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CHILD MOLESTERS? - P.6

the gay
community
news

25¢

VOL. 2 NO. 33 FEB. 8, 1975

GAY FUNDS OPPOSED

By ABE HARUVI

BOSTON—The Unitarian Universalist Association, proud for its liberal stands, has been petitioned by some of its ministers to close the newly established (Oct., '74) Office of Gay Concerns. Arlie Scott, director of the office, however, is not discouraged.

In June 1974, the UUA General Assembly voted 376-311 to urge UUA Board of Trustees to establish a UUA Office of Gay Concerns by allocating \$38,500. These funds were to be obtained by reducing the amount for Publicity and Radio-Television and eliminating the UUA Research Program. On Oct. 12 the UUA Board of Trustees voted 12-11 to establish the office and recently voted overwhelmingly to allocate the money.

The Office of Gay Concerns is set up as a communicator in UUA between homosexuals and heterosexuals. Its purpose is to eliminate discrimination of homosexuals by working both in the congregation and outside it.

On January 21, 1975, a petition formulated by the Minister Irving Murray from New York was sent to Presidents, Chairmen, R.E. Directors and Ministers of the Church, asking for their support to defund the Office of Gay Concerns. The basis for the petition came from an article by UUA President Robert West (UU World, Nov. 15, '74) entitled "A Matter of Priorities". West stated in the article that in both October 1973 and October 1974 he was against establishing the office.

"The central issue in this matter," said West, "is not prejudice and discrimination against gay people. The central issue is priorities among programs which serve our member congregations and address many pressing problems and needs." West went on to say that as UUA President, he would uphold the decision by the Board and proceed to establish the office.

West hired Arlie Scott as director of the Office of Gay Concerns in November. "I was encouraged by President West," said Scott, "when he hired me. Once it was established he wanted it to be the best and said that he would be against any opposition to the office."

In Rev. Murray's petition, the major factor to defund the office stems from the fact that he and many other ministers believe that West is against the office and as President, they feel they should support him. Here lies the crux of the conflict. The Rev. Murray and many of the others misunderstand West.

When Arlie Scott recently asked West



Arlie Scott, Director of UUA Gay Concerns Office

photo by Larry Mahon

to clarify his stand, he stated that he would not support any move to defund the Office of Gay Concerns. In fact, West is eager to see beneficial developments produced through the office.

The petition sent out included 18 endorsements from various ministers throughout the country. Their reasons for signing has been found to be varied. Many truly believe they, as Murray, are supporting West's position. Others however, have their own priorities and wish the money spent on them.

These ministers also endorsed a statement which ran as follows: "We take this stand without prejudice to the rights of homosexuals in the fellowship and work of the UUA and its member societies."

One of these endorsers, Dr. Donald Harrington of N.Y., is known by many for his timeworn views on many of the UUA's liberal stands. He is known to be against most Women's issues and his views on homosexuality go back many years. These ideas makes one think just how valid his endorsement of the above statement is.

Rev. Nathaniel Lauriat of Hartford, stated that "I totally disassociate from Harrington." Lauriat believes that the issue is entirely one of priorities. He has worked hard for many gay causes, hosted gay laws, and has helped found the Hartford Kalos Society.

Considering himself "thoroughly pro-gay", Lauriat states, "I don't see why we have to pay for it. I'm all for a volunteer service." He does not see it as a duty of the Church.

National Gay Leader Dies Suddenly

Dr. Howard J. Brown, founder of National Gay Task Force and New York City's first Health Services Administrator, died Saturday of a heart ailment at his home in Greenwich Village. In October 1973, Dr. Brown made the front page of the New York Times when he announced that he was a homosexual. The announcement was made in an attempt to end the prejudices that homosexuals face in obtaining jobs. In the same month he helped found National Gay Task Force, a civil-rights clearing house for gay groups and became board chairman.

When Dr. Brown announced that he was a homosexual, he expressed the hope

CSMH Story

By RICK PAQUETTE

BOSTON—After a three-week investigation of the furor over the Charles Street Meetinghouse Coffee House, GCN can say that: there was no explicit agreement between the Charles Street Universalist Church and the gay community that profits from the Coffee House would be shared with the gay community. GCN can also say that money from the Meetinghouse checkbook was used for non-church expenses.

The Church operates under a federal non-profit status and it is irregular for personal-type checks to be written in the Meetinghouse account. However, the category of "expenses" is a nebulous one.

Investigatory efforts into the use of the money there pin point that personal expenses were paid from the Charles Street Meetinghouse checking account, leaving open only the question as to what "expenses" are.

An attempt was made last Sunday night at the Meetinghouse Board of Trustees meeting to issue a call for any information on the management of the Coffeehouse. This motion was defeated.

If the Coffeehouse is responsible only to the Church (as a menu and GCC minutes indicate) and the Board of Trustees at the Church refuse to issue a call for information, then what is the position of the community?

The GCN staff has spent much time and effort talking with people; seeking to run down facts. This has been made difficult by people who at first were willing to speak to a point and then refusing to corroborate their statements.

The April 8, 1973 minutes of the Gay Community Center (ad hoc committee) states "after viewing the Investigators' Series Television report...discussed plans for future dances, the coffeehouse and other GCC services...Randy Gibson of the Meetinghouse discussed with us at some length the relation of the Charles St. Meetinghouse to the Beacon Hill community in which it is situated, and also asked us to be thinking and discussing possible



The New York Times
Dr. Howard J. Brown

that others in high positions would follow his example. He declined to identify other physicians. "They are still terrified," he said.

Speaking of his NGTF work he said, "It still astounds them to have a doctor stand up and say he is. I only wish I had done it much earlier."

Born in Peoria, Ill. on April 15, 1924 Dr. Brown served as an enlisted man in World War II and received his M.D. from Western Reserve Medical School in 1954. He came to New York that year to serve as director of professional services for the Health Insurance Plan. Seven years later he took over the ambulatory care unit at Gouverneur.

He was chosen by Mayor John V. Lindsay to serve as Health Services Administrator. He envisioned a complete re-ordering of public-health care, putting the patients interest first.

Ill health was a factor in Brown's resignation from the City Health Service. In 1968 he became director of community medicine at Fordham Hospital and later taught full-time at New York University's School of Public Administration and School of Medicine. He held professorships at both schools at the time of his death.

He lived at 225 West 11th Street in a 200-year old brick house that he bought in 1963.

(Continued on page 2)

(Continued on page 3)

Rhode Island Report



By PAUL J. McNEIL

SOUTHFIELD—Fifty-five people attended the last meeting of Dignity/Providence. Among those present were Paul Diderich, National President and Rev. Thomas Oddo, National Secretary. Gary Pye led a delegation from Acceptance, which is a gay Catholic organization in Australia.

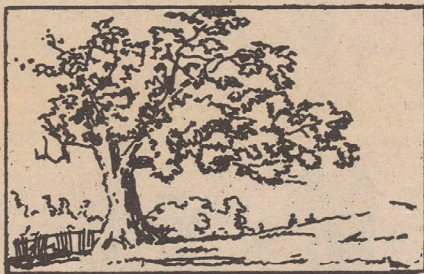
PROVIDENCE—The MCC/Providence moved on February 2 to 37 Clemence St. At 7:00 p.m. members gathered at 75 Empire St. and proceeded past Beneficent Congregational Church, Church of Scientology, Grace Church, and Mathewson Street Methodist Church to 37 Clemence St. Rev. Robert Wolfe, who is the first MCC minister in Canada from Toronto, was a special guest. MCC/Providence is also publishing a newsletter *The Community Crier*. The cost is 50¢ for an individual copy and \$4.50 a year.

PROVIDENCE—The Rhode Island Public Utilities Commission recently heard testimony on discriminatory hiring and service policies practiced by New England Telephone and Telegraph, Providence Gas and Narragansett Electric. Unmarried men and women living together, welfare recipients, Chicanos, Blacks have to pay large deposits for utilities.

+ + +

PROVIDENCE—A Lavender and Red Union has been formed to gather together gay Marxists. Their address is LARU, Box 2433, East Side Station, Providence, RI.

A good place to buy GCN in Providence is either at Dorrwar Bookstore, 224 Thayer Street, or at The Gallery, 194 Richmond Street.



contact

By TOM CARUSO

NEW MILFORD, Conn.—The Baptist minister who charged the local school board with "promoting homosexuality in young sixth-grade boys" by requiring them to take co-educational home economics courses is planning to start his own "Christian" school.

The Rev. W. Lynn Mays of Faith Baptist Church, New Milford, predicted that when his school starts in September it will be a "real fundamentalist Christian school" which will not "spread out its areas where the school does not belong."

The Reverend blamed "outside influences" for much of what is taught in public schools today, and expressed his belief that the devil is directing these influences "to destroy us." He cited the "National Organization of Women", and another group, "Status of Women" as examples of such outside influences.

Since making his charges in early December, the Rev. has withdrawn his son from the mandatory home economics courses local grade schoolers take. But in charging the school with fostering homosexuality among young boys, he has elicited the wrath (and laughter) of many Connecticut residents, received "brickbats" from state newspaper editors, and been the subject of stories by several bemused television reporters.

Feb. 14 is Valentine's Day

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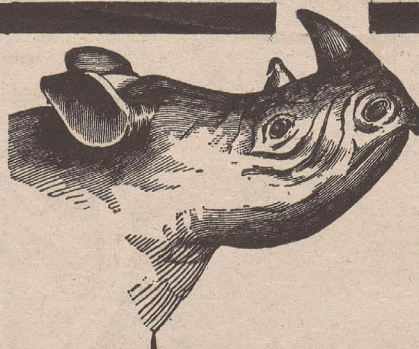
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MEN'S SHARING DAY
Saturday, February 8

9:30-5:00
32 Rutland St.

Men are invited to share ideas about
male roles in society and what ever
you want to explore.

Potluck Lunch: Workshops



news notes

MORE JOBS AT OTHERFUND

BOSTON—Otherfund is now seeking applications for the following positions: Office Manager, Publicity Director, and Bookkeeper. All jobs are full time, for four months, and receive monetary compensation. For applications and job descriptions, write Otherfund, Box 3000, GCN, 22 Bromfield St., Boston 02108; include telephone number.

Otherfund is also looking for office space.

GAY BILL SPONSOR RESIGNS

State Rep. Robert I. Owens (D-Framingham) has announced his resignation from the Mass. House of Representatives to become administrative assistant to U.S. Rep. Robert F. Drinan in Washington. Owens co-sponsored each 1975 gay rights bill currently before the legislature.

Owens' resignation marks the loss of a second strong gay supporter in the legislature. Rep. John R. Buckley (D-Abington)

GCN STAFFER HARASSED

A staff photographer for GCN was harassed by the Boston Police Department recently as he was taking photographs in front of Jacques and The Other Side. Steven Nehalko told GCN that he was near Jacques on January 11 at about 8:30 P.M.

He and his assistant, Matthew Perry, then spotted a police officer giving his car a parking ticket. As Nehalko and his friend got in the car to drive away, the police officer kicked the car, and Nehalko subsequently got out to find out why.

The police officer took the car's registration and Nehalko's license, and proceeded to interrogate him for the purpose of writing an FIO (Field Interrogation Observation) report on him.

An inquiry has been made to the Boston Police Commissioner to determine the reasons for the harassment.

CSMH

(Continued from page 1)

uses within the gay community for funds earned by the coffeehouse and future dances after expenses have been paid. Extending a helping hand to HCHS was one tentative suggestion, as they have already started some of the programs that GCC would hope to provide."

This point, that there was no explicit agreement to share funds with the gay community, until expenses were met, is reiterated in an early menu from the Meetinghouse Coffeehouse that states, "This is a non-profit Coffeehouse, operated by the Charles Street Universalist Church." The menu denies a fund sharing concept, the minutes say at most "after expenses have been paid."

William P. Fahey, Jr. was named Sunday by the Board of Trustees as "business manager of the Church." It will be "your responsibility to run the Church Coffee-

house for the Board of Trustees." Rev. Gibson also told GCN that "We are not interested in operating an exploitive and lucrative place, but we must insist that the cafe does its best not to place a burden on the Church financially." Rev. Gibson sees the cafe as an alternative to bars for the Gay Community.

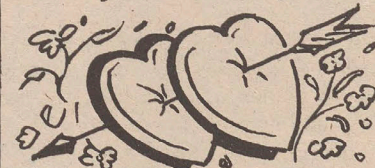
Rev. Gibson continued to say to GCN that "apparently members of the gay community have felt that I am King of the Gay Community—although I have seen no crown and sceptre, I am willing to abdicate this position to anyone who wishes to assume it."

THE ALL NEW BIENVENUE

Cabaret en Discotek

Presents

Valentine's Day Party
Friday, February 14th



Featuring

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With D. J. Leroy

Two floor shows by the fantastic

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New Hampshire News

By SU BORDEN

The Seacoast Area Gay Alliance is an organization for gay people in New Hampshire and southern Maine.

SAGA first organized in the summer of 1974. There are about twenty members who regularly attend meetings, and others who come occasionally. It is hoped that with SAGA's membership will increase through the circulation of its New Hampshire gay newspaper, *Breakthrough*.

Since the beginning the organization has worked together toward specific goals which have included picnics, dinners, dances, speaking engagements, and an arts and crafts fair for gays.

The group's energy is now being directed toward the publication of *Breakthrough*. The first issue contains news from local organizations, state and national news, and some humor (which this lesbian found offensive). Plans for expansion of the paper include cross word puzzles and a classified ad section. The paper will be

sold in gay bars across the state.

Another current SAGA project is support for the Stage Door, a gay bar in Wells, Maine which SAGA has used for its meetings. SAGA members plan to attend the town hearing which will determine the whether or not the bar will be granted a beer license. (For more info see GCN, No. 32)

SAGA will hold a meeting soon to decide elect a new president. Lila Couture has resigned to become a full time student. Frank Starratt is now standing in as president. SAGA meets every other Sunday at 7:30 pm at the Stage Door.



photo by Dennis Brady

SAGA executive: Back (l. to r.) Frank Starratt, President; Bruce Harrison, Vice President; Front (l. to r.) Linda Groneng, Treasurer; Win Allen, Secretary

CLARK COMES OUT

By TOM HURLEY

WORCESTER—A week after its first meeting on Sunday, January 26, the Clark University Gay Student Union is in the process of completing a statement of purpose and presenting a budget request to the student council. The Worcester group, newest of the New England area university gay groups, now numbers about twenty members, and expects to attract more people as it begins to advertise.

According to Jaymie Sawyer, an organization spokesperson, members spent the first two meetings debating the meaning of the word "gay", and whether the group would limit itself to feminists or be open to the entire gay community at Clark. "There was a lot of conflict at first," Sawyer explained, "but we basically ended up with the position that anyone who wants to can come, but anyone who does come should realize there are a few radical feminists with definite views." As organized now, the group describes itself as opposed to the oppression of women, as an educational resource for the university community, and as a counseling service for Clark gay people. The group also intends to hold social functions and plans a "hug-a-homo" booth.

The Clark GSU would like to join in a consortium with gay students at Holy

Cross, Assumption, and other Worcester colleges and universities. Sawyer also said that the Clark organization hopes to co-sponsor a Valentine's Day Dance with the Worcester Gay Union.

The group has encountered no university opposition ("there was one nasty letter," said Sawyer). Although it presently has no room of its own, the group has access to the Clark Women's Center. Sawyer indicated there would be no problem with recognition, and as for money, the question was not whether the group would receive funding, but how much it would get.

As the Clark Gay Student Union grows, said Sawyer, it would very much like to hear about the experiences of other university groups. Anyone interested in contacting the Clark organization should write: Clark Gay Student Union, Clark University, Worcester, MA 01610.

BROWN (Continued from page 1)

In the spirit of his life, works and dedication, a Memorial Service will be held Wednesday, Feb. 12 at Guerard Lounge, 12th floor, Bobst Library at New York University, Washington Square South. In lieu of flowers the family has asked that contributions be sent to the National Gay Task Force.

BOSTON PRESENTS FIRST GAY FILM FESTIVAL

By JONATHAN CROSS

The Harvard-Radcliffe Gay Student Association has put together Boston's first Gay Film Festival (scheduled for Friday and Saturday, Feb. 7th and 8th, at 7:30 and 9:45 at the Harvard Science Center). The seven short films were previewed at a screening last week, and it's a decidedly mixed bag, uneven in quality and sometimes unsure of its audience, but on balance worth the seeing.

"Vir Amat" and "Holding" are two outspoken short sexual documentaries. They demonstrate how two couples (the men filmed by men, the women by women) go about their lovemaking. Neither is pornographic, though both are graphic, and each was "edited and approved" by the couple involved. The unspoken theme here is sex as love, and the obvious and touching fondness, (especially it seemed of the male couple) is no doubt all to the good, though some gays will resent the assumption (also unspoken) that sex between long-established couples is somehow morally preferable to, say, sex between passing strangers in some dim-lit orgy room. Alas, none of these seven films gives us a peek at the latter.

This theme of couple-hood, of the moral value of long-term relationships, is also stressed in two other lesbian films in the series: "Sandy and Madeleine's Family," the only film ever made, we're told, about lesbian mothers, and "Lavender", the study of the life-style of two middle-class gay women, told in their own voices. "Lavender" is one of those innocent political films which pretends that gay couples (male or female) spend their time holding hands, looking at sunsets, walking in snow-covered fields, giggling, brushing their teeth, dancing, and having slow-motion snowball fights. These two women do all these cute things together, but they never go to bed, or fight, or pout, or argue, or stray from their gaily feathered



Women in "Lavender"

nest—in this case a Danish-modern garden apartment with glamorous views in all directions. It's a bit like "The Bobbsey Twins Try Lesbianism," if you will. "Sandy and Madeleine's Family", a close-in, tough-minded documentary about a court custody fight—with lawyer-interviews and child-interviews, and so on—exists in a refreshingly real world, and takes up some of the problems and ironies of gay life and the difficulties of living gay in a straight world. The Bobbsey twins in "Lavender" exist only in some romantic pipedream of their idealistic filmmakers' devising.

Also the product of unrestrained idealism is "Sisters," which the Dorchester-based Women's Film Coop describes as a "celebration of lesbian women." Well, perhaps. For me, the film is a pointless, undirected muddle. We never know where we are or who or what we're seeing or why. The image of lesbian womanhood that emerges manages to reinforce all the stock straight-world stereotypes. If I simply listed what we're supposed to see as a "celebration" of lesbianism, I'd be attacked, and rightly, as sexist and closed-minded. Suffice it to say that if one were to make a parallel celebration of male gayness he'd begin with two skinny beauticians gossip-

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UUA

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office. It was significant that it went through. "I'm encouraged by this," said Scott, "especially since President West will support us. It wasn't expected to be smooth sailing. This is the first such office. It's an historic move. The Church was ahead of the state."

Many people are watching and waiting to see what happens with the office. "It's new, it's unknown," says Scott. "We must show them that we are not advocating homosexuality, we're just interested in gay concerns."

The Harvard-Radcliffe Gay Students Association presents...

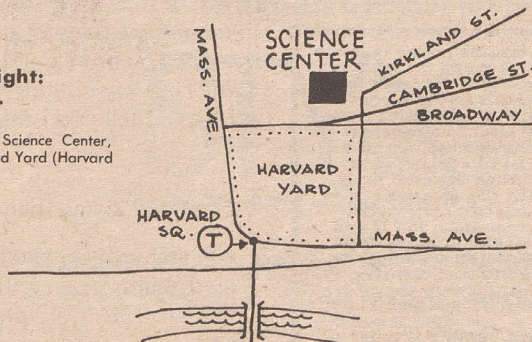
BOSTON'S FIRST GAY FILM FESTIVAL

Friday, Feb. 7
Saturday, Feb. 8

2 showings each night:
7:30 and 9:45 p.m.

At the Harvard University Science Center, which is just north of Harvard Yard (Harvard MBTA stop).

Admission \$1 for all 7 films



SISTERS! "A celebration of lesbian women including footage of the Women's International Day march in San Francisco" — Women's Film Coop, Dorchester.

LAVENDER. About the relationship of two gay women — their lives, their jobs, their plans. "One of the first scarce itful... of positive films." — Women's Film Coop.

CHANT D'AMOUR by Jean Genet: A film about loneliness, using the homosexual fantasies as a prison guard and prison inmates. "A very powerful film." — Kinsey Inst.

THANK YOU MASKED MAN with original Lenny Bruce soundtrack: A cartoon about that happens when the masked man agrees to get thanked for helping the townsfolk.

SANDY AND MADELEINE'S FAMILY. Their ex-husbands sued for custody of their children; the court finally ruled that the mothers could keep them on the condition that... Includes interviews with the kids themselves.

"VIR AMAT" and "HOLDING." How two particular gay couples, together for over a year, make love. Each couple helped edit and approved the final version.

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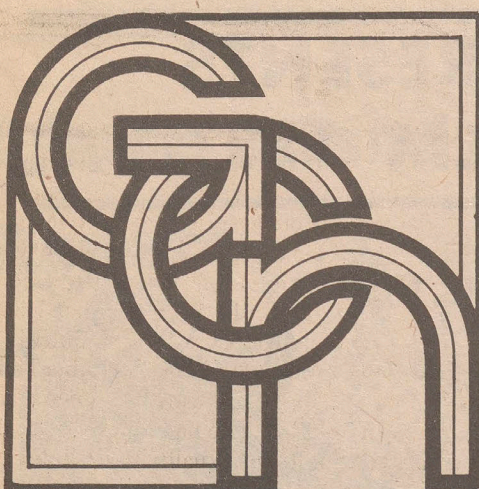
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Dear Philip:

Thanks and we all love you.

—Joan for the staff

EDITORIAL

we need your help

Two things are happening here at GCN: there's a Costume Ball and a new look coming March 1 for the paper. Both are related. The costume ball will provide money for a new look, lavender of course, increased distribution, (at least 1,000 by current estimates), and a new publication day.

The way you can be part of both of these events is to come to the Costume Ball and bring your friends. (Sell 10 tickets, get one free). Tickets mean funds

for the paper. If you want to be in on the new look, come to the office the night we come out with the new look—there'll be a party to welcome the new look GCN. More details later.

GCN is moving to better fulfill its dedication: "to provide coverage of events and news of interest to the gay community as well as stimulation of event-oriented opinion within the community."

progress

Dear GCN:

Several weeks ago you published an appeal for funds, and I do want to assist you, so better late than never here is \$25.00. It may not look very professional, but if you are up against it financially you might consider making this known more regularly.

I'd like to tell you why GCN has meant so much to me—and I'll bet that you have a whole bunch of subscribers with out of town mail boxes (like mine) who are in similar situations. I started to come out of the closet just before my thirty-first birthday, a year and a half ago—an overweight suburban appliance repairman. I knew nothing at all about gay people, except that I was one of them. I soon discovered that if you are over thirty and overweight it is almost pointless to come out. A guy at the 1270 told me that there were good books at The Esplanade Paperback where I discovered The Advocate and QQ. I had heard about the play "Coming Out" over WBUR, and I bought my first copy of GCN on my way out from the play from a girl on the street. That first year coming out of the closet was a terribly lonely period for me as I only had three gay friends, GCN, The Advocate, and QQ. Last fall I discovered Playland, went on a diet, and started to grow my hair longer, and can now trick with guys in their forties! Well, it's some progress.

—E.D.Y.

old times

Dear GCN:

Once upon a time there was in Boston a really nice little bar, unpretentious, rather shabby, but a warm, comfortable bar. If memory serves, the entrance was near the corner. A bar ran the length of the far wall; the near wall was lined with uncomfortable wooden booths, the kind usually found in neighborhood luncheonettes.

Eventually, sadly, the bar closed. For renovation, it was said. We hoped it would reopen as a freshly painted version of its old self.

The bar was "Jacques." So it has been with much interest that I've read the "pro" and "con" articles about "Jacques" and "The Other Side" in a recent GCN, and the bars' management's reply in a later issue.

I've only been to "The Other Side" a few times. It has no appeal for me, at all. I'm not much of a drinker, I'm not into drugs at all, and both of those seem to be requirements for enjoying either "Jacques" or "The Other Side."

Mostly, I don't like the kind of people who hang out there, nor do I like the threat of violence which permeates both these bars. A close friend has a 16-inch scar across his stomach. He was stabbed recently outside "The Other Side" by "fag-baiter." And I know other people who have recently been beaten and robbed there, while the police looked the other way. The police attitude seems to be that if you go to these bars, you deserve what you get.

Rarely, of course, do the muggings, beatings, stabbings, etc. get reported to the police, much less to the newspapers. People don't want their names mentioned, they don't want to get involved. They forget their very presence makes them involved, like it or not. And their failure to become involved makes it easy for the bars' management to claim that the amount of violence is overrated.

Every time someone goes to these bars to "look at the wierdos," they are supporting the bars by paying admission and buying drinks. Worse, they encourage the "wierdos" to come there to perform. If gay people didn't go there, they would no longer have the audience which gives meaning to their lives. No audience, no performance. No performance, no profits for the bar. No profits, no bar. Simple as that, but people will go there, even though there are other bars and places to go, after all.

Also, this paper could simply list reported acts of violence in the vicinity of the two bars. The police blotter is an open public record, and names wouldn't have to be used. Victims should also be encouraged to report ANY violence to the police. Where the police are concerned, if it isn't reported, it didn't happen.

—Allan Stewart

NEED OF THE WEEK

Other Voices needs tables and chairs (small, comfy chairs), book shelves, small apartment size refrigerator and someone with ideas willing to serve as volunteer in coffeeshop. Also craftspeople wanting to sell items. AND DONATIONS....

search for...

There is a story about a rabbi and a soap manufacturer. The soap manufacturer wanted to know what good religion was. "Look at all the wars and hatred in this world. What good does all your religion do?" The rabbi pondered this for a few minutes, and then pointed to a small child playing in the mud. "What good does all you soap do? This child is filthy." "But rabbi, soap is only good if it is used." "The same with religion, my friend," replied the rabbi.

In Allan Stewart's article, gay churches are attacked as being shams and frauds. Many gay people find religion of the type in which they were raised to be oppressive. Yet, many of them long for an atmosphere in which they can worship God and still be themselves. The gay churches and synagogues provide this. Without gay religious institutions, many people who would otherwise feel isolated from the mainstream of religious life, can now participate in good conscience.

Essentially, Allan Stewart's article is a very good one. Churches of any sort, gay or straight, are far from perfect. However, in my opinion, gay churches and synagogues serve a definite need. Gay life cannot center around one's sexuality alone. Gay life is life. It is total life, and as such, that includes one's beliefs and love of G-d.

[Jan Parlin is Vice-chairperson of B'nai Haskalah.]

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TO RIKKI STERN—IN MEMORIAM

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If we should weep when clowns put on their show,
If we should stumble when musicians play,
Time will say nothing but I told you so...

The winds must come from somewhere when they blow,
There must be reasons why the leaves decay;
Time will say nothing but I told you so...

Suppose the lions all get up and go
And all the brooks and soldiers run away;
Will Time say nothing but I told you so?
If I could tell you I would let you know.

—W. H. Auden

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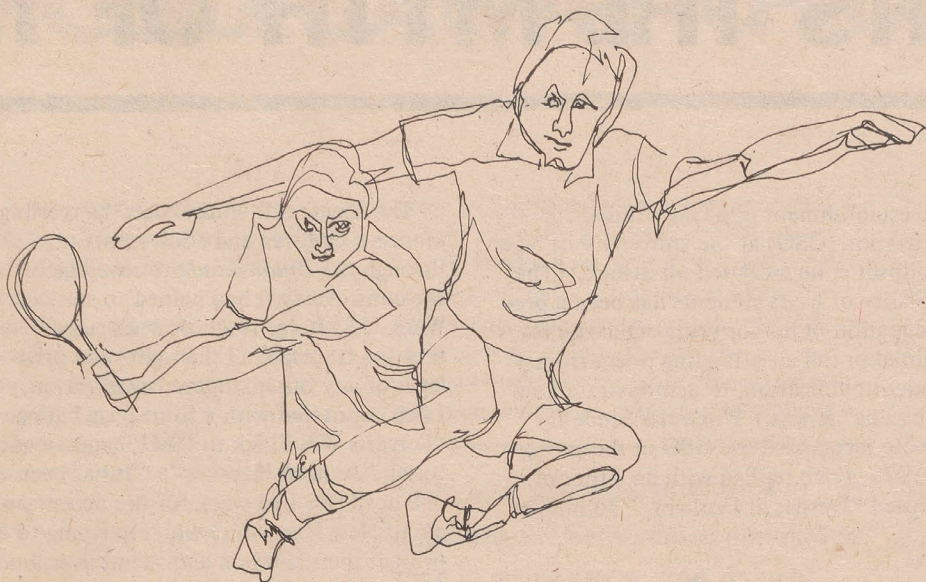
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Tennis's Gay God As

in SI



By JOHN C. GRAVES

Sports Illustrated has joined the ranks of major national publications attempting to deal honestly with homosexuality. Frank Deford, a respected Senior Editor of *SI*, has written a major 2-part article on Bill Tilden in which Tilden's homosexuality is discussed candidly for the first time, and in fact made the central theme.

Big Bill Tilden was a tennis player, perhaps the greatest of all time. In the 1920's he was almost unbeatable in the Davis Cup and major tournaments, and he could upset the top-ranked pros as recently as the 1940's. In a sportswriters' poll in 1949, he was voted "best athlete of the half-century in his sport" by a larger margin than anyone else. As Deford puts it, "Babe Ruth, Jack Dempsey, Bobby Jones,

Red Grange and the other fabled athletes of the times stood at the top of more popular sports, but Tilden simply was tennis in the public mind: Tilden and Tennis, it was said, in that order. He ruled the game as much by the force of his curious, overbearing personality as by his proficiency. But he was not merely eccentric, he was the greatest irony in sport: to a game that suffered a 'sissy' reputation he gave a swashbuckling, virile, athletic image, although he was, in fact, a homosexual, the only great athlete we know to have been one."

For an ardent tennis player like myself, Tilden's gayness and the problems resulting from it are a source of both pride and poignancy. But more important is the

article's effect on its readers. *SI* has a circulation of some 20,000,000. Most of its readers are real or vicarious jocks, and many are anxious to uphold a macho image. Tilden's homosexuality will come as a far greater shock to them than to those of us who know a larger cross-section of the gay community. Many would have considered a gay athletic superstar to be a contradiction in terms, and their attitudes will certainly be affected in some way. It is a sign of our progress that *SI* could run such an article now. It would have been impossible 10 years ago.

The subtitle, "Hero with a Tragic Flaw", is very apt, as long as we realize that "tragic flaw" does not mean "vice". In the classical sense, it is a personality trait which (though possibly valuable in other contexts) puts him at odds with his environment and ultimately contributes to his downfall. And certainly Tilden's end was tragic. After two arrests and a prison term for involvement with minors, Tilden died at the age of 60: penniless, deserted by old friends, still devoted to tennis but deprived of making his livelihood from it because of his criminal record. Deford's tone is sensitive and compassionate throughout. He clearly believes that Tilden was treated unjustly, and he has done careful research into all the facts of Tilden's life. On the other hand, Deford does seem to regard homosexuality as a baffling peculiarity. Much of the article (especially Part II) is an attempt to find causes, by delving deeply into the "abnormal" aspects of Tilden's childhood and home environment.

The resulting picture is probably fair

and accurate for Tilden as an individual. However, it does tend to reinforce some of the psychological stereotypes (while cracking others), and naive readers may jump to generalizations about all gay people, despite Deford's insistence that Tilden was highly individualistic. Undoubtedly Tilden was dominated by his mother and maiden aunts; he desperately needed a son surrogate, and he had no way of dealing with his homosexuality directly for many years. He was taught that sex, including "normal heterosexuality," was dirty and dangerous, and instead sublimated his feelings to "the arena, a bright, clean place". He could not associate sex with deep relationships, and had no close friends. At his athletic peak he was apparently asexual, but sought the company of young boys as "Platonic" proteges. Only in the 1930's did he fully come out.

(Continued on page 8)



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February 14, 1975

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MEDIA EXPLOITS THE MYTH OF THE HO

By JOHN KYPER

Perhaps the most dangerous and intractable myth about gays—especially gay males—is that we are “child molesters,” or at least a bad influence to have around children and adolescents. The belief that we “pervert” the innocent young is a carry-over from traditional myths linking homosexuality and witchcraft. The irrationality with which it is held reflects public ignorance about how individuals “become” homosexual, and is thus a misunderstanding of both homosexuality and child/adolescent sexuality.

This is a myth whose repercussions I have experienced since the first time I was warned against taking rides from strangers. (That old admonition, sure enough, still finds a response when I am propositioned while hitchhiking.) Twenty years later, in 1972, I was refused a job as an aide at a Boston state hospital, judged “not suitable to work with young people.” I had become one of the people my parents had warned me against.

One of the classic literary expositions of the myth is the episode “Hands” from Sherwood Anderson’s 1919 novel *Winesburg, Ohio*. It is the moving tale of Wing Biddlebaum, a small town school teacher. He is a man who loves his students and is devoted to them.

“And then the tragedy. A half-witted boy of the school became enamored of the young master. In his bed at night he imagined unspeakable things and in the morning went forth to tell his dreams as facts. Strange, hideous accusations fell from his loose-hung lips. Through the Pennsylvania town went a shiver. Hidden, shadowy doubts that had been in men’s minds... were galvanized into beliefs.” The men of the town beat the teacher, attempted to lynch him, and he fled.

“I had become one of the people
my parents had warned me against.”

In 1955-56 Boise, Idaho, experienced this tragedy on a more sophisticated and widespread scale. This scandal began with the arrest of three men—a freight line worker, a shoe repairman, and a clothing store clerk—on morals charges, lewd and lascivious conduct with minors, and infamous crimes against nature. The Boise *Statesman* quoted the county probation officer that “about 100 boys” were involved in a homosexual ring.

The hysteria had just begun. One of those arrested pleaded guilty in the hope of receiving psychiatric care, and was sentenced to life imprisonment. Then a prominent local banker was arrested. The *Statesman* editorialized: “The decent foundations of the Boise community were jolted beyond description recently with the arrest of three local men on morals charges involving young boys. The greatest tragedy of all is the fact that young boys so involved grow into manhood with the same inclinations of those who are called homosexuals.” Over the next month a dozen more men were arrested. Most were eventually convicted and given sentences ranging from six months to 15 years.

Before it ran its course, the witchhunt perpetrated more injustices: four men
Page 6 + GCN, February 8, 1975

were arrested for committing homosexual acts with consenting adults.

The boys themselves were not as innocent as the city fathers wanted to believe. A psychiatrist who was later able to interview 32 of them remarked, “I don’t think that there was one among them who grew up to be a homosexual. Most of the kids who had participated had done so for a combination of kicks and rebellion against parental authority. Some did it for money. ...others did it for power. That’s right, power! I remember very well one child telling me how it made him feel important to stand there, with his arms crossed, while an ‘old man,’ as he called him, got down on his knees in order to—to—as the boys put it, ‘to blow me.’” To complete the hypocrisy of the whole affair, one of the defendants named as a partner the son of a city councilman who had been clamoring for more prosecutions.

Seventeen years later the discovery of the murder of the 28 boys in Houston demonstrated how little public understanding has changed. Homosexuality and pederasty were both commonly confused with homicide. To many, I am sure, Dean Corll was an object lesson of the dirty old man who lusts after boys. Misquoting a Baylor University clinical psychologist in a telephone interview, United Press laid it all to “the syndrome of homosexuality, sexual abuse, and eventual homicide.”

Dallas police soon announced the uncovering of a nationwide “boy prostitution ring.” *Newsweek* rhapsodized about the “possible links to Corll [that] added one last layer of depravity to the whole case.” Only toward the end did the article admit, deviously, that the two stories were unconnected!

Only a year after the Houston murders, ABC television scheduled a “Marcus Welby, M.D.” episode featuring the rape of a fourteen year old boy by his science teacher. The good Dr. Welby spends the bulk of the show reassuring the boy that his “manhood” has not been lost. Gay liberationists around the country demanded that the show not be aired because it perpetuated a dangerous stereotype. Although ABC decided to air the episode as scheduled, gay pressure persuaded affiliates in several cities, including Boston and Philadelphia, not to show it.

In a front page editorial, “See Marcus Welby on T.V. Tonight,” Editor William Loeb of the Manchester, New Hampshire, *Union-Leader* declared that the show “presents the perfect answer to those people who say that homosexuals are just innocent people trying to ‘do their own thing.’ This shows the terrible consequences of allowing such individuals to be in contact with young people.”

Not surprisingly, the gay liberation movement has become the object of much wrath, and the myth of the “homosexual child molester” has been embellished into a conspiracy to subvert the youth of America. The behavior of William Loeb is an excellent case in point. Although his extreme invective puts him in a class by himself as a publisher, the *Union-Leader* has considerable influence upon New Hampshire thought and politics. The extensive “Letters” page demonstrates that his views on homosexuality are widely shared (and disputed).

For several years Loeb had slandered homosexuals from time to time. But with

the establishment of a Gay Students Organization (GSO) at the University of New Hampshire, he escalated his attack. (The morality of UNH students has been a pre-occupation of his for years. Once he reprinted in full an offending poem from a student publication, to demonstrate how “obscene” it was.) When the Student Senate recognized the GSO in the spring of 1973, Loeb replied with an editorial entitled “Pansies at Durham.” Joining in



the attack was Governor Meldrim Thomson, a man whose repressive politics resemble Loeb’s.

In November after a GSO-sponsored dance, Thomson had the University administration cancel the Organization’s right to hold social functions. The GSO responded by sponsoring on campus the Boston production of the play *Coming Out*. During the play copies of the Boston publication *Fag Rag* were distributed, which contained a satirical article, “How to Proselytize.”

The “*Union-Leader*” viewed the article in another light. Confusing GSO and *Fag Rag* for its readers, a banner news item read: “The apparent aim of the ‘Gay Students’ at the University of New Hampshire, to entice and corrupt other students and males of surrounding communities to engage in homosexual activities, came to light last week on the Durham campus... Homosexual students passed out a newspaper called the ‘Fag Rag’ which had articles encouraging the ‘Gay Students’ to corrupt other males, not so inclined, to participate in homosexual acts.” Gov. Thomson sought to ban *Fag Rag*, and Loeb followed with another front page editorial: “As revealed by the unspeakably filthy publications distributed by homosexuals at the University of New Hampshire, their purpose is to seduce as many of their fellow students as they can. Like any diseased bacteria, they want to spread through healthy bodies.”

The theme of homosexuals “perverting” innocent children and adolescents runs through the *Union-Leader*’s coverage of the controversy it had helped to start. When U.S. Judge Hugh Bownes ruled that the GSO had all the rights and privileges of any other student organization, Loeb countered with a front page banner: “Perverts Will Flock to UNH,” and an editorial, “Judicial Madness”: “It has been one devil of a bad week for the decent people of New Hampshire who are trying to protect their children and themselves, but especially their children, from the corruption of those who would try to turn New Hampshire and the rest of the United States into a Sodom and Gomorrah.” William Loeb and Meldrim Thomson could not stop the GSO, but they had exploited popular prejudice for their own benefit.

The myth was exploited again, more successfully, a few months later in New York City. After several years of gay lobbying, a bill that would have prohibited discrimination on the basis of sexual preference was finally voted out of the City Council’s General Welfare Committee. Approval by the entire Council is considered a formality for bills voted out of committee. But then the Uniformed Fire Officers’ Association, AFL-CIO, ran a full-page ad in the *Daily News*, claiming that the bill would, among other things, corrupt the young. The Catholic Archdiocese of New York responded with the allegation that the bill would fatally weaken family life. Most of the Council members were up for re-election at the end of 1974, and the Fire Officers and the Archdiocese were able to stir up enough hysteria to cause the bill’s narrow defeat.

The idea that children and adolescents have any rights to sexual exploration is bitterly resisted. In July, 1972, a Toronto gay liberation newspaper *The Body Politic* published an article making just such a suggestion. Entitled “Of Men and Little Boys,” it stated in conclusion that “if the child is to cease being property, if it is to attain to full civil liberties, if it is to achieve economic independence, if it is to relate meaningfully to society as a whole, then of necessity it must move away from the family unity of the Christian West. Anyone who leads the child into sexual awareness and exploration is helping to do just that.”

All three Toronto dailies attacked the article. One writer editorialized: “The homosexual seduction of a child is a loathsome, pernicious thing” and suggested that *The Body Politic* be prosecuted for counseling a crime. In the following issue the author replied that the press hysteria had confirmed his argument: “No one commented on the topic of child sexuality, though full acceptance of the child as a sexual being was essential to the development of my arguments. I think this was partly because the press was more interested in defaming the homosexual population than in giving any serious thought to the topic of children’s rights. It is still the innocence=purity and purity=chastity equation which orders our thinking in these matters.” Two years later the Toronto *Star* cited the article in refusing to accept a classified advertisement for *The Body Politic*.

Pre-1969 homophile groups had condemned all sexual activity with minors. Their goal had been to legalize homosexu-

E HOMOSEXUAL AS CHILD MOLESTER

ality only between consenting adults—then a seemingly hopeless goal. Their position was a tactical necessity at that stage of the struggle.

What justification has the myth of the "homosexual child molester"? In their 1965 study *Sex Offenders*, members of the Institute for Sex Research concluded that homosexuality *per se* bore no more correlation to offenses vs. children than did heterosexuality. Of the categories of homosexual offenders studied, "the homosexual offender vs. children is the least oriented toward his own sex." Furthermore, physical force was seldom used (as opposed to heterosexual offenses vs. children); the boy was likely as not a friend of his adult partner; and in half of the cases studied the boys encouraged the offenders. Dr. Wardell Pomeroy, a co-author of both studies, elaborated that "many children sixteen, or even fourteen, or twelve, are adult enough to know exactly what they are doing."

Alfred Kinsey ascertained that sexual play frequently begins early in children, and homosexual play is not uncommon. The belief that childhood seduction will

cause an individual to become homosexual later on in life is an oversimplification.

"Boys who have already acquired homosexual tendencies are of course likely to seek homosexual contacts with others of their own age. Quite frequently also they seek sexual contacts with older youths and men; indeed, in many cases involving

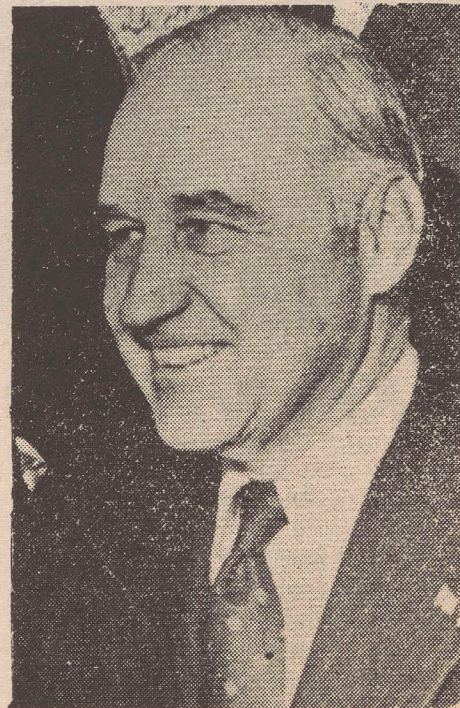
"the press was more interested in defaming the homosexual population than in giving any serious thought to children's rights"

the 'seduction' of a youth by an older man it is very difficult to specify which of the two is really the seducer. But it is certain that when a boy actively seeks the sexual attentions of another younger or older male the resulting experience is the *effect* of his homosexual tendencies, not the *cause* of them. It is not too much to imagine that in those cases in which a boy has actually been seduced by an older male, it is the boy's compliance that makes the seduction possible. Most youths who

have not already developed homosexual tendencies probably fail to respond to seduction and either remain entirely indifferent to homosexual advances or respond with aggression and hostility," Kinsey wrote.

The enduring potency of the myth is traceable to the mysterious fascination that homosexuality holds to those who know little about it. The process of coming out, how an individual realizes his/her homosexuality, is the least understood aspect of gay life. Ignorance encourages people to view the homosexual community as a sinister "fraternity," which becomes a self-fulfilling prophecy by the ostracism and persecution that such an attitude encourages.

Once during a police interrogation, the officer questioning me asked awkwardly how long I had "been homosexual." I believe I said I had come out a few years before. Had I taken his question literally, I would have made the absurd (to him) reply that I had "been homosexual" since my earliest childhood fantasies of other little boys.



Governor Meldrim Thomson

YOU CAN SAVE A LESBIAN ... OR TURN THE PAGE

By PAT KIRBY

The case of Pat M. was brought to our attention when she recently tried to seduce one of the statues outside the Boston Public Library, (see photo). Boston Police were quick to intervene. "Lock her up!" Bystanders cried. "Send her to Boston State!"



But saner heads prevailed.

A call was made to MSPCQ (the Massachusetts Society for Prevention of Cruelty to Queers) and Pat M. was placed in our custody. On her arrival at our headquarters, Pat was obviously disturbed. When questioned, Pat responded by screaming

obscenities, throwing chairs out of windows, and banging her head against a wall. Later, after running out of breath, chairs, and receiving a mild concussion, she was able to tell us of her plight.

Pat, a naive country bumpkin from Smalltown, Massachusetts, came to Boston hoping to find a rich lover. She roamed the city day and night trying to find the woman of her dreams. Alas, the desperate dyke never found her perfect mate. Within time, Pat ran out of money, and things began to get worse. With no home, or food, she had to live by her wits. One day she impersonated a squirrel at the Public Gardens, hoping some kind soul would throw her some food. Another day, she tried to commit suicide by jumping off the skywalk at the Prudential Building—but her plans were foiled when she threw up in the elevator and had to be ushered from the lobby.

Things were looking very bleak for our friend Pat. As a last resort, she attempted to go insane. "What the heck," Pat said. "If I acted crazy, they'd throw me in a nut house. At least I'd have a roof over my head. I'd get free food and plenty of stellazine." This kind of reasoning lead Pat to her attempted rape of the statue and her present position with us.

Now Pat has food, shelter, love. But she still dreams of money:

—10 cents to get a free ride on the subway during dime time.

—\$1.00 to buy a drink at the Citadel and a chance for love to bloom.

—3 box tops from Trix cereal to get a date with the rabbit.

—\$10.00 to get a month of sessions with her therapist.

—\$29.95 to get her a Walther PPK pistol and possible recruitment into the Symbionese Liberation Army.

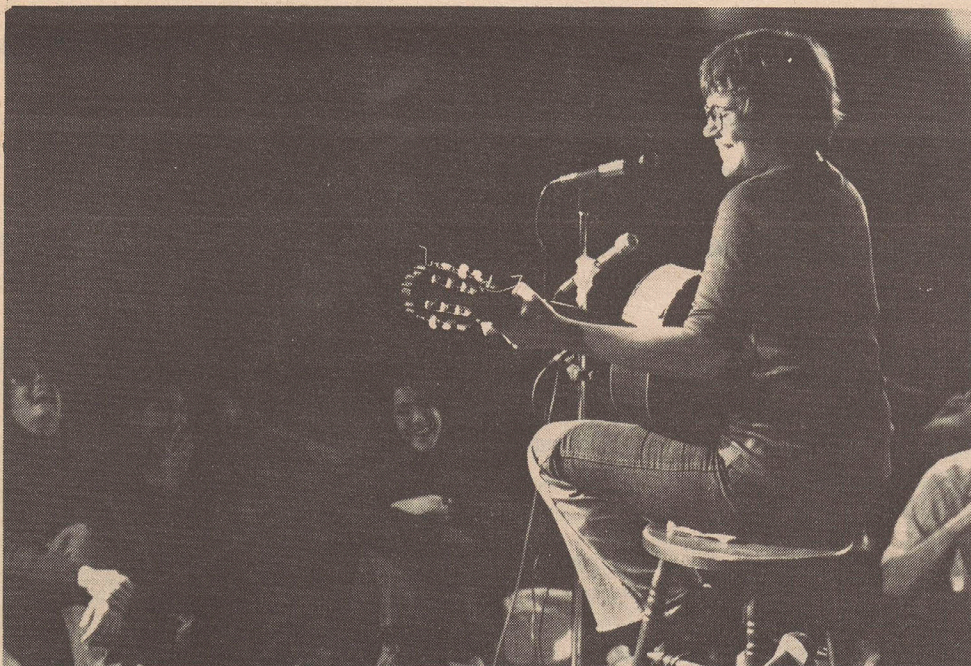
FILM FESTIVAL

(Continued from page 3)

ing at the ballet and go on down from there.

But two films, at least, tip the balance in favor of the festival. One is a cool, mumbling realistic cartoon about the Lone Ranger called "Thank You Mask Man" (sic), with Lenny Bruce doing the hipster/redneck vocals from his nightclub routine. Bruce is not exactly a stranger to us at this point, but his jivey Wild West is outrageous. Solid gold trash. "Chant d'amour," by Jean Genet, is a black and white silent made on a tense Gallic shoe-string in 1949, banned in France, and declared obscene by the U.S. Supreme Court for the sexiest straws on the sizzling screen. It's Genet's usual power-fantasies, here cast in the frustrating, pressure-cooker atmosphere of a nightmarish prison. Every cell, (wouldn't you know), holds one (1) gorgeous number, and the film is a kind of ballet—lonely, separated, sex-starved men trying to make love through cement. Superimposed upon this dubious reality are two off-and-on fantasy sequences: the stylized, lubricious maudlinings of a cruel, voyeuristic guard and the fresh freedom fantasies of the prisoner-hero, who imagines a tender union in a sunny forest. Here, we might notice, the abandonment and lyricism-in-the-grass are *recognized* as fantasies and function artistically against the loneliness and isolation Genet sees the gay (and the human) condition. Love in those sunstruck fields is the splendid dream that makes life bearable. In twenty minutes of grainy film, despite Genet's clumsy and overloaded imagery, "Chant d'amour" attempts, at least, to touch the nerve ends of human sexual desire. You must see it.

GCN, February 8, 1975 + Page 7



Meg Christian Sings

I Know, But Do You Know...

By JAN CHASE

I know but do you know...

....That Olivia Records has announced the release of its first album "I Know You Know," featuring Meg Christian, feminist singer, guitarist, auto-harpist, and song writer. Meg performed in night clubs in Washington, D.C. for the last two years, and has travelled all over the country making music for women.

....That Meg Christian will be here in Boston on Feb. 5 and 6. On the fifth, she will be playing at the Saints; on the sixth at B.U. in the Morse Auditorium.

....That Olivia Records is owned and operated by women for women. It will re-

cord high-quality music written and performed by women attempting to speak to women's yearnings, stresses, relationships with each other, the whole gamut of their special feelings.

....That the record company hopes in the future to offer women jobs in fields from which they have often been excluded: engineering, accounting, law, promotion, art and music.

....That Olivia has been fundraising by selling a 45 rpm record with Meg Christian on one side singing "Lady" and Chris Williamson on the other side singing "If It Weren't for the Music."

I hope that now you know what I know about the revolutionary new business for women.

Speaking for Myself

By ALLAN STEWART

Perhaps A. Nolder Gay needs new glasses, untinted by his purpler passions ("God Squad," Vol. 2, No. 32), since he obviously missed the point of both my columns to which he refers.

Being lousy in bed is, to my mind, symptomatic of an inability to relate well with people at the most basic level. If gay liberationists can't even do that, how can they be expected to relate well at "higher" personal/intellectual levels? That lack of ability to relate is precisely the problem, I think, with most gay activists, and that was the main thrust of my column.

As far as my column on the Gay Churches is concerned, the response (both in Letters to the Editor and from A.N.G.) serves only to confirm my opinion that the Gay Churches are largely a sham and a fraud. That particular column was written after considerable personal observation of Gay Churches in several Eastern cities, after immense amounts of reading over the years, and from a life-long interest in religion, including a long period of disenchantment with established Churches because they did not answer my needs as a homosexual person. It needs no more explanation.

"Speaking for Myself" is a personal opinion, as the title indicates. It pleases me that people are enough moved by it to respond to it. But I will rarely stoop to using that column to attack individuals. I rarely agree with so-called Gay Liberation "orthodoxy," and I expect my column will usually reflect, rationally, honestly, sensitively, that disagreement.

As A.N.G. points out, "there are multiple routes to liberation, religious and otherwise, gay and otherwise." I agree, but if I believe one of these routes is a dead end or, worse, a rip-off and a trap, then my column will present that very person's view. I don't expect, nor would I want, everyone to always agree with me, but I would hope that people would read "Speaking for Myself" in the spirit of examination and questioning in which it is written.

Tilden

(Continued from page 5)

By then he sometimes "spoke passionately in defense of homosexuality", and of his right to "convert young boys". Though he was hardly liberated, he lacked shame about his gayness in a way that let him believe naively that no court would try to jail him, even during the witchhunts of the McCarthy era.

Finally, we must ask whether things would be easier for Tilden if he were alive today. I fear that an openly gay athlete would still have many difficulties. Deford emphasizes that athletes as a group are more homophobic than others in society, because of the apparent threat to the masculine image that they must cultivate professionally. Many are highly sexual, but the homosexuality among pro football that Dave Meggysy hints at is probably more like prison sex or rough locker-room

horseplay than anything involving real tenderness. Nevertheless, articles like Deford's must certainly help in promoting a greater awareness in the general public of our diversity and potential for significant accomplishment in any area.

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THE PAINFUL WORLD OF WILDE

Review By TOM MYLES

Television viewers were afforded a second chance on January 22nd to see the P.B.S. drama "Feasting with Panthers," a play dealing with the life and times of Victorian playwright Oscar Wilde. The play begins with Wilde in prison after his very famous sodomy trials. As the play opens, Wilde is nearly a broken man. The world has conspired against him. The play is seen from the perspective of Wilde; it is as though we can look through his mind, seeing him think about his life while in prison. We see scenes from his lecturing tour in America as a young man, scenes with his wife and his lover, and scenes

from *Dorian Gray*, his novel. Past and present merge into one reality—pain.

The structure of the drama is like the structure of a nightmare. Time is a hopeless jumble as we go backward and forward into events real, fictional and imagined. People in the play have great difficulty talking to each other. Characters speak, to be sure, throughout the play, but nobody ever seems to be listening. One of the play's themes is the inability to communicate—presented through imagery: prisoners wear masks to forbid communication, conversations are through doors with bars, Wilde is denied pen and paper during most of his jail term. A minister speaks in the opening sequence, but not to his congregation of prisoners. He uses the third person in referring to them, not the second. To whom he does speak is unclear.

Love is a nonentity in the play. Love only brings pain, the play says. In one scene a guard explains that a certain man was found guilty of murdering his wife, who had been unfaithful to him. He loved her, so he had to kill her, we are told. To paraphrase: each man kills the thing he loves, the weak man with a kiss, the brave man with a sword. Love is a human hindrance, a flaw, for human beings are basically violent and destructive.

Given this atmosphere, Wilde's homosexuality is treated as the cause of his particular pain to endure in life—but the play treats Wilde with insight and respect. Wilde is doomed to sorrow only because love of any kind brings unhappiness. Granted, it was to court danger to live the life of a homosexual in the repressive nineteenth century (hence the title, "Feasting with Panthers"), and Wilde was relatively open about his private life. But all love is doomed to sorrow in the world of the play. Constance Wilde, Bosie Douglas (Wilde's lover) and Wilde all must endure pain.

Wilde—a humorous man by temperament—jokes throughout the play. But no one laughs. The world depicted is without humor. The drama is a web of sorrow with Wilde at the center, Constance and Bosie beside him, with English society



Richard Kneeland plays Oscar Wilde on WNET/13 TV offering "Feasting With Panthers"

around them. All human emotion in the play is ultimately futile.

The play is a tragedy. There are two antagonists: one is human depravity, but the other is the social system in Victorian England. This idea is reinforced throughout the play. The spokesperson for oppression is—appropriately—the warden, who goes out of his way to punish Wilde needlessly, as though being jailed for being in love weren't enough. In one of the best sequences of the drama, Wilde imagines the warden dressed as a woman, pontificating on righteousness, himself offending the very platitudes he is laying down. The irony here is great—and it is reinforced by the camera which shows the whole scene slanted at angles.

Some of the best lines from the play are taken from the transcripts of Wilde's trial. His tormentors found the appropriate dagger. It wasn't so much sex with men in general as much as it was sex with a lower class of men, a breaking of class barriers, that was the unforgivable sin in the bourgeois mind of the nineteenth century, and the prosecutor knew it. In retaliation Wilde gives his famous speech in which he damns the entire social system, in the grip of which he was inextricably caught.

Co-authors Adrian Hall and Richard Cummings distort historical reality in a

couple of instances in their attempt to structure the play as a neatly-woven tragedy. Although well-intentioned, such action is never justifiable. Wilde's wife and lover were on excellent terms during the years before the trials, but the drama depicts them as competitors. The drama ends with Wilde writing Bosie a letter from prison saying they were never to meet again after Wilde's release. Hence, the tragedy ends very neatly. In reality, Wilde did write such a letter—but his resolve was futile; he could never give Bosie up.

The drama is performed by Trinity Square Repertory Company of Providence. Its producer-founder Adrian Hall co-authored the script with Richard Cummings. The playwrights are concerned with presenting an existential aloneness and a universal sorrow, and the story of Wilde is a very good vehicle for these themes.

Television allows Hall and Cummings more freedom to create a disjointed universe than they would have had in a stage production. The occasional singing in this play was distracting; I don't see that music added anything to the play. But the production is a good one: Hall, Cummings and Trinity Square Repertory Company have created and staged a play that treats the difficult life of a famous homosexual with sensitivity and dignity.

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2 bedroom apt. in South End, 2 blocks from Copley Square in quiet bldg. Laundry fac. on prem. Easy street parking. Call Dan 266-7044 between 6 & 8 PM. \$235 per mo.

Apartment to sublet Jan-Sept. option for new lease. Boston area. 2 1/2 rooms, eat-in kitchen, porch, laundry facilities, near MTA. \$150 monthly, heated. Ideal for single or couple. 327-7374.

Young, working GM 19, looking to share apt. with stable, considerate male around same age in Boston area. Would be able to afford around \$130.00 mo. Please write Box 321, GCN.

Cavernous Room for Rent, \$61.60, includes heat, Somerville; available immediately, share spacious apartment with 2 lesbian-feminists. Option to buy furniture cheap. Sandi, 628-4029.



Hello, I'm Jay. If you are looking for a nice apartment, or a nice room, in a pleasant building, near "the Pru", maybe I can help you. Please call me. 353-1958.

Gay WM has rooms for rent in own home, reasonable—Marlboro-Framingham area. Full house privileges as if it was your own home. Write Box 318.

for sale

'67 Sunbeam Alpine, "excellent" condition, but no engine, best offer. Call Nancy 547-1708.

CLEARANCE SALE

Gaylines Holiday Greetings at half price 6 for \$1.00, 25 asst. for \$3.50, all with envelopes. State preference of design, give catalog number from pre-Christmas ads in GCN; we can't guarantee choice, but we'll try. Send to: Gayline Greetings, P.O. Box 1715, Boston, Mass. 02105. Offer expires Feb. 20, 1975. Stock up now for next Christmas. Some designs may be used as notes thru-out the year.

Nearly new Scott Casseiver No. 2560 AM/FM Stereo Radio and cassette. Asking a firm \$90. Call Jim at 965-6336.

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.

A GAY PERSON'S GUIDE TO NEW ENGLAND

1975 edition hot off the presses...400 listings of business, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, and Bridgeport to Bangor. \$2.00 to GCN/GPG, 22 Bromfield St., Boston, MA 02108.

jobs offered

Wanted man to help run a small greenhouse and landscape business. Must have his head together, straight appearing, long hair and beards O.K. Job to begin about April 1st. Write John R. Perkins, Box 588, Edgartown, MA 02539.

Otherfund, Inc. is seeking a bookkeeper, publicity director, and office manager. These positions are full time for four months. Write for applications and job description at GCN, Box 3000. Include telephone number.

Gay library needs volunteers to work one or more evenings a week. Contact Bob at 423-1375, evenings.

HCHS NEEDS YOU

Energetic and inventive person needed to organize fund-raising events. 6 a year. Will receive help from others here. Contact Paula: 1-369-6434.

20% COMMISSION

The Gay Community News is looking for a person to coordinate fund-raising projects and grants proposals. 20% on any money raised. Please apply at 22 Bromfield St. in Boston. 426-4469.



GCN Classifieds

get results.

HELP!

A clever and helpful and accurate TAX ACCOUNTANT needed for business, apartment and two-person operation. Write GCN Box 69, if you know of someone particularly good, hopefully part of the gay community. Thanks.

Volunteer assistant to HCHS publicity director. Must be relatively free during the day, personable, and ad experience desirable, reply HCHS, 542-5188.

jobs wanted

Experienced typists—theses, papers, in English or foreign languages. Free pick-up and delivery. Reasonable rates. Smith Corona electric or Remington portable. Paper supplied. Call 327-7374.

Young GWM just released from jail, served 7 months on a bum rap. Needs your help. Looking for either full or part time job to get back in to "society" if you can help, write Box 323.

Van and driver for hire for small deliveries of commercial or private product. Ron: 267-1540, Boston.

Two spunky women and a van will move you and your stuff. Rates: \$10 per hour for the set of us. Call Chris or Jean at 864-6695 and make arrangements. We're insured too!



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organizations



WE'RE NOT AFRAID ANYMORE! in Worcester, Mass. Join us at MCC-Worc. 4 p.m. Sundays, Central Church, 6 Institute Rd., near Lincoln Square. Call Heather and Nancy (ministers) or Bob (deacon): 756-0730.

Community Synagogue of Boston organizes with a religious, cultural and social program. For information write with name, address and phone to MCS, PO Box 2009, Boston, MA 02106.

ALCOHOLICS TOGETHER
An AA group for homosexual alcoholics, both men and women. Step/Discussion meetings every Friday night at 8:30 at Our Lady of Victories Church (basement), 27 Isabella St., Boston. Do you have a drinking problem? AT can help!

METROPOLITAN COMMUNITY CHURCH meets for worship every Sunday at 7 p.m., 131 Cambridge St., Boston (Old West Church). Fellowship Hour 8:15 p.m. Revs. Lawrence Bernier, Stephanie Biguski, and Jeffrey Pulling, pastors. All persons are welcome. Telephone (617) 523-7664.

pen pals



I'm 22 will be 23 March 22, I am black, considered very handsome, 6 ft, even, 201 lbs., brown eyes, black hair, future NFL or WFL player. My hobbies are, body building and writing poetry. Hope to be released within the year, I will answer anyone who finds the time to write. A friend, James Melton, P.O. Box 600, Tracy, CA 95376.

My name is William Dunn, I'm 23 years old, 5 ft. 10, 176 lbs., black eyes & hair. My hobbies are, music, drawing, and chess. I promise to answer all letters, Please Write! P.O. Box 600, Tracy, CA 95376.

I am an inmate confined in the Lucasville Correctional Institution at Lucasville, Ohio. The reason I am writing you this letter is in hopes that I may find friends from the outside world to correspond with. For I have no family and have been in prison now for going on four years.

If you could print this letter for me. I do feel it may be alot of help in helping me as well as others in keeping from being so lonely. If you can print this for me. I would like for you to print something like this if you can. Lonely prisoner seeking correspondence with people that are interested in becoming good friends; I am 29 years old, six foot-one tall. That loves to correspond open minded. Ralph W. Freeman, 133-151, Box 787, Lucasville, OH 45648.

My name is Melvin Davidson. I am a realist and have no illusions about myself. I see all the shortcomings, suffering and pain in humanity but am not a fatalist as I see also the innate triumph and glory of our kind. I take it from there...am interested in meeting professional people and students alike, those who have thoughts to exchange and who value a man who in friendship will remain loyal and stable throughout the shifting fortunes of time. Age, race, sex or creed is no barrier. If you are as real as I am then write. I care. Melvin Davidson 136273 Box 57, Marion OH 43302.

Page 10 + GCN, February 8, 1975

I am presently incarcerated at the Florida State Prison, with very little contact from the outside world. I could never explain how much just a small letter would mean to me. I will answer anyone who will write. Gesse Anderson, POB 747, Starke, Fla. 32091.

Happy Valentines Day to Penpals

James Melton, William Dunn, Ralph Freeman, Melvin Davidson, Steve Washington, Dick Long, Willie Lemon, and Robert Canaza.

personals

Bulwinkle,
My love to you always. Happy Valentine's Day. Yours,
Big Sweet Maxine

GAY MONTREAL WEEKEND SEE DISPLAY AD BEACON TOURS

Gay W male has free room for male youth visiting Ft. Lauderdale area Fla. Write Box 325.

I WANT A KITTY

If anyone has or knows of kitties that are being given away I would like a yellow (Morris type) female or maybe a male. I can't bear to return to Angel Memorial or Animal Rescue. Please call Ellen: 523-1081.

TO ALL THE PRINCESSES AT BROOMSTICK MANOR: HAPPY VALENTINES DAY!

—QUEEN MARTHA

INFORMATION NEEDED!

People in sex therapy for gay-related problems please contact Tom, c/o GCN Box 252. Need information for in-depth study of available services.

GWM, 24, seeks people of LIBERTARIAN/INDIVIDUALIST orientation (M or F) for conversation, socializing. Interested in social sciences, psychology of human liberation. PO Box 163-MIT, Cambridge 02139.

Straight appearing and respectable, gay or bi, male or female that wants to move next to the Pru. I have an apartment or room you might like. Call Jay, 353-1958.

BOOSZHA, HONEY!

Just gotta tell the world how much I love you, Eire. Don't know what life would have been like without you. Happy Valentine's Day!

Love,
Baby Huey

HAPPY BIRTHDAY BUZ LOVE YOU ALWAYS ME

HAPPY "27" MARSHA

May all your years to come be as good as the last.

Love,
Wendy and Debbie

Space to share with craftsman for selling and workshop. Space in So. NH. Call 1-603-772-6636. Potter or wood-worker pref.

GM seeks yng G or Bi Oriental (18-23) to share different experiences. I am 28, 6', 145 lbs. Into non-tobacco smoke, music, natural foods. Very active in gay affairs, yet not a very socializing person. Write Box 091.

Sharon Albert of Weymouth, remember we discussed your T.V. at Max's party? Write Jim. And Bob Chase of Winchester/Boston, are you scot free to write me? Box 327.

GWM, 29, 5'11" seeks person (GWM) into bondage to "teach me the ropes". Reply Box 326.

WORCESTER AREA

Canadian gay guy, 23, coming back to visit Worcester (where I spent my first 17 years of life) and would like to meet young, non-role-playing, together guys. I never came out in Worcester and don't know any gays there. It's been almost 7 years too! Visit in April. Please send pic. and phone. A. David Lewis, Box 3986, Vancouver, Canada. (604) 733-5035.

THE OPEN DOOR THEATRE: Auditioning "Marat/Sade", Director Bob McCarthy, No Actors/resses, Singers, Dancers, Musicians: Flutist, Harpist, Drummer, Trumpeter. Bring a poem, fantasy, scream, belt a song. Aud. January 28-31, 6:30-10 p.m., 69 Brimmer St., Boston.

OLIVIA RECORDS, a national women's recording company, proudly presents its first album—**MEG CHRISTIAN: I KNOW YOU KNOW**, completely produced by women. Send \$5.50 + 50¢ mailing to Olivia Records, PO Box 1784 Washington, DC 20013. Or save postage and contact Olivia's Boston distributor: Betsy York, 547-1280.

Versatile, Bi-WM, 5'11", 150 lbs, moderately good looking, will consider providing various services, with discretion assured, to meet needs of Gays, Bi's or straights, males or females, singles or doubles. Please—NO DRUGS. Send descriptions of yourself and needs to, Paul J. GCN, Box 250.

TO THE QUEEN OF NO. WATER STREET: GREETINGS!—LOVE AND KISSES.

—QUEEN MARTHA

Massage? WM desires to meet WM 21-30 who want to work on their bodies for the purpose of exchanging massage techniques and friendship. 617-536-2213. Massage releases blocked energy and tension.

GWM, quiet, honest, mature responsible and unselfish, seeks lasting friendship with same. Am religious-oriented and would like to talk to a priest. This is new to me. Please help. Box 324.

GWF—attractive, intelligent, creative, but shy, seeking GF into tennis, X-C skiing, music, arts, and being a woman. Please write. GCN Box 322.

Professional GWF late 30's, Boston, attractive, intelligent, well ed. Into good food, music, books. Would like some new gay friends and possible lasting relationship. Looking for prof. GWF, 40-50, who is attractive, intelligent, mature and sincere. Only qualified please reply. Box 234.

Classified Ad deadline is Saturday Noon (prior to Tuesday publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we serve all New England, please include your area code if your ad includes a phone number. GCN reserves the right to reject advertising which may result in legal action.

GCN has no control over classified advertisers. Hence, we cannot assure you that your inquiry will be answered or that the product or service is accurately presented.

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box 22, 22 Bromfield St., Boston, Mass. 02108.

If you wish to pick up your mail at the GCN office, our hours are: 10 a.m. to 6 p.m., Monday through Wednesday; 10 a.m. to 9 p.m. Thursday; 10 a.m. to 6 p.m., Friday and Saturday; and 4 p.m. to 8 p.m., Sunday.

Please circle one of the following ad categories:
APARTMENTS FOR SALE INSTRUCTION
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Full name, address and telephone number of advertiser must be given with each ad. This information is strictly confidential; however, we cannot print your ad without it.

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Address.....
City.....State.....
Zip.....Phone.....

W-W GAYDATES M-M
Date your town—America, from 1 hr. of your call. Good Matches. E.Z. call (deductable) TRUSTWORTHY (212) 461-2421.

HEYO MAME I LOVE YOU. KISSES, KISSES —WOLFI

GWM, 31, 5'6", 145, masculine, educated, sincere, self-actualizing, tired of bar scene, interested in meeting males 25-35, masculine yet tender, affectionate, caring, interested in sex, yes, but willing to share life's realities and goodness together. Box 315.



Valentine Day Special

Two names and two hearts
\$2.50—regularly \$7.00

Use regular classified form on page 10. List both names.

GWM, amateur playwright, 5'11", 150 lbs, B+W hair, in 30's would like to meet GWM or Bi-WM 18-25, and masculine with similar interests for rap session and sex. Send description and/or pic to David, GCN Box 249.



Abington area GM, 24, long hair, needs friend. Dislikes bars and phony people. Into TRANS MEDITATION and natural foods. Seeking other gay people M or F for friendship. Please write GCN Box 320.

FREE JOY

Who would have thought that Tues. afternoons could be such fun! Come help us fold and mail GCN.

Publications

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Publisher of fine magazines and mail order products. Write today for free catalog to: TEAM, 883 Geary St., San Francisco, CA 94102.

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National ad listings service...teen ads given ALL publications listed. First time free ad for all. For info and ad form, send 25¢ to: Broad Street Journal, Box 337, Milliken, CO 80543. Tel: (303) 587-4224.

BROMFIELD GALLERY: A co-operative visual arts gallery located at 30 Bromfield St., (same building as Other Voices Bookstore). Hours from Mon.-Sat. 10 a.m.-6 p.m. Phone 426-8270. Next opening of Ann Hubbard's work will be February 7th, 7-10 p.m. Food and refreshments provided. All are welcome.

rides

Rider wanted direct to Texas; Dyke and her cat would like company. Split expenses 50/50; gay man or woman who is free to leave before Feb. 16. Sandi, 628-4029.

Gay Family of 4 men (age 15, 23, 25, 35) want to go to Florida soon for a week or so. WILL PAY EXPENSES IF YOU HAVE VAN OR CAR. Call 742-2703.

resorts

Self-directing Lesbians share comf. apt., own rom., Brigham Circle area/Huntington Ave. Neat, considerate, confident, enjoy laughter, intelligence & a sometime eccentric. Science, poetry, plants, painting. GCN, Box 303.

Non-business: \$1.00 per week for 30 words, and 50 cents for each additional 15 words. Headlines are 50 cents for 25 characters.

Business [If you charge money for a service, you are a business]: \$2.00 per week for 30 words, and \$1.00 for each additional 15 words. Headlines are \$1.00 for 25 characters.

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are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$2.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded more often, please include 50 cents above the \$2.00 charge for each additional time you want it forwarded.

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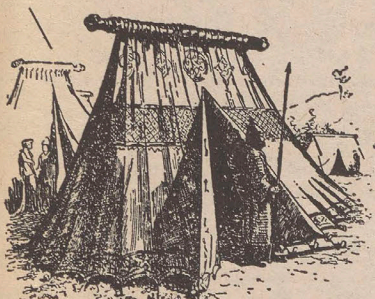
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A new non-profit organization, Women on the move, is planning a weekend for gay women in the Catskills, March 21-23. The group has rented an entire hotel for the weekend and there will be entertainment, three meals a day, cocktail parties, candlelight dining, and much more. The cost of the weekend is \$50-60. Inquiries should be directed to Barbara or Sandy: call collect at (201) 865-2948. Act quickly space is filling up fast.

roommates

Attractive, reserved, GWM, 28 into photography, acrylic canvases, seeks 22/30 (no S/M) for discreet relationship. Own sunny, furn. 9 by 12 rm., \$25 pwk. Sincere parties tel: 617-734-1233 (6-7).

Roommates (3) wanted, GF, mellow happy people for 4-bdr. apt in Camb. \$50+ (\$100 1st month)—call 491-7973 ask for Beth.

Gay Female wanted to share modern, air-conditioned, 2-bedroom apartment in Brighton, close to MTA. Free parking. \$115 per month, heat included. Available immediately. Contact Terry. Box number 317.

Male professional, 28, has sunny 2-bedroom BEACON HILL apartment to share with gay man or woman. \$105 per month, plus phone and electricity. Call Vin at 723-3187, 10-11 p.m.

2F seeking 1 or 2 more, for 4 bedroom Belmont house. Nice neighborhood, parking, bus line 5 min. Harvard Sq. We are 25, 28, prof, happy, etc. 484-5935.

Not sure about wanting roommates? But you do want the friendliness of living with good people? See my Boston, carpeted, furnished, studio-type room with mini stove/fridge. Call Jay 353-1958.

Lesbian-feminist wanted to share 2 bedroom apt, Inman Sq., Camb. Own large room, part. furnished, etc. Neighborhood safe, friendly. No pets, please. \$57.50 + util. Call 547-1852 eves.

Mature, interesting woman roommate wanted by GM couple, own rm, Beacon Hill, \$100 month + security. Tel. 723-2906.

services

BOSTON BAIL PROJECT
Most people who are arrested are allowed bail. The rich can always pay. The poor often languish in dirty cells just because they are poor. You can help. Contact the Boston Bail Project, 1151 Mass. Ave., Cambridge, Mass. 02138, or call (617) 491-1575.

Gay and Feminist Literature Resource List Free! Valuable Guide in obtaining Books, Pamphlets, etc. Write: Southern Gay Liberator, P.O. Box 2118, Boca Raton, Fla. 33432. Self addressed and STAMPED envelope a must. Bookstores Send most recent catalog and get listed on our third list FREE.

Professional pencil portrait from your photo 9 by 12, \$25; 12 by 16, \$30. \$5 per subject exceeding two mo. Please request photo returned. Send photo + mo RM Smith 331 Lapsley No. 2, Selma, Ala. 36701.

Institute for Rational Living, Martin Grossack, Ph.D., Director, announces lectures, group workshops, and individual counseling for those in counter-culture and alternative live styles. 536-1756.

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FOR GAY COMMUNITY**
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Viscacha (Lagostomus trichodactylus).

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Quick, painless, 14k studs included. \$3.50 for one, \$7.50 for a pair. The Cuttery, 119 Charles St., 227-0119.

BOOK DRIVE
The HCHS Library urgently needs gay books, periodicals, and pamphlets, books on psychology and counseling. Share books you have already read with others by bringing them to HCHS, 30 Bromfield St, Boston.

wanted

Wanted—Pottery kiln in good shape, prefer one that fires to Cone 9 or 10. Call 1-603-772-6636 or write Perkins, 27 Water St., Exeter, N.H.

THE GAY GUY'S GUIDE

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QUICK GAY GUIDE

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Boston College Homophile Union 277-8096
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 of 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 of New England, PO Box 212, Boston, Mass. 02101 266-2069
Gay Alert (for gay community emergency only) 523-0368, 267-0764
Gay Hotline (6-9 Mon-Fri) 542-6075
Gay Community News 426-4469
Gay Media Action 523-1081
Gay Media Action Advertising 783-1627
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
Gay Legislation '75, PO Box 8841, J.F.K. Station, Boston, Mass. 02114 491-2787, 661-9362
Gender Identity Service 864-8181
Good Gay Poets 536-9826
Hang In There Hotline (H.I.T.) 738-0486
Homophile Community Health Service 542-6075
Homophile Union of Boston 536-6197
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
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Organization for Women 267-6160
Other Fund Inc. (Gay United Fund) c/o GCN, Box 3000
Project Place 267-9150
Fr. Paul Shanley 267-0764
Waltham-Watertown Gays, c/o GCN, Box 7100
Women's Community Health Center, Cambridge 547-2302
Tufts Gay Community, c/o HUB 536-6197
EASTERN MASSACHUSETTS (AC 617)
Dignity/Merrimack Valley, PO Box 348, Lowell 01853
Homophile Union of Massachusetts, PO Box F5, Leominster 756-0730
MCC/Worcester 487-0387
Provincetown 24-Hr. 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 752-8330
Worcester Gay Union
WESTERN MASSACHUSETTS (AC 413)
Amherst Gay Hotline (men and women) 545-0154
Everywomen's Center (Amherst) 545-0883
Gaybreak Radio (WMUA-FM 91.9) 545-2876
Gay Women's Caucus (Amherst) 545-3438
Hampshire College Gay Friends 542-4889
Pioneer Valley Gay Union, Amherst 253-2591
Southwest Women's Center 545-0626
Springfield Gay Alliance 683-3904
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
Kingston Gay Liberation 792-5817
MCC/Providence & Coffee House 831-3773
VERMONT (area code 802)
Counseling for Gay Women & Men c/o Vt. Women's Health Ctr., 158 Bank St., Burlington, Vt. 05401
Counseling for Gay Women & Men 863-1386
Gay In Vermont, Box 3216, No. Burlington Sta., Burlington 658-3830, 862-2397
Gay Male Counseling 658-3830, 862-2397
Gay Student Union, Billings Student Center, U. of Vermont Burlington 05401 658-3830
Goddard College Gay Students Organization, PO Box 501, Plainfield 05667 454-7174
Vermont Gay Women 862-7770, 863-3237
Women's Switchboard 862-5504
CONNECTICUT (area code 203)
East Conn. Gay Alliance, Norwich Gay Alliance at Yale, 2031 Yale Sta., New Haven 06520 889-7530
George W. Henry Foundation, Hartford 522-2646
Hartford Gay Counseling 522-5575
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281

Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 522-5575
U/Conn/Storrs 486-2304
NEW HAMPSHIRE (area code 603)
Gay Women's Rap Group 772-6636
Seacoast Area Gay Alliance Box 1424, Portsmouth 03801
Univ. N.H. Gay Students Organization c/o Memorial Union, Durham 03824
Women's Group, PO Box 137, Northwood 03261 (DO NOT use "gay" on any mail to this group)
MAINE (area code 207)
Bangor Unitarian Gay Caucus, PO Box 1046, Bangor 04401
Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011
Gay Community Center/Gay Support and Action, c/o Bangor Tenants' Union 23 Franklin St., Bangor 04401
Gay Rights Organization (GRO) PO Box 4542, Portland 04114
Hancock County Gays, PO Box 275, Ellsworth 04605
Lambda, 7 Nancy Rd., Brunswick 04011
Maine Freewomen's Herald, Box 488 Brunswick 04011
Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667
Maine Gay Task Force/MGTF Newsletter Box 4542, Portland 04144
The Bridge, Box 901, Roberts Union, Colby College, Waterville 04901
Wilde-Stein Club, Memorial Union, U. of Maine, Orono 04473 581-2571

COMING... Feb 5 thru Feb 27



Heart-wheel.

5 wed

Meg Christian, feminist musician is returning to Boston for two concerts, one tonight at 8:15 pm, for women only at the Saints, 112 Broad St., Boston, costing \$1.00. The second concert will be in the BU Ballroom, 775 Commonwealth Ave., Boston, costing \$2.50. thur feb 6

Sponsored by

Olivia Records, a non-profit, national women's recording company. The Saints is likely to fill early so leave Thursday open if you can't get in on Wed. Besides, you may want to hear her twice.

7 fri

Seven short gay films will be presented by the Harvard-Radcliffe Gay Students Association, this evening and Saturday...February 7, 8th two times each day at 7:30 & 9:45 pm. The films to be shown are: "Sisters", "Lavender", "Chant d'Amour", "Thank You Masked Man", "Sandy & Madeleine's Family", "Vir Amat" and "Holding". Admission is \$1.00 for all seven films. Go to Harvard University Science Center, Rm. D, just N. of Harvard Yard, at the underpass.

8 sat

Emerson Homophile Society is having a "Meet-Your-Valentine" dance (before the great day arrives) at 8:00 pm this evening. The location is at 69 Brimmer St., Boston. Admission \$1.75, free beer, music and a good time for all. For more information call (617) 277-4714.

Gay Legislation '75 will meet at Clark University Women's Center, Dana Hall on Main St., Worcester, Mass., 10:30 am this morning. Rides from Boston will be coordinated through Laura at (617) 491-2787.

The second New England Gay Conference planning meeting will be held at 1 pm in the Women's Center (basement of Dana Men's Dorm) Clark University, Main St., Worcester. Ideas for workshops, etc. will be discussed, all input welcome.

Come enjoy the fellowship of your community. A spaghetti dinner at MCC/Boston at 7:30 pm. Simple but fun. \$1.00, available at 131 Cambridge St., Boston, or call 523-7664.

9 sun

The Gay Academic Union of New England, presents John E. Boswell, speaking on the topic "Homosexuality in History." To be held on the first floor parlor of Phillips Brooks House, Harvard University, Cambridge, Mass. at 2 pm. Mr. Boswell is a graduate of William and Mary, and a doctoral candidate in Spanish medieval history. His talk for the GAU will range from sometime before Sappho to sometime after J. Edgar Hoover, with plenty of time for questions.

This week "Closet Space" (a weekly Gay program) will present a program of particular interest to Lesbians. The show will deal with usually neglected sides of Lesbianism (S/M; Mother and Daughter interview). Tune your radio to WCAS 740 AM at 10:30 am.

10 mon

The "Tomorrow Show" with Tom Snyder, will host four lesbians including Elaine Noble (Representative in the Mass. State Legislature), Elaine Lafferty, from National Gay Task Force, and Eleanor Cooper, spokeswoman from Lesbian Feminist Liberation. This program is an answer to an earlier show on "Tomorrow" which dealt with homosexuality, but had only invited men. It will be carried on the NBC Broadcasting System, and shown in the Boston area on channels 4 (WBZ) and 10 (WJAR) at 1 am.

"The Right to Privacy—How much do we really have?" will be the topic at tonight's Hill House Forum. Panelists will include Sen. Chester Atkins, Chairman of the Special Legislative Commission on Privacy; Nicholas Foundas, legal advisor to the Boston Police Department; L. Scott Harshbarger, head of the Attorney General's Division of Public Protection; and WGBH-TV newsman Ed Baumeister. The

forum will be held at 8:00 pm at the Hill House, 74 Joy Street, Beacon Hill, Boston, and is open to all, free of charge.

An Art Exhibit by Vic Martin featuring water color, pen, ink and various subjects, will be held at the Brattle House, 42 Brattle St., Cambridge Mass. The center is open 9 am to 9 pm weekdays, 9 am to 2 pm Saturdays. feb 10-22

11 tues

This evening at 8 pm, Chris Robinson (recent record, *Manchild*) and Kim Cummings, will do a concert for the Good Gay Poets at the Charles St. Meetinghouse, 70 Charles St., Boston. Donations will be asked for, please lend your support.

Exeter, New Hampshire's newly formed Gay Women's Rap Group will have its first meeting tonight at 7:30 pm, and every Tues. thereafter. Go to 27 Water St., Exeter, NH, 2nd floor. Or call (603) 772-6636. Gay women with problems feel free to call for help.

The first of a weekly rap on sexuality will be held this evening and every following Tues. (except first Tues. of each month), at the Old West Church, 131 Cambridge St., Boston, Mass at 8 pm. Sponsored by the Task Force on Human Sexuality of the MCC/Boston. First topic, "Coming Out, What Are The Implications?"

12 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 fri

A Valentines Dance to benefit the advocacy program at the Charles St. Meetinghouse will be taking place this evening from 9 pm-1 am. Music by Lilith, beer and dancing with your Valentine. Admission \$2.50 at 70 Charles St., Boston, Mass. For more information call (617) 523-0368.

15 sat

Dignity of Boston will have a presentation of "The Taming of the Shrew", at the Christian Formation Center, 475 River Rd., Andover, MA at 7:30 pm. sat and sun feb 15 and 16 Donation \$1.00 For more information write, Dignity/Boston, c/o 1105 Boylston St., Boston 02165.

16 sun

The Boston University Gays will sponsor a Valentine's Dance from 9 pm-2 am in the George Sherman Union Ballroom on the B.U. campus, 755 Commonwealth Ave., Boston, Mass. The dance, which is open to the entire Boston community, will feature a full bar and music by Stan Foote, admission \$1. A perfect opportunity to "dance with your sweetheart."

21 fri

Mid-Winter Costume Ball for the Benefit of GCN will be held from 8 to 12 at the Charles Street Meetinghouse. Music by Lilith, catered buffet by Angela's Catering, Five prizes for costumes. Sell 10 tickets and get one free. \$5.00 a person. A great place to come out and celebrate. Call 426-4469 GCN for tickets.

25 tues

Emilio Cubeiro, feature poet in *Mouth of the Dragon*, will read and perform with music for the Good Gay Poets, at the Charles Street Meetinghouse, 70 Charles St., Boston at 8 pm this evening. A donation will be requested and appreciated.

27 thur

ABC Wide World Special will feature a show on Homosexuality, this evening, channel 5 at 12:30 am and channels 6 and 9 at 11:30 pm.

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

everyweek

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
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323
7-11 pm—MCC/Providence Coffee House
7:30 pm—HUB General Rap, room 500A, 419 Boylston St., Boston.
7 pm—MCC/Providence, Love-Feast Pot-Luck supper, 75 Empire St.

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—MCC prayer group, 75 Empire St., Providence, 831-3773. Rap session follows.
8 pm—Springfield Gay Alliance, 1st and 3rd Tuesdays: First Unitarian Church, 245 Porter Lake Drive, Springfield
7-11 pm—MCC/Providence Coffee House
7:30 pm—HUB Coming Out Rap, room 500A, 419 Boylston St., Boston.
7:30 pm—Gay Women's Rap, Exeter, NH, (603) 772-6636.
8:00 pm—Rap on sexuality, MCC/Boston, 131 Cambridge St., Boston (except first Tues. of the month).

WEDNESDAYS

12 noon-8 pm—Providence 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.(2nd and 4th Weds.);Box 7109, c/o GCN
7:30 pm—Worcester Singles Rap, (617) 756-0730 for details
8 pm—MCC/Providence, prayer and rap group, 75 Empire St.
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)
7-11 pm—MCC/Providence Coffee House, 75 Empire St.
7:30 pm—HUB TV Rap, room 500A, 419 Boylston St., Boston

THURSDAYS

7:00 pm—Gay A's (alcoholics) 82 Franklin St., Worcester, Mass. 752-8330
7:30 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
6:00 pm—Otherfund Inc., meet at Charles St. Meetinghouse
8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323

8:00 pm—KALOS, Hartford Conn. at Trinity Episcopal Church, corner of Farmington Ave. and Sigourney St.
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
7 pm—MCC/Providence Coffee House, 75 Empire St.
Evenings—Gay Rights Organization, Portland, Me.

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
8:30 pm—UConn Gay Alliance, Inner College Trailer, 'R' lot, off N. Eagleville Rd., Storrs Conn.
7 pm—MCC/Providence Coffee House, 75 Empire St.
7:30 pm—HUB General Rap, room 500A, 419 Boylston St., Boston
7:30 pm—Worcester Gay Alcoholics Group, 756-0730.

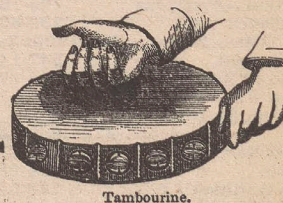
SATURDAYS

1:00 pm—Boston Gay Youth, 536-6197
2:00 pm—Boston Gay Youth, open rap & meeting, 419 Boylston St., Room 509
3:00 pm—Worcester Gay Union Radio, WCUW 91.3 FM
8:00 pm—East Conn Gay Alliance 889-7530

7 pm—MCC/Providence Coffee House
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor Maine

SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM
4-5 pm—MCC/Providence services, 74 Empire St.
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 and third Sundays)
4:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester
5:30 pm—Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, Maine
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
7 pm—MCC/Providence Coffee House
7:00 pm—"Burlington After Dark" bi-weekly radio show, WRUV-FM, 90.1 MHz.



Tambourine.

Quick Gay Guide...see page 11