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WHY TALK ABOUT NAZIS see editorial p. 4

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the gay
community
news

25¢

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NBC RENEGES: POLICE WOMAN TO AIR

By STAFF

The NBC Television Network has decided to air a hotly contested episode of the "Policewoman" series that shows a trio of lesbians as murderers. The episode, "Flowers of Evil", was originally scheduled for October 25 airing, but was pulled from network schedules after heavy protest by gay organizations around the country. It is now scheduled to air this Friday, November 8 at 10 p.m. on all NBC affiliates.

Herminio Traviesas, NBC Vice President of Broadcast Standards, viewed the program on October 7 (the day before "Marcus Welby—The Outrage" was due to air), agreed with the National Gay Task Force leaders that the program was offensive, and said the program had been "killed". John Pike, Executive Producer for Programming at WBZ-TV, the Boston NBC affiliate, confirmed information from the network that the program would not air.

However, NBC quietly ordered a re-edit of the program, taking out the so-called "hard references" to lesbianism, i.e., all verbal references. Each "Policewoman" episode costs approximately \$200,000 and the network decided they could not afford to totally scrap the episode. Without contacting any gay organizations, they completed the edit job and slipped "Flowers of Evil" back into the program schedule with no fanfare. Gay activists found out about the rescheduling only after a short item about it appeared in the TV column of the New York Post on October 29.



It is believed by many activists that NBC lied to us to break the momentum gathered during the "Marcus Welby" protest. Because information about the airing was received so late by gay people, NBC thinks we will be unable to coordinate a national protest. However, a national mailing of information has already taken place and affiliates are known to have been contacted throughout New England as well as in other places around the country.

Leaders of Lesbian Feminist Liberation (LFL) in New York and the National Gay Task Force have been unable to obtain copies of the revised script or permission for a viewing of the program before air time. As one person put it, "NBC has told us they have removed all the hard references, but of course they left in all the soft inferences." It is well known within broad-

cast circles that the program was intended to deal with lesbianism and that physical affection between the women is still shown.

The plot deals with three lesbians who own and run a nursing home where everyone mysteriously dies within a year of admittance. Angie Dickenson, as the Policewoman, is assigned undercover work as a nurse in the home to ferret out the criminals.

Loretta Lotman of Gay Media Action has been in contact with Pike and WBZ, and has received permission to view the program before air time. Gay groups throughout New England are working to pre-screen the program at other affiliates. However, as of Monday, November 4, NBC in New York had not yet made the program available for pre-screening.

This is the second time in the new TV

season that NBC has taken advantage of lesbianism to liven up programs. The first time was during the premiere "Movie of the Week", "Born Innocent", in which Linda Blair was in a juvenile detention home and was raped by several women and a broom handle.

Letters are needed immediately to NBC to show the concern of gay people for this program and the way homosexual women and men are continually portrayed on the network. Please write to: Herb Schlosser, President, NBC, 30 Rockefeller Plaza, New York; and Sy Yanoff, General Manager, WBZ-TV, 1170 Soldiers Field Road, Boston, Mass. 02134 or the General Manager of your local NBC affiliate. In addition, Gay Media Action suggests that people contact Rep. Torbert MacDonald, Chairman, House Committee on Communications and Power, House Office Building, Washington, D.C.

A complete list of advertisers on this episode of "Policewoman" is not yet available. However, LFL has made available a list of advertisers who have bought time on the program in the past and deserve to be contacted by the gay community.

Address letters to the President of each company.

Holiday Inn, President Kemmons Williams, 3742 Lamar Ave., Memphis, Tenn. 38118.

American Express, Public Affairs Office, 65 Broadway, New York, N.Y. (212) 797-7356.

Ford Motor Co., Northeastern Public Relations, 1345 Avenue of the Americas, New York, N.Y. (212) 265-2790.

(Continued on page 6)

GAY SEX ACTS NOW LEGAL?

By IAN JOHNSON

The Massachusetts Supreme Court ruled Nov. 2nd that a state law prohibiting all "unnatural and lascivious" sexual acts does not apply to those acts performed in private, by consenting adults.

The decision marks the first time that the courts have attempted to differentiate between public and private, nonconsensual and consensual sexual acts, although the law has rarely been enforced in recent years in private, consenting situations, for the obvious reasons of lack of a plaintiff and evidence.

The immediate effect of this decision for homosexuals is not completely clear at this time, although it is felt that it will have far reaching implications. The confusion stems from the fact that this law is only one of the several commonly used against gay sexual activity, the decision was

based on a heterosexual case, and legal experts have not had time yet to completely analyze the decision.

Ironically, the decision was based on a case involving forced fellatio between a man and woman.

Submitted to the court was the appeal of a Norfolk County jury conviction of a Springfield man, Richard J. Balthazar, 31, of committing fellatio, an "unnatural act". According to trial testimony, Balthazar threatened to kill a Malden woman with a knife unless she performed the act.

Since the act was not consensual, the conviction was unanimously upheld, and Balthazar received a six month sentence. However, Balthazar's defense was built upon the grounds that the law was overly broad and therefore unconstitutional, and that "unnatural and lascivious" were un-

constitutionally vague.

This prompted the court to affirm the validity of the law in cases of nonconsensual acts, which had the effect of ruling that the law did not apply to consensual, private acts, as was previously the interpretation.

Legal experts consider this elaboration an unusual step, since the court could have merely found the present law applicable to the case in their judgment to uphold Balthazar's conviction, without taking the controversial step of limiting the law's application.

Justice Herbert P. Wilkins, who wrote the decision, noted the court's conscious intent to limit the law in the written opinion. The court cited recent U.S. Supreme Court rulings upholding the right of the individual to be free from governmental

regulation of "certain sexual acts".

Wilkins also cited the court's "own awareness that community values on the subject of permissible sexual conduct" have changed in the past 20 years, and that the court had limited the scope of the law "to sexual conduct which virtually all members of the community have regarded as offensive".

Joining Wilkins in the unanimous decision were Chief Justice G. Joseph Tauro, and Justices Paul C. Reardon, Robert Braucher, and Edward F. Hennessey.

Contacted by GCN for a legal interpretation of the ruling's application to gay people, Attorney Richard Rubino was hesitant to make many definite statements until the entire ruling could be studied.

Rubino, well known for defending many

(Continued on page 6)

no time = only one

news notes

NEW YORK CIVIL RIGHTS COMMITTEE

New York—A committee for Gay Civil Rights has been formed in New York to begin forming plans and strategy to insure the passage of Intro 554, the new number for the same civil rights bill up once again before the New York City Council. The bill will be voted upon in only two months. The coalition on the committee includes people from the Lesbian Feminist Liberation, Mattachine, Gay Activist Alliance, National Gay Task Force, and many independent people. They discussed the problems of inadequate newspaper and television coverage and how to counteract it at their recent meeting. The committee also tried to clear the air over any misconceptions of the Bill's intent explaining that everyone in the gay community would be protected in this Civil Rights Bill. The Bill is designed to insure civil rights in housing and employment.

ADVOCATE FOR SALE?

San Francisco, CA—The *Sentinel* of Oct. 24 carried the following information: "A letter of intent to buy the *ADVOCATE* has been signed by three San Francisco men, and if the purchase goes through, they hope to begin publishing the paper in Menlo Park after the first of the year.

According to Rick Stokes, one of the three, further information will be released if and when the sale goes through. The other two buyers are Stokes' law partner, Dave Clayton, and David Goodstein of the Whitman-Radcliffe Foundation."

Other sources revealed that Earl "Rick" Stokes is also one of the owners of the Ritch Street Baths in San Francisco. Indications are that one of the prime reasons for the sale is the continuing dissatisfaction of Gay Liberation Groups with the present editorial policies of the *ADVOCATE*.

MORE LIMITED GAY RIGHTS

Limited gay rights protection have been written into law in two more cities. Palo Alto, California, has a new human rights law which includes gays, but provides no legal means of enforcement. Ithaca, New York, has a new affirmative action program which covers gays but will only apply to city employment."

BRITISH GAY CANDIDATE

London, England—According to the *GAY NEWS*, Europe's biggest bi-weekly, Malcolm Greatbanks made history by being the first candidate to run for parliament on a Gay Liberation ticket. Greatbanks took carefully thought out, reform minded stands on many issues and was not a one issue candidate. The local Liberal Party candidate publicly discussed the issues with Greatbanks and the Gay Liberation Front but left members cold. He agreed with the GLF about sexism but said that, "... women are still the weaker sex."

The final results of the vote in the Lambeth Norwood constituency of South London gave Labour 16,449 votes to win; with 11,678 to the Conservative; 4,377 to the Liberal; and 223 to Greatbanks.

GAY NEWS also reports that an effort is being made to organize gays within the Labour Party. Presently the party is non-committal on the question of homosexual rights.

HOMOSEXUALS VIEWED AS A FAMILY

Ottawa, Canada—The Vanier Institute of the Family has announced that homosexual couples who live together for long periods should be viewed as a family. Ms. Mozah Zemans, president of the prestigious Ottawa-based institute stated, "We now respect any form of human relations that is good and loving."

The Institute, formed to direct research into problems of modern family life, will expand its position from one which "implicitly favoured the status quo nuclear family" to a more radical, group concept.

NEW FEDERAL HOUSING LAW

Washington, D.C.—Gay people have been indirectly helped by a bill signed into law recently by President Ford. Many times gay people feel they are discriminated against not because someone suspects they are gay, but simply because they are not married.

The Housing and Community Development Act of 1974 adds both marital status and sex (gender) to the existing categories where discrimination is unlawful. This means that single people who are discriminated against in matters of purchase, rental, or financing of housing, or related brokerage services, may take their complaints to the local office of the federal Department of Housing and Urban Development. The new law does not cover employment.

H. U. B. Elections Held

By STAFF

The Homophile Union of Boston held its annual Election of Officers on Thursday, October 24, and met to discuss HUB's plans for the year 1974-75. Elected as president for the ensuing year was Kevin Sullivan. Other officers elected were David Brill, Vice President; Louis Barbaro, Treasurer; and John Brenner, Secretary. Gary Dotterman, Joseph Martin, Harold Doddy, and Paul Hayes were elected as members of the Board of Directors.

The year 1974-75 looks as if it will be a very eventful one for HUB. With a full complement of actively working officers, there will be many opportunities during the upcoming year for volunteer assistance. First on the list of HUB priorities is their legislative package, which includes anti-discrimination legislation, as well as bills to repeal the state's "sex laws." Because of the increasing momentum of the gay movement nationwide, as well as the increased expected support from straight organizations and the local media, Sullivan feels that the year

first state-wide anti-discrimination laws in the country.

Other items on the HUB agenda for the upcoming year include the resumption of regular rap groups, an expanded legal assistance effort, court-watching programs, and such special interest efforts as anyone may be interested in. There are plans already underway for a spring fashion show, similar to the one that was held this April; as well as numerous all-night film benefits, their sixth annual Birthday Bash, and a Christmas Party.

The next HUB event will be their first Annual Pre-Thanksgiving Day Banquet, which will be held on Sunday, November 17, at 1:00 PM, at The Nineties International Restaurant in Boston. Tickets may be obtained through November 8 at \$6 each through the HUB office, 536-6197.

HUB has extended a welcome to the gay community for volunteer assistance, and looks forward to working with the gay community during the upcoming year.

LANDMARK DECISION FOR LESBIAN FAMILY

Seattle, Wash.—Two Seattle lesbian women involved in a custody suit for their children recently received a reverse decision from a Washington State Court. Madeleine Issacson and Sandra Shuster no longer are bound by an earlier court order requiring them to reside "separate and apart". Judge Norman B. Ackley declared "This is not to be considered a landmark case for homosexual rights," but it certainly seems to be.

Ackley also declared that Sandy and Madeleine had in fact defied an earlier court ruling in the conditions of their divorce from their respective former husbands. They chose to live in the same apartment buildings in apartments across the hall from one another. Ackley did not, however, refer to their sexual behavior throughout the hearing. The courtroom atmosphere was thick with avoidances of words like "homosexual".

As in the testimony which preceded it, Ackley's ruling focused almost entirely on the six children. From the first he said the fathers failed to prove that the two fathers had established a custody change based on the 1973 Washington State Divorce Reform Act. According to this Act the childless parent must meet a twofold test.

First, the parent, in this case, the fathers, had to prove that the present custody situation is detrimental to the emotional, mental, and physical health of the children. Both the court appointed psychiatrist and those expert witnesses in the mental health professions hired by the other parties reported unanimously to the present health and "normalcy" of the children.

The other condition which the fathers failed to establish focused on the possible charge itself. Ackley spoke to this condition by stating that the present advantages of the children would have to be demonstrably outweighed by way of saying there were no advantages for the children in this charge.

Ackley's references to lesbianism made the sexual orientation appear to be a minor part of the case. The judge said the witnesses had "thoroughly discredited" the possibility that the mother's lesbian lifestyle would harm the children. The children, four boys and two girls all under the age of eleven, were very pleased that their mothers were happy together.

Additional testimony was provided by the National Organization of Women which filed a "friend of the court" brief in support of the two women.

The Seattle Times, which previously had refused to print the word "lesbian", now did so in its headline.



They have their children and they are one family once again. The Seattle daily papers labeled it a strange, unprecedented case.

WNTN Refuses Gay Info

By STAFF

Radio station WNTN, Newton, has been ordered by its owner not to accept or air any information relating to the gay community, Gay Media Action has learned.

The progressive-rock station aired news and announcements about the gay community on a regular basis until October, when station owner Charles A. Bell ordered all gay-oriented news and public service announcements off the air. In a station memo dated October 1, WNTN Program Director Cowboy Koogan stated to all air staff and the Public Service Director, "I have been informed by Charles A. Bell that WNTN will no longer air PSA's and News for the activities of greater Boston's homophile community." The memo also said that no VD information was to be aired.

Loretta Lotman of Gay Media Action contacted Public Service Director Ron Hanson, who confirmed the decision by Bell. Hanson said the edict was provoked by one letter of complaint against a Gay

Health Night promo.

Lotman was enraged at the decision because, she said, "WNTN was among the stations that ascertained the needs of the gay community as part of their license renewal. Every other station in town has increased their coverage of gay news and announcements. Bell's decision is arbitrary, prejudiced and totally against the intent of his FCC license, which states that his station must operate in the public's 'interest, convenience and necessity.' If he doesn't want to serve the homophile community, which is part of his public, he has no right to own a radio station."

Letters and phone calls are needed. Please contact WNTN, 143 Rumford Ave., Newton, Mass. 02166, or call 969-1550. Gay Media Action also suggests people contact the Federal Communications Commission, Washington, D.C. 20554, or call (207) 655-4000.

THE NEW POLITICS OR THE SAME OLD DIRTY TRICKS

Quinlan, has always voted against gay rights legislation, and, in fact, was the Chairman of the Massachusetts Committee to Elect Nixon in 1968.

Cimino, Independent candidate for State Representative running against Elaine Noble, approached Democratic gubernatorial candidate Mike Dukakis recently, and reportedly offered to donate \$1,000 to the Dukakis campaign if he would endorse Cimino over Noble. The conversation, according to a little bug, went something like this: "But don't you know she's a lesbian?" said Cimino. "Did she win the primary fair and square?" asked Mike. "Yes." "Well," Dukakis said, "if that's the only thing you have against her then you have no business running." Dukakis, obviously, declined the offer, and is supporting the Democratic nominee, Noble.

This week's Rumor Dept. Attorney General Robert Quinn reportedly came close to falling off his chair last week after

IN THIS WEEK'S GAY COMMUNITY NEWS

JOSEPH CIMINO SAYS IT'S A LIE ASK THE DUKAKIS CAMP

(742-5605)

AND JOSEPH CIMINO IS UPSET
THAT THIS TYPE OF CHEAP SMEAR IS NECESSARY
TO ADVANCE THE CANDIDACY OF HIS OPPONENT

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for
STATE REPRESENTATIVE
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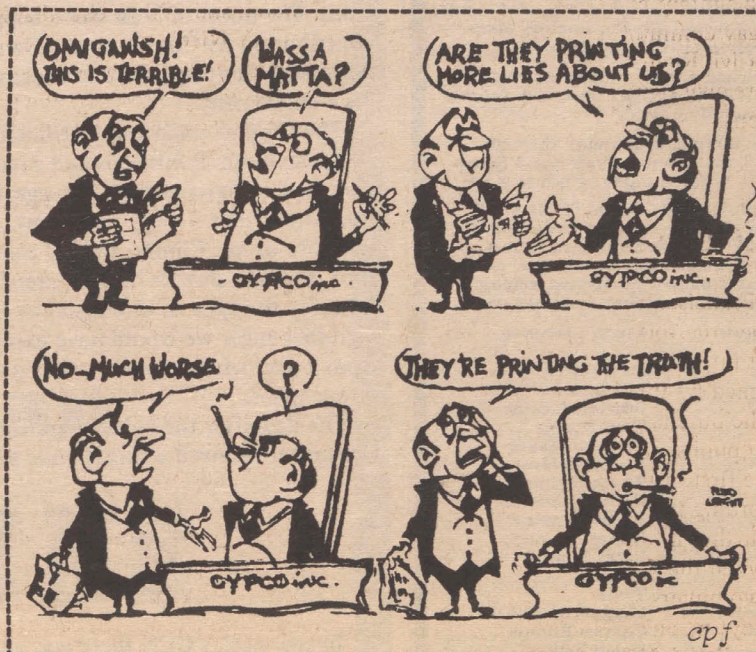
DUKAKIS CONFIRMS GCN STORY

In the November 1 issue of the BOSTON LEDGER, Joseph P. Cimino, Independent Candidate for State Representative in the Sixth Suffolk District, ran a full page political advertisement. The ad reprinted a piece of GCN's political columnist David Brill's "Talking Politics" which ran in GCN's November 2 issue and questioned the verity of Mr. Brill's article as well as the tactics of the newspaper and, by inference, of his opponent, Elaine Noble.

The same day, the Dukakis headquarters verified that the meeting, as alleged in the article, did indeed take place. Dave Sugar-

man, Dukakis' press manager, related that the offer reported in the article was refused, adding that Dukakis supports the campaign of Elaine Noble wholeheartedly.

The day after the "Talking Politics" article appeared in the newspaper, GCN received a threatening phone call from Cimino's campaign manager, Richard Pilla, saying that they would sue for libel. No confirmation of such court action has been received by the paper, and legal counsel for GCN reports that there are no grounds for such action, although there may be grounds for the newspaper to sue Cimino.



Cabaret Under New Management

By TOM HURLEY

Cabaret/After Dark, the gay dancing bar and club on Lansdowne Street in Boston, has changed managers but will remain open, according to Ron Larson, president of the corporation that owns the club. Larson also indicated that he and not "the Mafia" owns Cabaret. Larson and his staff commented in a GCN interview on changes at Cabaret, the Mafia question, rumors that the bar was closing, the issue of straight people in the bar, stories of anti-black discrimination, and other matters. At the same time, the former managers have explained the reasons for their resignations in a letter to the gay community.

The Boston Cabaret, which opened last January 6, is one of three clubs owned by Larson; the other clubs are in Los Angeles and San Francisco. Larson is a Boston native who has lived on the west coast during the last few years.

The new managers, Blake Kelly and Ron Zappi, took over about a month ago when Ed Catino and Daniel Mastergeorge resigned as manager and assistant manager in a dispute over the operation of the club. Catino had been involved with Cabaret since the bar was in the planning stages, and became manager last February. Mastergeorge had been assistant manager since February.

In a letter "To the Gay Community," Catino and Mastergeorge stated that "The original concept of Cabaret (at least the concept we understood and were working toward) was that of a complete center for the gay community—a total happening from recorded and live entertainment to a

projected snack bar, restaurant, and community room; a meeting place for all members of the community... Due to a continual fluctuation of corporation policies, most of which were beyond our control, it became more and more difficult and gradually impossible for us to pursue the goal and concepts we originally understood our



energies were being directed toward." The complete text of the letter follows this article.

In explaining the dispute that led to their resignations, Catino and Mastergeorge stated that "We never had full control because they [Larson's corporation] sent people from other clubs. They added to the confusion." A vice-president and a bookkeeper each came from the West Coast to the Boston club and began doing the managers'

work, said Catino. He noted that each was subsequently fired by Larson for mismanagement.

The former managers also feel that the corporation gave only lukewarm support to their efforts toward involvement in the Boston gay community. During their time with Cabaret, Catino and Mastergeorge held several benefits for Elaine Noble and donated the coatroom as a place for advertising the MBTA Rhino campaign.

The disagreement also involves questions of financial mismanagement and entertainment policies. Catino claimed that employees' checks he and Mastergeorge had signed would bounce, and blamed the bad checks on financial arrangements the corporation had not told them about. "The employees have suffered more than anyone else," Catino said.

As for entertainment, Catino explained by way of example that gay folksinger Steven Grossman, whom Catino had brought to Boston, was not given the publicity or treatment accorded by the corporation to female impersonation artists: "Grossman and Jade and Sarsaparilla are examples of the type of entertainment I wanted to bring in—rather than drag shows. But all the money was going to the female impersonation artists." Both Catino and Mastergeorge felt that the entertainment policy followed by the corporation was a disaster: "We've had some really good names in there, but the standards were being lowered so much that the club went down and previous entertainers suffered by associa-

tion," said Mastergeorge.

Even though many of their patrons were refusing to come back because of the entertainment, the former managers felt that Cabaret had not been in danger of closing during their tenure.

Ultimately, argued Mastergeorge, their problem with the corporation stemmed from "too many people having too many things to say." Both Catino and Mastergeorge had kind words for Larson and good wishes for the new managers, but expressed severe criticism of the middle-level staff.

In contrast to Catino and Mastergeorge, new manager Blake Kelly spoke highly of his relation to Larson's corporation: "I don't feel at all hassled by the corporation. I'm not here to make money. I'm here for political reasons, to help the gay community in Boston with benefits and shows. And the corporation is one hundred percent behind me."

Larson, his new Boston managers, and his general managers Dennie O'Hale also said that Cabaret had not been in danger of closing and was not about to close now. While the club has a tremendous overhead, particularly for entertainment, Zappi explained, business has been good. Zappi also indicated that the new management plans to continue with community involvement along the lines of the Elaine Noble benefit. Hale commented that Cabaret is a "gay-owned bar, a gay-managed bar, and a gay-staffed bar" whose primary purpose is to serve the gay community.



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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EDITORIALs

Who's Sorry Now?

In the aftermath of such blemishes on American civilization as Watergate, it behooves any aspiring public servant to carefully examine his(her) own tactics prior to assaulting other members of the community. We are speaking particularly of Attorney Joseph P. Cimino, Independent Candidate for State Representative in the Sixth Suffolk District.

In the November 2 issue of the Gay Community News, GCN political columnist, David Brill, related a story which was told to him evolving around an alleged conversation between Mr. Cimino and democratic gubernatorial candidate Michael Dukakis. The point of issue was a supposed contribution by Cimino to the Democratic nominee's campaign fund in exchange for his endorsement.

The Cimino camp was justifiably upset by the column. Politicians and candidates are often embarrassed when suggestive information finds its way into print. The response of Mr. Cimino and his campaign staff, though, smacks of belligerence, and is hardly the type of intelligent or even dignified anger we would have expected from a man who purports to be so worthy of our votes.

The day after the column appeared, this newspaper received a threatening telephone

call from Mr. Cimino's campaign director, Richard Pilla, who vowed that they would sue GCN for libel. We have had no official confirmation of such a lawsuit and legal counsel for GCN reports that there are no grounds for such due to the manner in which it was reported. In addition, the story, which was only reported third hand and not as hard fact, was in all actuality, confirmed by Dukakis headquarters. Mr. Cimino doth protest too much.

Cimino also ran a full page political advertisement in the BOSTON LEDGER reprinting the piece from "Talking Politics" and accused GCN, and, by inference, his Democratic opponent, Elaine Noble, of "dirty tricks". We state unequivocally that Ms. Noble had absolutely nothing to do with that column and has no connection with this newspaper. We think Mr. Cimino should know better than to engage in such mudslinging.

Mr. Cimino's hateful venom for the gay community is apparently an offshoot of his contempt for his Democratic opponent, who has gained national prominence as being the first openly gay nominated candidate in the country. We are skeptical of his campaign promise that, if elected, he would support gay rights legislation. A truly committed pro-gay candidate would

not take "pot-shots" at the gay community or its newspaper.

The Cimino slogan was "This campaign will be run on the issues." If the events of the last week are any indication, the gay community has about as much reason to believe that slogan as when the American public heard those now-famous words, "I am not a crook."

If Mr. Cimino was truly interested in an issue-oriented campaign, he would have offered to set up a debate between himself and Ms. Noble.

If Mr. Cimino was truly interested in an issue-oriented campaign, he would not have attacked the Gay Community News in slanderous advertisements in a large Boston newspaper.

We will not—and we hope the gay community will not—stand for any threats, intimidation, assaults and personally-oriented daggers sent our way by Mr. Cimino. It is woefully apparent that, at a loss for any issues in the campaign or any desire to debate Ms. Noble, Mr. Cimino has instead chosen to engage in the same type of debasing campaign tactics that have caused many persons, in recent months, to develop a great deal of antipathy towards all public officials.

The Nazi Issue

realizing that there was an analysis piece accompanying it. Even many of those who did read the explanatory article (which was set in all caps), did not feel that it negated thoroughly enough the "Gay Nazi" material.

It may have been a misjudgment of the staff to publish the article at all. But, when a Nazi group is submitting advertisements to gay newspapers across the country, are people aware of what they're supporting?

We felt that in letting their own material exhibit its own horror, many gays would be warned of what they might expect from the Gay National Socialist Party. World War II may be over, but the horror remains. Jews and Gays were tortured and killed. The Nazi threat still exists; and it exists in our community. The repulsion we feel at its blatant existence is our strength. There is no commonality between being gay and being a Nazi Terrorist. But we, as gays have now the unwanted responsibility

of denouncing a group as part of what "gay" is all about.

Homosexuals aren't all good fairies; heterosexuals aren't all white knights either. Gays, however, are forced to defend themselves from the stereotyped perverts we have been seen as. The Marcus Welby "Outrage" show depicts a male teacher who rapes his 15-year-old student. This teacher resembled a Nazi sergeant. "Here is your typical homosexual," says the T.V. executive. Millions of families accept this image of all homosexuals.

The problem is that there are (in minority) gays who are Nazi sergeants, or might be as repulsive in other ways. Only in admitting that they exist can we deny them as a part of our community.

Our sincerest apologies to those who may still feel upset by the "Gay Nazis" article. It is our responsibility to service the gay community, and when you feel that we have not done so. Let us know what we can do, and forgive us our mistakes in judgment.

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WHEN MAKING SUBMISSIONS TO GCN
When submitting articles or manuscripts to GCN for publication, please send copy typewritten, double-spaced and using a 50-space line. If you wish your original manuscripts to be returned, please enclose a self-addressed, stamped envelope. Otherwise, we are unable to return material submitted.



Common Marmoset (Hapale jacchus).

Clapping In Puzzlement

While the community should be encouraged by the recent Massachusetts Supreme Court ruling which appears to show that the Commonwealth is beginning to deal with its antiquated sex laws, the ruling exposes the depth of the problem. Overlapping, confusing, ineffective, unequally enforced, even unenforceable laws based on something called "community values of permissible sexual conduct" reveal the enormity of the conflict.

We admire the Supreme Court for facing up to the situation and ruling when it could have easily avoided the issue. But we must

warn that they have only begun, because we will not be content with a crazy patchwork of 'morality' laws.

Can the court not see the ultimate absurdity? The entire case rested on the legality of the sexual *act* (fellatio), when the obvious illegality is in fact RAPE. Does it really make a difference *what* the sexual act was? Should *it* be the decisive factor in guilt?

The court may have come to the same conclusion, but in a very strangely circuitous way, thanks to the existing maze.

As the women's movement has been

screaming for years, the greatest wrong in sexuality is the use of force. Even the legislature seems to be realizing this in the recent overhaul of the rape laws, now more adequately protecting both women and men.

Until the smoke clears and government is interested in protecting people against force of others, *not* just a prurient interest in limiting the natural range of human sexuality, the battle will continue. All of us, gay and straight, have much to gain.

LETTERS

deer friends

Dear Art Friends:

At the Deer Island House of Correction in Winthrop, Mass., at this time we have many inmates with much art talent which to some degree is being wasted. We do not have any ongoing arts program, nor the funds to start one.

Many inmates feel strongly about trying to get something going on their own, with hopes of making enough money to pay for their own supplies in the near future. The Protestant, Catholic and Jewish Chaplains have taken membership in the Polyarts program of Cambridge, with the goal of getting into the "Merrycrafts" show that will be held at Horticultural Hall in Boston this coming December.

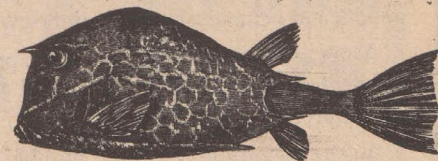
On behalf of the inmates, we come to you to ask for your support in helping us get started with any donations that you may be able to make. We need money or art supplies, whichever you may be able to help us with. (For those who may be able to send money, your check made out to "Deer Island Chaplains' Committee for the Arts" will be your receipt for tax-deduction).

This program will provide a form of relaxation, and an outlet for creativity and frustration. It is surprising how creative most people are, when given space, time and encouragement, and for this we need you to give us and the inmates the needed starting tools. Creative work is good: it shows a man in prison that he is not useless and incapable; with time and patience, it develops potential, builds up self-confidence, demonstrates one's real ability.

A few years ago the inmates of Deer Island joined Polyarts and got involved in two showings, on Cambridge Common and at Horticultural Hall. As those inmates were released from Deer Island, the program phased out. Today we must re-build a program that will help a new group of men, and continue after the up-coming show. We cannot do it alone, and for this reason alone we must come to you and make it a joint effort; it then can become self-run and self-supporting. If you seek any further information, you may write me at this Deer Island address, or at my home at 7 Akron St., Roxbury 02119.

Thanking you for any help you may be able to give us for our needs towards getting our art supplies. And we do hope to see you visit Deer Island display at the Polyarts show at Horticultural Hall on December 21-22.

Rev. Cornelius Hastie, Protestant Chapln.
for Rev. Fr. Cyril Conroy, Catholic Chapln.
and Rabbi Samuel I. Korff, Jewish Chapln.



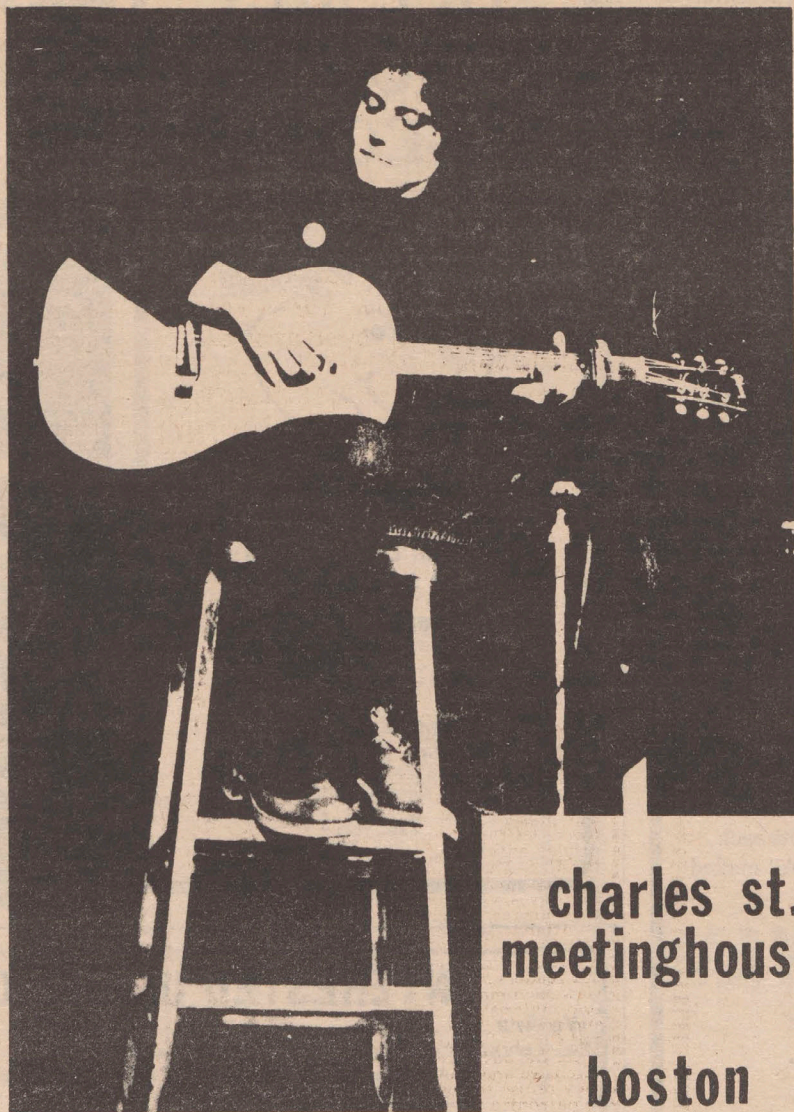
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CORRECTIONS FROM LAST WEEK'S ISSUE

In the article titled "Noble: Plans and Issues" in the paragraph beginning "She added the information that Ernie Garneau..." should have read: "She added the information that Ernie Garneau, who is a primary leader of the tenants union was also managing Helene Johnson's (who is also a landlord) campaign."

Our apologies to Ms. Fentin for reversing some of the paragraphs in the article.

cabaret

(Continued from page 3)

Mafia ownership of Cabaret is, according to Larson, one rumor he has always been amused by. He denied the rumor, adding "The rumor never bothered us; it keeps people talking." Catino agreed that the Mafia was not part of the Cabaret operation: "To my knowledge, it is still owned and operated by Ron Larson."

Cabaret has attracted a large number of straight people since it opened, causing discomfort for some gay patrons. Mastergeorge said it had been his experience that "gay people let the straight people take over," leaving the dance floor whenever straight couples walked on. Catino and Mastergeorge said they had tried a variety of door policies regarding straights (for example, reminding them that they were guests of the gay community) but had failed to come up with a satisfactory tactic to allow gays and straights to be fully at ease with each other.

Zappi explained that the new managers feel Cabaret is a "gay bar for gay people" but "we want straight people too who are into fun." Zappi did not explain how he planned to keep out straight people who were not into fun. Larson, however, was emphatic about not wanting Cabaret to turn into a straight dance club.

Asked about rumors of discrimination against black people, Zappi said the club would admit neither black nor white people "if they didn't look eighteen." Larson added that he didn't want any pimps in the bar. Since some pimps are black, he saw where that policy might be called racial discrimination. O'Hale denied there had been any racial trouble and felt there was a larger problem in straight men hassling gay women. He had no suggestions on how to handle this problem, however. Catino and Mastergeorge felt there had not been any anti-black discrimination during their tenure.

Asked what it was like to be located so close to Bob White's 1270, another popular Boston gay bar, everyone interviewed agreed that the location had helped both bars. "It has moved a lot of gay traffic here," commented Catino. Larson and Catino each had words of praise for Bob White. Larson added that White had actually helped Cabaret more than anyone else during its early days.

Zappi told GCN that Cabaret plans to

redecorate its dance hall, redoing the light system and moving the disc jockey booth from the ceiling to the floor. Entertainment policy, however, does not appear to be changing. Zappi listed as coming attractions: Wayland Flowers, Jade and Sarsaparilla, Brandy Lee, and Laura Kenyon, most of whom have appeared at Cabaret before. Sylvia Sidney, the controversial Boston female impersonator, was also scheduled to perform on November 4.

Following is the text of Catino and Mastergeorge's letter:

To the Gay Community:

We have been involved with Cabaret After Dark since before its official opening; participating in the work crew which pulled the physical premises together.

Together we held the position of manager and assistant manager until recently.

The original concept of Cabaret (at least the concept we understood and was working toward) was that of a complete center for the gay community—a total happening from recorded and live entertainment to a projected snack bar, restaurant, and community room; a meeting place for all members of the community, an alternative to the discrimination experienced in a world where oppression of minority groups is the rule, a place where everyone regardless of sex, sexual persuasion, or any other arbitrary distinction could enjoy each other. The original concept as we understood it.

Due to a continual fluctuation of corporation policies, most of which were beyond our control, it became more and more difficult and gradually impossible for us to pursue the goal and concepts we originally understood our energies were being directed toward. Within the recent past the situation developed to the point where we could no longer associate ourselves or our names with the operation as it now exists. Due to confusion about our relationship to the current management (confusion added to by misinformation and misrepresentation on their part) we find it necessary to publicly sever our names and any and all other ties to Cabaret After Dark in Boston and the After Dark Corporation. However we fully intend to continue working for the general betterment of the gay community, the community of Boston, and the community of human kind.

(signed)
Ed Catino
Former Manager
Daniel Mastergeorge
Former Asst. Manager

GAY SEX

(Continued from page 1)

gay people in legal cases and an acknowledged expert in such laws, noted that the "unnatural and lascivious" statute was only one of the principal statutes making gay sexual acts illegal. The major statute, he explained, is "crimes against nature", which carries the harshest penalties of up to 20 years and is principally used in sodomy cases. This statute was technically not affected by the decision, nor was another statute, "open and gross lewdness" which covers "public" sex of any sort, and hence the stress on "private" in the court's ruling. Rubino stated that although it would be clearly unconstitutional for this ruling not to affect homosexuals as well as heterosexuals, all that can be technically taken

as definite from this ruling is that "fellatio between any consenting adults in private is now legal".

"The fact that the sexual statutes overlap, particularly 'unnatural and lascivious' and 'crimes against nature', make the effects of the decision confusing" stated Rubino. He stressed that the question of "What does the decision speak to, fellatio only, or all 'unnatural acts' " must be answered before the effect is actually known.

However, because of the tone of the decision, especially the court's "own awareness that community values on the subject of permissible sexual conduct" have changed in the past 20 years, Rubino is optimistic. He feels, based on the limited material available to him at this time, that the court would rule favorably on any private, consensual homosexual sex case presented to the court for clarification, using the Balthazar case as a precedent.

Gay activists contacted for their impression of the effect of this decision on this year's legislation were unanimous in their feeling that it would be valuable. Most often cited as an example was the annual anti-discrimination legislation, affecting housing and employment. Experience has shown that the 'illegality' of homosexuals' sex acts is often used as an excuse by legislators for non-support. This was shown in the recent unsuccessful Worcester, Mass., effort to include gays in a city anti-discrimination bill, with many feeling this 'illegality' a basis for discrimination.

For more details on this story, see page 5.

NBC RENEWS

(Continued from page 1)

Oldsmobile, General Motors Executive Offices, 767 5th Ave., New York, N.Y. (212) 486-5000.

Tropicana Orange Juice, Tropicana Products, Inc., Bradenton, Fla. 33505.

Wisk, Lever Bros. Exec. Offices, 390 Park Ave., New York, N.Y. (212) 688-6000.

Yves St. Laurent, Rive Gauche, 543 Madison Ave., New York, N.Y. (212) 371-7912.

Quasar TV, Motorola, Inc., 12 E. 41st St., New York, N.Y.

New Freedom Kotex, Kimberly Clark Corp., 277 Park Ave., New York, N.Y. (212) 826-2900.

Listerol, Warner Lambert Co., Morris Plains, N.J.

Aqua Filter, Aqua Filter Corp., 18977 West 10 Mile Rd., Southfield, Mich. 48075.

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For further information, contact Gay Media Action in Boston or Lesbian Feminist Liberation, P.O. Box 243, Village Station, New York 10014, (212) 691-5460.

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The Gay Cruise-Aider originally appeared in GCN as a five-part series. It is currently being revised, updated and enlarged, to be reprinted in late October as a separate, convenient gay directory.

In the meantime, a limited number of back issues of GCN, containing the original Gay Cruise-Aider series, are available at the GCN office for 25 cents each, or by mail for 35 cents each (entire series of 5 parts, by mail, for \$1.50). All mailed in a sealed envelope. Specify which issue(s) you want:

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GAYS IN WESTERN MASS :

WHAT ARE THE ALTERNATIVES?

By DIANE M. BELLAVANCE

Two major homosexual communities in Western Massachusetts are located in the University of Massachusetts area and in the city of Springfield and its suburbs.

If you wish to get involved in the Gay Movement, Springfield may be an important step. For a city of 163,000 persons, they have just started a new gay organization.

You may ask why it has taken so long for them to do so. One of the reasons is the lack of security in the gay community. Springfield is basically industrial. Its working class people have never been known for their tolerance towards any minorities, let alone homosexuals.

Because jobs are so scarce, homophobia has increased in its intensity. Rather than being a matter of losing one's job if he or she is gay, it's a matter of not having any job at all.

"Job competition is tough in this area, why make things worse for yourself by coming out?" says one gay male resident.

The fear of the straight community not only predominates in a gay's work, but also in social activities.

As a gay person of Springfield, you would find it difficult to get to know other gay people as people. The only places where you as a gay person could meet other gays are in the bars or the local cruising areas. But the risk is always the chance of being picked up by a plain-clothes police-

man. Worst of all, however, is the possibility of your being picked up by the local toughs. It is common for gay men to be badly molested.

Because of this oppressive atmosphere some Springfield bars are referred to as 'meat racks' by many University of Mass.-Amherst students. One night stands are common despite the possibility of being picked up by the wrong people.

In the Amherst area, on the other hand, the college community consists of people considered to be quite tolerant.

As a result, the University of Mass. alone has two student-supported organizations. The Student Homophile League, which was started in 1970, exists to educate the straight community, provides social get togethers for the gay community, and also provides some para-professional counseling. This organization is open to both men and women.

In contrast, the Gay Women's Caucus exists to work not only with the gay community, but also with the Women's Movement. Its ultimate goal is to support its sisters who are just coming out and to eventually eliminate sexism.

A third organization is called Hampshire College Gay Friends, located on that campus in South Amherst. It is similar in purpose to the Student Homophile League at UMass-Amherst.

Another organization is called the Pio-

neer Valley Gay Union. It was established in September of this year as an alternative for the non-student population of Amherst. It claims membership from as far south as Springfield and as far north as Lenox.

Dances and picnics, coffee houses and organizations have made it possible for gay people of Amherst to meet each other as human beings, instead of simply as sex objects. Under such conditions, hundreds have been able to come out in the Amherst area with very few problems.

On the other hand, Springfield residents are resentful of gays from the University of Mass. because of the freer atmosphere in Amherst, referring to them as 'Pompous' and as 'Fag Radicals'. Some gays in Springfield had tried to organize their own organization, but up to now have been unsuccessful.

Encouragement for the gay population of Springfield lies with the founding of the new Springfield Gay Union as well as a new 'underground' gay organization which now exists at Westfield State College—less than ten miles away. Within a year or two, both organizations may become strong enough to function completely 'above ground' and in so doing, educate the surrounding communities.

In a metropolitan area such as Springfield, with a gay population of as many as 20,000, there is definitely room for change.

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A Christian Response



By FATHER HENRY FEHREN

Two men came to my office today.

Both were homosexuals.

They came in at different times, and they were different in their outlook on their homosexuality. One man was nearly in tears. "I have prayed to God so often," he said, "that I not be a homosexual." The other was serene, confident, even bouyant; "I'm happy to be a homosexual," he said; "I would not want to change."

Both men had one problem in common, though—their acceptance by the church. The anguish of the one was increased and the serenity of the other was marred by the seeming insensitivity of the church to their condition. It was an insensitivity, perhaps based on ignorance and fear, which made the church appear brutal, self-righteous, prejudiced and un-Christian.

The church un-Christian?

Before I get into that I had better mention that the presence of the two men here today for counselling reminded me that the editors of *U.S. Catholic* had asked me if I would be willing to do an article on "the Christian response to homosexuals." I said in reply, "As I near a total of twenty-five years as a priest I think that something should be said on the Christian and homosexuality which is more Christian and human and sensible than much of what the church has said in the past. I am willing to write an article from a pastoral viewpoint, from my experience as a priest and a pastor, as a confessor and counsellor. I think that much damage has been done and much suffering caused by the silliness and the hypocrisy of past advice and counsel."

Those may sound like strong words, but they reflect my frustration and personal anguish as a pastor when homosexuals find themselves rejected by the church, misunderstood, treated automatically as sinners, and given impossible demands. The church has forced on many Christian homosexuals an uncalled for sense of shame. So touchy is the subject that when I told one priest I was going to write about it, he said, "Aren't you afraid what people will think of you?" No, I'm not—I cannot write as a psychologist or a sociologist, but I will write from pastoral experience and from the somewhat neutral ground of a practicing celibate. I do not speak in the name of the whole church, nor do I intend any infallible statements. I can only speak as an individual. And I am not a crusader.

Sex, as everyone must realize by now, is out in the open these days. It is written about and pictured much more freely than ten or twenty years ago. And that is good. For if we seriously want to find the meaning of sexual activity (if it has any), we must have open discussion and the freedom to publish the results of research or other investigation. Today people feel less inhibited in talking or writing about sex; there is more sex education in the schools and greater legal freedom has opened the way for more explicit material about sex in print and movies.

Unfortunately, much printed and movie material is just trash. It is exploitive, not serious; and worst of all, it is a bore. It is doubtful that so-called "pornography" will do much damage. People indulge in sexual activity even where there are no movies or books. And the human body has a limited sexual capacity. Both heterosexuals and homosexuals spend only a tiny fraction of their lives in sexual activity. We are not a "sex-sodden, sex-soaked, sex-obsessed society," as one bishop has charged. The human body has limited ability in any activity it wishes to engage in. As one millionaire pointed out, no matter how rich one is one can only eat so much, drink so much, sex so much. The Hercules of mythology deflowered thirty virgins in



one night. Yes, pure mythology. And had he been capable of reputed achievement he would have been bored before number ten came along. Calisthenics is a bore.

So in responding to homosexuals we must get rid of the idea that sex means merely genital functions, and that the life of homosexuals centers on such functions. The word homosexuality is itself an inadequate word; for, it seems, the instant response on seeing or hearing the word is to concentrate on genital sex. Homosexual love, and often heterosexual love, is seen as love between two organs. When the gospel refers to John as the disciple whom Jesus loved, it does not imply, though by genital definition both were males, that it was a love centered on genitalia. Also, when Lazarus was seriously ill, his sisters, Mary and Martha, sent Jesus this message: "Lord, the man you love is ill" (John 11:3).

It is difficult to give homosexuality an exact definition because it is difficult to draw a precise line separating homosexuality and heterosexuality. Many people are bisexual in interest, and many may vary from one to the other in various times of their lives. However, for the sake of limiting the term somewhat, let us say that a homosexual is a person who psychologically and sexually or erotically is inclined to other persons of the same sex. Such persons will engage in sexual activity with each other either as an expression of deep-seated love or for the mutual giving and receiving of sexual pleasure. The activities

engaged in are the same, except, obviously, for one act, that heterosexual couples engage in.

Since man is by nature a sexual being it is natural for him to want to express himself sexually or to have an outlet for his sexual drives and desires. If we believe that God created man "and saw that it was good" then man's sexuality can of itself hardly be evil. The many studies on homosexuality cannot agree on the source of homosexuality, but whether homosexuality comes from one's genetic makeup or from early conditioning, a homosexual is a homosexual through no fault of his own.

Even if we were to consider homosexuality a physical or psychological defect, the homosexual should be free, without any judgment of moral guilt on our part, to come to terms with his sexual drives and appetites as best he can—just as a person born with the defect, say, of having one hand should be free to enjoy the rest of his arm and body as best he can. It is important to remember that it is a drive which of itself does no harm to anyone else. He (and I will for convenience use the term *he* or *him*, although nearly everything said here applies equally to males and females) must exercise restraint at times, just as he does in other physical and psychological appetites (and as heterosexuals must), according to conditions or circumstances which might harm himself or others.

At the present time many articles on homosexuality are being published in magazines and newspapers and more books about it are coming off the presses, but the practice of homosexuality goes back into ancient times. Almost no races, cultures or civilizations have been without it. It limits itself to no social class or profession, to no level of education or intelligence. It is found among sophisticates in big city skyscrapers and among uneducated shepherders on lonely hills.

A census of homosexuals would include popes and bishops, military leaders, philosophers, housewives, truckdrivers, farmers, scientists, psychiatrists, doctors, secretaries, professional athletes, bookkeepers, salesmen, factory workers—you name it. Slop-py hippies and prim old ladies, John Birchers and leftwing radicals, Democrats and Republicans, football fans and violoncellists, American Indians and immigrant Poles—people of every type of political, cultural and racial persuasion.

As a matter of fact it is not easy to tell from appearances just who is homosexual. A tiny percent of male homosexuals can be identified by their effeminacy; but some effeminate men are not homosexuals, and some "butch" women are not homosexual. More and more homosexuals today are openly telling of their homosexuality. There is now a "gay liberation" movement added to the black, Indian, Chicano and women's lib movements.

Although there are millions of homosexuals in the United States, they are a

"To say that homosexuality is not the norm

one thing; to say that homosexual human be

the right to make their own decisions in con

minority. Nearly every state has cruel and unjust laws against them, and this keeps many of them from declaring themselves. Also, many fear loss of jobs and fear ridicule if their sexual interests are known.

A number of homosexuals, because of religious and cultural upbringing, cannot



face the fact that they are homosexuals. They often take a sneering and openly hostile attitude toward homosexuals and thus, by "protesting too much," give themselves away. But apart from their personal sexual interests most homosexuals are indistinguishable from anyone else. They are good citizens, have responsible

Response to Homosexuality

is not the normal form of sexual love is

sexual human beings should be deprived of

decisions in conscience is quite another."

jobs, pay their taxes and live like anyone else. They have virtues and faults like anyone else.

"In my twenty years of research in the field of sex," writes Dr. Wardell B. Pomeroy, former research director of the Institute for Sex Research at Indiana University, "I have

because they are homosexual is to engage in circular reasoning which smacks of blind moralism founded in our Judeo-Christian heritage."

Such being the situation, we must ask what the response of the church has been. Christ himself does not specifically mention homosexuality, but the church, judging by the moral theology manuals used in seminaries and by catechisms used in Catholic schools, has rather consistently condemned homosexual acts as seriously immoral. Its unbending stand has been based on misinterpretations of stray biblical texts written for another age and culture, and on a vague, unproved "natural law."

The fascination of celibate churchmen for legislating in detail sexual morality and their excessive zeal for condemning as mortal sin even slight sexual pleasure outside the procreative act has hardly been healthy for them or the faithful. Since the church's stand on homosexuality is conditioned by its total outlook on sexuality, it is interesting to look at a manual of moral theology used in seminaries just twenty years ago and at the time considered liberal in its outlook.

"All directly voluntary sexual pleasure is mortally sinful outside of matrimony," the text reads. "This is true even if the pleasure be ever so brief and insignificant. Here there is no smallness of matter." Masturbation (also called self-abuse and voluntary pollution) is listed as an "unnatural" sin. Involuntary "pollution" is termed un-sinful if one does not consent to the accompanying pleasure[!]. The distinction between the various sins against sex go on for several pages. "If pleasure from pollution takes place while half-awake there would be a venial sin." "Perfect sodomy" is rectal copulation with a person of the same sex, and "imperfect sodomy" is rectal copulation with the opposite sex.

We are warned that any directly voluntary sexual "commotion" (excitement of the genital organs) is "always gravely sinful be it ever so brief and insignificant." The parts of the human body are divided into "decent" (hands, face, feet), "less decent" (breast, back, arms, legs), and "indecent" (sex organs and adjacent parts). "It is seriously sinful to touch the indecent parts of others (even over clothing) without a reason, regardless of sex. Such touches are venially sinful only when done without an evil intention and in a hasty or casual manner and out of levity or jest." An unintended concession, I am sure, is made to homosexuals: "Touching the less decent parts of a person of the same sex is generally a venial sin at most; whereas it is usually a grave sin in case of the opposite sex. Even then it would be a venial sin if it were done in a very perfunctory manner out of levity or jokingly."

And "it is not gravely sinful to touch

animals indecently unless the animal suffers pollution."

If you are laughing by now, perhaps guiltily, realize that a majority of the



clergy are today laughing with you. Let us continue: "kissing the back, arms, or legs of someone is gravely sinful." But be reassured: "It is lawful to look at the indecent parts of oneself for a reasonable cause." If your "glance be out of curiosity or levity it is venially sinful." Women may not serve as artists' models "with only the genitals covered"; and "if no sexual pleasure is aroused, watching animals mate is venially sinful."

To laugh at a sexual joke "out of human respect" is only venially sinful (bartenders and salesmen will be glad to know that!).

"Internal sins against chastity" include just plain thinking about sex, "morose delectation" (thinking about past sins of sex), and "impure desires"—this last is venial or mortal according to whether the act you are thinking about is venial or mortal. Finally, in this text on moral theology, we get to "sexual perversity." This includes "paradoxia," "anesthesia," "hyperesthesia" and "paresthesia," under which (this last) we find sadism, masochism, fetishism, and finally, homosexuality.

The demands made by this moral theology text are not only unnecessary and inhuman but will-nigh impossible. They would turn a scrupulous person into a nervous wreck, and keep a normal human being under constant tension. Dividing the body into "decent" and "indecent" parts and splitting the natural sexual expression of the body into multiple categories of "sins" shows a narrow and repressive outlook on human sexuality. It is a view of sex which is laughed about by most priests today, who wonder how they could have swallowed it all in seminary days. Fortunately, most of the laity, judging from their confessions and

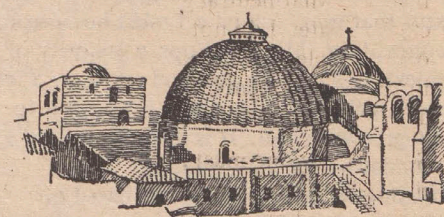
lack thereof, are not buying it either.

Catechisms and religion textbooks have generally followed the strictures listed in the above moral theology text. However the newest ones have become more circumspect or have tended to skirt the issue rather than give dogmatic answers and blatant condemnations, condemnations which had been based on misinterpreted isolated texts of the Bible and on an ignorance of sexuality. Moral theologians and other people writing in Catholic publications have made efforts to be more understanding and have become more tolerant. But they still use such offensive words as mentally ill, pervert, unnatural vice, sick, abnormal, evil, personality flaw, arrested personality growth.

All in all, the homosexual has found little help from or comfort in the church. In the past he found condemnation for his condition and way of life. Today he finds that he need not feel guilty about his condition but that he would be guilty of grave sin if he were to live as God made him. He resents the fact that the church allows two heterosexuals to have repeated sexual activity with each other as long as they make an agreement (marriage) while he is denied the slightest sexual pleasure or sexual expression. He resents being told to see a therapist, for this implies that he is sick; and he resents pious advice to say three Hail Marys every night, for he knows this will not change him.

What then should be the Christian response to the homosexual?

First let us recall a passage from the Book of Wisdom. The writer, speaking to God, says, "You love all that exists, you hold in abhorrence nothing that you have made, for had you hated anything, you would not have formed it" (11:24). If God does not abhor, but rather loves, the homosexual with the nature he was created with we can do no less. And this means that we must accept the homosexual as he is. Because of our religious or cultural upbringing we may have some distaste for the idea of homosexuality or for homosexual activities, and we need not change our own preferences any more



than we expect the homosexual to change his, but we are not to take a morally superior attitude toward a sexual minority any more than we would to a racial or cultural minority.

A Christian will not sneeringly refer to homosexuals as queers, pansies, fairies,

(continued on next page)

church response

(Continued from page 9)

faggots, or make them the butt of ridicule. People who do this are often insecure in their own sexuality and fear homosexuality in themselves. This does not mean that there cannot be jokes about homosexuals. Homosexuals have many jokes about themselves. People joke almost everything, including religion, and one should not get so uptight about any topic that it cannot be joked about.

When we truly love another person we must let that person be truly himself, must let him be true to his own nature. If we accept the divine command to love homosexuals we will love them as they are. We will do our best to understand them, to listen to them, to let them know that we do accept them, without prejudice or silly fear, so that it need no longer be "a love that dare not speak its name."

In general, homosexual life appears far from an idyllic life. From what homosexuals say and write, many are plagued by loneliness. As with widows, widowers and other single people (to say nothing of some married people) there is no remedy for this except the capacity for close friendship with others, and a busy life dedicated to some work or cause. Many have found faith a great help. Since the loneliness of homosexuals is intensified when they feel themselves subtly isolated from heterosexual society, it would help if they were genuinely accepted as persons and not as freaks.

As Christians, we will not discriminate against them in any way, in social matters or in giving appointments or in hiring. We will be compassionate but not condescending. Christian parents will not show shock in discovering homosexual tendencies in their children. Stern disapproval will not change the child; it will only cause him suffering and embarrassment. And we will not pressure young people into marriage. Marriage is not a "cure" for homosexuality; it only causes further grief to the homosexual, and it is unfair to his partner if the partner is unaware of the homosexuality. Many homosexuals are married; some unhappily, because it is a life they felt they had to enter; others happily, because they are bisexual or have working agreements with their knowing partners. Many single people (homosexual or not) have told me that they wished their families and friends would stop trying to push them into marriage.

What about the morality of sexual acts? As Father Andrew Greeley wrote recently in *The Critic*, "It is likely to be a very long time before the Church recaptures any kind of credibility as a teacher of sexual morality." The church's teaching on sex is now in sad disarray. But maybe that is o.k., for it will cause us to reexamine our whole teaching on sex. Pope Paul says that every sexual act must be open to conception. Many bishops, a majority of priests and theologians, and certainly a great majority of lay Catholics appear to disagree with him. It is difficult to find a foundation for his limitation. Such a binding obligation cannot be based on some dubious and unsubstantiated "natural law." And certainly not on Scripture.

Isolated biblical quotes, as the Dutch catechism points out, must be read in their context; they can hardly have been intended as strict moral laws for all cultures and civilizations of the future.

The fact that homosexual acts are not creative of new physical bodies does not mean that the participants are merely "using" each other. Homosexual love can

be as noble, beautiful and holy as heterosexual love or the love of friends or between members of a family. When the Hebrews were a desert tribe trying to build themselves into a nation it was almost a national obligation to have lots of babies. Today, sexual activity need hardly be limited to the production of children; indeed, the proportion of acts of sexual intercourse by married couples to the number of children produced is like several thousand to one. Also, in considering the nature and purpose of sex we must see it in its evolution. We must take a long-range view, as anthropologist Margaret Mead points out, for there is now the possibility of the conception of children outside the womb, and perhaps asexually.

It is really weird to read a certain catechism still in use and see the list of things supposedly forbidden by "the sixth commandment." Recent Biblical studies reveal that the "sixth" commandment at the

own marriage ceremonies. Some invitations that I have seen invite the church and guests to "witness the celebration of our love." A union of love is always worth celebrating, since as St. John says, "God is love." So why could the church not witness the celebration of love between two people of the same sex if it means a great deal to them? It would be an act of love on the part of the church.

Nearly every state in the union has laws forbidding homosexual acts, just as most states have laws forbidding certain heterosexual acts of married people. These are areas in which the state has no rights, competence or jurisdiction. The laws are often not enforced, but they are still on the books; and especially in the case of homosexuals, they easily make people subject to blackmail. Many policemen today (though certainly not most of them) harass and bait homosexuals. *U.S. Catholic* in an article, "Crimes Without Victims" (April, 1972), reported that "not just the social scientist, but even the average policeman, is beginning to question the wisdom of punishing people for crimes that hurt no one but themselves."

Private voluntary sexual acts, of course, are not crimes. We do not have enough



time it was promulgated had more to do with justice than sex. And "Blessed are the pure of heart" was not directive to virginity. Celibacy and/or virginity must be freely chosen; we cannot force it on homosexuals, or make them guilty if they do not choose it.

Lately the question of homosexual marriages has come up. Jack Baker, who, openly professing his homosexuality, was recently reelected president of the Student Association at the University of Minnesota, wanted a legal marriage to another man. Even with heterosexuals a ceremony cannot make a marriage (a union of body and soul between two people), but he wanted the marriage for legal purposes. It was denied by the civil government. Yet if one of the two men underwent by surgery a physical sex change the marriage would have been allowed. All of which made Baker surmise that the state considers marriage a union of two organs rather than a union of two persons.

The very concept of marriage is now being reconsidered by a number of churches, as is the definition of male and female. Should the church witness homosexual marriages? The church is allowing heterosexual couples to make up their

police to take care of crime which does have victims, so it is doubly wrong for police to spend time trapping citizens who do not conform to cruel and unjust laws.

In America, "land of the free," John Stuart Mill's classic, *On Liberty*, written in 1859, makes slow progress in some areas. "Over himself, over his own body and mind, the individual is sovereign," writes Mill. He asks for "liberty of tastes and pursuits; of framing the plan of our life to suit our own character; of doing as we like, subject to such consequences as may follow: without impediment from our fellow creatures, so long as what we do does not harm them, even though they should think our conduct foolish, perverse, or wrong."

"As it is useful that while mankind are imperfect there should be different opinions, so it is that there should be different experiments of living; that free scope should be given to varieties of character, short of injury to others; and that the worth of different modes of life should be proved practically, when any one thinks fit to try them. It is desirable, in short, that in things which do not primarily concern others, individuality should assert itself." A remark of Thoreau is germane here: "If a plant cannot live according to its nature, it dies; and so a man" (*Essay on*

Civil Disobedience). The church should be in the forefront of a determined effort to rid our country of laws opposed to man's freedom to be himself and to lead his private life without state interference.

In Canon IV of the new English Mass we read of Christ who proclaimed freedom to the imprisoned (Isaiah 61:2). If the church carries on the mission of Christ it should work to free homosexuals now imprisoned because of private activity harming no other citizen. And through enlightened education the church ought to calm the irrational fears of ignorant people who think the homosexual a social menace. I recall the time (in another parish) a parishioner phoned me to inform me that he had discovered a certain person was homosexual. "But don't worry, Father," he said, "I already phoned the sheriff." Well, finally, what can a pastor say to a homosexual who comes for help, advice, direction and spiritual comfort? First I would say, know that God loves you and Christ has died for you. God created you in love, and Christ in love for you, as you are, died for you. You are o.k.; do not feel guilty, do not be ashamed, be proud that God has created you.

Secondly, envy of heterosexuals is not fruitful. See by the divorce rates that they have lots of difficulties also; life is not easy for them, and their rising divorce rates show it. Try to understand that some may feel threatened by a different life style. Try to forgive them when they are stupid and intolerant about the way God has created you. If they have a cramped mentality and a lack of love, they are harmed more than you.

Thirdly, in his *Divine Comedy* Dante, though he gives the greatest praise and shows the greatest sympathy for homosexuals does put them in the Inferno because, like the usurers who share the same circle in hell, he considered them uncreative (of children). Yet you can be creative in so many other ways. People not tied down by family obligations are even more free to do works of mercy, missionary work, social work, any work God's love calls them to do. And these days single people can adopt and raise children.

If you have family, friends and acquaintances who do not accept you because they are confused, and if they are open and willing to learn, I recommend that you give them *The Same Sex*, a book published by the United Church Press, a book which resulted from a consultation in the United Church of Christ. It is a book I recommend to my readers also, especially those who are not yet prepared for some of the opinions in this article.

Some homosexuals, because of religion or because of marriage to a member of the "opposite" sex or for other reasons, do not actively practice homosexuality. They have found a way of life they consider more peaceful and less disturbing to their mental and emotional equilibrium. Their strength and equanimity is, at times, envied by unsettled activists. If the suppression of their natural instincts is done in love for the good of themselves and others, it will forestall the dangers—sometimes resulting from such emotional and sexual suppression—of coldness, rigidity and a sense of moral superiority.

What I have written is inadequate, for the topic of sexuality is so complex that it cannot be covered in a few pages of a magazine. I hope what I have written in response to a request will lead to further discussion and clarification of the role of sex now and in the future in the redemption and fulfillment of man—so that "there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus" (Gal. 3:29).

[Reprinted from *U.S. Catholic*, Sept. 1972]

THE FILM SCENE

The Night Porter

Review By GARY JANE HOISINGTON

The greatest difficulty in reviewing *The Night Porter* is that one's almost forced to defend it against its own publicity. It is not a pornographic film, even within the nebulous boundaries of that adjective. Unfortunately, Joseph E. Levine's eye for the main chance is as keen as his nose for a quick buck, so one has to disclaim, first off, that Liliana Cavani's film does a lot for strawberry jam (the sequence in question does much for ground glass, though). If the sadomasochistic happenings and the gruesome flashbacks bear resemblance to *Last Tango*, perhaps it's in their asphyxiatingly closed milieu, in which two survivors of a concentration camp—one a victim, the other an SS officer who has assumed a new identity as night porter of a seedy Vienna hotel—recreate a bizarre and brutal past affair. The film's central conceit is that the re-enactment occurs under very nearly the same hellish conditions as the concentration camp. The night porter's apartment, through the last half of the movie, is under siege by members of a "therapy group" for former war criminals that exorcises guilt by eliminating witnesses. The ease with which the two lovers are cut off from rescue is, like much of the film, stagey. But cleverly so.

The film doesn't aim at universality. Charlotte Rampling's characterization of the surviving Jewess does more than hint at

former complicity, and later, of downright eagerness to re-enter the fatal charmed circle of sexual brutality. Dirk Bogarde as the night porter is hardly what one would call rehabilitated, though unlike his fellow ex-Nazis he doesn't believe in the possibility of vindication. He plays a mousy sadist concerned with preserving an anonymous, modest existence; and he is perfectly willing to murder if the situation demands it. If he refuses to sacrifice his "little girl", it's because she's only too willing to play S&M with him. In a kinky way, he loves her, and she kinkily loves him back. To put it bluntly, they're both off their rockers, he deranged by the power Nazi Germany allowed him, she by the grisly daily life of the camps.

There is a particularly ugly allusion in one of the flashbacks to Salome in an SS uniform, a scene calculated to take the campy fun out of the fixation many have with swastikas and Berlin decadence. One merit of *The Night Porter* is that it doesn't paint the SS as a bunch of fun-loving, goose-stepping morons; instead it pictures sadism in full expression.

The trouble with this sort of costume drama is the ease with which it establishes the bad guys. The fascists don't all wear swastikas any more and the Nazis weren't the only people to practice torture. The continuing fascination, particularly wide-



spread in America, with the Third Reich and its manifestations, has a way of diverting public attention away from more recent examples of collective sadism that are quite a bit closer to home. One doesn't easily imagine the Nuremberg Tribunal setting up methadone clinics for Ilse Koch and Albert

Speer as a way of punishing them; dress them up as G.I.'s, turn the Jews into Orientals and presto-chango, you've got an incursion instead of a genocide.—That's show biz.

Now playing at the (Sack) Beacon Hill and the (Sack) Danvers at Liberty Tree Mall.

Off The Book Shelf

"MALE HOMOSEXUALS—THEIR PROBLEMS AND ADAPTATIONS" By Martin S. Weinberg and Colin J. Williams from Oxford University Press (hard-cover) \$10.95.

Review By TOM McNAMARA

Here is finally a psycho-sociological study that isn't prejudiced against gays. Martin S. Weinberg and his associate, Colin J. Williams did this very informative survey under the aegis of The Institute for Sex Research. Sound familiar?

Dr. Kinsey's pioneering work at the Institute gave rise to those "one in every so many men is a you-know-what" statistics and even produced such distorted paperback quickies as Jess Stearn's "The Sixth Man" (he assumed one in 6 was "deviant" from Kinsey's estimates).

"Male Homosexuals" doesn't pretend to be all that complete. The authors realize their attempts to assess the gay world are limited, but what they've found is quite enlightening and encouraging, especially in some of the more "sticky wicket" areas.

For instance, they say older gays are less bothered by the more negative aspects of the homosexual condition and are in far better shape psychologically than younger people could ever imagine. There are closet cases here and there but, on the whole, very few of the older respondents kvetched all that much. And it's evident from digging the responses that real gays dig being gay! They say "We find no age-related difference in self-acceptance, anxiety, depression, or loneliness. In fact, our data suggests that in some respects our older homosexuals have



greater well-being than our younger homosexuals." Older respondents worry much less about their exposure, have more stable self-concepts, and are less effeminate.

How do gays earn their livings and what do they think of their occupations? Some gays still conform to the stereotype and end up as hairdressers, window decorators, and interior decorators. But the majority work in all kinds of jobs on all levels of society.

How do gays prefer to live their lives? "Male Homosexuals" finds that those who live with a gay roommate are the best integrated into the homosexual world and make the best adaptations to the society in general.

Those who live alone encounter much more discrimination and report more depression, loneliness, guilt, shame, and anxiety than those with roommates. Generally, those who live alone are older.

Younger homosexuals still living with their parents have the biggest problems, as you would imagine.

"Male Homosexuals" is but a fore-runner of a number of really enlightened books that are on the way, so hang in there, bunnies, and you'll find you've been pioneering just like some of you have suspected all along.

[Reprinted from the S. F. Phoenix]

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Playboy's Anti-Gay Sex Survey

Sexual Behavior in the 1970's, by Morton Hunt. Playboy Press (Chicago) xiii + 395 pp; \$10.95.

Review By CHARLES BONNELL

This book is, according to the cover, "the most extensive national survey since Kinsey." After reading the book and hearing the author describe his findings, my usual skepticism about anything from the Playboy Press turned out to be completely justified.

Two-thirds of the book is very good. The Playboy Foundation paid a national polling organization to scientifically select the sample (it was emphatically *not* just a poll of Playboy's readers) and administer the questionnaire. They took the results and asked Morton Hunt to interpret them and write the book. The first four chapters are mostly about heterosexual and masturbatory sexual relationships, and they show a striking liberalization of American attitudes: since Kinsey's time, Americans have begun using a much wider variety of sexual techniques, they feel less guilty about using them, and they get more satisfaction out of their sex lives. One of the largest shifts, for example, has been in the incidence of heterosexual anal intercourse. This was so rare in Kinsey's time that he didn't even bother to list the percentages of people who had *ever* done it, but in Hunt's survey nearly one quarter of those under 25 had done so in the past year alone. Additionally, well over half (of all ages) disagreed or strongly disagreed with the statement "Anal intercourse is wrong," and only one quarter agreed.

Throughout these chapters, Hunt presents his results well—properly hedged, realistically assessed, and scientifically compared to Kinsey's data. It was this portion of the book that he presented at the Kinsey Institute's summer program, and it was among the best talks from a scientific point of view I have ever heard. (Hunt himself has written on sexual-behavior topics before, sometimes for *Playboy*, although he is not a scientist.) But in his last two chapters, his data fall apart and his prejudices break through.

The fifth chapter is on heterosexual behavior outside of marriage, and will not be discussed further, except to say the data are unreliable for the same reason as the data on homosexuality, mentioned below. His last chapter is an insult and an offense to gay people: entitled "Deviant Sexual Behavior," Hunt lumps homosexuality, sadomasochism, incest, and bestiality all into one category (although he discusses them separately), and attempts to have a little of his distaste for the latter three rub off on the first.

Hunt's bias shows up in four main ways. First, his data are unreliable; second, he knocks himself out trying to discredit the Kinsey 37% figure for male homosexual "accumulative incidence"; third, he commits some outright distortions, all of which are anti-gay; and fourth, he insists upon a definition of "normality" which is heterosexist in conception and prejudicial in application. Those are strong charges, so let me explain.

First: Hunt's data on extramarital and "deviant" behavior are unreliable. How can I maintain this and simultaneously applaud him on his first four chapters, drawn from the same survey? The answer lies in the difference between a written questionnaire and a face-to-face interview: Hunt used the first, and Kinsey used only the second. In chapter 2 of the male volume by Kinsey and his associates, it is stressed over and over that a questionnaire is useful in gathering data only about non-taboo topics: most people will tell you about *private* things (like sexual techniques and frequencies in marriage) if promised confidentiality, but few will tell you about *taboo* things (like homosexuality and extramarital affairs) without extraordinary methods not available on a simple questionnaire. Only a face-to-face interview has a chance of getting honest answers about taboo topics—for example, Kinsey recorded answers on a sheet of paper in an elaborate code that only three other people knew, and obtained most of his subjects through personal introduction from people who had already been interviewed and could vouch for Kinsey's honesty. Moreover, Hunt's data in the first four chapters all fall well in line with a lot of other studies of non-taboo sexual behavior since Kinsey, but in his last two chapters the data are so much out of line with what Kinsey found that it's downright embarrassing to see him trying to reconcile the two. Finally, Hunt himself admits that his sample "much under-weighted" the "committed members of the homosexual community" who often "live somewhat outside the cultural mainstream" (page 309).

Second: Hunt is unconvincing in his attacks on the Kinsey 37% figure for accumulative incidence of male homosexuality. An accumulative incidence includes anyone who has ever had such experience—perhaps only a single one at age 6—and Hunt attacks Kinsey and others who, he claims, misrepresented the meaning of the 37% figure. This is simple nonsense: anyone who reads Kinsey's chapters on homosexuality gets the proper picture, although those who skim for percentages might be misled. It should be noted that Kinsey's accumulative incidence figures for heterosexual behavior also include people whose only experience was at age 6; but since Hunt is heterosexual, we do not find him attacking Kinsey's 99% figure for heterosexual intercourse on similar grounds. Kinsey's figure for males who were exclusively homosexual throughout their adult lives is 4%, and Hunt also attacks this figure on a variety of grounds, mostly that it includes subjects from exclusively homosexual interview groups like Mattachine. This would be a valid and important objection (one that is echoed by a dreary list of guesses about the true percentage by various "experts" like Irving Bieber) if it were not for the existence of an article of which Hunt was apparently unaware. Paul Bebbard—current director of the institute

Kinsey founded—and his associates went back and removed from that 4% figure all those males obtained from homosexually biased groups—even, for example, subjects obtained from interviewing casts of Broadway plays. When homosexuality was defined as having 21 or more homosexual encounters or having homosexual encounters with 6 or more people, it turned out that the 4% figure dropped to 3.4%—big deal! (The 37% accumulative incidence figure dropped to 34%.) On this question, Hunt is beating a dead horse.

Third: Hunt commits at least two outright distortions for which there is no excuse; strangely enough, both are slated towards being anti-gay. Concerning that 37% figure again, Hunt says (page 308) that Kinsey's associate W. B. Pomeroy has "long been unhappy with the Kinsey statistics on male homosexuality," and quotes him as saying, "Probably 33 percent would have been closer to the mark." Hunt does not quote Pomeroy's next two sentences, however, which are: "But whether it was 33 or 37 is not important. The important thing is that few people would have believed...that a third of American males had had at least one homosexual experience." I'll let you decide: was this an honest mistake?

The other distortion concerning homosexuality is in regards to the recent decision of the American Psychiatric Association to de-pathologize gayness. Hunt says (page 298) that "the board of trustees...voted to reclassify homosexuality as a 'sexual orientation disturbance' rather than a 'mental disorder'." This is *not* what the A.P.A. did, and Hunt's citation of references shows he has no excuse for not knowing it. The A.P.A. made the existence of *conflict* about one's homosexuality a "sexual orientation disturbance" but stated quite clearly that "homosexuality...by itself does not necessarily constitute a psychiatric disorder. Homosexuality per se...is not listed in this nomenclature of mental disorders." Once again: was this a conscious distortion of fact or an honest mistake?

Fourth: Hunt's entire book is marred by an irritating, scientifically unjustifiable, and humanistically disastrous search for the last word on what is "normal" and what is "abnormal." Since the first four chapters concern homosexual acts, this fact pops upon only occasionally—most notably in considering (heterosexual) anal intercourse. On page 36, he states: "Some readers may question whether anal intercourse can properly be classified as nonpathological. We do so because, as will appear in later chapters, nearly all of those who employ anal intercourse in heterosexual relations do so only as an occasional variation from vaginal intercourse..." This statement strongly implies that if anal intercourse is not an occasional variation (as with some gay men), then it must be pathological.

And lo and behold! On page 299 Hunt begins a long argument against homosex-

uality on the grounds that it is "abnormal." As a biologist, I can state categorically that his evidence for the so-called "biological abnormality" of homosexuals is simply out of date. And I heaved a deep sigh of compassion (after almost heaving something else) when he got around to the old, old, OLD argument that "homosexuality is abnormal in the sense that no children can be born of it." This argument has been answered over and over and OVER, but in this case it's especially funny because Hunt has just spent four chapters telling us about how *heterosexual* acts previously considered abnormal are now being done by whole gobs of people, and of course all those old opinions were just repressive moralizing! Hunt spends a large portion of his chapter on masturbation telling us how older, negative attitudes have given way to newer, positive ones; how just about everyone does it and doesn't feel guilty about it; and how it's not abnormal because it prepares you for heterosexuality. Yet he tells us how masturbation among young married men and women is increasing, and how "Masturbation may even serve distinctly nonsexual goals." And nowhere is there a hint that Hunt considers any of this to be abnormal.

Hunt realizes that "even contraception is abnormal in [the sense that no children can be born of it], but the heterosexual couple using contraception has it within their power to be fertile or not, as they choose; and even when they choose not to, they are still employing the neural, hormonal, and muscular responses of sexuality in the fashion which evolution, with the goal of reproduction, cunningly designed to provide maximum reward." As an evolutionary biologist, let me correct Hunt's reasoning here. Note first that he blows his own argument: gay people, too, can choose to be fertile (in contract to, say, post-operative transsexuals) but choose not

(continued on next page)

EVENTS OF INTEREST

The San Francisco Mime Troupe, America's oldest street theatre, will bring its special blend of bold political statement and frantic physical comedy to Boston, 13-16 November.

The Mime Troupe, which despite its name is highly vocal, will be presenting the first major U.S. production of Bertolt Brecht's *THE MOTHER* since 1935. This controversial play tells the story of a working-class Russian mother, and how she becomes involved in the revolutionary struggle between 1905 and 1917.

The Mime Troupe will also be performing an original "Marx vs. Martians detective thriller", *THE GREAT AIR ROBBERY*, which features a black private eye, electric rock, and karate.

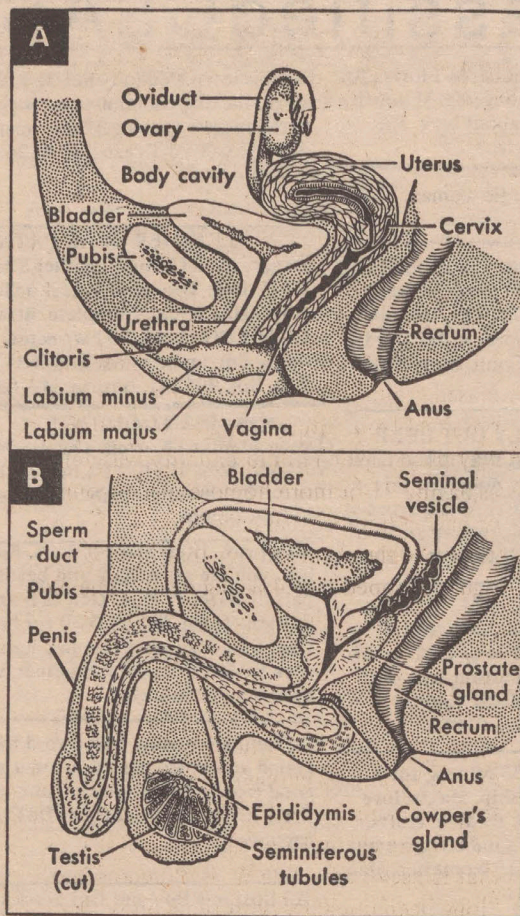
The San Francisco Mime Troupe will be performing at Boston University, Morse Auditorium, 13-16 November. Tickets are \$3.00 and available at 595 Massachusetts Avenue, Cambridge, 4-8 November. Their appearance is being sponsored by the National Lawyers' Guild.

PLAYBOY SURVEY

to be. The only difference, then, is that Hunt claims gay people are not using their bodies in the way that evolution intended. Hunt's mistake is not (as some sociologists might assert) in providing a goal for evolution: it is in asserting that there is only *one* goal for evolution. This sort of mistake was very common in the early thinking of evolutionary biologists, but it is completely discredited today. The fit of penis in vagina is certain evidence that heterosexual intercourse is *one* "normal" use of these organs, but there are other, equally "normal" uses; multiple purposes for structures are the rule. Would Hunt argue, since the vagina has no sensory nerves in it whatsoever, that nature must never have intended a penis to enter it, and thus that lesbian orgasms are the only natural ones? Would Hunt argue, since the anal sphincter's nerves are intimately tied into the whole genital nervous system, that nature intended every man to be receptive in anal intercourse? Of course not; Hunt only uses such teleological arguments in support of heterosexuality, which, we must assume, he decided in favor of ahead of time, without benefit of truly scientific arguments.

In short, Hunt's book shows an unceasing inability to break loose from its author's underlying prejudices. Hunt claims he was given complete editorial freedom by Playboy in writing the book, and I believe him; clearly, Playboy Press never had anything to worry about from a heterosexual as messed-up as Hunt is. It has often been said that an individual shows the true extent of his sensitivity when he has to deal with people who are different from himself. When it comes to gay people, Hunt shows that he's not very different from all those sexual reactionaries he spends the first four chapters berating.

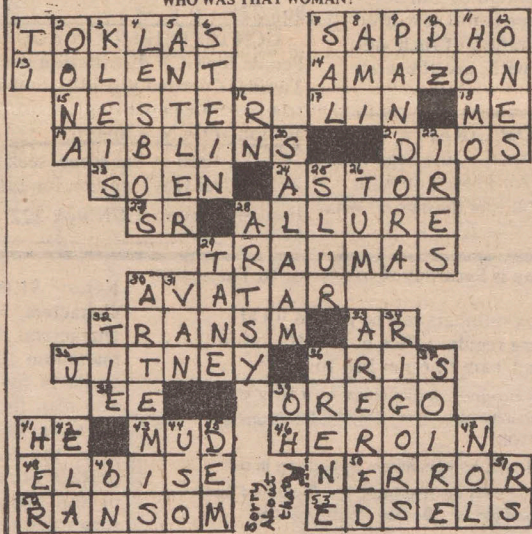
[Charles Bonnell is a graduate student at one of the Boston area universities.]



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LAST WEEK'S PUZZLE

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Sun.-Nov. 24TH
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before Nov. 17TH



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apartments

APARTMENT WANTED
GM cpl mid 20s non destructive, into TM, awareness, seeking to locate lg 1 bdrm apt close to inner city or pub trans. Would be able to pay 175.00 htd. We will respect your property. Call Gary or George 472-1163. Thanks.

NEWLY renovated South End apartments in gay owned building. 1 and 2 bedrooms, new baths and remodeled kitchen, close public transportation. Call Dave or Kim 426-6025 evenings.

SO. END—Extra large sunny apartment, newly decorated, new bath & kitchen. Ready Nov. 1 occupancy. Pleasant gay male(s) pref. as other occupants are same. Owner occupied. 426-6025 evenings, Dave or Kim.

Lesbian Feminist looking for reasonable comfortable place to live with other woma(e)n in Cambridge or Beacon Hill area. Please call Marge afternoons at 338-8173.

for sale

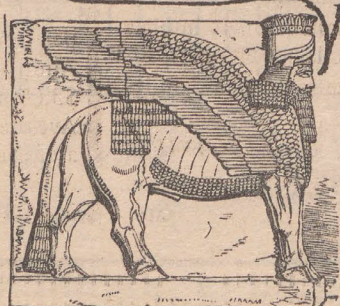
ELAINE NOBLE CAMPAIGN TRUCK
Faster than a speeding bullet, more powerful than a locomotive. Able to leap tall bldgs in a single bound. Gay gray truck 52 Int. 1/2 ton pickup, exc. cond! Stuart 723-1629 (617)

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.

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 Duke*. Many more in stock or on order. 419 Boylston St., 4th floor. Open Mon.-Thurs. 6-9 p.m. Ring night bell 4 times.

GCN CLASSIFIEDS GET RESULTS



ALL NATURAL PRODUCTS

You can't buy better: vitamin-food supplements, personal care products, home care-cleaning products, etc. by Shaklee. For information or orders call Linda 269-1739 or 426-4469.

GAY GREETING CARDS

At Last! Gay Greeting cards you don't have to mail in a plain brown wrapper! See our display ad in this issue of GCN for designs and order blank. Happy Holidays from Gayline Greetings. PO Box 1715, Boston 02105.

Camping & sports equip, auto tape deck, piano, music, guitar, games, odds & ends, household furnishings, car roof rack. Call after 5, keep trying, 617-254-1530.

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.

HOLY UNION? For superior quality raised letter printing of invitations and allied material, call Dave or Kim at 426-6025 evenings. Also full line of Bar Mitzvah cards and associated material, all first class.

instruction

MUSIC INSTRUCTION

Piano—Good foundation in theory and piano technique for beginner & intern. Call evenings 492-5424. Cheap rates.

DO SOMETHING BEAUTIFUL

If you've always wanted to paint—do it! Individual instruction in painting and drawing by active painter. Call Larry 876-9433.

jobs offered

KIDS (OF ALL AGES)!!

Earn extra Christmas money by selling Gay Greeting Cards. Write to Gayline Greetings, PO Box 1715, Boston, MA 02105.

BUSINESS BACKGROUND

Gay person with experience in advertising, marketing, distribution needed to help fledgling company get off the ground. Part-time, some money. Write to Gayline Greetings, PO Box 1715, Boston, MA 02105.

FEATURES EDITOR

GCN is looking for a person to hold the position of Features Editor. Must be reliable and responsible and care about the Gay Community. **Paid position.** Journalistic and editing knowledge is helpful. For more information and application call GCN 426-4469 or write: Attn: Linda Lachman, GCN, 22 Bromfield St., Boston, Ma. 02108.

NEWS EDITOR

GCN is looking for a responsible person for the position of News Editor. Must have organizational capabilities and handle personnel well, as well as have journalistic writing and editing knowledge. **Paid position.** For more information and application call or write GCN, attn: Linda Lachman.

CARPENTER to complete job, putting

up studs, sheetrock, plywood floors. You should be competent and reasonably fast. M or F. South End. Phone Dave or Kim evenings at 426-6025.

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.

NEEDED!!

Someone, two or three for distribution of GCN in Brighton/Allston area and in Cambridge area. Tues. afternoons. Small commission involved. We just need you to deliver newspaper to places that have agreed to carry GCN—no hassles. First (3) people to respond will receive an all expenses paid tour of the GCN office in beautiful downtown Boston.

GCN, November 9, 1974 + Page 13

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GAY HEALTH HANDBOOK. Basic VD information for gay women and men: a short precis of venereal and sexually related problems published by the Gay Community Services Center and Feminist Women's Health Center, Los Angeles. Single copies are obtainable free (enclose a stamped self-addressed envelope) from: VD Pamphlet, GCSC, 1614 Wilshire Blvd., Los Angeles, Cal. 90017.

WIN MAGAZINE

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

DO YOU HAVE CHUTZPAH? Subscribe to Chutzpah, radical Jewish newspaper, which includes and welcomes gay articles. Write: Chutzpah, P.O. Box 60142, 1723 W. Devon, Chicago, Ill. 60660.

Rides

FLA. ANYONE?

Two people need ride to Fla. bet. Nov 18 and 22 (or so.). Please leave message for Satya at (617) 426-4469. Will help with gas, driving. Peace.

roommates

GF roommate wanted for 4-room. Allston apt. on Cambridge or Kenmore busline. \$82.50/mo. Call 787-4727.

Roommate wanted for Allston area. Own room \$82.50 mo. Quiet street. Call 782-2835 after 5 pm. Pref for Nov.

Wanted—2 gay males to share No. Shore home with owner. Seaside. Excel. trans. Lively, friendly. Not queenly. Folks wanted. Write P.O. Box 15, Swampscott, Mass. 01917.

Male, 30, wants to share house or apartment with together guy(s) under 35. Framingham area. Call 877-5268 before 10 pm.

Lesbian house needs a roommate. We are three beautiful women seeking a fourth. \$65 mo. plus util. Call 542-9247 if interested. LAVENDER RHINO!!!!

MALE ROOMMATES WANTED

to share large, modern house, northeast Conn. area. Must have own transportation and be congenial. Call 1-203-928-6741 after 6:30 pm or write Boxholder, PO Box 227, Putnam, Conn. 06260.

Roommate wanted, M or F, 24+, to create non-sexist household. Apt. is large, sunny. Somerville nr. Camb. Into sharing, yet independent. I'm into writing, gay counselling. Call JIM at 776-6597 supertime.

Lesbian/Feminist wanted to share 6 room apt on No. Shore. Own room. With 2 Lesbian Feminists. Reasonable rent. 20 min. Bstn train. Write GCN Box 228.

G - St., F - M Roommate for large clean sunny, well-decorated apt. 5 min. to Boston by auto. Quiet, clean, safe, residential area. W to w., air cond., D&D, balcony. All modern with considerate pleasant gd looking early 30's. NOT A SEX AD. SERIOUS ONLY. \$125 mo. + deposit. (617) 889-1627. 3-4:30 p.m. Wed & Thurs - anytime.

Woman law stndt, 32, seeks woman to share 5 rm Smvle apt w/2 porches, newly sanded floors, some charm. Rent approx. \$110. Call 628-1043 between 5:30 and 7:30.

services

PROFESSIONAL PHOTOGRAPHY

Character portraits, portfolios, architectural interiors, in Black and White or color. Original concepts for advertising & poster design. Full service photo restoration & copying. Call BOAXLLS (2629957) or write box 083 GCN

GAY HEALTH NIGHT

Wednesday evenings (6:30-9:30) at FENWAY COMMUNITY HEALTH CENTER 16 Haviland Street, Boston. 267-7573 General medical (including VD) for Gay women and men. Co-sponsored by HOMOPHILE COMMUNITY HEALTH SERVICE.

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.

WHITCH

Four women who make good music. For booking information call Elaine, days (617) 536-5836; eves (617) 665-7007.

Really cute baby Angora kittens. Free and trained. Call (617) 524-0266. Angela.

Gay catering service guaranteed to save u-money. Book your X-mas party now. Accommodating 20-200 people. Call Ms. Angela 524-0266 after 6 pm.

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.

INTERPERSONAL HASSLES?

Clinician, experienced in private practice, and in community health service, forming small psychotherapy group in Boston for men and women. Confidential interview by appointment. Call 723-3187 8-9 am Mon-Fri.

wanted

WANTED

Surely there must be some gay women or men who cannot come out, but would be willing to donate money to the various struggling gay organizations. (this newspaper, for example.) We must all work together each in our own way.

NEEDED DESPERATELY

GCN needs a good used typewriter. Got one hanging around? Donate one today!

BOOK DRIVE

The HCHS Library urgently needs gay books, periodicals, and pamphlets, books on psychology and counselling. Share books you have already read with others by bringing them to HCHS, Room 403, 419 Boylston St., Boston. (Ring the bell 4 times if the door is locked.)

WANTED

More black and third world people to help with GCN. We need your articles, energies, and opinions. Help us serve the whole gay community.

miscellaneous

THE LION'S DEN

Handcrafted items of distinction. For listing, send self-addressed stamped envelope to the Lion's Den. Box 223, Merrimac, Mass. 01860.

THE GAY GUY'S GUIDE



NO. STATION
• 1 •
227-6651

SO. STATION
• 1 & 2 •
423-4340

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EVERY
FRIDAY &
SATURDAY

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

NEW SHOWS EVERY WEDNESDAY!

CORRECTION

In last week's advertisement for the Homophile Union of Boston's Nov. 17 First Annual Pre-Thanksgiving Day Banquet, the price quoted should have read \$6.00 (EXCLUDES drinks). GCN regrets the error.

ELLIOTNESS' OUTRAGE

30's Look for 30's Prices
279 Newbury St.
Mon., Tues., Thurs., Fri., 11-6
Wed., Sat., 11-8

GAY HEALTH NIGHT

Fenway Community Health Center
16 Haviland St., Boston 267-7573
Sponsored by HCHS
Wednesday evenings 6:30-9:30 p.m.
V.D. and general medical

If you're looking for it,
and it's around,
you'll find it at

JACQUE'S

79 Broadway, Boston

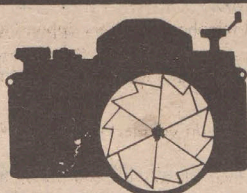
if it isn't at Jacques'
it isn't around.

ROOMMATE ENTERPRISES

Personal, confidential service for gay women and men.

Appointment Only

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Waverly, Mass. 02179

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PHOTOGRAPHY

262-9557

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consultations invited

BOSTON AREA (area code 617)

Bisexual Rap Counseling Group 864-8181
Boston Gay Youth 536-6197
Boston College Homophile Union 734-7223
Boston University Homophile League 353-3635
B'nai Haskalah (Gay Jewish Group) 265-6409
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-0368
Charlestown Gay Neighbors' Assn. 241-8357
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
Rm. 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 266-2069
Gay Alert 523-0368, 267-0764
Gay Community News 426-4469
Gay Media Action 868-5729
Gay Media Action Advertising 783-1627
Gay Hotline (1-9 Tu,Th; 1-5 W) 266-5477
Gay Nurses Alliance 232-6323
Gay People of UMass/Boston 287-1900x2396
Gay Speakers Bureau 547-1451
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
Harvard-Radcliffe Gay Group 498-4244

QUICK GAY GUIDE

Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Organization for Women 267-6160
OtherFund Inc. (Gay United Fund) c/o GCN, Box 3000
Project Place 267-9150
Fr. Paul Shanley 267-0764
Unitarian Gay Caucus 282-4977
Waltham-Watertown Gays, Box 7100 c/o GCN
Women's Community Health Center Cambridge 547-2302
Tufts Gay Community, c/o HUB 536-6197

EASTERN MASSACHUSETTS (AC 617)
Dignity/Merrimack Valley
P.O. Box 348, Lowell 01853
Homophile Union of Montachusett
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
Worcester Gay Union 752-8330

WESTERN MASS. (area code 413)
Amherst Gay Hotline (men & women) 545-0154
Everywoman's Center (Amherst) 545-0883
Gaybreak Radio (WMUA-FM, 91.9) 545-2876
Hampshire College Gay Friends 542-4889
Pioneer Valley Gay Union, Amherst 253-2591
Gay Women's Caucus (Amherst) 545-3438

Springfield Gay Alliance 583-3904
Southwest Women's Center 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 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 658-3830, 862-2397
Gay Students Org., Box 501, Goddard College, Plainfield 05667
Vermont Gay Women 862-7770, 863-3237
Women's Switchboard 862-5504
Counseling for Gay Women & Men 863-1386
Gay Male Counseling 658-3830, 862-2397

CONNECTICUT (area code 203)
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, 2031 Yale Sta., New Haven 06520
Gay Alliance, c/o UConn Women's Center 486-4738
Kalos/Gay Liberation Hartford 568-2656
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281

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, Northwood 03261
(DO NOT use "gay" on any mail to this group)
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), P.O. Box 4542, Portland 04114
Gay Support and Action, 183 Main St., Bangor 04401
Hancock County Gays, P.O. Box 275, Ellsworth 04605
Lambda, 7 Nancy Rd., Brunswick 04011
Maine Gay Task Force, Box 4542, Portland 04144
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
Gay Liberation Front, c/o Charlie Hamor, General Delivery, Calais 04619
Lewiston Gay Rights Organization, 147 Park St., Lewiston 04240

COMING... Nov 6 thru 23



6 wed

The Charlestown, Mass., Gay Group will hold its monthly meeting tonight. Contact Ian at (617) 241-8357 for time, location, and other details. NOTE: The phone number listed here is a correction of the one which has run in this space for the past two weeks.

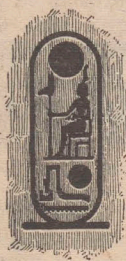
Southeastern Massachusetts University (SMU) Gay Alliance will hold a gay coffee house tonight from 8 pm to 11:30 pm in the second floor cafeteria of the Campus Center at the North Dartmouth, Mass. campus. Admission will be 75¢ at the door, and will cover the free coffee and munchies.

7 thurs

GCN will hold a special Governing Board meeting for the purpose of hiring a feature and a news editor. At the office, 8:00 pm. All staff members, including volunteers, are urged to attend this important meeting.



Cartouche of Cleopatra.



Cartouche of Ramesses II.

10 sun

The Club LaGrange will hold a free VD clinic for its members today from 5 to 8 pm at Tufts-New England Medical Center, 185 Harrison Ave. near Kneeland St. in Boston. All testing and advice are confidential. Free clinics will also be held on Nov. 20 and Dec. 2. Remember, the organs you save may be your own.

Entre Nous, a non-profit organization dedicated to the leather and denim gay persons, will hold a flea market today from 1 pm to 6 pm at Bob White's 1270, 1270 Boylston St., Boston. Booths are available; write Entre Nous, P.O. Box 2063, Boston, Mass. 02106.

Fengay will have as its guest today Gary Hayes of the Boston Police Dept. Hayes, a public relations officer, was scheduled to meet with the group last week, but a bout with the flu caused his last minute cancellation. He will discuss the police plans for 'Block-busting' and other related matters including; the Back Bay Fens and the Esplanade cruising areas, violence against gays, and a proposed program of issue-raising and sensitivity training of police officers concerning gay issues. Contact Fengay at (617) 267-0516 for details.

Gay Academic Union of New England will present Charles Bonnell speaking on the topic: "Sex as Science—Gay People at the Kinsey Institute" today at 2 pm in room 14E-304 of Mass. Institute of Technology, at Mass. Ave. and Memorial Drive in Cambridge.

Tuesday 12 November

Father Paul Shanley will be a guest speaker tonight at 7:30 pm at Southeastern Mass. University (SMU) in North Dartmouth, Mass. Talk will take place in Group II, Room 226. Sponsored by the SMU Gay Alliance.

13 wed

GCN will hold its monthly governing board meeting tonight at 7:30 pm at its office at 22 Bromfield St., Boston. All persons who work on the paper are urged to attend this important function. Paid or volunteer, all have a vote.

14 thurs

The Good Gay Poets will present a poetry reading tonight at 8 pm at the Charles St. Meetinghouse, 70 Charles St., Boston. Featured will be Paula Bennett reading from her own works. Donation requested at the door.



Latticeleaf (*Aponogon fenestratus*).

monocotyledonous water-plants

BOSTONIA

Due only to technical production reasons the BOSTONIA show on lesbianism was postponed from November 4 as reported in last week's GCN. The show will be aired later in November.



Peschent. — From reliefs of the temple-court of Edfu, Egypt.

15 fri

The Social Committee of Dignity/Boston will hold an eat-out-together tonight at 8 pm. Members and their friends are urged to attend. The place for the get together has yet to be set, but should be announced at the monthly meeting on November 3rd, so stay tuned.

Gay Women of Providence will hold a Bar Outing tonight somewhere in the Providence, R.I., area. They will meet at 9 pm at MCC/Providence headquarters, 75 Empire St., downtown Providence, for rides and directions. No blue jeans allowed in this bar (!) so remember your corduroys.

16 sat

Metropolitan Community Church of Hartford will celebrate the first anniversary of its ministry in the Connecticut Valley region with a day-long conference today beginning at 9:30 am, at the Unitarian Meetinghouse, 50 Bloomfield St., Hartford, Conn. Topic of the conference will be "Leisure and the Gay Lifestyle". For more information concerning registration and exact time of events, contact MCC/Hartford evenings at (203) 522-5575.

20 wed

"Free our sisters—Free ourselves" will be the theme of a poetry reading tonight sponsored by the Boston Movement Bail Fund. Reading from their works will be Marge Piercy, Miriam (Palmer) Dyak, and Brenda Walcott. The reading will begin at 8 pm in Old Cambridge Baptist Church, 1151 Mass. Ave., near Harvard Square in Cambridge, Mass. A donation of \$2.00 will be requested at the door, with all proceeds going to the Women's Bail Fund. If you can't afford \$2.00, whatever you can afford will be O.K. For more information call (617) 491-1575, 354-6597, or 825-9476. An event by women for everybody.

Club LaGrange will hold another in a series of free VD clinics for its members today from 5 pm to 7 pm at Tufts-New England Medical Center, 185 Harrison Ave. near Kneeland St. in Boston. Another free clinic will also be held on 2 December. Remember, being sick is no fun at all.

22 fri

GCN will hold a benefit concert for itself tonight at the Charles St. Meetinghouse, 70 Charles St., Boston. Lou Crimmins will be the featured performer, and the concert will begin at 8 pm. A donation of \$2.00 at the door seems appropriate. The paper you support may be your own.

23 sat

A conference on Women Imprisoned will be sponsored today by the Boston Movement Bail Fund from 10 am to 4 pm at the Auditorium at 100 Arlington St., Boston, part of the U. of Mass. Park Sq. Campus. A feature length film called *Women in Prison* will be shown. Workshops during the day will be on 'Bail and Jail', 'Prostitution', 'Prison Health', 'Framingham Institution', and so forth. Donation is \$2.00 or whatever you can afford. All proceeds go to the Women's Bail Fund. For more information call (617) 491-1575, or 354-3073.

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

everyweek

WEDNESDAYS

- 12 noon-8 pm—Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.
- 2:00 pm—SMU Gay Alliance gay/straight rap, group one, Rm. 108
- 7:00 pm—SMU Gay Alliance Men's Rap, 2nd floor, campus center
- 7:10 pm—MCC Health Center, 75 Empire St., Providence
- 7:30 pm—SMU Gay Alliance, Student Senate Chambers, Campus Center, North Dartmouth, Mass.
- 7:30 pm—Waltham-Watertown Gays, meet and supp, Box 7100 c/o GCN (2nd and 4th Weds.)
- 7:30 pm—DGB Lesbian Mothers Rap, 419 Boylston St., Rm. 323
- 10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)

THURSDAYS

- 6:15 pm—WBCN's "Rhinoceros" radio show, 104.1, Boston
- 7:00 pm—Gay Support and Action Group, Bangor, Maine

- 7:30 pm—Pioneer Valley Gay Union, Lord Jeffrey's Hair Salon, Amherst Inn, Amherst
- 7:30 pm—MCC Ecumenical Choir practice, Old West Church, 131 Cambridge St., Boston
- 7:30 pm—Gay Women's Caucus and Rap, UMass/Amherst, Campus Center

- 8 pm—Gay United Fund, Charles Street Meetinghouse, 70 Charles St., Boston
- 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
- 8:30 pm—Harvard-Radcliffe Gay Group, Phillips Brooks House, Harvard Yard, 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

- 11:00 am—SMU Gay Alliance lesbian rap, Gay Alliance office
- 12:30 pm—UMass/Boston Gay Group, Columbia Point, College II, room 620
- 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
- 3:00 pm—Worcester Gay Union Radio, WCUW 91.3 FM
- 8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, Maine
- 1 am-5 am—MCC Providence Coffee House

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. 942-2094
- 2:30 pm—"Gay A's" Alcoholics rap, Old West Church, 131 Cambridge St., Boston
- 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

- 10:00 am—Gay News, WCAS, 740 AM
- 5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge, Mass.
- 7:00-10:00 pm—Bisexual Phone Line, 266-5347
- 7-10 pm—MCC Health Center, 75 Empire St., Providence

TUESDAYS

- 7:00 pm—Gays and Alcoholism discussion at Old West Church, 131 Cambridge St., Boston (1st and 3rd Tuesdays)
- 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...see page 15