

a weekly
forum for
new england

the gay
community
news

25¢

Vol. 1, No. 50-A

June 8, 1974

globe reneges on open ads

The *Boston Globe* apparently has refused to publish advertisements for *The Advocate* despite a *Globe* editorial policy against censoring advertisements.

The *Advocate*, a national gay newspaper based in Los Angeles, claims in its June 5 edition that *The Globe* would not accept advertisements *The Advocate* recently submitted to it.

The *Advocate* said *Globe* executives had also refused to say why they would not accept the advertisements. *Advocate* editors said they might have been willing to modify the ads to meet *The Globe's* advertising policies if *The Globe* had stated what its policies were.

Ironically, news of the apparent ad refusal came just as *The Globe* announced it does not believe in censoring ads. That pol-

icy was stated Saturday, May 25, in an editorial which stated that *The Globe* would soon be publishing cigarette ads again.

The editorial explained that, while *The Globe* does not condone cigarette smoking, it also has no right to censor legitimate advertising.

Advocate editors maintained that their advertisements contain no objectionable material.

The *Advocate* article said another "supposedly liberal" newspaper, the *Los Angeles Times*, had also refused its ads. *Times* advertising executives were said to have admitted they objected to the advertisements simply because the ads promoted the sale of a gay newspaper.

Founded eight years ago by two Los Angeles men, *The Advocate* has grown from a mimeographed newsletter to a nationwide biweekly newspaper with a circulation of about 50,000.

The advertising campaign is part of *The Advocate's* plan for broadening its national readership.

PERRY ORDAINS LARRY BERNIER

Ordination ceremonies for Pastor Laurence G. Bernier of the Metropolitan Community Church of Boston were held Sunday evening, June 2, at the Old West Church, with the Reverend Elder Troy D. Perry, founder and Moderator of the Board of Elders of the Universal Fellowship of Metropolitan Community Churches, as the officiating minister.

More than 260 guests, including clergy of other denominations and visiting ministers, shared the joyous occasion.

The service began with special organ music preludes by Ms. Jeanne Crowgey, the assistant organist at the Old West Church, and a solemn procession.

Special music was provided by Sister Lauren Kurki, who returned to Boston from her home in Pennsylvania especially to sing for the event, and by the MCC Boston choir.

Rev. Perry, well known to gay people as the founder and spiritual leader of the MCC denomination, preached a powerful Sabbath Message, which was followed by the Rite of Ordination and the Laying on of Hands. The service ended with a Solemn Invocation of the Holy Spirit. Rev. Bernier and Rev. Wilson, vested in hood and cope, led the adapted 16th Century rite, and then closed the worship with a benediction.

A celebration followed the service in the church fellowship hall with salad and sandwiches prepared by Deacon Rick Hollingsworth and the MCC Fellowship Commission. Special decorated cakes with the MCC symbol were also provided.

Participating in the service were: Rev. Paul Breton, District Minister of the Northeast District of MCC, and pastor of MCC Baltimore; Rev. Roy Birchard, pastor of MCC New York City; Rev. Richard Eslinger, pastor of the Old West Methodist Church in Boston, and the Rev. Don McGaw, Methodist minister, and executive director of the Homophile Community Health Service in Boston.

Among the distinguished visitors were: the Rev. Brad Bryant, Methodist pastor of the Church of All Nations in Boston; Rev. David Yegerlehner, pastor of Fairlawn Methodist Church in Shrewsbury, Mass.; Rev. Paul Santmire, Episcopal Chaplain at Wellesley College; Bishop Hooker of the Old Catholic Communion; members and friends of B'nai Haskolah, the Jewish gay group; Father Tom Oddo, chaplain of Dignity/Boston; Paul Diederich, president of Dignity/National, and Robert Dow, president of the Homophile Union of Boston.

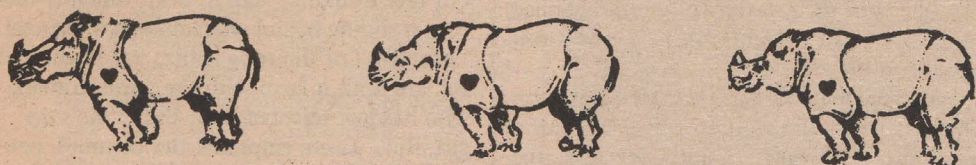
Members of the Boston church ministerial staff who assisted were: Rev. Nancy Wilson, Associate Pastor; Rev. Mr. Jeffrey

Pulling and Rev. Ms. Heather Anderson, Interim Ministers; and the church Deacons.

MCC Boston began as an independent rap group in July, 1972, was gathered as a church on Sept. 10 of that year, and chartered as an affiliated MCC congregation on Feb. 4, 1973, with 193 people in attendance and 32 initial members. MCC Boston presently has 61 members, not including 12 members transferred in good standing to other MCC congregations. Average weekly attendance at Boston church is 80 persons. Sunday worship is at 6:30 p.m. each week, with a social hour afterwards. MCC Boston was instrumental in establishing MCC churches in Providence and Hartford.

Rev. Bernier is now the second youngest minister in the MCC denomination, and is the third minister ordained in a local church ceremony. Most ministers in MCC are ordained at the yearly General Conference. It is considered quite an honor by the members of Boston MCC to have Rev. Perry here from Los Angeles for the service, and the ministerial staff, the Deacons and the Vestry of MCC Boston extend gracious thanks to all who assisted and shared in this special occasion.

MBTA DECISION ON RHINO IMMINENT



Pressures on the MBTA and Metro Transit Advertising on at least 3 different levels appear to have finally forced a confrontation over the "public service" status of the Rhino Campaign proposed by Gay Media Action Advertising.

GCN has learned that Mr. Cudahy, Director of Public Relations and Marketing of the MBTA, has been instructed to file a report on the campaign, along with a recommendation, to the Director of the MBTA. His report was originally due Monday, June 23, but as of press time, has been extended until Tuesday or Wednesday of this week. A spokesperson for Cudahy's office stated that he had not had enough time to complete the report.

GMA Advertising is anticipant of this decision, but is also proceeding on other levels to influence a favorable decision.

Info packets have been sent to members of the Board of Directors of the MBTA by GMA, and informed sources inside the MBTA have told GCN that there is interest on the Board to ascertain the reasons for for the campaign not receiving the public service rate. A planned meeting of the Board later this week may be informative.

Working to pressure for a decision on another level, GMA is working to secure the backing of the Advertising Club of

Boston. As noted in the *Globe* column "Ads and Agencies" by David Kemp a few weeks ago, this backing would be influential because this is the source of revenue for the Metro Transit Advertising, which holds the contract from the MBTA on its subway advertising. Agencies which place thousands of dollars worth of advertising with Metro Transit cannot be easily ignored.

On the other hand, the principal source of revenue for the MBTA as a whole is the State Legislature. Intervention on GMA's behalf by Sen. Edward L. Burke, Chairperson, Joint Legislative Committee on Transportation, which directly deals with MBTA funding, is considered a major coup for GMA. As reported earlier in GCN no 47, Sen. Burke wrote Mr. McNerney of Metro Transit protesting the decision. Metro transit's response was that there were no written criteria for deciding public service status, and that it was a service by Metro Transit to agencies, and that Metro Transit "had to pay for it."

Unsatisfied, Sen. Burke wrote directly to the MBTA's Mr. Cudahy, asking for the formulation of written criteria, what the "unwritten" criteria for the rhino's rejection, and who were the present "public service" advertisers. It is felt that

(Continued on page 2)

In next week's GCN there will be a four page supplement for New England Gay Pride Week. Included will be a complete schedule and explanation of events.

"MAKE IT HAPPEN"	
DONATIONS	\$3,000
LOANS	\$3,000
	\$2,381
	\$1,611

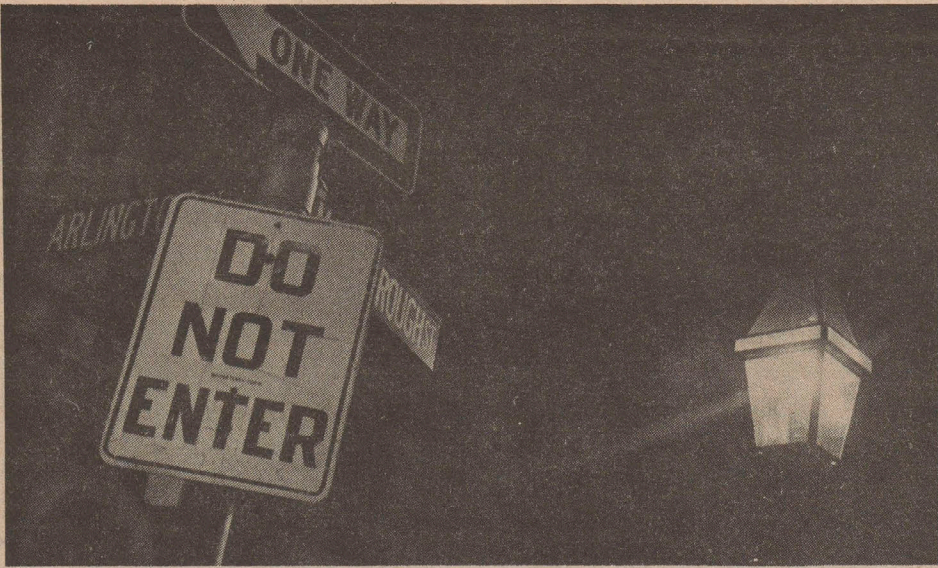


Photo by Ed Braverman

INVESTIGATION BARES ANTI-GAY POLICE REPORT

by David P. Brill

GCN this week obtained copies of a form entitled "Inspection of Licensed Premises" which is used by the Boston Police Department's Tactical Patrol Force in inspecting bars for possible license violations. The form has room for details such as the management, lighting, and cleanliness of the establishment. In addition, the form has room under the following sections for information:

2. Were the entertainers mingling with patrons? ☐ if yes, submit Licensing Board report.
5. FIO's (Field Interrogation and/or Observation) reports submitted on:
 - a. Known criminals:
 - b. Known prostitutes:
 - c. Homosexuals (especially those in drag):

At a recent hearing of the Alcoholic Beverages Control Commission, Deputy Supt. John M. Doyle, head of the Boston Police Department's intelligence division, was cross-examined by Attorney Francis J. DiMento as to the reasons for having category 5-C. Doyle was evasive, and maintained that the section that qualified homosexuals for an FIO was made exclusively for known male prostitutes. These statements were made by him, despite the plain, written fact that category 5-C was entitled simply "homosexual".

Under further cross-examination from DiMento, Doyle admitted that this cat-

egory could include practicing and non-practicing homosexuals. When asked if he considered it a crime to be a homosexual even in private, Doyle said, "It all depends on what he is doing." At that point in the hearing the questioning got extremely heated. DiMento attempted to find out if Doyle considers it a crime just to be a homosexual, and practice homosexual love, but ABCC Commissioner Stanley R. Lapon ruled the question out of order on an objection by Jack Kowal, attorney for the City of Boston.

The issue now has apparently two sides to it. First, there is a form used by the police department which has as a category as a matter of record the term homosexual to be used when considering the writing of FIO's. Secondly, there is testimony from Dept. Supt. Doyle trying to avoid that question, stating that the form's actual wording in theory and use in practice differ somewhat. It would appear reasonable then to request Doyle to change his forms, or find out why he won't admit to enforcing what they really call for, that is, a dossier on every known homosexual in the city of Boston.

Furthermore, a case could be made out of section 5-C, regarding those persons in drag. If "Homosexuals (especially those in drag)," is a qualifying element, why not "heterosexuals in drag" as well? And if our police department has found out a new, fool-proof way to tell gays from straights, they should perhaps consider patenting the idea, and then marketing it, as it could absolutely revolutionize cruising.

MBTA

Sen. Burke's letter prompted the report from Cudahy due to the director of the MBTA.

The securing of this information would be very useful to GMA in any legal suit and the MBTA has been cautious thus far

The securing of this information would be very useful to GMA in any legal suit, and the MBTA has been cautious thus far in giving out any such information. Their only public response, in writing, has been the brief form letter sent to those who wrote protest letters, which stated "The campaign will be run when the commercial rate and the cards are received by the MBTA."

Presently being decided by GMA is what to do once a decision is made either way. If the decision is made to not grant "public service" status at the reduced rate of \$2 per ad rather than the commercial rate of \$7, GMA will immediately begin a lawsuit, but it has not been decided if the ads should be run at the \$7 rate in the

interim before a court decision. Although the group wants the ads to appear as soon as possible, especially before contributors tire of the campaign as a "lost cause," it is felt that this step may jeopardize a legal challenge.

If the ad is accepted, GMA must decide if the campaign should start immediately, although there have been some pressures from some of the individuals in the community to wait until after the fall, when volume of the MBTA rises, students return, and there would be no danger of the ads being "bumped." This could happen if the MBTA needs the space taken for "public service" ads for fully paid "commercial ads." This "bumping" is legal, in the contract, and the volume of political ads for the September primary could necessitate this.

In any event, GMA's Tom Morganti assures the community that, "The ads will run no matter what happens, even at the \$7 rate, if necessary." The question now appears to be when, and GMA is exploring all possible avenues to hasten

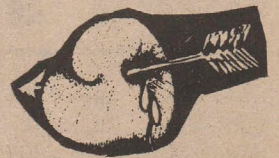
HOT DYKES



Carrots & Tomatoes, an original play written and directed by Cathy Baker, debuted Saturday evening at Northeastern University. The play was composed of several skits, much laughter and song and had an all-star Boston lesbian cast. Ms. Baker put the play together as credit towards a Bachelor of Science Degree she will be receiving from Northeastern later this month.

The program consisted of lesbian lifestyles from the 50's to the present, a rousing DOB football cheer, "Hot Dykes," and a spoof on that popular hot television program "The Dating Game" was turned into a lesbian version "The Mating Game." The musical productions added sensitivity and were pleasant breaks to the humor that predominated the play. "Orgasm" which traced in song a young woman's trials and tribulations to erotic ends, "Orgasm, orgasm, lucky is the girl what has 'em," was the most well received by the filled-to-capacity audience.

While the events of the evening were not what one's mother might find terribly profound, it was a chance to get together and have a glimpse of a slowly emerging gay culture. The night was filled with entertainment in all forms and, last, but not least, a streaker!



"my girl bill"?

Boston radio station WBZ (AM and FM) has recently prohibited the playing of the record "My Girl Bill" on any of its programs. This rather strange song, currently very high on the pop charts in the Boston area, is being aired with relative frequency on most of the other pop/rock oriented stations in the city. The lyrics of the song, sung by Jim Stafford, are hard to believe at first, and it often takes a couple of hearings to figure out what is going on. "Bill walked me to my door last night," Stafford begins, and as the song continues he sings of inviting Bill into his house (because of the "neighbors").

Over wine ("William's hands were shaking"), Stafford intones coy phrases such as "There's something about this love affair that just isn't right." and "Who we love and why we love is hard to understand." The song builds to a crescendo of emotion ("Let's face this man to man") and as we jump to our feet thinking "Can it be?!" the last verse comes sliding in and we realize that the real "problem" of the song is that the singer and Bill are both in love with the same woman, who has just rejected poor Bill. "She's my girl, Bill," (note emphasis and comma), concludes Stafford smugly, and the song ends.

When GCN called WBZ to determine what their reasons were for banning this record,

William Cusack, program director at WBZ Radio, first stated that it was not because of the homosexual "overtones" in the lyrics, but because the song was in "poor taste" and did not fit in with either the AM or FM formats. When pushed to elaborate upon this rather vague statement, Cusack finally got around to saying that yes, he felt the record was a spoof on homosexuality, and that the selection board had decided that WBZ's homosexual audience might possibly have felt it to be offensive. He did not venture an opinion as to what degree the stations straight audience reaction might have affected the decision not to play the record. "This is not a precedent," Cusack stated, pointing out that WBZ had banned other records in the past, notably Gordon Sinclair's "The Americans."

The Gay community has had mixed reactions to the song. Many feel that its absence from WBZ programs is no great loss, and the sooner it drops from the charts the better. The strongest negative feeling expressed was anger at a pseudo-gay situation being used for commercial fun and profit by a (presumably) straight enterprise. Others felt that despite the song's final cop-out, it had some straight consciousness-raising potential, and "any is better than none at all".

NOTICE

The Charles Street Meeting House is considering reinstating Friday night dances once a month. There would be no charge. All that is needed is an expression of support from the Gay Community. People must be willing to clean up the place afterwards on a volunteer basis. Please call Randy Gibson at 523-0368 to show your interest or write to CSMH, 70 Charles St. Boston 02114

the actual display of ads on the subway.

GCN will bring you further details as they develop

Sen. Burke's letter in its entirety is reprinted below.

Dear Mr. Cudahy:

Mr. M. J. McNerney of Metro Transit Advertising has suggested that I contact you with some of the questions I addressed to him on the matter of public service status for Gay Media Action advertisements on the MBTA.

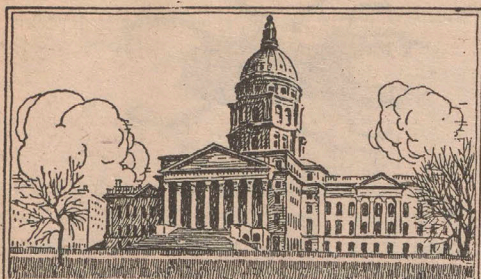
As you may know, Gay Media Action feels that it is the victim of discrimination in Metro's refusal of public service status to "gay" ads. Mr. McNerney's response to this complaint was that the public service status was an unofficial and unwritten voluntary service to agencies working for the "common good" and that Metro itself had to pay for it. I understand and appreciate his position. However, I also feel that we could reduce or even eliminate such controversy if the MBTA and/or Metro Transit Advertising established general, written, published criteria for such advertising. Prospective advertisers would have a better idea of their eligibility for public service status. By the same token, Metro could more easily refute the charge of bias.

My questions are these:

1. Will Metro consider use of such written criteria?
2. In what way do the gay ads fail to meet the unwritten criteria for public service status?
3. Would it be possible to secure a list of advertisers on the MBTA who presently enjoy public service status?

I thank you for your trouble and look forward to hearing from you at your convenience.

Sincerely,
Senator Edward L. Burke
Chairperson, Joint Legislative
Committee on Transportation

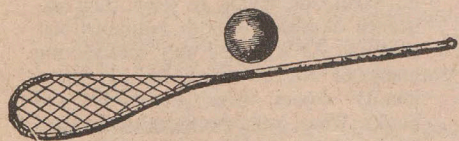


canadians educate legislators

Nineteen gay organizations, representing Canada's two million homosexual citizens, have organized to focus national attention on the homosexual community's struggle for equality. The National Gay Election Coalition (N.G.E.C.) was formed in 1972 to encourage a dialogue between homosexual voters and candidates running for election and to publicize, to both gay voters and the general public, the stands and opinions of the candidates on gay civil rights issues.

The N.G.E.C. will be distributing a copy of the booklet entitled *Homosexuals: A Minority Without Rights*, to all candidates seeking election to Parliament on July 8. This booklet outlines some of the policies and legislation which lead to discrimination against homosexuals in the areas of housing, employment, immigration, and law enforcement. As well, a list of proposals which, if enacted, would provide homosexuals with the same protection and rights presently granted to other minority groups is presented. Accompanying the booklet is a questionnaire designed to determine the candidate's position on the N.G.E.C. proposals.

The National Gay Election Coalition encompasses gay organizations in Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, and British Columbia. The coordinating organization, the Gay Alliance Toward Equality in Toronto, will periodically be issuing a newsletter publicizing the results of the questionnaire, statements of the candidates and any other developments of concern to Canada's homosexual constituency.



worcester gay union seeks city support

On Wednesday, May 22, the Worcester Gay Union requested and received the unanimous support of the Human Rights Commission, backing the Union's intention to bring to the City Council a petition for an ordinance prohibiting discrimination in housing and employment on the basis of sexual preference or sexual orientation.

This was the first step in their drive to get such a municipal ordinance. To help gain passage of an ordinance guaranteeing some rights to homosexuals, there is a lot of work to be done during the next few weeks.

"We welcome any assistance from both within and outside the gay community. Specifically, we need people who know politicians, union leaders and influential

LOU CRIMMINS SINGS FOR WOMEN AT EMERSON COLLEGE

"Call me anything you like,
I will do the same.
Woman is my name."

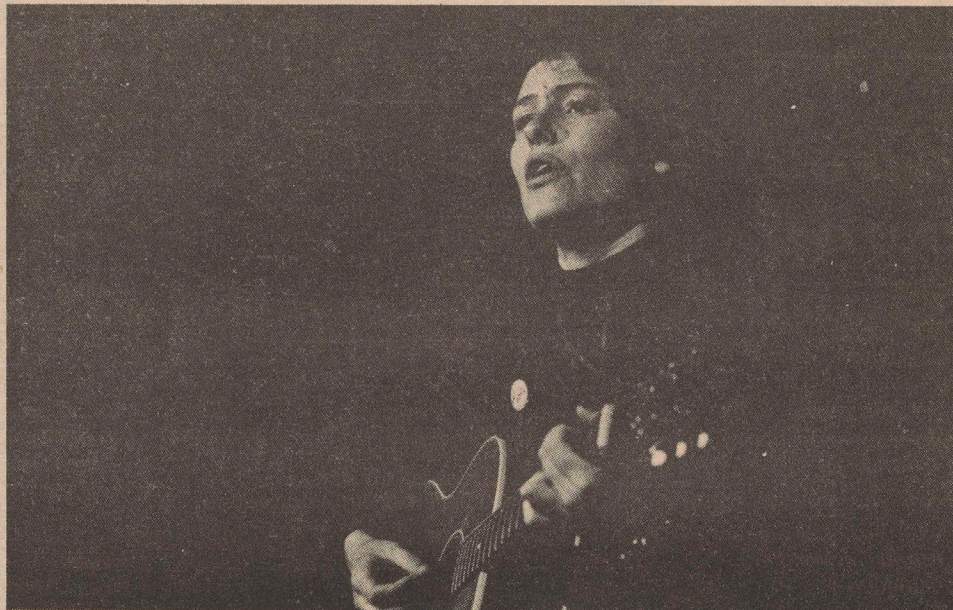
Her voice is deep, rich, powerful. It trumpets. It wails. It whispers sadness and beauty. It screams pain and rage and joy. Lou Crimmins is singing *Womanshe*, her song just two weeks old of dreams and hope and strength.

Lou gave a concert at Emerson College over Memorial Day weekend. She came on stage slowly, swinging a bottle of cranapple juice, picked up her guitar, had trouble tuning it. "I need a new guitar," she said nervously, and began to sing *Mandolin Wind*. It was strained at first, as Lou adjusted to the lights and the audience of mostly women that she couldn't see. But the song seemed to relax her, and a long-limbed easiness settled in. By the time she had finished, those who had not heard her before knew they had found a gold mine. Lou's voice has enormous range and power, a versatility and style that leaves her guitar languishing.

She sang two sets, and the first was a journey through her past. She sang Dylan, Leonard Cohen, an antiwar song of her own called *Memorial Day*. Lou went through *Suzanne*, *Mr. Bojangles*, *Tom Thumb Blues*, and other late-sixties standards with affection—but with the distance of a woman smiling back upon her girlhood. The audience was receptive; most shared some



Photo by Ed Braverman



Lou Crimmins Performing at DOB Benefit

Photo by Young Tanioka

part of the experience Lou brought forth.

Where the first set was a pleasant, often sentimental look at younger times, the second set moved powerfully into the present, and the future. Lou began to sing about women, and her music not only reflected her life with women now, but her visions of what's to come. The transition from first to second set was smooth—Cohen and Dylan were included again, but now Lou sang *Sisters of Mercy* and *Just Like a Woman*. And she performed some of her own music, raw, exposed, intense, sometimes melodic stuff—about women who love each other.

In mellow, playful contrast to her own compositions, Lou played three songs written for her by her manager, Andy Gillespie. Funny and flirtatious, Andy's pieces teased—"Wonder Woman met with her downfall/that was the day that she heard love's call/she was out doing some flyin'/she looked out and saw Gloria Steinem."

The evening crescendoed with *Womanshe*, Lou's newest, and she thinks, most powerful song. Her audience loved it. "It's not finished yet," Lou said later, "I want it to go on and on. I want to get down into the experience of Woman and bring it up and feel every single part of it. I want to extend the screaming of *Womanshe* on and on and on."

Lou is young. She is 23, and has been singing off and on for six years. Three months ago she decided to make her music into something serious. All but one of her own songs that she performed at Emerson

have been composed since then. Lou is a woman-identified woman—she sings for women, and she's not afraid to "make my battle public." Lou's future is music. "I want to write, I want to work with women. I want to make a musical dialogue with other women."

"We get our strength through sharing with each other," she reflected. "We're all thinking the same things, but we're too scared to admit it. We need to teach each other and learn from each other to stop the hurting."

"I try to evoke emotions," Lou went on, "so we can understand them, so we can look at ourselves honestly and not be afraid. I can sing, so I do it that way. We need as many voices as possible."

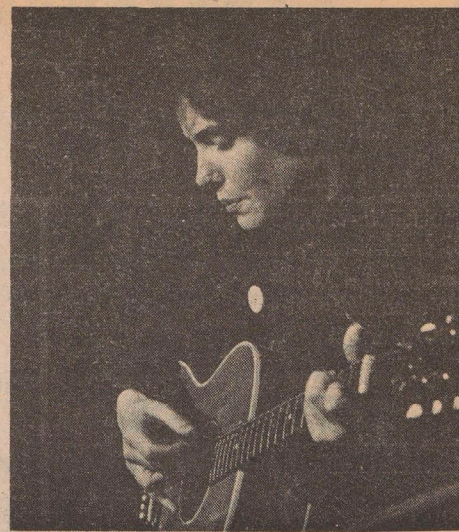


Photo by Young Tanioka

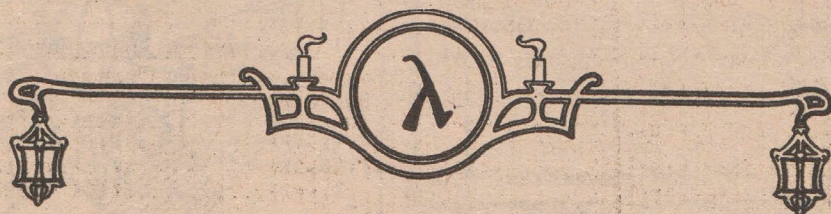
discrimination in Worcester or Worcester County, complete anonymity can be preserved. There is no need to publicly expose yourself or people involved in these cases.

Examples of discrimination sought are required for presentation to the City Council's Committee on Human Resources. Absolute discretion can be guaranteed; names don't have to be given to the Union. At the moment, they've been told by members of City government that adoption of an ordinance is dependent upon the quality of the cases of discrimination presented to the Human Resources Committee.

Response to the preliminary lobbying effort has been gratifyingly favorable. With additional support, they have a better than average chance of ending discrimination in housing and employment in Worcester. Your support is necessary for their success.

If you are concerned and can help in any way, please call 752-8330 as soon as possible or not later than Wednesday, June 5.

"Because the Union is still a new organization, we are short of funds, and we do not have access to equipment and materials considered usual in a business operation. A campaign of this nature already places a serious drain on our resources. We are the only active organization in Worcester for gays, we are the first organization in the state to work for a local ordinance prohibiting discrimination. Any contribution, monetary or material, would be beneficial to the cause of gay rights."





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

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

Address for subscriptions, address changes, letters to the editor, contributions, comments, etc.: GCN, 22 Bromfield St., Boston, Mass. 02108. Telephone (617) 426-4469.

The GCN office hours are: 10 a.m. to 10 p.m., Sundays through Thursdays; 10 a.m. to 6 p.m., Fridays and Saturdays.

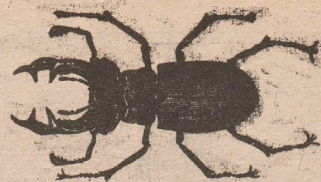
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REACT!!

"The *Globe* has reconsidered its position (on running cigarette ads) and has decided there is a larger question here—one of access, a responsibility to its public to allow the varying voices of the community appropriate access to its advertising space.....Should a newspaper have the right to impose its view by economic sanctions? We think not." The above is the stated advertising policy of the Boston *Globe*, found in an editorial running in the May 24 evening and May 25 morning *Globe*. Yet the following ad, submitted by the *Advocate*, was rejected that very week:

Read about Father Shanley, Priest to 100,000 Boston Homosexuals in the *Advocate*, newspaper to America's Homosexuals.



This ad, containing no graphics, seems in perfectly good taste. No reasons have been given for rejecting it. *Globe* assistant national advertising director Paul Leahy when asked if the *Globe* has a responsibility to the people they serve, answered, "No. We are a private institution. We are not licensed. Accountability is taken care of in the editorial columns." (See *Real Paper*, June 5, page 3).

In the original editorial, the *Globe* claimed that the acceptance of the lucrative cigarette advertising was not for economic reasons. At the time, it seemed plausible. In the light of the *Advocate* ad rejection, one may well question the *Globe's* motivation.

REACTIONS:

hizzoner

Dear Gay Community News,

David Brill's story on the Civil Service Gay Rights bill was excellent. When my fellow politicians realize that the Gay Community is watching us this closely, it will have a favorable impact on Gay Rights legislation, and I hope that GCN will continue its political coverage.

But there is one aspect of David's story on which I think comment is necessary. He quotes "State House sources" to the effect that the Governor's Office had passed the word to urge the Republicans to support the bill. To the best of my knowledge, there is no truth to this at all. Over the past eighteen months I have sponsored nearly a dozen gay rights bills; we have had half a dozen public hearings before legislative committees; and there have been floor debates and votes twice each in both the Senate and House. At no time during this entire period has Gov. Sargent offered any assistance, either public or private, to the Gay Rights bills.

The "State House sources" who passed this information on to David Brill were, in my judgement lying to him. They were simply trying to cover up the Governor's refusal to endorse Gay Rights legislation by trying to create a false impression that the Governor is being quietly helpful.

Governor Sargent does deserve credit for appointing Elaine Noble to his commission on the Status of Women. But his appointment of Elaine to an unsalaried post on a Commission which has no power should not be allowed to outweigh his consistent refusal to give any support whatsoever to Gay Rights legislation. The heavy Republican vote for the Civil Service bill came about because of the efforts of Minority Leader Frank Hatch, and Republican Rep. Barbara Gray of Framingham who worked hard for the measure.

Sincerely,
Barney Frank
Representative

P.S. There was at least one name left out in the roll call list of those who voted for the bill: mine.



isms

Dear GCN Editor:

The following is a copy of a letter I am sending to the Metro Transit Authority—I thought you might want to see a copy.

29 May, 1974

Dear people:

I am disturbed that you refuse to accept the Gay Media Action's rhino ads as public service advertising. I am speaking not as a member of the gay community, but as a heterosexual. I feel you do great disservice to "straight" people who deserve an opportunity to learn about the gay community in a way that is neither distorted nor sensationalistic. With or without your approval, homosexual women and men do exist, and trying to keep their existence a secret is both ludicrous and immoral. As it is, the only information many of us get about the gay community comes from porno ads and books. What could be more of a public service than providing real information about a real group of people? I urge you to reconsider your decision.

Sincerely,

But I can't write you without expressing my disappointment at your printing that appalling article by David M. Stryker on May 11, about his adventures in Morocco. It represents the ugliest kind of male sexuality, and the fact that it is directed towards other men rather than women makes it no less oppressive. I am usually pleased with the consciousness of GCN, and the Stryker article came as something of a shock. (Aside from arrogance, Stryker may be a member of an oppressed minority but he's clearly on the side of the pigs). I really hope you will reconsider your editorial policy and not print any more such

(Continued on page 5)

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Additional information on GCN's "Make It Happen" campaign appears in issue No. 35, Feb. 23. The box on the front page shows the campaign progress to date. We need your help. Please send in coupon below today.

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THANKS!!

gems of racist-imperialist-sexist wisdom in the future.

Sincerely,
Karen Lindsey

retort

Editor, GCN:

Ms. Lindsey is entitled to her misconceptions. I am in turn shocked at the arrogance in such broad statements. Why do super-political people get so uptight serious? Have they no sense of humor? She completely missed the point of the article: to entertain—this is a personal account of the experiences of a traveler, not a commentary on or indictment of the social, economic, political or moral values of another culture.

David Stryker

mardi gras

GCN Readers:

Gay Pride Week can and should be both political and social, but not at the same time. If the Gay Community is going to be recognized as one of responsible make-up we must put our best foot forward when appealing to the public for support.

Why can't we have a show of strength in the parade wearing acceptable garb and conducting ourselves in sober fashion? Then in the evening let the dance or house party take on a Mardi-Gras aura where the public is not so apt to see us at play.

To me this appears to be one solution to our divisiveness. If this makes print, please consider it thoughtfully.

Jack Ligruck

Countless hours of work on the part of the Gay Community went into the attempt to pass Bill S.1585. This bill would prohibit general discrimination on the basis of sex or sexual preference. Unfortunately, the lawmakers sent it to the Rules Committee which is a polite way of not taking action on this important bill.

A final valiant effort is being made to bring this bill out of the Rules Committee and back on the floor of the Mass Senate. We urge each of our readers to write their State Senators today. These letters *do* make a difference.

The main Senators to write are: Anna Buckley, Brockton; William Saltonstall, Manchester; Walter Boverini, Lynn; Ronald MacKenzie, Burlington; John Parker, Taunton; and William Bulger, Back Bay, Beacon Hill and South End.

Don't let our bill die.

gays gain

The percentage of college students disapproving of homosexual relationships dropped dramatically between 1969 and 1973, according to figures gathered by opinion researcher Daniel Yankelovich. In a study financed by five major foundations, Yankelovich discovered that students expressing moral disapproval of homosexuality decreased over the five year period from nearly half (42%) to just one-quarter of the college population.

Other aspects of the study, which involved a national sample of over 3,500 college and non-college youth between the ages of 16 and 25, showed that an increasing proportion of youth, while rejecting the violence and campus radicalism of the 60's

feel alienated from "traditional American values" as well. While the increase in tolerance for gay life-styles is the largest overall percentage change revealed by the survey, the most dramatic jump occurred in response to a question over whether big business needed fundamental reform. This was approved by 54% of all collegians, as opposed to 39% as recently as 1971.

Yankelovich's figures indicate that, among non-college youth, present-day attitudes toward new social and moral norms are about where those of college students were when the surveys were begun in 1969. Hopefully, similar dramatic increases in tolerance for alternative life-styles may be expected among non-college youth in the next five years.

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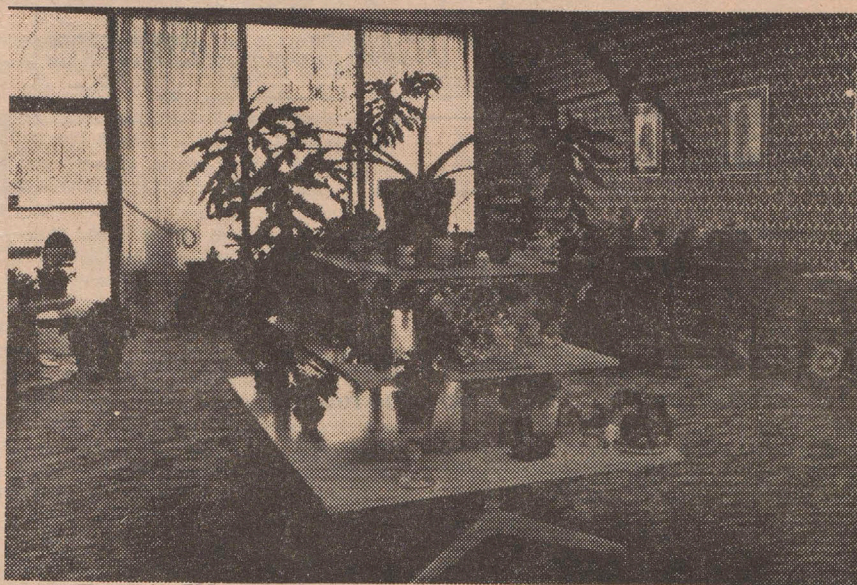


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His list of references are: Mrs. Rose Kennedy, Mrs. Jacqueline Onassis, Mrs. Rockefeller, Peter Fuller's daughter's wedding, Miss Pearl Bailey, the Waldorf Astoria Hotel in New York City, the Ambassador Volpe in Boston, the Ritz Carlton Hotel in Boston, the Sidney Hill Country Club, Mayor Wainwright of Brockton and the Brockton Cosmetologist's Association in Brockton... quite an impressive list!



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ALCOHOLISM: part three

by Ron Skinner
and Kevin McGirr

(Third in a three part series)

Alcoholism is an illness that progresses until death, which often comes early. For those actively alcoholic for a protracted period, the process is characterized by a change in values. The person settles for less and less from life. The extreme of this is settling for Skid Row. No one is raised on Skid Row. The Skid Row alcoholic is very often not taken seriously as a person with feelings, disappointments and needs. The ultimate stereotype in American society, the Skid Row Alcoholic is not much thought about.

The man in the street, panhandling in downtown Boston; collecting enough for a bite to eat or a jug of wine. Often dressed in long, less than bright overcoats, looking like he has spent some time on the streets. He lives on the street or maybe he stays at Boston's only shelter for homeless men, the Pine Street Inn. Some estimates say that there are up to 6,000 men and women who are homeless and a majority of these are alcoholic. We may identify these people panhandling, occasionally we've seen them lying in doorways or congregating in various locations until the police come along asking them to move on. Are we ever aware that some of these people are gay?

I was in for some consciousness raising when I began working at the Pine Street Inn. I suppose that all too often we enter situations forgetting that we are not the only gay person and perhaps as we pass individuals or places identified as Skid Row — we're even less cognizant of the existence of gays. Alcoholics are not cherished in 'polite' society (gay or straight) and Skid Row people share an even stronger stigma. Through my own experience at the Inn, I've observed, discussed and witnessed the subtle manifestations that indicate the presence of gay people.

Skid Row men seem to lead very separate and lonely lives but there are groupings: racially, ethnically and along age lines — gathering together especially to drink. But those who are gay, even those who are more open, don't necessarily try to form contacts around their sexual preference. For whatever reason, they choose to blend in with other groups. Sampling opinions and attitudes, both from admitted gays and the men at large, there seems to be almost no discussion about sexuality. There is a consensus that sex is a forgotten part of life, particularly as the years of drinking add up. Gays in this environment do recognize each other but there is little attempt to relate based on their similarities. One man reported to me that he had sex with a number of people at the Inn but absolutely no mention was made to each other of their experience together.

GAYS ON SKID ROW

How homosexuality is identified amongst the men

"Nobody really cares what they do, they have a right to their own. In this situation, nobody is about to judge anybody else." This attitude was repeatedly expressed, it was felt that there were homosexuals in this community and that sexual activity went on, but few people said that they had ever witnessed any sexual behavior. In my discussions with people, no objection was raised about homosexuals — only that they not be approached by them. "No one can object because everyone here has got problems and their state in life isn't any better than anyone else's." My own observations would support this feeling; when there have been incidents of people or behaviour being identified as gay there has been, surprisingly, little reaction. Particularly in view of the status of the Skid Row alcoholic, there is a suggestion of a more tolerant attitude toward each other.

One View

I spoke with a staff person who has worked at the Pine Street Inn for three years and is himself a recovered alcoholic.

Question: What do you know about homosexuality and attitudes about this issue at PSI?

Response: I would think that it would be dealt with in compassion or it should be. People who work in Alcoholism have a lot of compassion and I'm sure they would deal with it once the awareness of it was increased. Incidents of men having sex together have been noted by individual staff members — there is an attempt to be sensitive but people just don't know how to deal with it.

Q: What was your first encounter with gay people at PSI?

R: One man came to me who was very depressed and wanted to open up to me about his homosexuality. My first reaction was to deal with his alcoholism because this must be dealt with first. He felt that he could not get sober because he was a homosexual and not accepted as a homosexual so he said he would continue to drink. Alcoholism is the disease of denial, it is typical to use excuses for drinking — some of them are valid and understandable — a person who's very depressed may turn to alcohol.

Q: About the attitude towards homosexuals...

R: It's pretty well hidden here — about five or six guys openly admit to it and joke about it. But if a man were to act on his feelings it's likely that he would be criticized by other groups — others don't give a damn — and some

would even sympathize with it. It's very hard to express feelings here — there must be a front — part of the masculine image. A man won't talk to a man sitting next to him — they look for outsiders to open up to. It's not easy for the men to express their love or their feelings — he won't talk about anything.

Q: What about friendships among the men?

R: I see them — but it's fleeting, incident to incident — moody. There are cliques and ethnic alliances, friendships develop but their expression is in action rather than in words — you might see two guys drunk together, hugging each other, telling each other what a good shit they are — they both need that ... as drinking progresses, sex declines as a priority — the need is not there, but there is a need for loving, touching and caring. Some will talk about their sexual prowess but it's usually in the past, there's a daily struggle to survive — to acquire the bottle, sexuality becomes buried.

Q: How are sexual problems dealt with in alcoholism agencies?

R: I don't see it, there's some fault in the agencies and the training in the field of alcoholism ... I don't recall any discussion around sexual problems — if the issue comes up, a counselor would have to act upon it based on their feelings. While we are talking about it now, I can see that it is important to get all the information, including sexual preference — I'm not so sure I would do it, I might overlook it. I believe that Alcoholism comes out of defective human relations, an inability to express yourself — there's a lot more discussion in my A.A. group about homosexuality and bisexuality; this was unheard of a few years ago.

A Gay Alcoholic

I spoke with one man who readily identified himself as gay. He's been drinking for ten years; presently he stays at the Pine Street Inn.

Q: Do you get any negative response from the other men about being gay?

R: No — I laugh and clown and tease with them and they play with me about it, it's not discussed — when we're drinking we'll get to laughing and I'll carry on. I wouldn't want to have sex with any one here, they're not my type; besides I need privacy and there's no privacy here. I've heard that people have sex here but I've never seen it.

I wouldn't approach anybody here; I'll tell you — I went to jail once in 1970 for having sex with a minor — I waited in jail for my trial but I was let go when the boy testified that he was willing and had enjoyed the experience — still, this has made me very cautious.

Q: Do you think people respect the fact that you're gay?

R: Oh they accept it — I'll hear occasional nasty remarks, I accept those nasty remarks. My father once said, if you make your bed hard, sleep in it. When I drink, I talk so they know that I'm gay therefore I have to accept their remarks. I'm embarrassed when I'm called faggot but I try not to let it bother me.

Q: Do you make any kind of contact with other gays here?

R: I don't like to be with gay people — when I'm on a job and I'm sober I do my work and after work is my business — but some gay people will get into calling me Miss Rose or something like that — I get very embarrassed. When I'm drinking I'm very flamboyant — my liquor makes me that way, but then I'm ashamed the next day when I'm sober. I had this job in a restaurant and there was this other gay kid — and he'd be swishing and carrying on and people would make nasty remarks but he'd turn right back on them — I can't do that when I'm working — if I'm in a bar and I've been drinking and someone passes a nasty remark then I can defend myself.

Q: Do you have any idea why you started drinking?

R: I don't know — sometimes I would just get depressed — I wanted to stop; I've been wanting to get out of here ever since I got here. I went to Bridgewater and got out last Monday, I was supposed to get out on Sunday but there was no way for them to get me back. I was planning to get a job when I got back but I was so angry when I had to stay an extra day that I decided instead that I was going to get sloppy drunk and that's just what I did — drinking don't solve anything, after you wake up from drinking the problem is still there, it's a disease.

Q: Do you drink to have sex?

R: Yes, I like sex better when I'm drinking, I get very sexy while I'm drinking — I don't know any other way. I had an affair before I started to drink — I didn't have to drink then — I don't know where the change came in — but somehow I know I felt better when I was sober.

Post Script

Since this series has begun we have become aware of two new developments in the interest of gay Alcoholics. A national task force to increase the understanding of the alcoholic homosexual was announced May 2 at the National Conference on Alcoholism meeting in Denver. Also, in San Francisco, an Alcoholism Center for Homosexuals has been established to provide pre-treatment counseling for gays with alcohol related problems and referral to existing agencies for treatment.

Anyone interested in the problem of alcoholism in the Gay Community is urged to write to: GCN c/o Alcoholism Project, 22 Bromfield St., Boston, Mass. 02108. If there is sufficient interest, a meeting will be announced at a later date.

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FRI., JUNE 14—
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forum

GAY PRIDE PARADE PLANS

**The Question: What is your opinion on "drag" dress in the Gay
Pride Week Parade?**



Ancient Ritual Called Gay Pride Week or Hag vs. Drags

by Sheri Barden

Oh, that wonderful time of year is upon us again; that time of love, joy, celebration, pride, solidarity, strength and coming together known as Gay Pride Week.

Before we pull it all together and pull the whole thing off there is an ancient and honorable ritual which those of us planning the GREAT EVENT must go through, these barbaric sessions are known as gay pride planning sessions. They are attended by loving gay sisters and brothers (mostly brothers) and somehow we turn into a Pride of Lions rather than proud gays.

Rumor has it that two of those lions (one a lioness) had such a fight that the lion had a bloody nose and the lioness had a broken arm. I must admit that the lioness is a little wild at times but the lion is just a loveable cub; there was no such fight.

Without differing opinions, without communication, without confrontation how can we learn and grow? Each and every one of us is coming from her or his own place. Although we may not always agree I think we must all learn to respect each others' viewpoint.

The solution to the problems that we are now faced with is COMPROMISE. That's not to say that every single person is going to be happy with the outcome but we should come up with workable solutions to suit almost every mature gay person who truly wants to become involved.

We cannot allow gay pride (gay activism) to be an extension of our egos. Gay liberation is not any single person's trip or shouldn't be but rather your involvement should be with ALL gays in mind.

A good example of this is the Maine Symposium; exhausted from the trip I wrote it up mentioning everyone's name and what each person said but omitted the names of the two people who worked hardest to pull the conference together. Steve wrote to us after receiving my letter of apology and said, "Don't be upset about not mentioning our names, gay liberation is much more than an ego trip for me."

Yes, I'm damned disappointed at the attitude of those two or three men who left the last

meeting and took their involvement and their talents with them but at this point their motives are in question. Don't rip something apart if you're not willing to hang in there and build something better.

Will the Parade be political, it will be as political as you want to make it! Will the parade be too festive and joyous? No one ever died of an overdose of joy! We wore joyous "Gay Love" buttons to an elegant straight party last week and that had a hell of a political impact on the "hets."

The funniest thing so far though is someone saying to me, "Why are you afraid of drag?" I've seen the best of drag and the worst of drag. It used to be "fashionable" and awfully funny, remember also we were paying a lot of money to see this and if she wasn't good she might be trooping home without her fur coat!!

Thanks to the women's movement all that has changed. If drag is what you're into and that is where you're coming from then "do your thing." Let's call that "Valid Drag." On the other hand, if you go to Morgies and purchase a wig, glass heels, a ragged ball gown then go home and put on three inches of bad makeup, come to the parade and flounce around like a floozie then you are offending me as a woman.

Drag has traditionally been a parody, a ridiculous imitation. The days of parody are over. The days of putting women down by making fun of them are over. This is serious business. We will no longer take shit from straight entertainers but yet we tolerate the shit we lay on one another. I personally find no validity to the remark made by a gay brother, "You're in drag every day." There is no comparison between what lesbians wear and what drag queens do to themselves.

Come to the Gay Pride Parade. Come in costume if that's where you're coming from but come as "you" and not as a poor imitation of someone you're not.

In his letter Steve Bull wrote, "We are really excited for you and hope that you come across very few hassles in your plans. The weekend will have a great deal of potential for awakening the nation and making gay rights an important issue to be dealt with." Right On!!!!

The Reality of Gays 1974

by Barbara Piccirilli

Regarding the May 25th GCN editorial on the plans currently being made for this year's Gay Pride Parade, and the various reactions to those plans:

As the editorial stated, the focal issue in the controversy already surrounding the Parade may indeed be "drag." But the main issue, the one which is fostering the "drag" arguments, the one which is responsible for creating the various sub-issues mentioned, is the issue of "tactics."

How do we want to present ourselves to each other and to the straight community? How valid is any striving to seek straight approval on any basis? It seems that two separate and distinct opinions are being expressed on the question of *how* we should march... one side would prefer to see gays march in a fashion similar to that shown in previous parades (a fashion now being described as militant, defensive, and '60s-demonstrationish), while others feel that now is the time for color, carnival, and costume. Proponents of both views have seemingly agreed on one basic, if doubtful, compromise: If you don't like what's going on, come anyway. In the interest of gay unity, come as you wish, "do your own thing," etc., etc.

Unfortunately, we are not as yet in the enviable position of "doing our own thing" in the one yearly gay event that is given adequate media exposure. Granted, by creating a carnival-like atmosphere which may deliberately or inadvertently reinforce straight-defined stereotypes of gays, we could make our most effective political statement. By presenting ourselves as frivolous, immature, irresponsible, and primarily pleasure-seeking (as well as all the other qualities attributed to us as gay people) we could credibly embody an independent "if you don't like it, don't look," "fuck off, straight world" philosophy. The accent on fun *could* be the most potent message gays could get across to straights and to each other... simply by enjoying each other in the guise of stereotypical homosexuality we could relay the message of self acceptance, self-reliance, self-love.

Unfortunately again, we are not in the position to do this. To those gays who repeatedly exhort the gains made since the '60s and Stonewall, to those gays who continue to close their eyes and ears to the political oppression facing any minority group in this country, to those gays who consider it unnecessary to exhibit any show of anti-sexist consciousness... if you would open half an eye you would see that the political, economical, and social climate in this country today is, if anything, ten times more oppressive and repressive than it was in 1969. It would be beautiful if we had achieved in actuality what optimistic and unrealistic gays *think* we have achieved. Anyone who has convinced him or herself that gay liberation has reached the stage where we can risk resurrecting those old negative images (and self-images!) would do well to get out in that straight world and live as an openly gay person every minute of every day. Then let him or her elaborate on the enormous gains made by gay liberation in the past few years.

All of this, it can be argued, is "a need for straight approval." Just as it is maintained that objecting to drag is refusing to accept anything other than a straight identity. I can honestly say that I seek straight approval much less than most gays, but I will just as readily admit that I will under no circumstances ridicule my gayness and/or gay lifestyle by mocking it before an antipathetic straight audience. I for one am not "liberated" enough to march as, or alongside, a reinforcement of the negative, straight-

defined image that I have as a gay woman, been seeking to combat in myself and others.

And as far as the "defensive march vs. a joyous parade" sentiments are concerned, I wonder who has tagged the label "defensive" on a forthright and dignified parade, and who has defined an inaccurate depiction of gay life through a carnival atmosphere as "joyous." Rather, I would think that presenting yourself as you truly are, and showing pride in that self would be considered "joyous." Presenting an unreal image of ideal frivolity in an attempt to fool yourself and others is the "defensive" attitude.

The "drag" issue has arisen from the

(Continued on page 8)

An Open Letter to the Gay Community

This letter is a plea to all the people in the Gay community to unite for Gay Pride Week (third week in June). No one can deny the differences among Gays. But there are always differences between people. We can't expect to agree on everything.

Most of us are working hard to understand each other. Sure, we're not quite there yet. But we're trying. We are all lucky and glad to be gay. So let this pride be the unifying factor for Gay Pride Week (and maybe it will catch on the year round).

We all have so much in common, that it's a real mistake if we won't try to work together.

One big problem is the acceptance of transvestite men by some of the women. I can see how some women would be offended due to the sensitive and delicate stage all of us are in: for the first time, freely expressing ourselves; going beyond the roles. But don't the transvestites have a right to do their trip? Isn't gay liberation all about acceptance of ourselves and others? Besides, all clothing is just play anyway. Women wear pants; why not men, dresses?

I do not consider anything to do with dress to be sexist. To me, sexism is the act of treating one sex differently from the other: not allowing a boy to play with dolls; not allowing a girl to take shop class instead of cooking; not letting women be in positions of power; not letting men express emotions. Such constrictions imposed by society are what I see as sexist. If a man dresses in clothes that society allows only for women, then this is a step toward liberation. If the make-up is offensive to some women as something imposed on us by the oppressor, then consider this: Would you reject sisters who still wore make-up, but were working in the best way they knew for liberation?

The important thing is (again), TO WORK TOGETHER. We are all people. I don't believe that women or men are that different deep down. Give each other a chance.

For unity in the Gay Community,
satya

gay reality

(Continued from page 7)


planned Mardi Gras Theme of the Parade. Although the Parade organizers are sincere when they deny that "drag" is being encouraged, the fact remains that the furor that has arisen has been as a result of gay women feeling that once again, the male dominated movement has disregarded any feelings that women might have on this subject. It is to my ever increasing amazement that I constantly find more and more gay males who are unwilling or unable to believe that "drag" is offensive to women. I would like to see the reactions of these males if a group of women were to march in the Gay Pride Parade (an event which is supposed to encourage unity among gays) in offensive and appalling caricature of males ... in the same manner that drag queens portray women. We could strap on dildos, strut down the streets in the epitome of butch masculinity, swagger and shout, and further carry on the stereotypical macho portrayal of "real men." There is no doubt that the growing number of misogynists in the movement would quickly express their appall at such degradation!

While on one level I have always sympathized with drag queens as a minority expressed by both gays and straights, and while I can see certain, but hazy, similarities between discrimination against them and that against women ... I find it impossible to relate on an emotional level with a group of men who intentionally, deliberately, consciously add to the oppression and sexism directed toward women in this society. In a GCN article on the Parade, Linda Heisner stated that she thinks gay women will march in the Parade whether they are dissatisfied with the politics of it or not, because the Parade has become an "institution." Well, I hope that the Parade will not have to become another one of the sexist "institutions" that women have had to reject. I for one will not march, cannot march, with a negative, destructive and mocking image of false "femininity" alongside me. Call this elitism, separatism, or whatever ... I just think that it is a sad commentary on how far we have come that in 1974 women are still trying to explain to men just how and why "drag" is offensive.

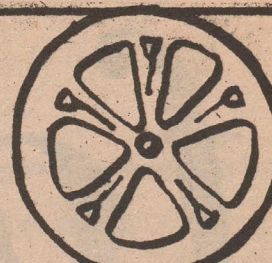
Just one more thing on the "drag" issue. As a gay woman who has tried to work with gay men, I am judging "drag queens" and the "drag syndrome" not on some far-off philosophical rhetoric, but on first hand experience of dealing with drag queens. I have felt personal oppression and sexism from these gay brothers, and to condone or ignore that sexism would be pure masochism. (But then we women are expected to be masochistic, aren't we?)

The Gay Pride Committee has indeed put a lot of time, energy, and work into this year's plans. They are to be congratulated on their efforts to make the Parade reflective of the entire community, including drag queens. But I hope it will be understandable to this group when the reasons are given why certain segments of the community (such as women and more "radical" gay men) will find it difficult to go along with the proposed Mardi Gras Theme. We do not need to march militantly, but we do need to march with a realistic sense of our situation and identity. We do not have to exclude anyone. But we do have to exclude the deliberate and malignant oppression and sexism that is heaped upon women by men in drag. The Chairperson of the Parade Committee, Bernie Toale, is without a doubt one of the most sincere and sensitive gay men active in Boston gay liberation, and I cannot help but feel that any opposition to the Parade or its tactics will result in disillusionment on the part of Bernie and other gay activists. But disillusionment is sometimes necessary in order to discover the reality of things. The reality of this year's Gay Pride Parade is that we have not come as far as we would like to think we have come. And once again, for the cause of gay "unity," we are growing further apart.

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films ON THE SCREEN by vince puleo



by Vince Puleo

A not so funny thing happened to London (England) film distributor JIMMY VAUGHAN on the way to the bank. Awhile back he had the cash reserves on hand to outbid nine international competitors for the world wide release rights to *Deep Throat*.

For those who've just popped in from the dark of the closet, *Deep Throat* just may go down as the most controversial X-rater in the history of film. And where there's controversy, there's plenty of loot. Or so VAUGHAN thought at the time ...

At present the only countries allowing *Deep Throat* to make an impression are Sweden, Denmark and the good ole' U. S. of A. As the fine print in the contract would have it, these three countries were not included in the "world wide release rights."

For the past several months JIMMY VAUGHAN has been criss-crossing the international film beat trying to sell *Deep Throat* to one and all ... Unfortunately for him, no one wants it. Or to be more specific, those individuals who were interested couldn't get this film through the iron guarded doors of customs. Even the French said no thanks!

At this writing JIMMY VAUGHAN is tranquilizing his frayed nerves with the rather ingenious idea of "selling" his world wide rights for *Deep Throat* to a group of well-heeled, if not so bright, Arab gentlemen ... The way the Arab gentlemen see it, where there's controversy, there's plenty of loot ...

JAMES COBURN is slipping in the ego-building, billing department. In the 1906 period western *Bite the Bullet*, COBURN had to settle for third billing behind GENE HACKMAN and CANDICE BERGEN ... Ironically, it wasn't so long ago when a national publication featured COBURN as films' new superstar ...

Producer JOHN WOOLF is to be given three pats-on-the-back for a very nifty piece of casting with JON VOIGHT in *The Odessa File* lead. This motion picture is based on the FREDERICK Day of the Jackal FORSYTH suspense novel about a newspaperman (VOIGHT) out to find a former Nazi leader in today's Germany ... Having read the novel I can only add that JON VOIGHT is perfect for the role ...

San Francisco is having its crime problems, and if we're to believe certain media sources, 'Frisco never had massive crime waves until *Dirty Harry* and *Magnum Force* placed that city of hills on the cinema map ... Personally, I don't believe either of the two films are in any way responsible for turning on the less desirable elements of society to make San Francisco a shoot-out ground ...

What about the impact of *Hawaii Five-O*? Has this TV series led to a widespread crime wave in, say, Honolulu? No! ... And as far as *The Streets of San Francisco* is concerned, I would consider it folly on the networks' part to change scenery because of civic pressure groups from that fair city ... Yes, San Francisco has its problems. But so doesn't every major metropolis in the country. What do communities expect film producers to do? Make a detective movie in the sands of the Sahara? ...

Between the both of them RICHARD ANDERSON and BRADFORD DILLMAN have over 40 years experience as actors. Their faces have graced the screen in scores of movies and hundreds of TV productions ... Now, after years of "I can place the face, but not the name" public recognition, ANDERSON and DILLMAN are becoming hot properties ...

Producers are finally awakening from a deep sleep that they are both more than just pretty faces in the crowd. They have talent. Can act ... And as if by osmosis, the public

has also caught on. Remember the names ... RICHARD ANDERSON and BRADFORD DILLMAN. You'll be seeing more of their marquee signature in time to come ...

The late western star TOM MIX is getting the big screen treatment via a filmography of his life ... Seems just like yesterday when CHARLES BRONSON was a \$30,000 a film screen heavy. In his newest film *The 10 Second Jailbreak* BRONSON is receiving a salary of \$1 million ...

And while we're throwing those big \$\$\$ figures around, several Arab nations have anted up a cool \$16 million to finance the film *Mohammed*. The picture stars ANTHONY QUINN and IRENE PAPPAS, and it is understood that each is accepting a nominal salary against a percentage of the gross ... If the film more than breaks even both stars stand to make over \$1 million ...

GEORGE PEPPARD gives a top drawer performance as a framed honest cop in the action meller, *Newman's Law*. PEPPARD delivers his best big screen performance in years. The picture is 98 minutes of fast paced suspense and superior physical action climaxed with a big gun battle between the law and the lawless ...

If PEPPARD can match this film outing with a couple of more back to back hits, he'll once again be a major film star ... On the other side of the ledger, MICHAEL CAINE, who so impressed in last year's *Sleuth*, merely bumbles along in the spy melodrama *The Black Windmill*. CAINE is a strange actor to fathom out. He gives one the impression he only acts when he's in the mood. MICHAEL CAINE isn't what you'd call a 110% guy ...

Remember JENNIFER JONES? She's been signed for an important role in the \$\$\$ epic *The Towering Inferno*.

NEW!!

Corydon QUERIES, a biweekly column of letters from gays about problems or situations connected with being gay in this society. Corydon is a long-time gay activist with professional experience in education and counseling. See GCN issue 47, May 18, for a full explanation.

Get those letters in! Corydon, c/o GCN, 22 Bromfield St., Boston 02108.

THE GAY GUY'S GUIDE



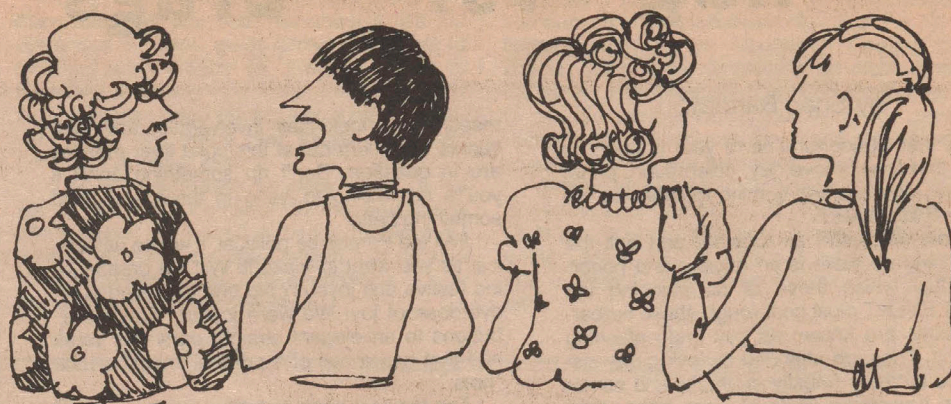
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TOTAL ECLIPSE

by Jonathan Feldman

In "Total Eclipse" (Tufts Arena Theater) Christopher Hampton tries to give dramatic shape to the seductive, destructive love affair that flared then persisted between Arthur Rimbaud, an *enfant terrible* and angry young poet if ever there was one, and Paul Verlaine, a much more traditional poet, several years Rimbaud's senior, and a married man. The play progressed as a series of scenes arranged chronologically, which relate the affair in outbursts. The dramatized events test our credulity because the author seems to rely upon their factuality for justification instead of building scenes which result from the intercourse, both literal and figurative, of two highly sensitive individuals, and because he allows mere passage of time to take the place of dramatic development. Furthermore, several of these scenes are cluttered with patently colorful but very minor characters. It is easy to imagine how different it must be for an author to give up the likes of Etienne Carjat, a silly poet and inventor who never realizes his inventions, or Eugenie Krantz, yet another flamboyant French whore. Certainly they were the stock and trade of Lautrec, Giraudoux et al., but in 1974 they are not only willing clichés (their historical existence notwithstanding) but they are wholly extraneous to the story of a nearly mythic homosexual relationship.

The real problem lies, of course, in the portrayal of Rimbaud and Verlaine, and particularly what happened between them. In this play it is difficult to find reason for their affair or the subsequent destruction it wrought. Rimbaud comes off as rude, sardonic and selfish. Verlaine is maudlin, indecisive and foolish. I came

away with the feeling that their affair was almost superfluous to their careers but has become, somehow, definitive of their work. (Cf. the death of Marilyn Monroe). I strongly suspect that Rimbaud's youthful fire burnt too fast, too brilliantly to last for very long, regardless of his liaison with Verlaine; and that the seeds of senile sentimentality would have brought forth their drooping blooms from Verlaine had he never known Rimbaud.

Neither of them came to grips with reality. Rimbaud was scarcely sentimental but very much possessed of the romantic vision of considering himself the bringer of a New Age. Verlaine chose to see the world through rose (or chablis or absinthe) colored glasses; he was a romantic drowning in nostalgia. So, in order to explain, to justify, and to make credible their time together the fact of their homosexuality is quintessential. Yet despite the fact that both men kiss two or three times during the play, astonishingly little is said about their sexual proclivities and their effects.

The genesis of their relationship lies in the baffling intermixture of hate and love, and in the gaping discrepancy between the real and ideal which lie at the core of any affair; but particularly homosexual affairs since society has put us at such great odds with ourselves. It seems to me that self-hate, self-doubt, loneliness and desperation had much to do with Verlaine's clinging to Rimbaud and Rimbaud's aggressive passivity. Such feelings, as most gays know, come with the territory. It is a disappointment to witness a play that largely ignores these motives and in their place substitutes visual effects of ineffectual violence: the firing of a gun, a few stabbings, wife beating, and the smashing of a small porcelain bird.

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5 wed

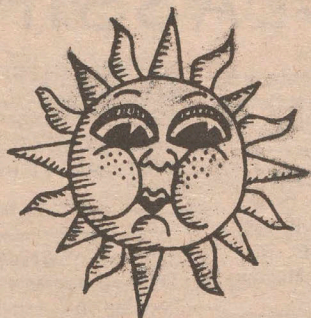
The 6th planning meeting for Gay Pride Week will be held tonight at 7:30 pm at the Charles St. Meetinghouse, corner of Mt Vernon and Charles Sts. All those with something to contribute should plan to attend.

6 thurs

Gay Way Radio, 9 pm on WBUR-FM, 90.9 mc, will feature members of the women's band Lavender Jams as tonight's guests.

7 fri

Dignity Boston will offer a "Pad Mass" home liturgy at the home of Rene and Brian, 1056 Beacon Street, Boston, Apt. 1 at 8 pm. The service will be followed by a "potluck dessert"....bring goodies to share.



Pot Luck Supper and Dance, tonight at 7:30 pm in the Unitarian Parish House, 183 Main Street, Bangor, Maine, is sponsored by the Gay Support and Action Group, admission is one pot luck dish. BYOB.

A dance will be held at Charles Street Meetinghouse, 70 Charles Street, Boston, by the Women's Center of Cambridge. The all women's dance will feature the all women's band Lillith and will begin at 8 pm. The \$2.00 donation will benefit the Women's Center.

.8 sat

Gay In Vermont sponsors a dance tonight at 9 pm at 73 Church Street in Burlington.

9 sun

Gay In Vermont sponsors an open house today from 2 to 5 pm at 73 Church Street in Burlington.

JUNE 4 thru 17

Gay Academics will hold their next meeting today at 3 pm in Room 14E-304 at MIT, 160 Memorial Drive in Cambridge. Agenda items will include reports on experiences in teaching Gay Studies and the treatments of homosexuality in standard psychology texts. All are welcome.

17 mon

Tonight's DOB topic rap will be "Couples." Rap is at 8 pm at 419 Boylston St., Boston, Room 323.

10 mon

Tonight's DOB topic rap will be on "Transsexuals". Rap is at 8 pm at 419 Boylston Street, Boston, Room 323.

DOB will hold their monthly business meeting at 7:30 pm.

13 thurs

Gay Way Radio, 9 pm on WBUR-FM, 90.9 mc., will do a show from Norfolk Prison. An interview with John Taylor, "Being Gay in Prison" will be featured.



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

16 sun

DOB Picnic today starting at 10 at Cochituate State Park, Natick. Bring food and sports equipment. Those persons without transportation can assemble out front of DOB at 419 Boylston St. at 10 am. There will be swimming in the lake. To get there by car, take the Mass. Pike West to exit 13, then Rt. 30 East for a mile and a half....the park should appear on your right. This lake is where the Carling Brewery is located. See ya.

MCC Coffee Hour, 9 pm at Old West Church, Cambridge St. in Boston. There will be a video tape replay of the *Advocates* program "Should Homosexual Marriage Be Legalized?", presented by HUB.

SPECIAL

An After Hours Coffee House run by MCC Providence has started up. Seems to be fulfilling a real need for something to do in the wee hours. They serve all the expected goodies and beverages *plus* full breakfasts like bacon and eggs. Hours are: Thursday 12 midnite to 3 am, Friday and Saturday 1 am to 5 am, and Sunday 12 midnite to 3 am. Happens at the new MCC headquarters, 75 Empire St., Providence. Call (401) 831-3773 for more info.

everyweek

WEDNESDAYS

7:00 pm—Gay Support & Action, Unitarian Parish House, Bangor, Maine
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)

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 Mid-week Encounter, Old West Church, 131 Cambridge St., 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
Evenings—Gay Rights Organization, Portland, Maine

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
7:30 pm—MCC Worcester Study Group, 82 Franklin St., Rm. 31, Worcester, Mass.
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
3:00 pm—Worcester Gay Union radio program on WCUW-FM, 91.3 Mc.

SUNDAYS

10:30 am—"Closet Space," WCAS, 740 AM, 492-6450
1:00 pm—DOB softball, Magazine Beach, Cambridge
2-4 pm—Gay Women of Providence rap, etc., 88 Benevolent St., Providence; 861-5495
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
6:30 pm—MCC Boston, hymn-sing, worship and fellowship, Old West Church, Boston
7:00 pm—MCC Providence services, 75 Empire St., Providence, 831-3773
7:30 pm—MCC Hartford, St. Paul's United Methodist Church, 1 Amity St.
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
8:00 pm—Daughters of Bilitis Topic Rap, 419 Boylston St., Boston, Rm. 323

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, 75 Empire St., Providence, 831-3773. Rap session follows at 8 p.m.

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
Fenway Community Health Center
16 Haviland St., Boston 02215 267-7573
Fengay, c/o Thom Nylund 267-0516
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.) 738-0486
Homophile Community Health Service 266-5477
Homophile Union of Boston 536-6197
Lavender Hour (WBCN 104.1 FM) 266-1111
Lesbian Liberation (c/o Women's Ctr.) 354-8807
Lesbian Mothers 354-8807
Lesbian Therapy Research Project 354-8807
Metropolitan Community Church 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
MCC Study Group of Worcester,
P.O. Box 273, Rutland, Mass. 01543
SMU Gay Alliance, SMU Campus Center,
N. Dartmouth 02747
Tufts Gay Community, c/o HUB 628-0828
Worcester Gay Union, P.O. Box 359 Federal
Sta., Worcester
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) 253-5171
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, c/o Student
Activities Office, Brown U., Providence 02912
Dignity/Providence,
P.O. Box 2231, Pawtucket 02861
Gay Women of Providence 861-5495
88 Benevolent St., Providence
Homophile Community Health Service 274-4737
(Providence)
Metropolitan Community Church
and Coffee House (Providence) 831-3773
Kingston Gay Liberation 792-5817

VERMONT

(area code 802)

Gay in Vermont (Burlington) 863-2496
Vermont Gay Women 425-2782
Women's Switchboard 862-5504

CONNECTICUT

(area code 203)

George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, 2031 Yale Station,
New Haven 06620

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

NEW HAMPSHIRE

(area code 603)

Univ. N.H. Gay Student Organization,
c/o Memorial Union, Durham 03824
Women's Group, P.O. Box 137, Northwood 03261
Do not use "gay" on any mail to this group

MAINE

(area code 207)

Bangor Unitarian Gay Caucus,
P.O. Box 1046, Bangor
Brunswick Gay Women's Group,
136 Maine St., Brunswick
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 Bridge, Box 901, Roberts Union,
Colby College, Waterville 04901
Wilde-Stein Club, Abenaki-Memorial Union,
University of Maine, Orono 04473