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LESBIANISM: A Political View P. 5

the gay  
community  
news

25¢

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## INTERNATIONAL GAY CONFERENCE PLANNED

by Tom Hurley

Plans are now underway for the first International Gay Rights Congress, to be held this December 18-22 at Edinburgh University. According to Congress Organizer Derek Ogg, who is currently touring the United States and Canada to inform gay groups here about the gathering, the Congress will bring together delegates from western Europe, Yugoslavia, Hungary, third world nations, Australia, New Zealand, the United States and Canada. Ogg indicated representatives from the Soviet Union may also attend. He has also invited the President of Senegal, the only head of state who has openly declared his homosexuality. At least five hundred delegates are expected, Ogg said.

The Congress will include plenary sessions and workshops. A spokesperson for the International Law Commission will address one plenary session on how his organization can aid in gay rights struggles. Workshops will include discussions on younger gays, older gays, women's rights, the media, and the relation of the gay struggle to the international labor movement.

Ogg explained that the Congress will approach gay problems on two levels: 1) gay people can discuss how international tactics will help their efforts in individual countries; 2) different national groups can also exchange notes on common problems and experiences. "Some people may say this international approach is untimely," Ogg went on. "They say we should each clean up our own backyards first." But, he argued, an international gay group would be very effective in getting the World Health Organization to deliver an opinion like the American Psychiatric Association's recent decision to remove homosexuality from its list of mental disorders. Ogg also sees international pressure as a means of abolishing United States' and Canadian anti-gay immigration laws.

Ogg expects an international organization to grow out of this Congress so that gays will have access to such world bodies as the United Nations. In Ogg's view, an international gay organization would be a "facility organization" for its constituent national groups. "You can tackle things from the bottom and top efficiently," Ogg explained. "Each approach will help the other."

After being elected President of the Edinburgh University Students Association on a gay rights platform, Ogg got the idea for the Congress. He first broached the subject publicly at the Malvern Conference, a gathering English gay people. Later the

Scottish Minorities Group, a gay rights organization, and then the English Campaign for Homosexual Equality joined in supporting the idea of an international gathering. The Edinburgh University Student Association is the official sponsor of the Congress.

Congress organizers asked the Edinburgh City Council to give a reception for the delegates, as the Council does for all visiting conventions. After considerable debate in the Council and in the press, the city denied the request. Ogg says his group plans to hold its own reception.

In his travels in this country, Ogg said he has found considerable support for the Congress. He has visited New York, Philadelphia, Washington and other east coast cities, and is on his way to the Canadian National Gay Convention in Winnipeg.

The \$40 registration fee includes five nights accommodation and four days meals at the Congress. Ogg said that some American groups may charter a plane for the flight to Edinburgh. For registration or further information, write to: Derek Ogg, Congress Organizer, International Gay Rights Congress, c/o Students Association Office, Old College, Edinburgh EH 8 9YL.



photo by Ed Braverman

Derek Ogg, International Gay Congress Organizer, visiting gay groups in U.S. and Canada to promote the December Congress.

## Canada deports GCN Staffer

by Tom Hurley

A GCN reporter was recently denied entrance to Canada when he acknowledged that he was a homosexual. John Kyper was officially deported on August 26 at Whirlpool Bridge, Niagara Falls, Ontario, as he attempted a two-day visit to Toronto. Under the Canadian Immigration Act, Kyper is, in effect, banned from Canada for life. Kyper had been permitted to enter Canada twice before after similar questioning.

In a letter to *The Body Politic* a Canadian gay journal whose staff he intended to visit while in Toronto, Kyper explained that Customs asked him if he had anything to declare. When he produced copies of the GCN that he planned to distribute to interested friends, he was told to see a special officer. This official asked first about the papers and then asked Kyper if he was a homosexual. After citing the Canadian Immigration Act prohibition against the admission of homosexuals and prostitutes into Canada, the officer questioned Kyper about his criminal record (he has none), family and personal background, whom he intended to see in Canada, how much money he had, how long he was staying, and how long he had been a homosexual.

A second officer then asked Kyper the same questions and also cited the Immigration Act. The officer finally had Kyper sign several forms and then escorted him to the US side of the Whirlpool Bridge.

In the letter Kyper said that the officers were all polite. The officer who escorted him out of the country "also admitted the irony of the discrepancy between the Criminal Code and the Immigration Act in this particular matter," the letter went on. Canada has revised its Criminal Code so that homosexual acts between consenting adults in private are no longer criminal offences.

"Perhaps this [admission that he was carrying the GCNs] was a foolish admission (not to mention the fact of my carrying the newspapers in the first place), but I had admitted as much twice before when crossing the border, without incident," Kyper wrote in his letter.

Jean-Claude Gosselin, Vice-Consul of the Canadian Consulate General in Boston, commented that "every case is studied on its own merits" but that each local immigration officer has final authority in questions of deportation. He indicated that a request to the Consulate for a "minister permit" to reenter Canada was Kyper's only real legal option, but Gosselin said he did not expect such a request to be

granted.

In Toronto, *The Body Politic* staff had not yet received Kyper's letter but expressed shock at the news. A staff member recalled two incidents where Canadians carrying *The Body Politic* had been denied entry into the United States, but he had never heard of Canadian

(Continued on page 2)

"MAKE IT HAPPEN"

DONATIONS	\$3,050	LOANS	\$3,000
			\$2,631



## Clay Shaw Dead



Clay Shaw dies in New Orleans.

by John Mitzel

Clay Shaw died in New Orleans August 15, 1974. He was 60 years old.

Mr. Shaw was a prominent New Orleans businessman of many interests. He was director of the New Orleans Trade Mart; he began the movement to restore old homes in that city's famous French Quarter; he was a playwright of some reputation; and he was a man of educated and civilized sensibilities. He stood 6' 2", had wavy silver hair, blue eyes and facial features that made him physically unforgettable.

Clay Shaw was also homosexual.

That he was homosexual may have weighed as a consideration when the former D.A. of the Parish of New Orleans, Jim Garrison, decided in the winter of 1967 to indict Mr. Shaw for conspiracy in the assassination of John Fitzgerald Kennedy. (Other "conspirators" included L.H. Oswald, deceased, Jack Ruby, deceased, and David Ferrie who was found dead within days of his hearing for indictment.)

From 1967 through 1969 Clay Shaw was trapped in a bizarre Kafka-esque miasma of legal proceedings as he was put on the spot to prove his innocence in "the crime of the century."

Garrison's boys, in a raid on Shaw's home found one chain, one black hood and cape, two pieces of leather, and three pieces of rope, and these items were used to discredit his character. Shaw maintained

that these all had been part of a Mardi Gras costume. A paperback book found in Shaw's library was later introduced as "evidence." Its title: A HOLIDAY FOR MURDER.

It was an open secret that Clay Shaw was homosexual and, in his time, had mixed with homosexual circles in New Orleans. It's inevitable that a gay man, if he pursues a social life will come in contact with various elements of the gay subculture. (L.H. Oswald had a kind of reputation as Trade.) It's difficult for straight people to understand this, but the "democracy" of gay life brings all sorts of men and women from very different classes, positions, and backgrounds in contact with one another.

Despite the lack of evidence and the deliberate delays and continued harassment, Clay Shaw went to trial and was promptly acquitted by a jury. Garrison, within a matter of hours, indicted Shaw for perjury. The battling went on and on until before his death when Shaw was preparing to finally sue Garrison and his powerful financial backers for damages. (Shaw's savings and properties were all consumed by staggering legal expenses.)

The nightmare Garrison inflicted on Shaw, his quasi-legal and illegal use of the power of his office and the circus atmosphere of the trial in a city in the throes of Mardi Gras all make a fascinating, if somewhat gruesome, story. You might read James Kirkwood's detailed report, AMERICAN GROTESQUE, for a detailed recapitulation of the events.

Shaw was stoic during his seven years of legal torment: "It doesn't matter what happens to me personally; terrible things happen to everybody," he is quoted in his NEW YORK TIMES obituary notice. His words have a particularly keen edge for a homosexual audience, specifically those who indulge in the fancy that they are somehow exempt from the constant brutality directed against gay citizens. Shaw said, "But what I'm talking about tonight could happen to anybody within the sound of my voice. You think it's impossible. I assure you it's not."

### Canada Deports GCN Staffer

(Continued from page 1)

officials denying entrance to an American on these grounds. He said the Gay Alliance Toward Equality had been lobbying for changes in the immigration act, but so far with little success.

GCN has learned that Derek Ogg, the

Scottish organizer of the first International Gay Rights Congress who visited Boston last week, recently entered Canada from his country without incident. Ogg was wearing gay buttons and carrying gay literature.



John Kyper, Boston gay activist, was refused entry to Canada. photo by Ed Braverman

## PIONEER VALLEY GAY UNION

by Satya

AMHERST — The third meeting of the Pioneer Valley Gay Union was held Thursday, Aug. 29 at the home of Demian, one of the members. Thirteen people met to continue building the group which will provide both political and cultural outlets for gays in the western Massachusetts area. The P.V.G.U. is an alternative to the Student Homophile League of the University of Massachusetts at Amherst, and plans to remain apart from the university.

A bulletin board for the valley's gay residents is being installed by the group at the Amherst Resource Center (413) 253-5171 to keep everyone informed of the latest goings-on.

Another very positive outcome of the meeting was the formation of a gay men's consciousness-raising group which will hold its first session on Friday, Sept. 6. For more information, please call (413) 253-5171.

On an angrier note, the group is protesting the upcoming Marcus Welby production (which affirms all the negative stereotypes about gays as child molesters) by inundating the ABC offices with letters of protest. Everyone who wants to share in this action should write to: James Duffy, Network President ABC, 1330 Avenue of the Americas, N.Y.C. 10019, and tell him that the Welby script called "The Outrage" is unacceptable to you as a (gay) person.

A major concern at the moment is procuring a permanent meeting place, as it is difficult to build a membership if times and locations routinely change. But there are people you can call to get the latest info until a permanent place can be found. Call either Demian (413) 253-5171 or Bruce (413) 586-2512. With your support, the group hopes to build a strong, creative body of sisters and brothers which will provide meaning and fulfillment for gays in western Massachusetts. All are welcome.

## bulletin

A counseling service for gay men and women is being offered by the Counseling Service of the Vermont Women's Health Center. This is the first time that gay people will be able to receive counseling from other gays, instead of from conventional counseling people who usually are not openly gay and may still possess unliberated views on homosexuality. For further information, call 802-655-1600. Gay men can also call 802-863-2496.

Business, services, professionals, gay lib and other organizations etc., who welcome the patronize and participation of gay people ...

GCN's new Gay Guide to New England — similar to the *Gay Cruise-Aider* series which appeared as a feature in GCN this past spring and summer, but revised, up-dated, and expanded — will be published this fall as a separate booklet. Applications for free listings in this directory of gay services have already been mailed out. If you have not yet received an application, and wish to be included in the Guide, then please contact us by leaving a message for David Petersen at GCN (617) 426-4469, or writing GCN/GCA, 22 Bromfield St., Boston, Ma. 02108. Call or write us right away — the deadline for completed applications is September 17th.

The listings are free; additional, paid advertising is also available. Ask us for rates.

Are you reading words that seem crooked, slanted or at an angle? Eye strain is the number one cause of ocular disorders. If you hope to keep your vision in an unimpaired state and are artistically most rewarding position as the coordinator of Monday Night GCN Layout, please come in and STRAIGHTEN us out! Artists and altruists only please! Call, run or send your carrier pigeon to GCN, 22 Bromfield St., Boston, 426-4469.

## Great Debate

by Staff

BURLINGTON, Vt. — "Should sanctions against homosexuality be abolished?" was the subject of a well-attended debate at St. Paul's Cathedral in Burlington, Vt., July 31 marked the first time in the history of the Green Mountain State that the issue of homosexuality was brought before the public.

The affirmative side of the formal debate was represented by Ms. Wendy Kupferman, a Lesbian and an employee of the Vermont Department of Health, and Mr. Tom Phillips, member of Gay-In—Vermont, an information center for gay men. The advocates reaffirmed their pride in their homosexuality, and both pointed out the need for abolishing the barbaric statutes against homosexual acts, and the right of everyone to free consensual sexual expression.

The negative side was advocated by Mr. Richard Fletcher, a prominent local banker, and David Johnson, minister of the Woodstock, Vt., United Church of Christ. They relied almost entirely on biblical quotations to argue their case against homosexuality. They were supported by Burlington psychiatrist Dr. Christopher McAree. Although he admitted that sanctions against homosexual conduct should be abolished, he still thinks homosexuality is an "emotional disorder."

Many women interrupted the debate to protest its rigid and formalized structure which allowed no room for spontaneous expression or emotion. Other women pointed out that they were unequally represented on the panel. Out of seven participants in the debate only one was a woman. One woman echoed the feeling of the many women of the audience. "This debate is just another example of the oppression of patriarchy which emphasizes competition rather than cooperation in the exchange of ideas."

At the end of the debate the issue was voted on, and the audience overwhelmingly agreed (135 to 13) that sanctions against homosexuality should be abolished.

However, after the debate, many in the audience and the panel suggested to the moderator, the Very Rev. Donald E. Boyer, Dean of St. Paul's, that an open discussion rather than a formal debate was a much more edifying and humanizing way to discuss homosexuality.



# RATING THE REPS ... VOTE SEPT. 10

(The following analysis of the various candidates for State Representative in Massachusetts was compiled for GCN with the assistance of Citizens for Participation in Political Action and Americans for Democratic Action by Kevin Sullivan and David Brill.)

If the response to questionnaires sent to all candidates for State Representative in Massachusetts by CPPAX is any indication, local Gays can look forward to a considerably more favorable state legislature in 1975. The vast majority of those who did reply to the CPPAX questions indicated that they would support legislation banning discrimination on the basis of sexual preference.

In the city of Boston, the following candidates replied favorably: MARTIN COUGHLIN, DONALD STAUFF (First Suffolk, East Boston); WILLIAM DELLA CROCE (Third Suffolk, North End-West End); BARNEY FRANK (Fifth Suffolk, Back Bay- Beacon Hill); ELAINE NOBLE, HELENE JOHNSON (Sixth Suffolk, Fenway-Back Bay). ROBERT KAHN, who is also running against ELAINE NOBLE, replied no. MELVIN KING (Fourth Suffolk, South End); THOMAS DUNLAP (South Boston); DORIS BUNTE (Roxbury); ROYAL BOLLING JR., (Mattapan); EDWARD BROOKS, ROBERT FORTES (Sixteenth Suffolk, Mattapan-Dorchester); W. PAUL WHITE (19th Suffolk, Neponset-Dorchester); BRIAN DONNELLY, PAUL HOWARD (20th Suffolk, Dorchester); WILLIAM MULLIN (21st Suffolk, Hyde Park); HOWARD KAHALAS (22nd Suffolk, Readville); NORMAN WEINBERG (25th Suffolk, Allston). All are Democrats.

In some races, incumbents who have supported gay anti-discrimination legislation are being challenged by persons who also say that they will support gay legislation.

In Cambridge, THOMAS MAHONEY (2nd Middlesex, Harvard Square) is the only candidate to have replied favorably that is on the ballot on September 10th. In November, incumbent Rep. JOHN TOOMEY will be opposed by three independent candidates - JOSEPH

CARSON, ERIC DAVIN, and SAUNDRA GRAHAM - who all have replied favorably, and also have stated their positions in favor of repealing the statutes against 'unnatural acts'. TOOMEY, however, has been in the House for over 25 years, and is not expected to lose.

Voters in Brookline and Newton can count on pro-gay votes from almost any candidate running in the Democratic Primary for Representative. DEBORAH RUDMAN, a Republican candidate in Brookline, answered in the negative, though, regarding both discrimination and 'unnatural acts'.

West of Boston, the following candidates or incumbents (\*) answered positively: PETER CORBETT, Watertown; DONALD MANNING\* and RICHARD LANDRY\*, Waltham; CAROL AMOCK and ROBERT FRENIER, Bedford; DAVID GLAZIER, Maynard; DOUGLAS MIRANDA, Sudbury; PAUL MCCARTHY and GORDON MCFETRIDGE, Millis. Incumbent Representatives ELEANOR CAMPOBASSO and JOSEPH DALY, who were re-districted into one Arlington-Somerville seat, both replied 'yes', although as legislators, they voted against gay legislation. All these candidates are Democrats.

In Essex County, the following candidates have replied favorably on the Democratic side: CHARLES GRIMES and LEONARD MCCARTHY, Beverly; JOHN MURPHY\*, Peabody; JOHN KING\*, Danvers; HENRY O'DONNELL\*, Salem; ANGELA LEBLANC, Salem-Swampscott; WILLIAM MELANSON, Newburyport; NICHOLAS COSTELLO, Amesbury; DANIEL J. DAY\*, Lynn; BURTON WILKINS, Lynn-Nehant; ARTHUR KHOURY, Lawrence; DENNIS MUNGO, Lawrence; GERALD COHEN, Andover; and JAMES SMITH\*, Lynn.

The following North Shore Republicans answered favorably: RICHARD SILVA\*, Gloucester; FRANCIS HATCH\*, Beverly; THOMAS BUSSONE\*, Beverly; FREDERICK GOLDER, Peabody; HARRY LISTER, Danvers; HENRY WALKER\*, Salisbury; A. DAVID RODHAM, Lynnfield; RAFFI TAKESIAN,

Methuen; and ROBERT DAWE, Lynn.

In Norfolk County, which is south of Boston, the following Democratic candidates have answered positively: FRED SISTI and THOMAS BROWNELL\*, Quincy; MARY COLLINS, Quincy; WILLIAM GAVIN, Weymouth; ELIZABETH METAYER, Braintree; FRANK MCGAUGHEY, Holbrook; JOHN CUMMINGS, Milton; PAUL MCDEVITT, Stoughton; RICHARD ARMOUR and WILLIAM PLASKO, Norwood; GARRETT DALTON, Walpole; DONAT LAPLANTE, Bellingham; and ROBERT FICCO\*, Franklin.

Norfolk County Republicans answering favorably are: SUMNER GIVEN, Weymouth; JENS THORNTON, Quincy; JOYCE BAKER, Quincy; ORRIN HANSEN, Stoughton; PAUL PAPPAS, Dedham; GILBERT COX\*, ROYAL SWITZLER\* and BRUCE ZEISER\*, Wellesley; DAVID BOCH, Norwood; ALAN DANOVITCH, Norwood; and ROZALIA HIDY, Medway.

The following Democrats running in Plymouth County have answered yes: JOHN MULLANEY, Scituate; JOHN BUCKLEY\*, Abington; PHILIP JOHNSTON, Marshfield; GARY JONES, Middleborough; PAUL MURPHY\*, Brockton; MICHAEL CREEDON, Brockton. In the First Plymouth District (Hingham-Hull), CAROLYN STOUFFER is running as a sticker candidate, and states that she will be willing to sponsor all gay rights bills if elected.

Plymouth County Republican saying yes are: GEORGE YOUNG\*, Scituate; THOMAS BARRY, Duxbury; and ELDON EKMAN, Brockton.

In Worcester County, the following incumbents (\*) and candidates have replied favorably: ROBERT WETMORE\*, Barre; ELIZABETH CHASE, West Brookfield; JOSEPH BORSKI, Webster; WAYNE COUTURE and WILFRED DUFOUR, Northbridge-Sutton; FRANK BRINDISI, Shrewsbury; and RAYMOND LAFONTAINE\*, Gardner. JOHN DRISCOLL of Northbridge was the only Republican in Worcester County to have replied favorably. Of the 20 candidates for Representative in the city of Worcester, not one replied favorably, or replied at all.

The following Democrats running in Northern Middlesex County have answered positively: FREDERICK DELLO RUSSO, Medford; WILLIAM MORTON, Medford; JOHN A BRENNAN\*, Malden; KENNETH TREVETT, Winchester; RICHARD HOWE, Melrose; JOSEPH CONNORS, Stoneham; ANTHONY GALLUGI, Wakefield; MICHAEL MCLAUGHLIN and RALPH MCDONALD, Billerica; GENEVRA COUNIHAN, Concord; JOSEPH KEEFE and GEORGE KOULOHERAS, Lowell; GEORGE PILATO and FRANCIS POLLARD, Lowell.

Republicans in North Middlesex areas are: EDWARD MURPHY, Arlington; WILLIAM ROBINSON\*, Melrose; RALPH LEBLANC, Wakefield; WESLEY YOUNG, Concord; VINCENT PYTLINSKI, Lowell; JOHN LORING, Acton; DANA OWENS, Shirley-Groton; DAVID SPARKS, Stow. Mr. OWENS is an administrative aide to Senator ROBERT HALL, and will also probably co-sponsor gay rights bills if elected.

In the conservative Bristol County (New Bedford-Fall River) area, the response has generally been quite poor. On the Democratic side, RAYMOND VEARY and RICHARD HINCKLEY both replied favorably; they are seeking different seats in New Bedford. Incumbent Rep. RONALD PINA also replied positively, as did Rep. MAX VOLTERRA of Attleboro. On the Republican side, EDMUND BANVILLE of Swansea, and JOHN AMES\* of Easton answered in the affirmative.

On Cape Cod, WILLIAM SNOWDEN of Dennis is the only candidate in a contested race to have replied favorably.

This represents a fair summation of the replies received by candidates in Eastern Massachusetts. Voters living west of Worcester, where the favorable replies were only scattered, should make personal inquiries of their candidates to determine their positions, and, above all, remember to VOTE ON SEPTEMBER 10th!

There were 79 representatives who voted in support of gay rights legislation this year. Most of those not mentioned are seeking re-election without any opposition.

## Elaine Noble-The Issues Are:

BY  
by Sarah Kelly

Elaine Noble is running (as many people know) for State Representative. She faces the state Democratic Primary election on Tuesday, Sept. 10th. People have wondered where Elaine stands on some public issues - issues other than gay rights (which Elaine most fully supports).

**Decent Housing:** Concerning the serious shortage of good housing in Suffolk Six, the percentage of sub-standard available housing, and those negligent local landlords - Elaine Noble proposes increased Housing Code enforcement, continued rent control, legislated safeguards protecting against condominium conversion, and development of good low-moderate-income housing.

**Neighborhood Security:** Responding to "I'm afraid to go out at night," Elaine supports more and better lighting and stronger preventative law enforcement. Specifically, Elaine states a need for a strong drug rehabilitation program (Elaine feels that many crimes are drug related). Ms. Noble supports gun control laws. For example, H.6277, would require a mandatory one-year prison sentence for illegal possession.

**Better Schools** Elaine Noble has worked hard for Plan 111, which eliminates the school committee and places more educational power with parents, teachers, and students. As a teacher, Ms. Noble sharply criticizes the present school committee as "a school committee which cares more about their own political advancement than the educational advancement of our children." Further, "A school

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Elaine Noble, candidate for State Representative in the Suffolk Six District.





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.

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## EDITORIAL why vote??

In any liberation struggle there are individual opinions on the effectiveness of various methods of bringing about change. Everyone has their own priorities and fields to which to concentrate their efforts. The merits of working within the existing system has been much debated within the gay community. Some feel that it is not effective, others feel that it is the only successful means to liberation. In all probability, the answer lies in a combination of both. Most important, however, is that liberation is a complex problem and that there is no one way to success. Many simultaneous methods would seem most effective as long as they don't defeat each other. We call this toleration, and we, of all people, should

recognize this.

Those who have placed their efforts into the legislative system have for years worked on changing attitudes of the legislature and on electing pro-gay candidates. These people have spent many months of hard work in preparing for the upcoming primary election. No one is asking for a change of anyone's priorities, or for hours, weeks, or months of time in this area—only five minutes to pull a few levers. Merely saying "it won't work" is a cop-out. A few minutes seems to us to be not so large a sacrifice for so much possibly at stake. That small amount of support for those gay brothers and sisters who feel the system must be tackled could go a long way.

## censored!!

The Governing Board of GCN has discussed the question of censorship and found that it is indeed a difficult one to answer. Censorship is very easily subverted to either uphold some select group's moral standards and/or suppress others. We, as gays, have ourselves been victims of this type of purge because we did not fit in with the prevailing morality. Censorship is based on ever changing standards relative to individuals and, therefore, can never be unanimous. For any element of the gay community, such as GCN, to decide what the communities' standards should be, and, through their power, impose it upon either, would be self-righteous and more offensive than that which would be censored.

As we see it, GCN has three alternatives: no advertising, which is simply unrealistic; selective advertising, which we philosophically object to; or all advertising, from which we hope we can all learn and grow from listening to all points of view with open channels of communication available. In this way we have arrived at some policy about classified and display advertising as follows: (1) GCN will not refuse any personal or display advertising (except for

legalities of the U. S. Mail) although our advertising representatives will make it clear to advertisers that our readers are very discerning and will be offended by material of a sexist, racist, agist, etc., nature; and such material would hurt rather than benefit the advertiser. (2) You, our readers, are encouraged to critically review usch material in each issue and if you find material objectionable: (a) write GCN and we will print representative comments and forward all letters to the advertisers; (b) write the advertiser showing how the ad is offensive and how it can be changed; (c) if they refuse to change it, use your power not to patronize them and to inform others. After all, that is what advertising is all about.

We may be optimistic, but we hope in this way we can all learn and grow, with no one put in the position of self-righteously deciding for others. It has been said that this will make us another porno magazine. We feel that the content of the paper itself sets an image that affects the ads it attracts. GCN is dedicated to the task of being as non-sexist (etc., etc.) as is humanly possible, with your help.

## LETTERS

### ad's policy

Dear Editor:

We thought it was against the law to discriminate in offering jobs to the public. In your Aug. 17, 1974 issue, we note an ad titled "Late Start" which offers a job to a white male, and we find this very offensive.

Also offensive are your personals, offering well hung males—let them find out about that once they get together. This paper goes to many lesbians who find this disgusting . . . Why not a policy that ads must be in good taste to all your readers . . . or section them off. Male and Female, so we don't have to read [some] parts.

Hoping to see an improvement,

M. and G.  
Northwood, N.H.

[Ed. Note: Your point about the job ad is well taken. In our effort to avoid censorship, we have made a legal error in this case, for which we apologize. See also the above editorial on our ad policies. Thanks for writing.]

## stand together

Dear Readers,

Help! The gay community needs you NOW!! How many times do we have to read stories about violence before we get our hands out [from under] our asses? It

(Continued on page 1f)

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Any amounts in excess will be considered donations, which are greatly needed and appreciated.

Please excuse the delay in mail delivery of GCN . . . we are changing over to second class mail exclusively. The delays are only temporary and should be corrected within the month.

Thank you, GCN Staff



# Lesbianism: A Political, Cultural, Personal View

## Part 1 of 3 Parts

Reprinted with permission from *The Second Wave* Vol. 1 No. 3

### A Political View

By Ellen Chambers

The symbiotic relationship between feminism and gay oppression is not always obvious even to those whom it affects most — gay women. Gay people may recognize their oppression without understanding how it is inextricably bound up with female oppression and sexism. Both gay people and women are oppressed by the patriarchal authoritarian society which denies us all the right to self-actualization, self-definition and self-determination by defining us in terms of our child-bearing and -rearing functions. We are channeled in one direction or another depending on whether we are *Male or Female*; laws are made to guard against any efforts to avoid adhering strictly to the masculine or feminine role. Gay people are subject not only to archaic legal codes but to physical harassment, occupational exclusion, housing discrimination, psychological oppression, and social ostracism. Gay oppression and female oppression are rooted in the family institution: the

family gains for the conservative individual its peculiar significance as a fortress of that social order in which he believes. It is for this reason that the family is one of the most keenly defended institutions in conservative sexology. For it does guarantee the maintenance of the state and society' — in the conservative reactionary sense. *The evaluation of the family thus becomes the keystone for the evaluation of the general nature of different kinds of social order.* (*Italics mine.*) (1)

As the cornerstone of the state and society, the family is the one institution that most directly oppresses gay people and women.

R. D. Laing describes the way in which one's experiences in the family are internalized at an early age and provide a model for all subsequent relationships to people and institutions.

This family's set of relations may be mapped onto one's body, feelings, thoughts, imaginations, dreams, perceptions; it may become scenarios enveloping one's actions, and it may be mapped onto any aspect of the cosmos. (2)

Thus, from earliest childhood our experience in the family structure becomes an integral part of our personality and the way in which we relate to the outside world — the larger family of humankind and its institutions.

The family is not the only reel (as in a film reel) in a person, ready to unfold under suitable circumstances; nor necessarily the most significant for all. (3)

Though we internalize the family structure into which we are born, we also internalize many other scenarios from which to act and react in the world. We change because we learn to operate at different levels of consciousness; we learn to control the various 'reels' within us, and to develop new ones. (However, I would suggest that for most of us the family reel is the most instrumental in shaping our development.)

The nuclear family structure is a non-viable social form for the individual, although it is great for the authoritarian

state, and large numbers of people are beginning to recognize its bankruptcy. To change the existing authoritarian structure that is responsible for gay and female oppression we must substitute new living structures for the nuclear family:

It (a sexual revolution) is a matter, first of all, of eliminating the *economic* enslavement of women and children. And their *authoritarian* enslavement . . . What we want to destroy is not the family, but the *hatred* which the family creates, the coercion, though it may take on the outward appearance of 'love.' (4)

To destroy the hatred, however, we must destroy the structure that creates and nourishes it.

A feminist analysis of the family and the role it plays in gay oppression is essential to any successful change in the social order. To be politically effective gay women must be feminists and participate in the feminist movement. The comprehensive goals of the feminist movement—free 24-hour community controlled child care centers, equal pay for equal work, free abortion on demand, an end to sex-role stereotyping, freedom of sexual expression —when achieved will free all women.



Nevertheless, gay people suffer a peculiar and specific oppression. An autonomous gay movement provides gay people with a vehicle for examining our individual oppression and for confronting the power structure with our demands. However, if large numbers of gay people do not understand that the roots of sexism, gay oppression, and female oppression lie in the family structure that is imposed by the patriarchal authoritarian society in which we live, the gay movement will not be able to attack the problem at its source.

It is not sufficient, however, for feminists simply to insert the demand "legalize homosexuality" in a list of feminist goals and expect to attract large numbers of gay women to support the feminist movement. The women's movement must appeal philosophically as well as tactically to the specific oppression of gay women.

The phrase "freedom of sexual expression" has been construed to apply only to gay women and because it is a vague phrase it does not attract the commitment of large numbers of straight women. Freedom of sexual expression is the right to choose whom and how we love, the acceptance and integration into society of people who have developed contrary lifestyles, and the right of choice for all people to relate sexually to whomever they please. This demand relates to straight and gay women because as long as society does not allow us the right to choose how and with whom we make love a basic human right is being denied us. It relates to straight women because every woman is a potential Lesbian. (I do not say this facetiously or as a "recruitment pitch." It is simply a fact

that people who shut the door to the experience of loving members of their own sex are denying their full human potential.)

Because of the embryonic stage at which the gay movement is now, it tends to be amorphous, anarchistic, and disorganized, broken up into small groups similar to the way the women's movement was in the beginning (and still is in some parts of the country). Gay women's groups, like many feminist groups, especially in suburban and small-town areas, operate within a personal rather than a political framework. They are still at the stage of consciousness raising and engage in very little political activity. Many women see this as an end in itself rather than the beginning stage in a process. They believe that through raising the individual consciousness we can change the system. Raising the individual consciousness, however, is only the first stage in a process. Once we are "conscious," we must act. How we relate to each other personally, how we resolve our own conflicts and individual traumas about gayness can be worked out in small rap group situations, but we cannot deal politically with the machine that oppresses us—the state vis-a-vis the family—through small groups (One of the things that is keeping the women's movement from being as effective as it could be is the fragmentation and lack of communication that exists between groups. Until we have a movement that is highly organized, with a centralized method of information communication and clearly defined tasks and methods, we cannot be politically effective. The consciousness raising group continues to bring women together around the personal feelings that we have about our oppression; it is a vehicle for working out these feelings and developing political goals and tactics. However, when it becomes an end in itself, and personal development is the only political activity engaged in, very little political change can occur).

How we choose to act and around what issues is of primary importance. Obviously gay women will choose to act around issues that most directly concern us. We have to abolish restrictive laws against homosexuals; we have to see that children are raised with role choices; we have to see that freedom of sexual expression becomes a reality rather than a phrase bandied about in the movement. However, we must also involve ourselves around issues that affect large numbers of women. We cannot afford to say, "I don't need abortions" and fail to work to get the laws repealed. We cannot afford to say, "I don't need child care" and ignore the very real needs of millions of other women and children. Every demand of the women's movement affects gay women. We cannot change the structure of society until the majority of women recognize their oppression and are ready to revolt against it. Lesbians are essential to this struggle.

### Coming Out in the Women's Movement

Over the past few years an increasing number of feminists have chosen to become gay. The phenomenon of political Lesbianism or the "nouveau Lesbian" presents several interesting and important considerations. It brings out political realities that one might not think of in a more traditional situation.

Usually women who come out within the context of the women's movement, as opposed to those who have been gay for most of their lives, are making a political



choice based on the consciousness they have acquired within the women's movement. They have found that heterosexual relationships are no longer viable within the context of their political analysis. They have also, often for the first time in their lives, worked closely with gay women, come to know and understand gayness and learned not to be afraid of it. Through this close association with gay women the alternative becomes clear. To become a Lesbian within the women's movement is not just a personal choice. Much less can it in any way be construed, as some psychiatrists and uptight males would like to, as so-called latent homosexuality. It is a political choice to change one's personal lifestyle. It also, of course, involves the ability to open oneself up to the alternative and having the right opportunity present itself. I do not mean to imply that one makes a decision to be gay for political reasons and then goes out and does it. The interaction of events is obviously more complex than that.

One of the problems that sometimes confronts new Lesbians is the tendency to see Lesbianism through tinted glasses. In the first glow of the new and exciting experience of relating on an entirely different plane to women, we often overgeneralize about the simplicity and perfection of gay relationships as compared to heterosexual ones. Carried away in the first rush of excitement and love, it is easy to overlook the very real problems that accompany any human relationship and to set forth the Lesbian relationship as "the answer" for all women. It is incumbent upon feminists not to let emotion overrule reality. Though gay relationships are in many cases the answer to an individual's personal life, they are not the answer to the fact of female oppression. Whether we relate to men or women, we live in a sexist society and until that society is changed females, gay or straight, will be oppressed. All the problems of straight relationships in this society—jealousy, possessiveness, dependence, sex roles, the exigencies of daily living—arise in gay relationships. If women, and especially politically conscious women, are able to handle the problems better than heterosexuals, perhaps it is because between women there is no institutionalized oppression, and thus it is possible, though difficult, to have an equal relationship.

Another problem which arises is the resentment that some gay women feel toward "nouveau Lesbians" and their feelings that they are being exploited by them. Much has been written and said about straight women who begin to come to the gay bars, to call themselves gay, to



## LESBIANISM: A POLITICAL VIEW

(Continued from page 5)



relate to women as an experiment. "Nouveau Lesbians" are often accused of using other gay women for their own sexual and emotional gratification and then returning to their own original heterosexual way of life. This is true in some cases, of course, yet it is not the general rule. We have no way of knowing how many of the women who come out in the women's movement will continue to maintain a gay lifestyle. Furthermore, it is unproductive to speculate about it. The important thing to understand is that people vacillate and are ambivalent when going through a process of evolution. One must consider the confusion, fear, and anxiety of the woman who is coming out for the first time after having spent all of her life as a heterosexual. Coming out in general involves fear, anxiety, and confusion. To vacillate, either mentally, physically or both over a period of time between men and women, seems understandable given the difficulty of gay life in this society. Furthermore, real freedom of sexual expression would assume the freedom to relate to both men and women.

Coming out is a process that lasts over a period of time and involves changing consciousness as well as changing lifestyle. The closet mentality lingers to haunt us perhaps for months or years after the initial stepping out. Hesitancy to change one's lifestyle is not necessarily hypocrisy. It is more likely fear. At the same time, there are some straight women who will experiment for the sake of experimentation, knowing full-well what they are doing. The fact that this happens in a few cases, however, is no license for condemning all those serious formerly heterosexual women who are now making the political and personal choice to form Lesbian relationships.

Lesbianism is not *a priori* radical. Many Lesbians are reactionary, conservative,

politically naive, or apolitical. But to choose at this time in history because of feminist consciousness to reject heterosexual relationships in favor of gay relationships is radical, and it carries with it the responsibilities of all political choices. To be a Lesbian for political reasons is to take upon oneself the responsibility of acting in a revolutionary manner and developing revolutionary attitudes in one's personal life as well as in one's political life. This is, of course, idealistic if carried to the extreme. Human relationships in a sexist, racist society will always be tarnished, but feminists will feel the necessity for striving to achieve certain ideals in personal relationships in accordance with political beliefs.

It is unpleasant but necessary to talk about the differences between having been gay for most of one's life and coming out within the framework of the women's movement. Unpleasant because it smacks of the "who's more oppressed" syndrome, and necessary because, there are real differences.

The main difference and the only one worth dwelling on here is that the "nouveau gay" may not feel oppressed. She may not be able to identify totally with gay life or understand the exigencies of living it day to day. She may not, in fact cannot, understand what it is to have been gay before the women's movement, to have lived in the closet for most of one's life and to have suffered the fear and stigma, the guilt and apprehension that accompanies a gay person wherever she goes.

Thus, although she is feminist the "nouveau gay" may not be politically sophisticated about gay oppression, primarily because she hasn't felt it. To come out within the confines of the women's movement with the support of one's sisters is a far different situation than having come out or stayed in the closet prior to the women's movement. When Kate Millett said she was bisexual, the women's movement didn't allow the mass media to get away with maligning her. When any sister is maligned in any way because of being gay (or for other reasons) she has the support of the movement behind her. The movement doesn't keep us from being hurt, but it helps us bind up the wounds.

The new Lesbian will never be able to know what it was to be gay before the women's movement. However, she will soon feel gay oppression and come to understand it. Because one hasn't been gay all one's life means that one may have a few less scars, but it does not make one immune to the condemnation that society

heaps on all gay people. For society homosexuality is by definition a perversion.

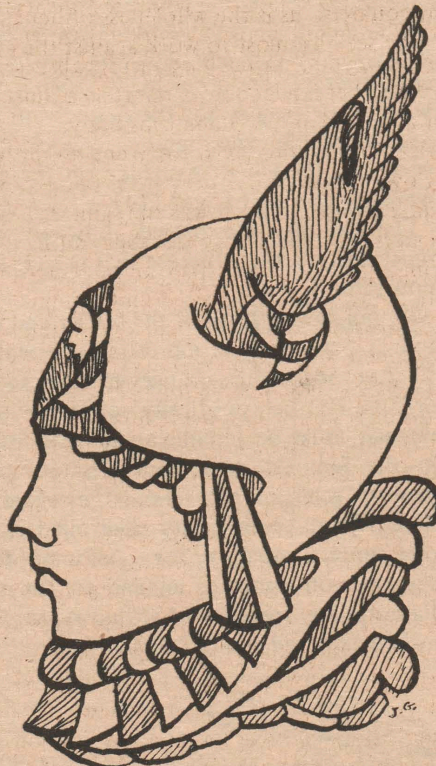
...a twisted way of life. Yet it is the only life the homosexual knows...His desire for physical closeness to another in no way differs from that of the "normal" person. However, his ability to express these feelings is severely limited. *For love can be fully expressed only in a heterosexual relationship*, which for the homosexual is so charged with guilt that

that all human relationships in this society are twisted and that the full potential of the human personality cannot, at this time in history, be expressed in either heterosexual or homosexual love because of the existence of female and gay oppression. (Note in the quotation the use of 'he' and 'him.' The quotation is from a chapter entitled "The Lesbian" and is devoted entirely to women.)

The women's movement, and potentially the gay movement, is dedicated to overthrowing the most powerful patriarchal society the world has ever known. To talk about how wonderful Lesbianism is and how everyone should try it, to say that it is the only viable lifestyle, as some women do, is to obscure the reality of relationships in this society. Being gay is groovy. Coming out in the women's movement is groovy. But just because it isn't as difficult as it was three years ago, doesn't mean that it still isn't hell. Being gay in this society is hell any way you slice it (just as is being female) and glamorizing it obscures the political reality of gayness. We only make the fight harder and longer by romanticizing our personal lifestyles and confusing them with our personal struggles.

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1. Wilhelm Reich, *The Sexual Revolution* (New York: 1970), p. 79.
2. R. D. Laing, *The Politics of the Family and Other Essays* (New York: 1971), pp. 18, 117.
3. Laing, p. 18.
4. Reich, p. 29.
5. Alexander Lowen, *Love and Orgasm: A Revolutionary View of the role of Love in Sex* (New York: 1965); p. 120.



it is a closed door. But the need to love and be loved must find some outlet in the homosexual. It does, but through back doors and side doors, under cover of darkness, with the homosexual despising the person he needs and hating himself for the need. What a tragic way to live! What a limitation of the potential of the human personality! (5) (Italics mine.)

This quotation is representative of the way in which most contemporary psychiatrists and ordinary people view homosexuality. The women's movement and the gay movement suggest, on the contrary,



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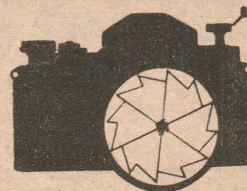
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# The Tag in the fifth row

by Jonathan Cross

A commentary on area entertainments of gay interest.

## Reviving Bette

A pair of vintage Bette Davis performances flew in and out of the Park Square Movie House last week, on a two-day screening cycle. This week's Great Lady, August 28 and 29th, is Greta Garbo, in *Queen Christina* and *Anna Karenina*, at the Kenmore Square revival house.

*Dark Victory*, directed by Warner's workhorse Edmond Goulding, gives us Davis as a spoiled Society horsewoman — orphaned, rich, and self-sufficient, a catty, chain-smoking, hard-drinking neurotic — doomed by a brain tumor. The film is a complicated study in deceptions: Davis deceiving herself, pretending to be well, refusing to surrender to invalidism; friends and doctors deceiving her, when they discover an operation has failed; Davis, having found the truth, wallowing in libertinism and a soused self-pity and throwing herself at Humphrey Bogart, playing the sexy Irish horse-trainer. As in many Davis pictures, the basic, and oppressive, sex pattern is of the strong-willed and independent, even cynical, woman crushed by Fate and finally made sympathetic by the love of a stronger man — helped a bit here by a convenient disease. Many of the currently popular Katharine Hepburn — Spencer Tracy movies are also structured in this sexist way. At film's end, a loving and heroic Davis can face blindness and death, cleansed of her Long Island playboy friends, in a chaste white New England farmhouse with brain-surgeon husband George Brent. Throughout all this tangled exposition, and despite the firesome moralism of the theme, Davis gives us countless "moments" — turning on her heels and flashing her great, intelligent eyes, dropping an acid remark, or going suddenly and convincingly blind, turning blankly, with empty and unseeing eyes,

toward an open window and the sun.

But these mannerisms and tricks of her trade, however finely turned, do not by themselves explain the Davis mystique. What compels us is the wholeness of her gift. She seems almost to work against the film, struggling as much against its absurd plot and her inadequate support as against her awkward and unglamorous body, carving the movie, sexist story and all, into her own shape.

*Jezebel* assembles nearly the same Warners crew, sans Bogey, adding Spring Byington and Donald Crisp, and directed with a huge cast and a bigger budget by William Wyler. Made in 1938, soon after *Gone With The Wind*, *Jezebel* tries to out-Selznick Selznick with its vast, crowded sound stages, made up as ante-bellum New Orleans. Here Davis is another willful orphan, (still rich), who loses her intended, a young and beautifully dimpled Henry Fonda, by refusing to wear a white dress to the Olympus Ball. Believe it. George Brent turns up again as a sort of stupid version of Rhett Butler, and the whole frothy confection collapses finally into a yellow fever epidemic and a pool of sympathetic tears as Davis is hauled off to Leper's Island with a doomed and delirious Fonda in her nun-like lap. Again, an anti-social spirit has been shackled into selflessness and made acceptable by a humbling love experience, all precipitated by mortal illness. As always, Davis must die for her sins. At the level of theme and story, like *Dark Victory*, *Jezebel* is dated and absurd. All she needs is a good case of yellow fever.

But the film is worth reviving nonetheless, partially for the lavish period details, though I wondered if people in 1853 really kept framed photos on their pianos, and mostly for Davis carrying off the part of kittenish, sexy, and almost beautiful girl. She won her Oscar for *Jezebel* because even as a Southern belle Davis can lay bare the flesh and bones beneath the crinoline, can show us the patterns of cruelty and deception as she weaves them, the cunning and the guile that lie just beneath the creamy surfaces. As in *Dark Victory*, it is the reality of Bette Davis as a person that rescues the film from mawkishness and simple stage effects.

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# The View from the Closet

by The Real A. Nolder Gay

## NOLDERING

One year ago today I drafted my first GCN column; this is, believe it or not, the twenty-seventh. My touch has also appeared in every section of the paper, from anonymous news rewrites to special assignments to classifieds. (No, I'm not GWM, gd. lkg, 150 lbs, 6'2", 23 yrs., blue eyes, well hng, masc., sinc.; I merely mean I wrote the ads for our Gay Pride Week Outreach sessions.)

In recent weeks I've had problems reconciling my own continuously developing identity, in the gay community and out of it, with the *persona* of A. Nolder Gay, the loquacious little old closet philosopher. Given that I've been increasingly open and activist in the past year, and having practically crashed into a CBS-TV camera during the New York Gay Pride march (Gee, Mom, guess who's out?), I can hardly see myself as the stereotypical aging closet queen. So, dearly as I love him, I wonder sometimes whether A. Nolder isn't getting in the way of me.

I have decided to permit Nolder to continue writing this column, however, for several reasons. First, he likes to do it or, as the younger set would say, "it feels good." Also, it gives me a chance to let it all hang out: the rest of you are, in that regard, consenting adult voyeurs. In addition, Nolder continues to write because he and I want to maintain a presence and a pressure on the paper and the community which says: dammit, there is a legitimate *via media* between being completely locked in and being entirely "out." (And I rather suspect that at least three-fourths of GCN's readership are of the same persuasion.)

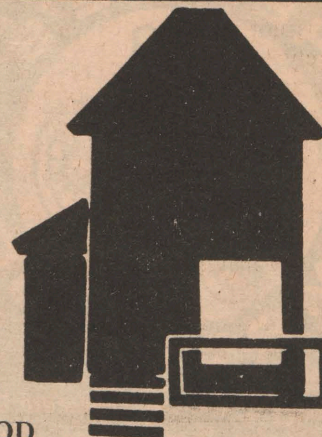
As GCN's token older establishment moderate (rather like the token woman and the token black on the boards of lar-

ger-scale enterprises), A. Nolder is a very small voice, inadequately representing the varied needs and concerns of non-upfront gays both to the GCN staff and to our readers. Indeed, he has in a sense copped out of that impossibly demanding role by insisting that *The View From The Closet* is a highly personal and idiosyncratic one, partly because he finds it difficult and de-meaning to be a token anything. (Perhaps we need an affirmative action program to ensure more "straight" gay representation!)

If Noldering has any redeeming social value, however, it is to try to show that one can work in a variety of ways for one's community (and help that elusive term a broader meaning), while at the same time continuing to resist incursions into one's basic right to privacy. Nolder has always maintained, even into the age of computer banks, that neither his religious beliefs, his political persuasion, his sexual preferences, nor his pet charities and causes are properly the concern of either the state or the general public, however much they may be made known to close friends and associates. (That may sound very old-brandy, very *noblesse oblige*, very Beacon Hill, but that's where Nolder and I live and we're not about to apologize for that either.)

I would hope that A. Nolder Gay's example would encourage more slightly uptight professionals, post-thirty types, and others who for reasons best known to themselves do not choose a completely open gay life-style to move quietly and helpfully into community activities anyway. Your privacy will be protected, and your fellow gays badly need your counsel, your talents, and your diverse life experiences.

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Continued from page 3)

# ELAINE NOBLE - THE ISSUES ARE:

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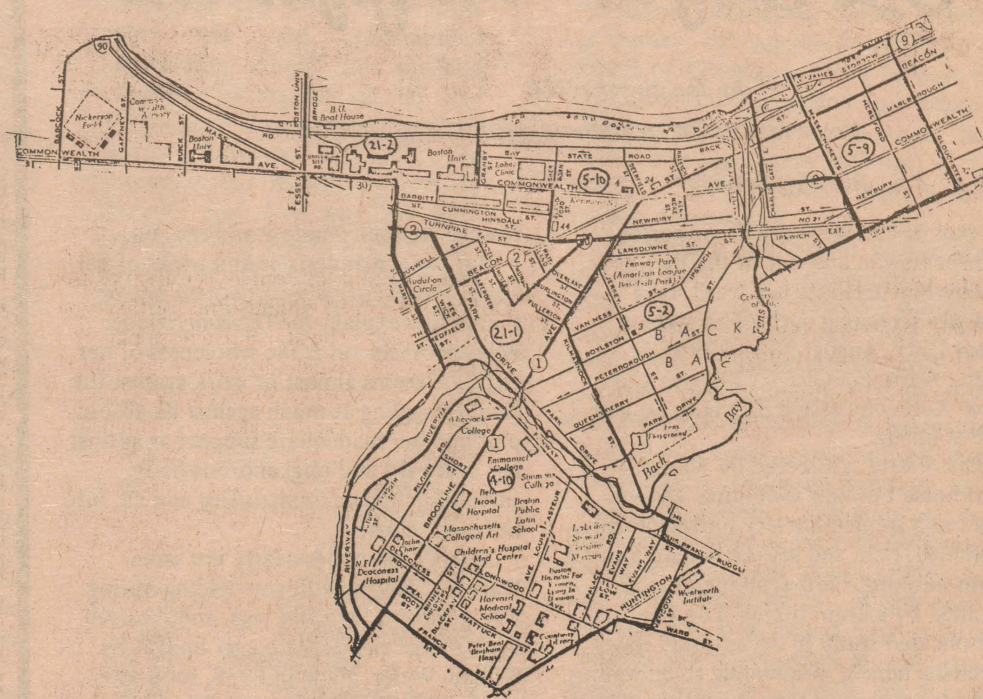
**Better Services** On transportation, Elaine is asking for "cleaner and more efficient mass transit, upgraded MBTA routes, more cars during peak hours, and a mini-bus route throughout the district." On pedestrian safety, "Strategically placed traffic lights at crossings are long overdue..." Referring to the present Park Drive/Boylston Street traffic route, "this hazardous traffic pattern makes the way gardens much less accessible to the area residents." Ms. Noble also wants to see better garbage pick-up and street maintenance by both the city and the MDC.

**Abortion Position:** Responding to a Massachusetts Citizens For Life questionnaire, Ms. Noble presented her position as a prospective legislator

4. Will you support pro-life legislation, eg. prohibition of use of tax money to fund abortion? - NO  
 'YES' Votes are Pro-Life  
 'NO' Votes are Anti-Life

Section No. 2 of a 'Pro-Life' amendment (proposed by Congressman James Burke) reads: "No abortion shall be performed by any person except under and in conformance with law permitting an abortion to be performed only in an emergency when a reasonable medical certainty exists that continuation of pregnancy will cause the death of the mother and requiring that person to make every reasonable effort, in keeping with good medical practices, to preserve the life of her unborn offspring."

**People's Rights:** "I have always believed in defending the right to dignity. And I intend to put up a strong fight to protect the legal and civil rights of anyone denied this



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and as a Feminist:

1. Do you disagree with the January 2, 1973 Supreme Court abortion decision? - NO
2. Will you support (and vote for, in a position to do so) a mandatory constitutional human life amendment? NO
3. Will you actively work for (and co-sponsor, if a congressman) a mandatory human life amendment? - NO

dignity." Suffolk Six is a district comprised of minorities: 84% white (Including Spanish-speaking), 16% Blacks, Indians, and Asians, 57% Women, and over 73% single persons living alone. Quoting Elaine, "Suffolk Six needs a representative who will defend these minorities...who will work very hard to see that no person is abused because of race, color, age, sex, or sexual preference."

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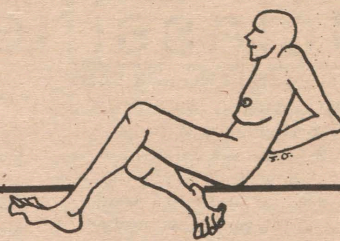
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# Theatre:

# TUBSTRIP



REVIEWED BY TOM McNAMARA

*Tubstrip*, a comedy by A. J. Kronengold, opened Aug. 20 at the Enterprise Theatre, 430 Mason St., San Francisco, Calif.

[*Tubstrip* is soon to return to the East Coast for a Broadway run.]

"Tubstrip" is a funny comedy set in a gay steam-bath that will delight gays, of course, and also is enjoyable for non-gay folk. It is witty without being too "in" or campy, except when called for and always in character. A. J. Kronengold is a fast man with an unexpected laugh-line and the hip San Francisco first-night audience appreciated the opportunity to laugh at the vicissitudes of the scene, and frequently at themselves.

The play is good-natured, light, sometimes with the aspect of a nightclub act. And though it doesn't claim to be very profound, it may act as a kind of happy catharsis for those who still have guilts about the homosexual experience. Because there are a lot of happy, smiling, good-looking, well built studs obviously not bothered

with any of the connotations of playing a totally gay part.

Among them, of course, is Calvin (Casey Donovan) Culver, a handsome toothy type who is listed as the star but whose part is unfortunately overshadowed by ugly (but hilarious) 27-year-old Jake Everett who—through the magic of makeup—is nightly transformed into a delightful, touching, charming acid-witted 55-year-old queen. He is responsible, along with Walt Holiday who plays the Afro-coiffed African Queen Andy, for the laughs that come constantly with the precision of a ping-pong game. Culver, who comes off as a nice but rather serious type, plays third fiddle as a result, and that's always unfortunate for the star of the play. Another major defect of his part is that he is given only one opportunity to undress and then only for a couple of seconds, while just about everyone else is parading their ample bodies around during most of the play. Perhaps the director thinks it would be out of character for Brian, the bath attendant, to have more

than one opportunity to show his stuff, but since a good portion of the audience will be attracted to the play for precisely that reason—seeing Calvin Culver in the flesh after his explicit films—the least that could be done would be to make the one body-to-body sequence he has a little longer. This isn't to say that Culver isn't charming even in the blue jeans he wears for most of the play, because he's a good and competent actor and well suited to the part. When the publicity come-on is built around him and the big stress of it is on the nudity of the cast, seeing so little of him is a bit of a disappointment.

There really isn't too much of a plot to "Tubstrip." If anything, it is a series of vignettes held together loosely which offers a commentary through comedy on the more superficial and public aspects of gay life. Many modern plays have utilized such settings to give us the "naked truth" of human relationships (most recently Bruce Jay Friedman's "Steambath" which was to me somewhat a minor masterpiece in its pretense to more philosophy than it delivered. The two gay characters, in that steam-filled purgatory that seemed very derivative of one of Sartre's existential halls, were the usual stereotypes of gays that audiences have come to expect from the entertainment media. It was one of the great flaws in that talented hackwriter's play.

The characters in "Tubstrip" are never stereotypes *per se*, and for that I have to applaud Kronengold. It is probably because his sympathies lie with his characters as human beings and even when he caricatures them (the middle-aged Wally and the young, black, hip Andy are mostly cartoons) he depicts them as people and not as types. It's an important difference, one of the things that make "Tubstrip" a worthwhile play as well as an entertaining comedy.

"Tubstrip" is an excellent diversion and I don't see how anyone wouldn't enjoy it. I have a feeling that it will be running for a long, long, time.

After its San Francisco run, plans are for "Tubstrip" to return to New York—this time for a Broadway run—in order to get the reviews of the major critics. There are also a number of pending motion picture offers, so it looks like audiences everywhere will be able to get a taste of the new comedy. Far-fetched as it may seem, if things keep improving, there's a possibility that "Tubstrip" may become the modern man's club and even high-school counterpart of the classic repertory piece, "Ladies Night In A Turkish Bath." Just a few years ago such an open and fun-filled look at the gay scene would have been unthinkable in any context, least of all on the legitimate stage.

"Tubstrip's" success (and it has been considerable) may pave the way for an abundance of similar vehicles which could do much to change the "gay is sad" image created by "Boys in the Band" to at least a "gay is kinda strange, but fun" image in a rather short time. We shall see.

## CABARET AFTER DARK

Appearing this week in the

CABARET LOUNGE

TUES.

jeannina

WED.-SUN.

daphne davis

dancing to the now sounds nightly

in AFTER DARK 9 P.M.—2 A.M. — 7 nights

15 LANSLOWNE ST., BOSTON 266-9193



cartoon by Mike Rubinstein

I'VE BEEN STREAKING ALL SUMMER, BUT NOBODY NOTICED.

## classifiedCLASSIFIEDclassifiedCLASSIFIEDclas

### apartments

#### BEACON HILL SUBLET

1 bdrm. pine bd. paneled livrm., hwd. flrs., tiled bath, bright kit., back yd. ajac., Anderson St. Avail immed. \$160. Call Todd, 523-3683.

#### GUEST HOUSE

Many lg & sm apart. Houses avail cheap in Newport \$15,000 due to Navy pullout. Lot of restoration in prog (\$20,000,000 of private money). Hotels full, and expens. YMCA closed. Write David S. (see resorts).

SO. END, large sunny apartment, newly decorated, building in process of becoming renovated. Pleasant gay male(s) wanted as other occupants are same. Owner occupied. 426-6025 evenings.

F for warm sharing apt nr Pru Cent. 3 blk to grn line tree-lined divers st 85+ util beg Sept Open hse Thurs, Pri 7:30-9 Sun. aft. Call eves 266-6677 Grad stu. wkg people pref.

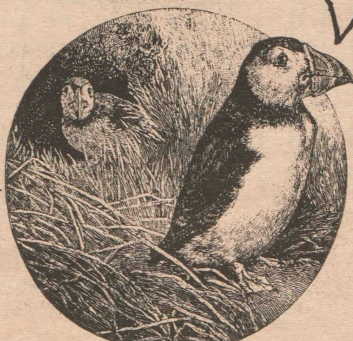
So End, large sunny apt, newly decorated, building in process of becoming renovated. Pleasant gay male(s) wanted as other occupants are sane. Owner occupied. 426-6025 evenings.

SO. END near Art Ctr. 2-bedroom newly ren., wall to wall, d-d, 1st floor. \$275. Call 357-9004.

### for sale

BE THE FIRST ON YOUR BLOCK Send 25c (5 for \$1) plus stamped, self-addressed envelope, for your very own Lambda/Boston button. Traditional gay lib "Lambda," incorporating the name "Boston." A great conversation piece. GCN Box 010.

G.C.N. CLASSIFIEDS GET RESULTS



If you own or operate a business or a service in New England which welcomes the participation of gay people send for application for free listing in new Gay Guide: GCN/GCA, 22 Bromfield St., Boston, 02108.

"VERY NATURAL THING" posters for sale. COLOR. \$1. Come to GCN office, 22 Bromfield St., Boston

Good Gay Buttons & Books. EVERYBODY'S AUTOBIOGRAPHY (The HCHS Bookstore) has a growing selection of gay books including *The Hart Crane Voyages*, *The Male Muse* and *Edward the Dyke*. Many more in stock or on order. 419 Boylston St., 4th floor. Open Mon.-Thurs. 6-9 p.m. Ring night bell 4 times.

### Instruction

#### BEGIN TO FLUTE

Patient, experienced flutist seeks beginning students who are serious about learning to play this cosmic instrument. Lessons very reasonable. Bob, 536-2502.

### jobs offered

#### HELP

"NEEDED" URGENT! People for distribution routes for GCN on Tuesdays!. Small commissions involved. Dependability a must!

TYPIST, M/F, must be EXTRAORDINARILY ACCURATE. About 5 weeks work typing manuscript, somewhat technical, on my IBM Selectric. Don't apply, please, if you can't spell or follow copy. State salary/hour and details with phone. GCN Box 177.

ASSISTANT TO FEATURES EDITOR NEEDED! Assistant to Feature Editor/GCN—Volunteer part-time position to include assisting features editor in all phases of department including: reviewing manuscripts, soliciting writers' submissions, etc.—will entail clerical duties (fair amount) also, and assisting in organizing the features department.

#### LAY-OUT MANAGER

Lay-out manager for GCN, part-time position, presently volunteer. Experience in lay-out preferred as position is responsible for overall lay-out of the paper. Responsible person only. For more information call 426-4469.

MONEY MONEY MONEY You can earn some good extra money and help the gay community by selling ads for GCN. A short, but important advertising workshop will be held Thurs, Sept. 5 at 7:00p at 22 Bromfield St, Boston.

#### CAST CALL

Open auditions for gay radio soap opera. Some performing experience preferred. Reply GCN Box 156.

The Fenway Community Health Center needs a volunteer lab technician for Wednesday night—Gay Health Night. Lab tests include gram stain, RPRs, cultures, and drawing blood. Contact Jim DeMauro at FCHS, Tel. 267-7573.

"Closet Space" needs a few good women & men to work on the world's only "Gay Magazine on Radio." News, interviews, research, plays, performers—all are open areas for people to put their energies on the air, behind the scenes, or engineering—come join us! Call Gay Media Action or write to Closet Space, WCAS, 620 Mass. Ave., Camb. 02139 or write GCN Box 5000.

A major liberal Church, Boston, seeks Director, Office of Gay Concerns. Administrative, interpersonal, communication and educational skills. Salary approximately \$12,000 per year. Resume to UUGC, GCN Box 1000, 22 Bromfield St., Boston, Mass. 02108.

GCN needs folders every Tuesday afternoon at 1:00. It's fun. Come help!!

GCN needs writers, particularly in relation to the "Features" section. We want to print what you want as a gay community. Let us know your ideas, criticisms, send your manuscripts, and help us meet your needs. Send your ideas or submissions to Features Editor, GCN.

GCN, Sept. 7, 1974 ♦ Page 9



## FUNDRAISING - GCN

## jobs wanted

## organizations

## pen pals

## personals

DARE TO BE  
YOURSELF!!



# classified ad order form

ROGER, I LOVE YOU, STURGE

[illegible]

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
Zip \_\_\_\_\_ Phone \_\_\_\_\_

## Publications

Subscribe to Chutzpah, radical Jewish newspaper, which includes and welcomes gay articles. Write: Chutzpah, P.O.B. 60142, 1723 W. Devon, Chicago, Ill. 60660.



# sifiedCLASSIFIEDclassifiedCLASSIFIEDclassified

**LYRERS & OTHER UNI-UNIS**  
I'm writing "GAY RAP" column for LRY newspaper. I need input on your LRY a/o Uni-Uni experiences, especially as adolescents. Check out PEOPLE SOUP or I'll send you my column. PATCHES, LRY, 25 Beacon, Boston 02108

**ALICE JAMES BOOKS**  
A poetry cooperative with an emphasis on women. 4 books out now by local women poets. \$3 each. 138 Mt. Auburn St., Cambridge, Ma 02138.

**WIN MAGAZINE**  
Peace and freedom thru non-violent action -Subscription \$7/year. WIN Box 547, Rifton, NY 12471.

**KALENDAR MAGAZINE**  
A pictorial bi-monthly newspaper covering the San Francisco Bay Area. Subscription rate \$8.00 a year. Send to Kalendar, P.O. Box 627, San Francisco, Calif. 94101.

We are all lesbians, poetry & graphics anthology \$2. Looking at women, poems, Fran Winant, \$1. Violet Press, P.O. Box 398, New York, N.Y. 10009.

**FOCUS**  
A Journal for lesbians, put out by Boston DOB. New, exciting format. 60c sample copy, \$6.00 for 1 year. Send check to DOB, 419 Boylston St., Rm. 323, Boston, MA 02116.

**THE GAY ALTERNATIVE**  
Gay liberation quarterly. Reviews, analysis, fiction, poetry, interviews. New subscription rate-\$3/6 issues. 232 South St., Philadelphia, Pa. 19147

## resorts

**RESORTS**  
Newport, R.I., America's first resort. Nine beaches. Happy hour at David's Sundays 4-6 (28 Prospect Hill St. off Thames), Newport is America's most architecturally significant city (Smithsonian). Check it out.

## roommates

**MATURE GWF RMATE WANTED**  
Sking responsible GF 21-35 to share 1 bdrm 3rm Brighton apt w/gwf 27. No butches/fats. 9250/mo, bkyd pets ok 1 yr lease Oct 1 Available imm Box 196.

**LESBIAN FEMINIST**  
mid 20s to sh 2 bdr Inman Sq. apt, own room part furn, conv to MTA, stores. \$60 total. No pets, heavy drugs. Call 547-1852 eves. before 11.

Lesbian: Mission Hill, Museum & Univ. area, seeks same for 6 rm. apt. near trans. Approx. \$80 mo. Box 527, Roxbury Crossing Station, Boston.

Looking for a responsible (gay) woman to share 2 bdrm Allston apt 82.50/mo. + util. Near trans. Chris, 787-4727 eves.

**GWM STUDENT LOOKING FOR STUDENT ROMMATE** GWM looking for a roommate to share expenses: I'm a student and I am looking for someone mature and quiet. The apartment is in Brookline on Beacon St., has 2 large bedrms, 2 baths, livingrm, dining rm, and Kit. 566-0460

I'd like to join a warm lesbian/feminist group or be joined by other responsible open lesbians to form a 3-4 bedroom home. Immediately & preferably in Cambridge. Kathy 776-0152 or 825-1619 eves.

GF needs 2 rmmtes to share house on Natick-Wellesley line. Own rms. Nice backyard. Avail imm. Tel. 655-4524 eve. 7-11. \$135 incl. util.

GWM 25 cleancut! looking 4 similar GWM 17-25 4 roommate-no sex-luxury 2 bedroom 2 bath \$50 week, hi rise near Pru. Pref student, no drugs, grass ok! R.C.J., P.O. 161, Astor 02123.

Gay professional male, 28, share 2 bdr apt, Beacon Hill, sunny, with M or F. Into maturity, quiet, friendliness, privacy. Call Vin (723-5626) 6-7 pm, 10%30-11%15 pm. Or write GCN Box 180. Comfortable apt. See it!

## services

**TYPESETTING for GAY COMMUNITY**  
Use our facilities (IBM Composer) to produce your booklet or publication. Good rates. (We are GCN's typesetter.) Write: GCN Box 69.

**BROKEN APPLIANCES?**  
Before you buy a new one see if it can be fixed! Most minor electric appliances and some major. Low costs. All you do is drop it off and pick it up. If interested call 242-1965 eves and ask for Larry.

## "TRY ME"

Looking for something exotic, gay, well put together? If so, call Dick at the Green Leaf Florists, Boston's newest full service florist, for you. Phone 247-3500. Master Charge-BAC-Carte Blanche acc.

**ASTROLOGICAL CHARTS**  
cast and interpreted by gay male with emphasis on one's unique direction in life. An aid in the struggle of finding out what this life is "all about." Basic chart plus aspects \$12. Transits extra. Classes with emphasis on learning to interpret one's own chart. Call 241-8357, or leave message for Ian at 426-4469.

**GAY DATES**  
Gay dates is a dating service for gay people. Just send a note stating your desires, preferences, interest and physical description. Our service is highly confidential. \$5 per introduction. WRITE GAY DATES P.O. BOX 337 KENMORE STATION BOSTON, MA 02215.

Shiat'su and Essalen Massage. Non-sexist massage for men and women at the Pleasant St. Massage Guild, 33 Pleasant St., Cambridge Mass., near Central Square. Call 864-9572 to make an appointment, and to find out what it's all about. A member of the Humanistic Massage Guild.

VOTE SEPT. 10 in Massachusetts! \*

## TRAVEL

For all your airline tickets, tours, place to go. Contact Camelot Travel, Springfield, Mass.

## PENCIL PORTRAITS

Reasonable fee for drawing. Done with care and perception. Call James (617) 776-6597.

## PICTURE FRAMING

Drymounting, all work professional. 536-3285.

## FREE LISTING

If you own or operate a business or a service in New England which welcome the participation of gay people send for application for free listing in new Gay Guide: GCN/GCA 22 Bromfield St., Boston, 02108

## WHITCH

The all-women's band. For booking info call Elaine days 536-5390, Eves 665-7007

## miscellaneous

**EAST CONN. GAYS, BIs, UNDECIDED!**  
Gay Alliance Group for East Conn. being organized. Would like to hear from people who would participate & help activate group. Dare to accept yourself totally and find others to share your beliefs with. Call 889-7530 after 6 pm.

## letters

(Continued from page 4)

don't forget we are just as much, if not more so, victims of crime. We will not solve this problem by sitting at home... [and] reading about it in GCN.

Sheri

## children's

[The following is a copy of a letter sent to Ms. Susz Nagin of the Massachusetts Children's Campaign concerning the continuing oppression of persons who are "under age." See also GCN Vol. 2, No. 7 for an article concerning the Children's Campaign by Carol Weisman, also for an editorial on the same subject.]

Dear Ms. Nagin and Associates:

At your group's hearing at Boston University a few weeks ago the lack of rights for gay children was pointed out by Rev. Randy Gibson of the Charles Street Meetinghouse. I am writing to support his testimony. At the age of twelve I knew that I was gay. I didn't know the names for my sexuality then, but I knew that I preferred women. When I first heard the terms homosexual and lezzie it was said with disgust and hatred. I was then about thirteen years old and it was a very traumatic experience to know that I would be hated and considered perverted by people close to me.

If I had had knowledge or support from other lesbians or a lesbian group at that time I would have been spared enormous guilt, self hatred, fear, and extreme isolation. I am now 27 and have suffered many more hurts and recriminations by the straight society, but [I also now realize] that I can be proud of my gayness and know there is solidarity with my own community. However, I was lucky. There are thousands of other children like me who may never truly be themselves or free to choose who they love because of the pressures of society.

Your Bill of Rights for Children is fine and much needed, but there are gay children in every community and they need to be supported and protected by this legislation [and] by your group. Please deal with this issue and provide freedom for all children.

[Name withheld by request]

Due to space limitations, the Gay Community News cannot print all Letters to the Editor. The GCN reserves the right to edit all letters received. Because of the volume of letters, we ask that writers be as brief as possible, and we will try to print a wide variety of letters, covering all issues.

All letters must be signed and include the signer's address and telephone number before they can be considered for publication. This information is for verification purposes and will remain confidential, names being withheld at the writer's request.



## The Gay Cruise-Aider

back issues

A limited number of back issues of GCN, containing previous installments of the GAY CRUISE-AIDER, are available at 35 cents each (entire series of 5 parts for \$1.50) All mailed in a sealed envelope. Specify which issue(s) you want:

quantity:

Part 1: Boston-Cambridge (GCN no. 1-42) \_\_\_\_\_

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City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

clip and mail to:  
GCN/GCA  
22 Bromfield Street  
Boston, MA 02108

## HOW ABOUT A CRUISE

GCN is sponsoring a  
group cruise Nov. 8th / 8 days

## New York-St. Thomas-San Juan

Cruise is aboard the Maxim Gorki-Russian Registry.

Send in for Brochure

Name: \_\_\_\_\_  
Address: \_\_\_\_\_

☐ Enclosing \$50 deposit per person to reserve cabin.

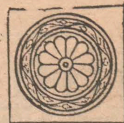
\$312 minimum per person (double occupancy)

For further information call or write: BEACON TOURS (617) 742-1220 or GCN, 22 Bromfield St., Boston, Mass. 02108. Box 9000.



# COMING... Sept 4 thru 29

Carrie Sept 19 Susan 23 Franklin 04401



## 4 wed

Gay Defense League will hold an important meeting tonight at 8 pm at the Charles St. Meetinghouse, 70 Charles St., Boston. All concerned persons are needed to attend... Let's get our shit together for once!

Coming meeting, 8:00. Call 524-6417 for more info.

## 5 thurs

Tonight's weekly films at the Charles St. Meetinghouse, 70 Charles St., Boston, will be for the benefit of our old friend GCN. Films are in 8mm Super, and mostly sound. Tonight's program will include: *Abbott & Costello meet Dr. Jekyll and Mr. Hyde*, *The Thing*, Charlie Chaplin's *Laughing Gas*, *The Deadly Mantis*, and several other laughable and/or blood curdling features. Screening will begin at 8 pm. Donation, whatever you can afford.

## 7 sat

Active Gays will hold their September brunch today at 11 am at the Charles St. Meetinghouse, 70 Charles St., Boston. All persons with any ideas to contribute are urged to attend.



## 8 sun

Dignity's regular monthly meeting will be held today at St. Clement's Church, 1105 Boylston St., Boston, at 1:30 pm. The meeting will be preceded by a Mass in the upper church. Your support is needed to continue the growth already started.

## 9 sun

Tonight and every Monday night is the time when GCN gets "laid out" . . . GCN needs someone to head-up this important function. No pay, but lots of work. Should be a person with art and layout experience, and one who is good at working with other volunteers. Call GCN (not on Monday night, though) at 426-4469, and we can arrange to talk in person.

## 10 tues

Today is the day when you should get out of the house and VOTE, because today is Massachusetts Primary Election Day. C'mon, c'mon, do it!

## 11 wed

Tonight at 7:30 pm GCN will hold its monthly governing board meeting at the GCN offices, 22 Bromfield St., Boston. All persons on the staff, volunteers included, are eligible to vote and are urged to attend.

## 15 sun

*Closet Space*, the gay radio magazine, will feature a Gay Guide to Boston on today's program. If you're wondering what's what for gays in the city, tune in today at 10:30 am on WCAS-AM, 740 kilocycles on your old radio dial.

## 16 mon

A public access editorial featuring GCN's publisher, Linda Lachman, in rebuttal to the lurid series of articles on gay bars printed by William Loeb in the *Manchester Union Leader* will be aired on WNAC-TV, Channel 7 Boston, at various times during the day beginning today and continuing intermittently through the next two weeks. (See GCN Vol. 2 No. 9 for details of the Loeb venom.)

## 20 fri

Dignity/Boston will hold a home liturgy tonight at 8 pm at the home of Nancy Wilson, 405 Commonwealth Ave., Boston, Apt. 10. As is the custom, the liturgy will be followed by a Potluck Dessert, so don't forget to bring goodies to share . . . please join Dignity for an informal evening of prayer and socialization

## 29 sun

The Worcester Gay Union will be sponsoring a deep sea fishing trip today. A caravan of cars will leave the Union offices at 6 am sharp. Prices: for members \$6, for non-members, \$7. This will be a four hour fishing excursion, leaving the State Pier at Hampton Beach at 8 am and returning at 12 noon. The price of the trip includes handlines and bait; \$1 extra if you want a rod and reel. Money for the trip must be in by Sept. 22. For more information call (617) 752-8330.



Please submit calendar items to Calendar Editor, GCN, noon on Thursday prior to the date of publication.

### WEDNESDAYS

12 noon-8 pm-Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide  
7:00 pm-Gay Support & Action, Unitarian Parish House, Bangor, Maine.  
7:10 pm-MCC Health Center, 75 Empire St. Providence  
7:30 pm-DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323  
8:00-Bisexual Rap, 419 Boylston St., Rm. 415  
8:00 pm-Gaybreak Radio, WMUA, 91.1 FM, Amherst (first and third Wednesdays)

### THURSDAYS

7:00 p.m.-Gay Support and Action Group, Bangor, Maine.  
7:30 p.m.-MCC Ecumenical Choir practice, Old West Church, 131 Cambridge St., Boston.

10:00 am-Gay News, WCAS, 740 AM  
8:00 pm-DOB Rap for Older Women, 419 Boylston St., Rm. 323  
8:00 pm-Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge  
9:00 pm-Gay Way Radio, WBUR 90.9 FM  
12M-3 am-MCC Providence Coffee House  
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  
8:30 pm-B'nai Haskalah, Old West Church, Boston

1 am-5 am-MCC Providence Coffee House

### SATURDAYS

1:00 pm-Boston Gay Youth, 536-6197  
2:00 pm-Boston Gay Youth, open rap & meeting, 419 Boylston St., Rm. 509

1 am-5 am-MCC Providence Coffee House  
3:00 pm-Worcester Gay Union Radio, WCUW 91.3 FM

### SUNDAYS

10:30 am-Closet Space, WCAS, 740 AM  
1:00 pm-DOB softball, Magazine Beach, Cambridge  
2-4 pm-Gay Women of Providence rap, etc. 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. 831-3733  
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

12M-3 am-MCC Providence Coffee House

### MONDAYS

7:00-10:00 pm-Bisexual Phone Line, 266-5347  
7:10 pm-MCC Health Center, 75 Empire St., Providence  
8:00 pm-Daughters Of Bilitis Topic Rap, 419 Boylston St., Boston, Rm. 323

### TUESDAYS

6:30-9:30 pm-Boston Gay Youth, 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-Transvestite Rap, 419 Boylston St., Rm. 415 (first and third Tuesdays)  
7:30 pm-MCC prayer group, 75 Empire St., Providence, 831-3773. Rap session follows.

### 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  
Boston College Homophile Union 734-7223  
B'nai Haskalah (Gay Jewish Group) 265-6409  
Cambridge Women's Center 354-8807  
Charles Street Meetinghouse 523-0368  
Civil Liberties Union of Mass. 227-9469  
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 267-7573  
Fengay, c/o Thom Nylund 267-0516  
Gay Academic Union  
c/o DOB, 419 Boylston St., Boston 02116  
Gay Alert 523-0368, 267-0764, 536-3285  
Gay Community News 426-4469  
Gay Media Action 868-5729  
Gay Nurses Alliance 232-6323  
Gay People of UMass/Boston 287-1900x3236  
Gay Speakers Bureau 547-1451  
Gay Hotline (9 am to 9 pm) 266-5477  
Gay Way Radio (WBUR 90.9 FM) 353-2790  
Gender Identity Service 864-8181  
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 Center) 354-8807  
Lesbian Mothers 354-8807  
Lesbian Therapy Research Project 354-8807  
Metropolitan Community Church 523-7664  
MIT Student Homophile League 494-8227  
National Organization for Women 267-6160  
Project Place 267-9150  
Fr. Paul Shanley 267-0764  
Unitarian Gay Caucus 282-4977

#### EASTERN MASSACHUSETTS (AC 617)

Homophile Union of Massachusetts  
P.O. Box F5, Leominster  
MCC Study Group of Worcester  
P.O. Box 273, Rutland, Mass. 01543  
Provincetown 24-Hour Drop-In Center 487-0387  
Provincetown Homophile Assistance League, Box 674, Provincetown 02657  
New Bedford Women's Clinic 999-1070  
SMU Gay Alliance, SMU Campus Center, N. Dartmouth 02747  
Tufts Gay Community, c/o HUB 628-0828  
Worcester Gay Union 752-8330

#### WESTERN MASS. (AC 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 542-4889  
Southwest Women's Center (Amherst) 545-0626  
UMass 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, Box 2231, Pawtucket 02861  
Gay Women of Providence 861-5495 & 942-2094  
Homophile Community Health Service (Providence) 274-4737  
MCC Providence & Coffee House 831-3773  
Kingston Gay Liberation 792-5817

#### VERMONT (area code 802)

Gay In Vermont (Burlington) 863-2496  
Gay Students Org., Box 501, Goddard College, Plainfield 05667  
Vermont Gay Women 425-2782  
Women's Switchboard 862-5504  
Counseling for Gay Women and Men 655-1600  
Gay Male Counseling 863-2496

#### CONNECTICUT (area code 203)

George W. Henry Foundation, Hartford 522-2646  
Gay Alliance at Yale, 2031 Yale St., New Haven 06520  
Gay Alliance, c/o UConn Women's Center 486-4738  
Kalos/Gay Liberation Hartford 568-2656

MCC Hartford 522-5575  
Hartford Gay Counseling 522-5575  
Women's Liberation Center Hartford 523-8949

#### NEW HAMPSHIRE (area code 603)

Univ. N.H. Gay Students Organization, c/o Memorial Union, Durham 03824  
Women's Group, P.O. Box 137, Do not use "gay" on any mail to this group  
Northwood 03261  
Seacoast Area Gay Alliance  
Box 1424, Portsmouth 03801

#### MAINE (area code 207)

Bangor Unitarian Gay Caucus, P.O. Box 1046, Bangor 04401  
Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011  
Gay Rights Organization, (GRO), Maine Gay Task Force, Box 4542, Portland 04114  
Gay Support and Action, 183 Main St., Bangor 04401  
Hancock County Gays, P.O. Box 275, Ellsworth 04805  
Lambda, 30 Cumberland St., Brunswick 04011, c/o Fortuna & Leo  
Lewiston Gays, c/o D. Courteau, 76 Nichols St., Lewiston 04240  
The Bridge, Box 901, Roberts Union, Colby College, Waterville 04901  
Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473  
Maine Freewoman's Herald, Box 488, Brunswick 04011  
Maine Gay Indians, c/o Deanna Francis  
Passamaquoddy Library, Pleasant Point, 04667