner and Kevin McGirr

It seems that bars have held a more prominent place in the social life of many gay people than is true for their straight counterparts. The range of responses to gay bars varies from exhilaration, repulsion to just plain relief. Most discussion on the bars omit any discussion on the use and role of alcohol — this we would like to consider in this series.

Until recently, there were few other social outlets besides the bars for gay people. There are now alternatives to bars, though few, and many gays for many reasons, continue to gravitate towards bars as their primary social outlet. For some the bars are quite satisfactory; for others, oppressive.

Straights have the world at large in which to develop their social sexual network; a privilege and right not yet available to gays, their individual rights still unprotected by laws. With the advent of the gay liberation movement and more public sorts of gatherings and places to meet, the gay bar retains a prominent place in the culture, which is fine for those who enjoy going to bars, not so fine for those who would rather not; yet don't feel there are alternatives suitable to their needs and lifestyles. Very simply, there

So deeper into the casbah and into the back room of a coffee house, where he ordered coffee. Presently appeared a handsome well-dressed boy of about 20, who sat down and immediately put together a hash pipe and began to smoke. Abdul. Shake hands and offers the pipe. Okay, good stuff but I don't want to smoke or lose control; I've got other things on

my mind. We talk. The pimp wants 10 dirhan (\$2) for his fee, a fee to his "brother" who runs a hotel, and for the room. A bit steep, but okay. I am hot for this boy, who has charming red lips and a great smile. So he goes away and the boy and I talk a little and smoke a little. Presently pimp returns, we walk single file down a maze of alleys to small hotel, into room and we strip.

This kid was good — hot, receptive, loving, reciprocating, as we held each other and began kissing. Long, torrid kisses. Then I began to kiss around the ears, down the neck, and on to the hard brown chest, while he moaned in pleasure. Down across the hairless stomach and the shaved pubic area, kissing, exploring with my tongue until finally the velvety hardness in my mouth. A grade-A all-American blow job, just for Abdul. He began to moan, and I came up for air and more kisses. Then back, all the way down, lifting him to an ecstasy where he began to cry, "I love you, I love you!" [sic]. Then release, hot, urgent, complete. Why does this one taste the same as boys from San Francisco, Chicago, Washington, Boston?

Then we resumed kissing, and as I nibbled

at his ears and neck, I rolled him over casually, like a doll. And in, gently, probing, firmly — into tight brown cheeks that firmly grasped me yet cried out for penetration. He gasped a little and I paused, beginning to probe out some of the corners and twist my body against his, holding him by an unbelievably slim waist, my thumbs on his ass, sliding deeper all the time. Dammit, too soon! But I couldn't stop, and with a final deep thrust, biting him on the neck firmly, I came. This is for you, Abdul, baby. Four thousand miles worth of dreams and imaginings for this. Wow! You're beautiful.

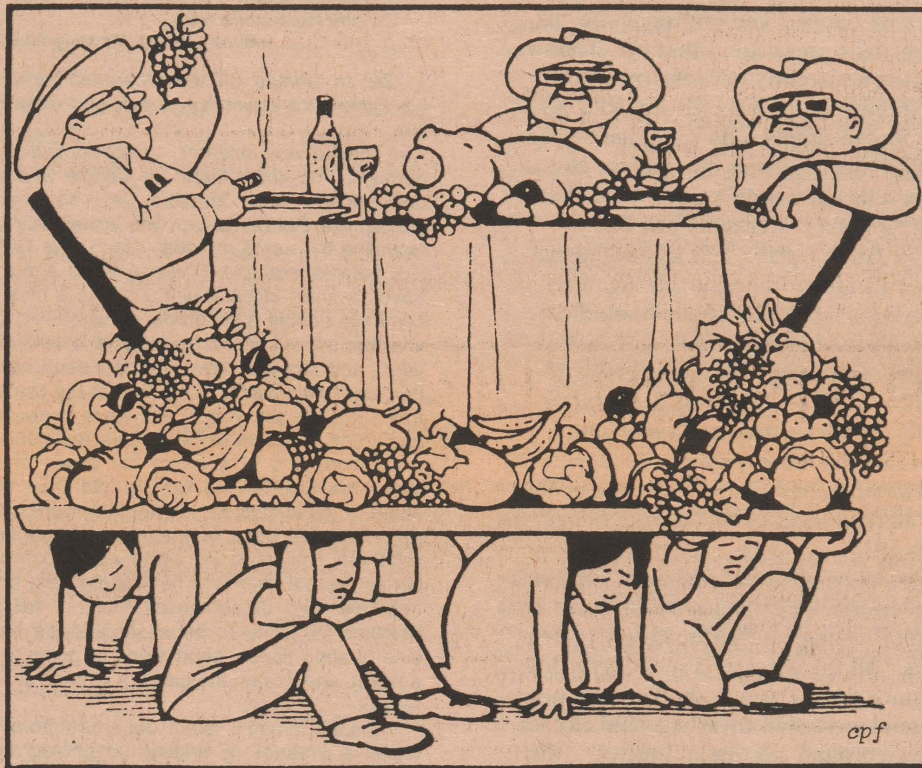
Then again we held each other while my fingers explored. Yes, he's ready again — and down again across the taut muscled stomach, zeroing toward steely velvet. This time he was faster, moaning and pulling my hair as he twisted under me. Ecstasy.

Time to go; clothes on and I hand him 20 dirhan, twice the "standard" fee. No disagreement, but he looks out into the corridor, says, "Wait a moment" and goes away, returning at once with the pimp, who says immediately, "He says it's not enough — he wants 150

dirhan (\$30)." So we stand and argue in the room while the boy pointedly ignores the whole filthy subject of money.

Of course I lose; there are two of them besides the hotel man and I know I'll never get out of there if I don't pay. So I shell out with a few choice words. I've been screwed, not the boy.

The second rip-off, that same night, was even dirtier and a lot less fun.



Another way of looking at it.

still remains a need for meeting places out of the public view.

It is imperative to growth, and indeed to survival, that gay people find places to meet each other. The bar has traditionally offered a semi-dark, secluded setting in which one is reasonably secure from exposure and relatively free from hassles. The risk of exposure is minimized, and the impact of identification softened should one happen upon an unexpected co-worker — in a gay bar, an anonymity is offered by the bar.

These are important places, for it is here that gays become acculturated to a social interaction that we have not learned through childhood and adolescence. We use bars as our social space, to have good times, to dance and meet new friends. For many the only purpose in going to a bar is to meet someone to talk with (not being able to do it elsewhere without taking risks). Another side of the picture is that these are not relaxed, comfortable environs in which to meet people. One perhaps has questioned, "Are you having a good time?" and a not unusual response, "Are you kidding!"

Many people enter bars prepared with an assortment of hopes, and fear of the possibility of rejection, which, for many, materializes as often as not. Hopes that include the wish for a pleasant evening, meeting friends, new friends; maybe someone to spend time with, someone to see again and many agains. The fears, the fear of rejection, of not being desired can super-

sede all other emotions toward bars. For those for whom the bar scene would not be a first choice in a society granting equal protection under the law for all citizens, the bar becomes a place of competitive tension.

It may be worthwhile to look at the role of alcohol in the bar setting; after all, the purpose of the establishment is to sell alcoholic beverages to patrons. As the pattern of patronizing bars develops, so too develops a pattern of alcohol use.

A few of one's favorite drinks lends a relaxed and "willing to wait" atmosphere to the environment. Drinking becomes a part of the bar pattern, drinking to relax the search and numb the wait. Alcohol use becomes an integral part of going to bars, of visiting with friends, of making new acquaintances, of dealing with loneliness and fear of rejection, of going home alone or even of going home with someone.

For most people, drinking remains as a useful, acceptable social tool, often used, and only occasionally, if ever, abused. For others, the pattern quietly changes to tolerance and unconscious acceptance of a routine. And what once was accepted, and perhaps desirable, becomes a problem. One of the primary questions put to people as a barometer of their alcohol use is, "Do you ever drink alone?" How many gay people spend their entire evenings drinking alone in crowded bars?

Still smarting slightly from the earlier session I tried a gay dancing bar, and presently up came a native of about 27 who invited himself to sit by me. So we talk over the bellowing English rock and exchange a couple of drinks. I am really not looking for sex, but this one is leading me to it, so when he suggests we go, I followed. Like a lamb.

Outside, I explain that I had been ripped off and wasn't going to be again, and he laughed and said, "I don't want money. This is for *l'amour*." So we try my hotel, only two blocks away, but they wouldn't let us in.

When he suggests going to his apartment, I'm agreeable, but find myself being led into the medina, and to a bath. Well, okay, and I put up 10 dirhan for a dirty room and bed with no sheet. And we go to bed. And he followed what became the classic pattern — wouldn't even take off his socks (which I consider uncouth) but whacked away, in he went and that's all, end of story.

Except that it wasn't. We dressed, and at the door he said, "Did I make you happy?" Well, he had not by a wide margin, but I'm polite, so say yes. Then, the clincher: "Okay, now you make me happy." "What do you mean?" "I want 150 dirhan."

Ooooh, shit. I've been had again. And here I am trapped. So out with the wallet — I didn't have 150 dirhan but he settled for 1500 Spanish pesetas and \$5 U.S. (And he knew the exchange rate, too.) Almost equivalent. Son of a bitch. Anyway, downstairs and wait at the iron gate for him to give the word so I can get out.

And do you know, he had the nerve to catch up with me out in the alley and say, "You want to go to night club? I'll pay." "No." "Don't you trust me?" Very injured. To hell with you, Ahmed or whatever. I've had it for today, \$70 worth. Man, I could have bought a handsome boy for a week with that money elsewhere. If I paid, that is. And I don't have to.

So, Abdul, Muhammed, Mustafa, Ahmed, and all the rest of you pretty Moroccan boys, you won't see me again — not as a paying customer at least. Even if I did make it later under a fig tree, and with the Atlantic surf at my feet, it just isn't worth it. No technique, no consideration, no finesse, no heart.

And you, gentle reader, if you listen to the guide books and do decide to try Morocco, take my advice — only carry what cash you need for the boy at hand and settle the price in advance. It's the only way. Don't wear watches or rings or carry cameras. Gouge first if you can — they expect it because it's their principle and way of life. And while you're there, make it yours.

(Author's Note: Several persons have pointed out that the above misses the socio-economic-political causes that create the incredibly low average money income of Moroccans. The author is fully aware of these, but this was written as a rather tongue-in-cheek "fun" story, and I won't spoil the mood by going into a heavy rap about that. Hustlers are hustlers, some good (fantastically good), and some are otherwise, including the vicious and greedy. Boston has them as well as Morocco.)

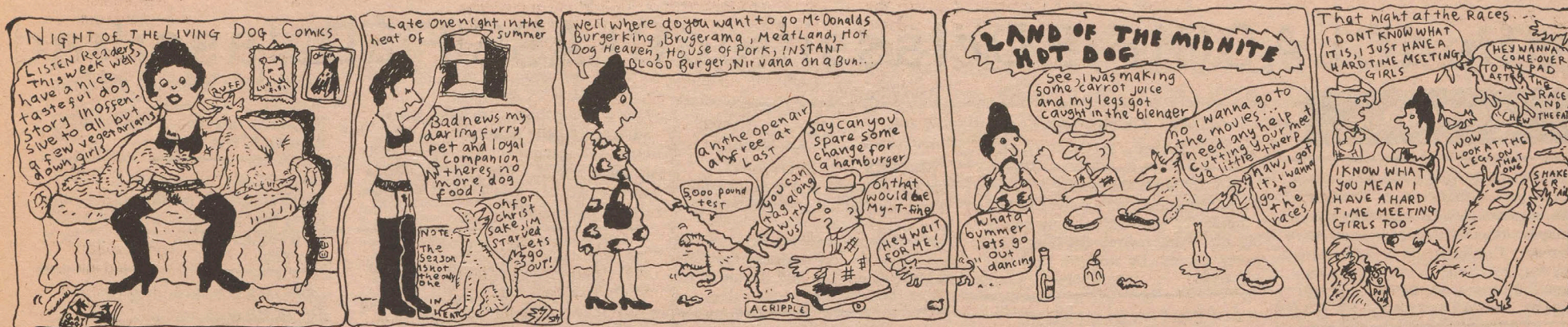


Melvin Durslag, syndicated sports columnist in the *Boston Herald American*, in the Tuesday edition, had an article on Churchill Downs and the Kentucky Derby. Following is an extract from that column:

"Over the last 100 years, Churchill Downs has seen changes, not always for the better. In deference to civil rights, it was decided a while back that when the horses paraded on the track and the high school band struck up Stephen Foster's famous composition, the line, 'Tis summer, the darkies are gay,' would be changed.

"The new rendering would be, 'Tis summer, the people are gay.'

"A black gentleman in the press box confided, 'big deal. We never objected to the word darkies. What we didn't like was being called gay.'"



did you see?

by Ginny Collins

"The Furor Surrounding the Bill Known as Intro 2"

THE NEW YORK TIMES, May 30: "Campaign Perils Homosexual Bill / 3 of Council Backers Waver Under Drive by Church and Fire Fighters." [This lengthy article was located on the front page of the Times!!]

The article [in part] states that the drive against the bill — which would ban discrimination against homosexuals in employment, housing, and public accommodations — will go into high gear at noon today when 5000 people are expected to attend a City Hall rally sponsored by the Uniformed Fire Officers Association, which has been leading the attack. [I wonder what the hell fighting a fire has to do with homosexuality!!!]

In *The New York Times*, Sunday, May 5 issue [again in the Editorials!!] there appeared [in part] this lengthy story: "After a three-and-a-half-year battle and four defeats, a bill that would bar discrimination on the ground of 'sexual orientation' — homosexuality, particularly — in jobs, housing and public accommodations has been voted out of New York's City Council's General Welfare Committee."

Mayor Beame has said he will sign "Intro 2" into law if the Council passes it. The 43-member body will vote on the bill within the next week or two, but is prospects seem far from certain.

An active campaign has been started by several groups concerned with what they see to be its implications for the life of the majority of people in the city.

[Excerpts from their public statements, and from those who support Intro 2, makes up the remainder of the article.]

The New York Times (May 3 issue) retaliated in an editorial by stating that "a highly emotional campaign by religious and civil service union groups threatens

once more to forestall City Council approval of a bill that would ban discrimination against homosexuals."

Contrary to some of the exaggerated assertions being made against it, the bill would not open the uniformed services or any other area of employment to unqualified persons. It would not condone — or condemn — homosexuality, a question of lifestyle that does not properly fall within the competence of political institutions. It certainly in no way would license homosexuals to inflict their standards of private conduct on others, as the unionized fire fighters appear to fear . . .

The Council should not let itself be pressured or panicked into backing away from a bill that already has won a seven-to-one vote of endorsement from the Council's Welfare Committee."

BOSTON GLOBE, May 4: "Feminist movie from 1931 is hit of women's film series."

"Women on Film," the imaginative series of films, many in their first theatrical release here, currently at the Orson

Welles Cinema through May, including a rare and pensive 1931 German film that is lately in the throes of national rediscovery

"Maedchen in Uniform," directed by Leontine Sagan, an antifascist allegory about life in a Prussian-guided girls boarding school, is a movie with a checkered history — owed, surely to a feminist perspective so intimate and relentless that it borders on lesbianism."

[The film at one time was banned by the New York State Censorship Board, plus 12 other states. Through the intercession of Eleanor Roosevelt, "who said it was one of the finest films she'd ever seen" after a private showing in the Albany state house, the ban was eventually overturned, and the film played country-wide to ecstatic reviews.]

The censors say that the film is a lesbian subject. Others say not. Apparently what people read into it is up to them.

"Maedchen in Uniform" is double-billed with Francis Ford Coppola's "The Rain People," May 12-14.

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apartments

SUBLET MAY OR JUNE

Clean, sunny, spacious 1 bedroom apt., wood paneled, hwd floors. Good location for 1270 & Cabaret. \$159. Call 266-7639 after 4; please keep trying.

SOUTH END SUBLET

Large furnished room w/ sep kitchen; share bath with 1 other. Cool in summer. Phone (617) 266-5061 eves.

RENT FREE APTMNT NEEDED

Full time "gay-lib" volunteer, lost job & income because I'm gay. Exchange for house work etc. Good chance for gay property owner to contribute to our cause. Very soon. Don (617) 536-6197.

FREE RENT

To share: 1 large house in woody section of Jamaica Plain. Pay only your share of utilities. Plenty of parking, gardening, living space. 1 year only. GCN Box 054.

Apartment for Rent — BR., LR., kitchen and bath, carpeted and clean, some furniture available. Rent based on what you can afford. Owner occupied house. Call after six and weekends; keep trying. (617) 241-7925.

cars

Gay auto mechanic wanted for engine repairs on Mustang. Contact Dave Peterson at GCN (617) 426-4469.

FOR SALE—FORD ECONOLINE Blue 1961 Ford Econoline Van, 1964 engine. \$350. Call 401-942-2094, ask for Jean only. If not home will return call; leave number with father.

for sale

Feminist sex manual. Body awareness and pleasure techniques; role behavior. \$2.75. Rainbow and Lightning Collective, Cambridge-Godard, 5 Up-land Rd., Cambridge, Mass.

GOOD GAY BUTTONS & BOOKS

The HCHS Bookstore has a growing selection of good gay books. Hours: Mon.-Thurs. 6-9 p.m., 419 Boylston St. 4th floor; ring night bell 4 times.

GARY JANE HOISINGTON'S SPRING COLORING BOOK

An adult coloring book much in demand, bound in pastiche with 10 removable pages. \$5.00 to Gary Jane Hoisington GCN Box 074.

YARD SALE

Funky yard sale, biggest yard sale ever; funky junk, antiques, trash & treasures. South End (Boston), Sat., May 11, 10 a.m.-3 p.m. Rain date Sun. May 12. Alleys from W. Brookline St. to Dartmouth St. between Columbus Ave. & Tremont St.

RESOURCE MATERIAL

will send you gay liberation and feminist literature lists if you send a self-addressed stamped envelope to SGL, P.O. Box 2118, Boca Raton, Fla. 33432.

FOR SALE

SCM 'Sterling' typewriter, two years old, very gd. cond., a loss for me at \$75; Clarinet, gd. cond., great for beginners, \$50 or best offer; 2 sets 96" Queen Anne drapes, lt. grn. & wht., insulated, \$12/set or \$20 both. I'm leaving Boston and so must suffer this loss. Call for Dick at 723-8861.

GOOD GAY BUTTONS & BOOKS

The HCHS Bookstore has a growing selection of good gay books. Hours: Mon.-Thurs. 6-9 p.m., 619 Boylston St., 4th floor; ring night bell 4 times.

READ LAVENDER WOMAN

A lesbian newspaper, news, features, poetry, politics, views, reviews. Subs \$4/yr., sample 50c. Write P.O. Box 60206, 1723 W. Devon, Chicago, Ill. 60660.

FOCUS

A Journal for lesbians, put out by Boston DOB. New, exciting format. 60c sample copy, \$5.00 for 1 year. Send check to DOB, 419 Boylston St., Rm. 323, Boston, MA 02116.

FOR SALE: Antique rocking chair, oak, needs work. \$20?? Let's make a deal. (617) 868-5729.

GAY LIBERATION BOOKS

Glad Day Bookshop, 139 Seaton St., Toronto, Canada. Over 200 titles & 25 gay periodicals. Send 25c for catalogue.

FRESH HERBS

are richer in flavor and vitamins. Tintillate your tired cooking and jaded appetite with our fine growing pots of herbs. Carons, 641-0597.

BOSTON CHAUVINISTS AND TOURISTS. Don't be put down in Milwaukee, Duluth, or Pocatello. Wear your Lambda/BOSTON button proudly! Stamped, self-addressed envelope plus 25c each button, 5 for \$1.00 to GCN Box 51.

help wanted

HELP WANTED

Janitor, Back Bay Church, involves weekend work, negotiable hours. Call (617) 266-7480.

THINGS ARE CHANGING!

Maybe you'd like to be part of that change — the Gay Community News is still searching for graphic ideas for a spanking-new Banner (the thing at the top of the front page). Entries would be appreciated by May 15. Send to: GCN "New Banner," 22 Bromfield St., Boston, Mass. 02108.

Here's your chance to be a radio star! Closet Space, heard Sunday mornings at 10:30 on WCAS (740 AM), is looking for help. If you're interested in writing, production, or being on the air, call Gay Media Action at 868-5729.

Volunteers needed to work for a free alternative ambulance service. Emergency medical training provided. Prior medical and/or counselling experience helpful. Please call 267-9150 and leave your name and number.

Volunteers wanted for hotline counselling. Call Shelly at 267-9150.

2 dykes looking for 1 or 2 of same to help with garden, animal care, & other misc farm tasks. We're also into pottery, printing, silkscreen & leather. Location downtown Maine 1/2 hr. from Canadian Maritimes, 5 min walk to ocean (plenty of fishing, clamming, swimming). We offer room (9x9 tent), board, sm sal (25/mo) & 2 da/wk off. Exp not nec, but pls make realistic appraisal of your physical endurance. Write for more info & send questions to UVA URSI, RFD, Robbinston, ME 04671.

PRINTS & FRAMES

GM for retail sales. Phone 6:00-7:30, 542-7195, Tues.-Wed.-Thurs.

REAL ESTATE BROKERS

wanted in Bridgewater, Brockton, Whitman area. Reply with address and phone number to GCN Box 070.

Things are changing. Maybe you'd like to be part of that change. The Gay Community News is still searching for graphic ideas for a spanking-new banner. Entries would be appreciated by May 15. Send to: GCN "New Banner," 22 Bromfield St., Boston, MA 02108.

Group of GMs building house and gardening on country land need help, M or F. Can offer room & board. Write to Allen, Butterworth Farm, RFD 2, Orange, Mass. 01364.

LOVE THOSE FINGERS!

Can you type accurately and correct grammar as you go? GCN needs part time typist preferably experienced on IBM Composer. Phone 723-8861 evenings for Dave.

jobs wanted

Guy, 21, into typography, graphics, & lithography. New to Boston area. Ability to type 70 wpm, write both stored & format standard TTS codes, page mechanics, etc. Also has ability to run A.B. Dick 360. Contact Jim Morton, evenings at 723-8861.

COMMUNICATIONS

GM, 26, reporter-editor with large Conn. daily, 5 yrs. exp., seeks compatible position in writing, editing, PR, etc. Call (203) 522-5963 or write GCN Box 073.

BROADCASTING OR FILM JOB?

An ambitious, hardworking BU School of Communications graduate seeks employment in TV or film area. Please call Marty at 617-536-2760, Boston.

BROWN UNIV. MAN NEEDS JOB.

Summer job in NYC for 22 yr. old grad student. Am fluent in Italian, responsible and ready to work. Help! JSL, Box 7049, Brown, Prov., R.I. 02912!!

organizations

GAY CATHOLICS—DIGNITY

Join Dignity, a national group of gay Catholics with active religious, social, educational programs. Write Dignity, 1105 Boylston, Boston 02215.

METROPOLITAN COMMUNITY CHURCH

meets for worship every Sunday at 6:30 p.m., 131 Cambridge St., (Old West Church), Boston. Fellowship hour 8:15 p.m. Rev. Lawrence Bernier and Rev. Nancy Wilson, pastors. All persons are welcome. Telephone 523-7664.

WORCESTER GAYS COME OUT

Join us Sunday nights at 8 for general mtg. Mon. night raps, 82 Franklin St., 3rd fl. M&F welcome. For further info write, W.G.U., Box 359, Federal Sta., Worcester, Mass. 01610.

pen pals

Bi-male would enjoy corresponding with other guys 25-40 (I'm 22), in R.I. and S.E. Mass. Also poss. long-term rel. Am 6 ft., solid build. Reply GCN Box 057.

MALE PENPALS WANTED

in N.E. area. Serious, sincere, honest. GCN Box 068.

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personals

Things are changing. Maybe you'd like to be part of that change. The Gay Community News is still searching for graphic ideas for a spanking-new news banner. Entries would be appreciated by May 15. Send to GCN "New Banner," 22 Bromfield St., Boston, Ma. 02108.

BECOMING INTO BEING
If you are committed to the practice of meditation, karate, or yoga, and interested in a supportive living environment write GCN Box 062.

GWF, 30+, seeks other sensitive, prof. gay women for friendship w/ possibly stronger relationship develop. GCN Box 067.

Gay packers, painters, palmists, patent attorneys, pet shops, pharmacies, philanthropists, photographers, polo players... If you are gay and operate any kind of business or service, or if you welcome the patronage of gay persons, then send your name and address for application for a FREE LISTING in the Gay Cruise-Aider to: GCA/GCN, 22 Bromfield St., Boston 02108.

SEX ISN'T EVERYTHING!!
GWM, 5'10", 175, 40, non-smoker, MCC-er, good build, int. in classical music, books, travel, seeks after ego with own place for honest relationship. GCN Box 036.

BARB - BARB - BARB - BARB
HAPPY BIRTHDAY!!!
BARB - BARB - BARB - BARB

MAN TO MAN MASSAGE
Earth massage for men only, one hour, experienced hands, absolutely no sex! My apt. Total revival. \$8. Discount to reg. clients. Lv. msg. for Don (617) 536-6197.

LOOKING FOR OLD FRIEND
Anyone knowing the whereabouts of Gertie Dennier Cuniff, originally from Braintree, later Boston, last known address Brockton, please contact Occupant, P.O. Box 137, Northwood, N.H.

CENTRAL PENNSYLVANIA AREA
GWM under 30, 5'6", 140 lbs. seeks sensitive & sincere GWMs 20-35 for fun & friendship. Visitors passing thru welcomed. Write Jerry, 257 Boas St. Harrisburg, Pa. 17102. Phone (717) 232-2027.

CORYDON SEEKS CORYDON
Tall, slender GWM, educated professional, Scorpio, would like to meet similar mature, lively, honest man (50+) for civilized friendship. Interests include canoeing, ballet, and other pleasures, urban and pastoral. Write GCN Box 075.

GWM 29 interested in consciousness raising group and cooperative living with GM & W. Write GCN Box 064

GWM: am lonely, would like to hear from reasonably together, sensitive & intelligent GWM. Worcester-Framingham area. Write GCN Box 076

"Happy Birthday
to JOHN BRENNER
from all of us at HUB."

SISTERS AND BROTHERS
I'm going to spin and spread around peace of mind, and a whole lotta love to you and you...

GF seeks GF's in New Hampshire area for friendship with 30+ sincere. Call 603-332-7284.

MOVING TO N.Y.
in June bound for school. Gays living around Hyde Park (N.Y.) or knowing of places of interest for gay males in this area please write GCN Box 037.

BUY A RHINO AD!
Sponsor gay ads on MBTA. \$3.50 will pay for one ad for one month, \$10 for 3 months or send donation to: Gay Media Action-Advertising, 43-45 Hancock St., Allston, Mass. 02134.

GAY PHOTO SERVICES
Sympathetic, qualified pre-professional photographer, specializing in gay portraits, singles, couples. Call Dan at (617) 277-2484.

Gay folk dancers interested in setting up a Boston area gay folk dance night talk to Laura McMurphy or write GCN Box 077.

Boston area people interested in getting together for folk singing/playing, madrigals, etc., talk to Laura McMurphy or write GCN Box 077.

BIG MUSCULAR STUD
I am a young, heavily-muscled body builder. I like to dominate weaker males and teach them to obey my will. If you dig being a slave; sincere replies only; write, P.O. Box 451, Middletown, Rhode Island 02840.

FEMALES IN SO. N.H.
Attr WF, 31, tall, educ, prof, down to earth, happily married, bi but inexp, seeks tall attr exp bi or GF to be friend & teacher. Enjoy music, dance, art, summer, travel, nice people. Live in N.H., work in Boston. GCN Box 072.

SISTERHOOD SOFTBALL TEAM
Now being organized. For fun & competition. Let's slaughter DOB! Practice starting soon for the "big game" some time Gay Pride Week. Men & women, gay & straight, all positions. Sign-up at HUB or call (617) 536-6197.

GWM, 21, seeks financial assistance, not necessarily of an illegal or immoral nature, but willing to compromise. Please respond with suggestions to GCN Box 065.

GAY X-RAY TECHNICIANS
would like to form a group of gay X-ray techs in Boston. Men & women welcome. Call: Kim 723-8861 or Richard 723-5065, evenings.

GF, late teens, would like to meet another GF in the Nashua, N.H. area. I'm into nature, music, grass & spring. Write GCN Box 059.

GWM, 22, 6'1", would like to meet strong masc male for fun & friendship. Enjoy music, art, weight lifting & almost anything. Light S&M OK. GCN Box 030.

GOOD GAY BUTTONS & BOOKS
The HCHS Bookstore has a growing selection of good gay books. Hours: Mon.-Thurs. 6-9 p.m. 419 Boylston St., 4th floor; ring bell 4 times.

GAY FEMALES
GWF, 22, would like to meet same for friendship & hopefully lasting relationship. Likes music & outdoors. Have own apt & 2 cats. Reply GCN Box 58.

RHODE ISLAND ANYONE???
Yng m student desires to meet together males 20-40 for good times and poss. more. I like music, movies, outdoors, and good food & wine. I am 6' 150 lbs. Br. hair & eyes, ave. build & looks. Please reply w/photo to: Box 1313, Annet Station, Providence, R.I. 02901.

GWM, 30, slender, affectionate Virgo, intelligent, seeks honest male for special friendship (lover?). Prefer approx same age. My interests: Folk music, gay lib, long walks, cuddling. Write GCN Box 066.

Mature gay male would like to meet others 40 and up in Boston area for friendship, conversation, or what have you. GCN Box 046.

LOVE THOSE FINGERS!
Can you type accurately and correct grammar as you go? GCN needs part time typist preferably experienced on IBM Composer. Phone 723-8861 evenings for Dave.

FREE P-TOWN WEEKEND!!!!!!
DOB raffle, all-expense paid weekend in Provincetown at the P-town Inn for two. Weekend of your choice. \$1.00 per ticket, available at DOB raps, GCN, CSMH, HCHS... almost everywhere! Drawing at end of Gay Pride march in June.

NORTH SHORE GAYS:
Come out and come together to what may be the first gay party ever held on the North Shore. It will be in Beverly on Friday, May 10th. For details call (617) 927-0894 around 5:00 p.m.

GM, 20, wld lk to meet other gays M-F interested in group camping & hiking trips. Let's get together. Write GCN Box 050.

CHARLES STREET APPAREL
123 Charles St.
Men's Clothing Hand Made Shirts
10 percent discount on any purchase with this ad



GAY COMMUNITY NEWS

FILM BENEFIT

PRESENTED BY COMMUNITY FILMS:

FRIDAY: MAY 10th, 8:30 P.M.

CHARLES ST. MEETINGHOUSE

CORNER CHARLES & MT. VERNON STS.

THE EAST COAST PREMIERE OF:

PAMELA AND IAN

—written and directed by David Greene, and based on French novelist Alain Robbe-Grillet's conception that the characters in a film are born in the beginning and die in the end and have no existence outside of the film.

"This is one of the best films I've ever seen."—Mark Humen, Community Films

"The film hurt me, jostled me, made me laugh, made me afraid, kept me guessing, moved me, struck me as shocking and beautiful. I am amazed at the care and love that so evidently went into its creation from all parties concerned."—Richard Leheldt, Ann Arbor Reviewer

ALSO: ASSORTED SHORTS & SURPRISES!

DONATION: \$2.00 ADVANCE, \$2.50 at DOOR

Advance ticket sales: Gay Community News, 22 Bromfield Street, Boston, MA 02108. Call 426-4469 for other locations.

Questions on this film should be directed to: Community Films, 22 Cleveland Street, Somerville MA 02143; (617) 776-7080.

THE GAY GUY'S GUIDE

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MIDNIGHT SHOW AT SO. STATION EVERY FRIDAY & SATURDAY

ALWAYS PLAYING THE FINEST IN ALL MALE-X RATED MOTION PICTURES!

NEW SHOWS EVERY WEDNESDAY!

SURPRISE
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\$129.00

Tickets at No. Sta. & So. Sta. Cinemas
May 5-19
Drawing May 21

Winner to be announced in GCN May 25 issue.



BOSTON'S FIRST GAY SUPPER CLUB

Specializing in Italian and French Cuisine

FEATURING THE MUSICMEN—

Mark Anderson and Dean Clerk Wed.—Sun. 4 shows nightly

LUNCH 11:30 - 4:00

DINNER 4:00 - 12:00

SAT. and SUN. 5:00-2:00 a.m.

CASA D

22 Avery St. (Next to the Avery Hotel)
Phone 426-4173 for Reservations

GAY COMMUNITY NEWS • Page 11

COMING...

May 8 thru 18

wed 8

At 7:30 p.m., at the Charles Street Meetinghouse, the third Gay Pride Planning Meeting. Incredible ideas and plans are already being made, but there is room for plenty more. All notions, opinions, and criticisms are welcome. Please attend and help make this the biggest and best Gay Pride Week ever!

Gay Media Action will be the guest on Catch 44 at 8:30 p.m. over Channel 44. This is the third of a series of gay organizations given air time on Catch 44 this year. To hear everything you always wanted to know about the Rhino Campaign, gays in the media, and much more... tune in!

fri 10

There will be a May Gay Dance tonight from 8 p.m. to 1 a.m. at the Unitarian Universalist Church on Pleasant Street in Brunswick, Maine. The dance is sponsored by Lambda and the Brunswick Gay Women's Group. Bring goodies - no hard drugs or liquor. One dollar donation at the door. Limited overnight accommodations available.

PAMELA AND IAN !

The highly acclaimed "Pamela and Ian" will be shown at the Charles Street Meetinghouse tonight, for the benefit of the *Gay Community News*. The film, which deals with the theme of a bisexual love triangle, is widely known by film critics as an obscure but excellent movie. "Pamela and Ian" will begin at 8:30 p.m. The donation is \$2 (\$2.50 at the door).

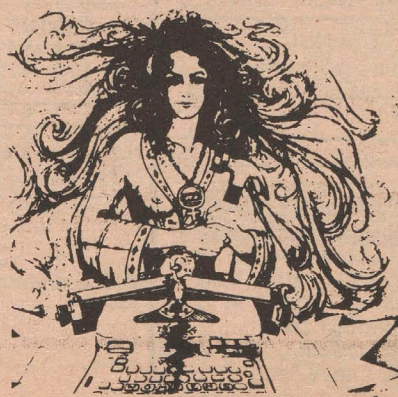
sat 11

The Women's Studies Project of Northeastern University is sponsoring a Conference on Women's Studies in Higher Education. It will be held from 9 a.m. to 6 p.m. at the Eli Student Center, Northeastern University, 360 Huntington Ave., Boston. The one day conference will include the exchange of ideas, experiences, and resources by people concerned with higher education, and discussion of the goals of women's studies and their relationship to the women's movement and to social change.

sun 12

The Gay Academic Union will hold a meeting today at 3 p.m. in Room 14-E-304 of the main library at 160 Memorial Dr., Cambridge, on the MIT campus. All interested people are invited to attend.

Hancock County Gays are holding an informal BYO supper (and beverage) get-together at 4 p.m. The location is Punkin'ville Road in East Sullivan, Maine, at Dave Cadigan's blue farmhouse. For further information, call Brad at 207-422-3000.



DOB women will be voting on the proposed by-laws of the organization today. A potluck dinner and business meeting will be included in the function at St. John's Church, 33 Bowdoin St., Boston. Beginning at 5:30 p.m.

thurs 16

The television program, the Advocates, will discuss the subject "Should Same Sex Marriage Be Allowed?" This program includes a write-in vote on the subject discussed, and the results of that vote are given on the air. This show on gay rights will be shown tonight at 8 p.m., and retelecast at 5 p.m. next Sunday. Over Channel 2.

sat 18

A Spring Coming-Out!!! A Flea Market, a Bavarian Beer Garden, and a Carnival will be part of the festivities held at Horticultural Hall, at 300 Massachusetts Ave. in Boston. Flea Market booths, of which many gay organizations and individuals have already signed up for, are available. This day-long (10 a.m.-10 p.m.) affair will benefit the Homophile Community Health Service of Boston. Donation is \$1.50, \$1 if you pay in advance. For further information, write HCHS, Rm. 403, Box A, 419 Boylston St., Boston, Mass. 02116.

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

everyweek

WEDNESDAYS

11:00 am—Lesbian Rap Group, Women's Center, SMU, N. Dartmouth
1:00 pm—Gay-Straight Rap, SMU Gay Alliance, SMU, N. Dartmouth
7:00 pm—Gay Support & Action, Unitarian Parish House, Bangor, Maine
7:30 pm—SMU Gay Alliance, SMU, N. Dartmouth
7:30 pm—DOB Lesbian Mothers' Rap, 419 Boylston St., Rm. 323
8:00 pm—Bisexual Rap, 419 Boylston St., Rm. 415
8:00 pm—Gaybreak Radio, WMUA, 91.1 FM, Amherst (first and third Wednesdays)
8:00 pm—BU Homophile League, Sherman Union, Boston University
8:30 pm—Men's Rap, SMU, N. Dartmouth
Evenings—Gay Rights Organization, Portland, Maine

THURSDAYS

10:00 am—Gay News, WCAS, 740 AM
7:00 pm—H.U.B. Women's Open Rap & Phone (536-6197), 419 Boylston St., Rm. 500
7:30 pm—MCC choir rehearsal, Old West Church, Boston
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge
8:00 pm—DOB Older Women's Rap, 419 Boylston St., Rm. 323
9:00 pm—Gay Way Radio, WBUR 90.9 FM

FRIDAYS

5:30-6:30 pm—Harvard-Radcliffe GSN, Brooks House; info: 498-3096
7:00 pm—Wilde-Stein Club, Univ. of Maine, Memorial Union
8:30 pm—B'nai Haskalah, Old West Church, Boston

SATURDAYS

1:00 pm—Boston Gay Youth, referrals & info, 536-6197
1:00-3:00 pm—Worcester Gay Youth, 82 Franklin St., Rm. 31, Worcester
2:00 pm—Boston Gay Youth, open rap & meeting, 419 Boylston St., Rm. 509

SUNDAYS

10:30 am—"Closet Space," WCAS, 740 AM, 492-6450
2:00-4:00 pm—Women's basketball, Cambridge YWCA, Central Sq., Cambridge
3:00 pm—MCC Hartford service, 1 Amity St. at Park St.
4:00 pm—MIT SHL meeting, Rm. 1-132 (first & third Sundays)
5:30 pm—Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston

6:00 pm—MCC Sunday School, Old West Church, Boston
6:30 pm—MCC Boston services, Old West Church
7:30 pm—MCC Providence services, 410 Waterman Ave., East Providence
8:00 pm—Worcester Gay Union, 82 Franklin St., Worcester, Rm. 31

MONDAYS

7:30 pm—HUB Rap, 419 Boylston St., Rm. 509
7:00-10:00 pm—Bisexual Phone Line, 266-5347

TUESDAYS

6:30-9:30 pm—Boston Gay Youth, phone referrals & info: 536-6197
7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323
7:30 pm—Providence MCC prayer group, 410 Waterman Ave., East Providence
8:00 pm—Brown Gay Liberation, 88 Benevolent St., Providence
8:00 pm—MCC Boston Bible study; info 536-7664

QUICK GAY GUIDE

(Please submit additions and changes to "QGG Editor")

BOSTON AREA

(area code 617)

Bisexual Rap Counseling Group 864-8181
Boston Gay Youth 536-6197
B'nai Haskalah 265-6409
Charles Street Meetinghouse 523-0368
Closet Space (WCAS 740 AM) 492-6450
Daughters Of Bilitis 262-1592
Dignity/Boston
c/o 1105 Boylston St., Boston 02215
Emerson Homophile Society for the Arts, Room 34, 96 Beacon St., Boston 02108
Fag Rag 536-9826
Gay Academic Union 547-4549
Gay Alert 523-0368, 267-0764, 536-3285
Gay Community News 426-4469
Gay Media Action 868-5729
Gay Nurses' Alliance 266-5473
Gay Peoples' Group of UMass/Boston 287-1900x3236
Gay Speakers Bureau 547-1451
Gay Way Radio (WBUR 90.9 FM) 353-2790
Good Gay Poets 536-9826

Hang In There Help-Line (H.I.T.)

Harvard-Radcliffe Gay Students Assn. 738-0486
Homophile Community Health Service 498-3096
Homophile Union of Boston 266-5477
Lavender Hour (WBCN 104.1 FM) 536-6197
Lesbian Liberation (c/o Women's Ctr.) 261-8526
Lesbian Mothers 354-8807
Lesbian Therapy Research Project 354-8807
Metropolitan Community Church/Boston 523-7664
MIT Student Homophile League 494-8227
Project Place 267-9150
Fr. Paul Shanley 267-0764

EASTERN MASSACHUSETTS

(area 617)

Homophile Union of Massachusetts, P.O. Box F5, Leominster
Southeastern Massachusetts University Gay Alliance, Box 509, Building 4, N. Dartmouth 02747
Tufts Gay Community, c/o HUB 536-6197
Wellesley Mytilene Society 235-0136
Worcester Gay Union, P.O. Box 359 Federal Sta., Worcester 01601
Worcester Gay Youth, 82 Franklin St., Rm. 31, Worcester

WESTERN MASSACHUSETTS

(area 413)

Amherst Gay Hotline (men & women) 545-0154
Everywoman's Center (Amherst) 545-0883
Gaybreak Radio (WMUA 91.9 FM) 546-5176
Hampshire College Gay Friends 452-4600x4882 (Amherst)
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)
Brown University Gay Liberation, 88 Benevolent St., Providence
Dignity/Providence, c/o Frank Murphy, 199 Garden St., Pawtucket 02860
Homophile Community Health Service (Providence) 274-4737
Metropolitan Community Church (Providence) 831-3773
Kingston Gay Liberation 792-5817

VERMONT

(area code 802)

Gay in Vermont (Burlington) 863-2496
Vermont Gay Women 425-2782
CONNECTICUT (area code 203)
George W. Henry Foundation, Hartford 522-2646

Kalos Society, P.O. Box 403, Hartford 06101
Metropolitan Community Church/Hartford 525-3523

NEW HAMPSHIRE

(area code 603)

Univ. N.H. Gay Student Organization
c/o Memorial Union, Durham 03824
Occupant, P.O. Box 137, Northwood 03261

MAINE

(area code 207)

Bangor Unitarian Gay Caucus, P.O. Box 1046, Bangor
Brunswick Women's Group, 136 Maine St., Brunswick
Gay Liberation Front, Gen. Del., Chapter 14, Calais 04619
Gay Rights Organization (GRO), P.O. Box 4542, Portland
Gay Support and Action, 183 Main St., Bangor 04401
Hancock County Gays, P.O. Box 275, Ellsworth 04605
Lambda, 30 Cumberland St., Brunswick, Maine 04011, c/o Fortuna & Leo
The Open Door, Box 901, Roberts Union, Colby College, Waterville 04901
Wilde-Stein Club, Abenaki-Memorial Union, University of Maine, Orono 04473