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new england's gay weekly

VOL. 2 NO. 40 MARCH 29, 1975

Report: N.E. Gay Conference



photos by Neil G. Nickerson, Cape Cod Standard-Times



Symposium speakers: Janet Cooper, Bruce Voeller, Loretta Lottman, Carl Cummings, Brian McNaught, Mark Segal and Elaine Noble,

by Abe Haruvi

PROVINCETOWN, MASS. — Over 750 gays braved March blizzard to attend this year's New England Gay Conference held in Provincetown. The conference, dedicated in memory to the late Dr. Howard Brown, centered on the theme "Unity in Action."

This year's conference offered much. It's structural planning made it possible for many guest speakers to be heard, active participation in workshops to take place, and positive interactions between separate gay factions present, to occur.

After welcome salutations from the four Provincetown conference coordinators, a panel discussion consisting of six guest speakers set the conference in motion. The guest speakers included: Elaine Noble, Mass. legislative representative; Bruce Voeller, GAA President and executive director of National Gay Task Force; Loretta Lotman, of NGTF and Gay Media; Brian McNaught, President of Dignity in Detroit; Mark Segal, founder of Gay Raiders; and Janet Cooper, Pennsylvania State instructor in gay and erotic minorities.

"I've had a changing awareness of the gay movement," stated Loretta Lotman during the panel discussion. Loretta explained what many at the conference felt to be true; that the movement has realized much through the past New England Gay Conferences. The first conference two years ago in Boston brought men and women together and showed that they could all work together with the realization that they had power in numbers. Last year, the conference, also in Boston, brought gays from all over New England, which produced a distinct New England identity. This year, the conference is marked as Ms. Lotman stated, that "it's essential that

(Continued on page 6)

By Abe Haruvi

Workshops have always been a highlight of the New England Gay Conferences. This year was no exception with the nineteen workshops which were offered. Workshops started after lunch on Saturday and ran throughout the day. All workshops were divided into one hour segments. At times, three workshops ran in the same hour. Many found the hour limit too short and the grouping of three workshops at the same time constraining. However, the workshops were in effect a success.

A workshop entitled "Gays In Education" was headed by Janet Cooper. Students, elementary and high school teachers, and professors spoke about their problems and hopes. The

student group talked about the hardships in maintaining high interest on campus once their gay group won recognition. Elementary and high school teachers spoke on methods in which less sexist material could infiltrate the classroom without having to identify themselves. The professors discussed the starting of gay studies programs in the schools and working within the administration on gay matters.

Third World Gays was headed by Stephanie Byrd of the National Black Feminist Organization. Only a few third world gays showed up. The thrust of the workshop was to explain that the rights of the gay movement can get

(Continued on page 3)



The Gay Addict and Alcoholism Workshop

PROVINCETOWN, MASS. — The women met once, and they decided that they had to meet again. This is not a love story, or maybe it is. It is the story of the lesbian-separatists who met at the Provincetown conference, and decided to meet again. At the first meeting, Men came thinking that it was a workshop about lesbian separatism and not for lesbian separatists. The women argued that men should/shouldn't be allowed in the room. The point of the meeting got lost; they decided to meet again.

On Sunday morning the women met again; no men came. Attempts to put together a lesbian-separatist discussion just did not get off the ground. Finally, a person suggested that the workshops were asked to provide proposals that would be passed by the entire body of the convention. The women started to draft proposals.

They voted to support: the men and women jailed and harassed in the Saxe-Powers investigation; the 200-mile fishing limit and the Provincetown fisherpeople; gay speaker's bureaus; woman's art shows; foster parents programs; gay parents in custody cases and day-care programs.

They asked for gay men to raise their feminist consciousness, to get involved with the children of the community, to remove sexist terminology from their speech, and to join them in their struggle to eliminate racism from the community.

The women's workshop proposed that a women's caucus be made a permanent part of the convention and that there be an elected conference planning committee that would meet and sit all year in order to plan the next conference and to initiate action in support of the proposals. Both these proposals were passed, but, as yet, the committee has not been elected.

photo by the Provincetown Advocate



MAINE LINE

by Sturgis Haskins

BANGOR — Maine Gay Task Force Coordinator Karen Bye has moved from her home in Brunswick to Bangor to direct the final planning stages for Symposium II, Maine's second gay conference. Late word from Johnny Frank at the University of Maine is that two additional workshops have been added to those already announced. Both are concerned with male and female monogamy.

* * *

BRUNSWICK — The reported death of LAMBDA may have been a little premature. Whatever their status, they have scheduled a flea-market to be held on Friday and Saturday, March 21 and 22 at the Unitarian Church on Pleasant Street in Brunswick. Proceeds will go to LAMBDA and Symposium II.

* * *

BANGOR — The Social event of the season occurred last week at the home of Kerry Black. With full approval and assistance from his mother he hosted the Quilting Bee II party. An earlier such occasion at the substandard residence of Susan Henderson failed to complete the quilt. Informed sources close to the situation have informed GCN that "very considerable" gaiety at the first soiree made completion of the total quilt unit an impossibility. Thanks to the Blacks The Quilt is at last complete and will be auctioned off at Symposium II.

* * *

EAST SULLIVAN — Bradlee Emerson will host this coming weekend a party for Hancock County Gays at his coastal farm, Baymeath. Emerson is Chairperson of HCGs.

* * *

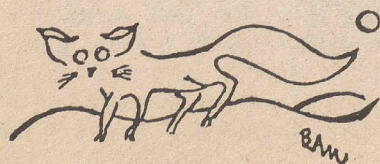
ORONO — Dr. Brightman, who teaches a Human Sexuality Course at the University has invited WWS members, Steve Bull, Susan Henderson and LaVerne Estes to speak at his class on March 19.

The WWS Club, with the UMO Feminists and Campus Friends of Civil Liberties, will sponsor Dan O'Learn as a contestant in the annual Miss UMO Pageant. It is hoped this will raise the consciousness about the dehumanizing effect of such pageants and to enforce the anti-sex-discriminating rule that all UMO organizations must sign.

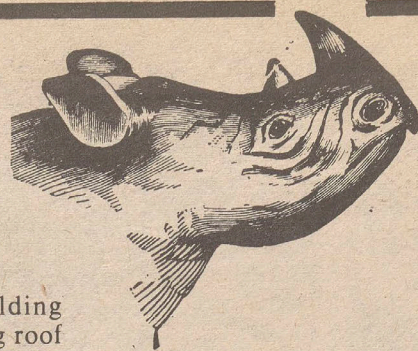
The Gay Forum radio show is going well. Willy Willette and Kate Nelligan (secretary of the student senate) were on this week's show. The subject, Gay-straight relationships. Next week the Unitarian ministers in Bangor will be guests.

* * *

BANGOR — The Dean of Students at Thomas College has contacted the Wilde-Stein Club asking if some of their members might serve as resource people for a class on life-styles choices given at his college.



news notes

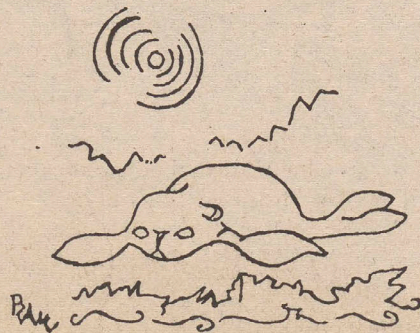


TRURO FORUM OPTS FOR FIG LEAF

TRURO — (The Provincetown Advocate) The Truro town forum voted last week, two-to-one to go along with the Cape Cod National Seashore and ban public nudity at the popular, town-owned, Head of the Meadows Beach.

The action would have no force unless a town meeting passes articles enacting a ban bylaw and increasing police funds for enforcement. The proposal will come before a special Town Meeting, possibly on April 17, if 10 percent of Truro's voters — 98 signatures — petition an article for a special Town Meeting.

Enforcement is estimated to cost \$32,000 this summer including 10 seasonal rangers, two oversand vehicles and communications equipment. Superintendent Larry Hadley at Seashore headquarters in So. Wellfleet said in a press conference, "I shrink at the thought of rangers running around trying to grab nude people."



PARK SQUARE BLDG. BLOCKED

Pedestrian traffic on the Arlington Street side of the Park Square building in Boston was detoured onto the streets last Friday, Saturday, and Sunday. Although some Boston gays, as well as one police officer, thought this was an effort by the Boston Police to curb the high incidence of male prostitution, official police sources have denied it.

According to Deputy Police Supt. John Ruchowski, head of District

Four, the Park Square Building Management Co. was performing roof repairs to the building over the weekend, and roped off the sidewalk below without a permit from the city's Building Department. Ruchowski says that the building management was ordered to remove the ropes and permit pedestrian traffic pending issuance of a side-block license from the city.

DEPORTED GCN WRITER VISITS CANADA

John Kyper is visiting Canada for four days as a guest of Gays of Ottawa. Last August at Niagra Falls Kyper was served a lifetime Deportation Order for being "a member of the prohibited class of persons." Under the Immigration Act homosexuals are prohibited entry into Canada.

Kyper brought his deportation to the attention of the Gay Alliance Toward Equality, in Toronto. In September GATE sponsored his illegal entry into Canada to embarrass the government and to press for repeal of those sections of the Immigration Act that discriminate against homosexuals.

One month later Gays of Ottawa sponsored a picketing of the Immigration Department, and representatives of the group met with an assistant to the Minister of Manpower and Immigration. They were told that Kyper could write for permission to enter Canada, and it would be granted.

Finally in January, Kyper received word from Immigration that he would be eligible for a Minister's Permit. Each time he wishes to enter Canada, Kyper must write for permission one month in advance, specifying his destination and length of stay in Canada. He must also specify his point of entry into Canada, and the Permit will be waiting for him at the border station.

Kyper has received permission to visit Montreal and Ottawa from March

Offices for Otherfund

by Jack Armstrong

BOSTON — The long-awaited kickoff of the \$40,000 Otherfund campaign has been postponed two weeks to give organizers more time to make final preparations for the fund drive.

Postponement of the kickoff from April 1 to April 15 was caused partly by Otherfund's recent move to its new offices on the eighth floor of a building at 80 Boylston St., according to Otherfund Executive Director Pat Everling. He also pointed out that, until recently, the Otherfund campaign coordinator was enrolled in college and working fulltime elsewhere.

Regardless of the delay in starting the fund drive, Everling said Otherfund still hopes to end the fund drive by Gay Pride Week in June. By that time Otherfund expects to have raised \$40,000 to benefit the Charles Street Unitarian-Universalist Church, Daughters of Bilitis, Fag Rag, Fenway Community Health Center, GCN and the Homophile Community Health Service.

But before the fund drive gets underway, Otherfund will hold an open meeting from 6 to 9 p.m. Monday, April 7, to welcome all gay people to their new offices and to explain what Otherfund is all about. Otherfund also

hopes to attract people, particularly women, to work on the campaign.

The need for women is based on the fact that Otherfund is operated and staffed predominantly by men — not because the men wanted to keep women out, but simply because few women expressed an interest in joining Otherfund, Everling said. Otherfund also hopes to enlarge its board of directors, which currently has six members.

A more immediate need is the raising of \$2,500 to cover the expense of opening and equipping Otherfund's new offices. Everling said a private fund-raising affair will be held this weekend to help raise that money, but that donations are welcome.

Otherfund is incorporated as a non-profit organization and has applied to the federal Internal Revenue Service for tax-exempt status which will allow donors to deduct donations from their income taxes next year. Everling said Otherfund's attorney, Richard Rubino, feels the tax-exempt status will be granted soon.

Otherfund's new address is 80 Boylston St., Room 819. The office hours are 10 a.m. to 5 p.m. and the new telephone number is 426-0412.

The new mailing address is Otherfund Inc., Box 1997, Boston 02105.

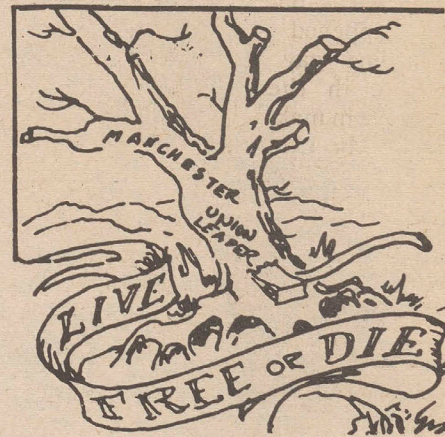
22nd to 26th. Gays of Ottawa plans to use his visit for further publicity, to keep gay pressure on the Immigration Department. In January the Department came out with a "Green Paper" of recommended changes in the Immigration Act. Canadian Gay activists are angry because the report sidestepped the issue of repealing the anti-gay sections of the Act

SALEM GAY CENTER OPENS

SALEM, MASS. — The Gay Liberation Movement has come to the middle North Shore! Last October the Salem Gay Center was organized at Salem State College under the auspices of the College's Sexuality Learning Center. The Center's program has been developed and carried through the efforts of about a dozen faculty members, students, and members of the community.

On-going activities have included a hotline every Tuesday evening between 8 and 10 p.m., a drop-in center in the Sexuality Learning Room every Wednesday from 7 to 10 p.m., and a weekly column on Gay Topics in the College's newspaper, *The Log*. In addition, the Center sponsored a "Lavender Rhino" week last fall, at which time Gay Media Action Rhino posters were prominently displayed throughout the college. Early this semester an evening's program entitled, "Some of Your Best Friends" included the showing of a film by that title, some personal talks about "What It Means to be Gay," and a group discussion on issues in homosexuality.

Any Gay woman or man in the middle North Shore area is invited to stop by at the Drop-in Center or to contact the hotline at 745-0594 on Tuesday evening.



by Su Borden

WELLS, ME. — Robert Boisvert, owner of the Stage Door has again been denied a liquor license by the Town of Wells. The Seacoast Area Gay Alliance have organized a boycott of the establishments in the Wells area. For more information contact S.A.G.A., Box 1424, Portsmouth, N.H. 03801

EXETER, N.H. — The March 17th lesbian rap group was attended by fifteen gay women including members of the three New Hampshire gay organizations. The roles and structure of these organizations was discussed. The general consensus was that each of the groups plays a distinctive, important role, and that lesbians from each group should work together around lesbian issues.

The topic for the March 24th rap will be the pros and cons of monogamy.



Dr. Rachel Pinney at "Communication Skill" workshop

photo by Neil G. Nickerson, Cape Cod Standard-Times

Workshops

(Continued from page 1)

direction and insight from the civil rights movement of the '60's. Another point brought out was the necessity for gays to recognize racism in the ranks.

Age and Ageing was run by A. Nolder Gay, a columnist at the Gay Comm. News. Topics discussed there included the problems of aged gays and their lack of involvement and the lack of organizations available to involve them; socially as well as politically. Much discussion also concerned the blocks between youth and the aged and the difference in time periods of coming out.

A workshop entitled "**Self-Help**" was conducted by workers of the Provincetown Drop-in Center. Much of the workshop centered around certain personal problems of a few in the group. They went on to discuss one's self-image of a gay identity and what being gay is.

Gay Legislation was run by Nath Rockhill, coordinator at NGTF, Laura McMurray, and Ed LeMay of "Gay Legislation '75". News notes from Maine, Mass. and Connecticut were read out and the legislation taking place in those states was explained. Basically, general information was discussed as to what is happening, what has happened and what can happen regarding gay legislation and how people in the movement can be effective in making things happen.

Gays In Literature was headed by Dr. Jack Richtman, National Coordinator of Gay Studies; Modern Lang. Assoc. of America. Topics hit included the recognition of good gay literature from trash, the understanding of certain writings as containing homosexual connotations, the need for more positive gay literature, classical homosexual writers, and etc.

Communication Skills was run by Dr. Rachel Pinney, a communications consultant. The main point was that people need to understand one another through the mastering of certain communication skills. The importance and to give feedback to the speaker was stressed.

Gay Advocacy was run by members of the Boston-based Youth Advocacy Program. The group put in an article to the conference requesting people to become emergency or long term foster parents of young gays. The workshop explained the Youth Advocacy Program at the Charles Street Meeting House (Project Lambda) and stressed that advocates are role models and friends of youth whose function is to help young people work through the system in order to get the services that they need.

Gay Media Action was headed by Mark Segal and Loretta Lotman. Talk

concerned national approaches to the network for a more fair depiction of gay lifestyles in programming.

Gay Alcoholism and Drug Abuse was run by Judy Cortesi, of St. Vincent's Alcohol Clinic in Worcester. The use of alcohol and drugs by gays is high. This workshop discussed many of the reasons involved and the ways in which they develop. Another aspect was the need for special rehabilitation services for gays.

Gays In Business and Professions was led by Francis Doughty of NGTF. Most of the people attending stated

their occupations and the consequences that they would suffer if their employers learned that they were gay. A few discussed losing jobs and inability to get promoted because of discriminatory feelings against them.

Bar Politics was headed by Ann Weld-Harrington and Krys Vogel, both N.E. Gay Conference Coordinators. Discussions centered around the oppressiveness of bars and the need for more non-oppressive bars to come into existence.

Youth In The Movement was led by Gay Youth; Boston. Discussions centered on many of the trials and tribulations of gay youth in being able to integrate into the movement and the laws which exist that consider them too young and restrict them.

Coming Out As A Continuing Process was handled as a panel discussion including: Jeanne and Jules Manford of Parents of Gays, Morty Manford, and Jan Goodman, an author. This workshop did not live up to its name. What was discussed was each of the panelists' background into the movement and the effects of their coming out. Jeanne and Jules Manford spoke of what it was like being the parents of a gay and their own realization that all they wish for their son is his happiness.

Gays in Film was coordinated by George Mansour, who books films for a theatre chain in Boston including two gay movie houses; the North and South Station Cinemas. Mansour first showed two trailers (5 minute long coming attraction) entitled, "South of the Border" and "Los Banditos." The first was a heterosexual porno flick and the latter homosexual. The only difference between the two was the

removal of the three females from the straight movie and interchanged with three males for the gay movie. Otherwise, they had the exact same plot and theatrics.

Mansour followed this by the 15 minute film "Chant d'Amour" by Jean Genet. This was a quality movie dealing with a psychological study of isolation and depression. One more porno trailer was shown entitled, "Sur."

Before the films were viewed Mansour explained that the audience was about to witness several beautiful examples of sex exploitation films, and how gay and straight porno movies can be made exactly similar and equally erotic with only minor changes of characters. He stressed the fact that there were good movies out such as "Chant d'Amour" but the movie goers prefer the hard porno as represented by ticket sales.

Both Saturday and Sunday were marked with a workshop on **Lesbian Separatism**. Saturday was spent in argument over whether men, who were in attendance, should be present. In order to have a women's only workshop, Sunday was spent in an all female workshop where resolutions and procedures for action were discussed and written down in order for them to be presented and voted upon at the conference. The women presented these resolutions and actions at the final workshop entitled "Workshop Progress Report and Revue."

At this last workshop, discussions centered on evaluating the success and accomplishments of the workshops. Also at this time, people were allowed to voice resolutions and have them voted upon by those at the conference. The resolutions included: the elimination of discrimination of transvestites; that gay males educate themselves into becoming less sexist; that the American Psychiatric Association disqualify itself from defining what homosexuality is until they define what heterosexuality is; that the APA be approached to draft a resolution of their own condemning aversion therapy (punishment) when used with gay people; all of the Lesbian Separatists' resolutions; and etc. A full list of all resolutions and actions voted upon by the conference and passed will be made available shortly by the conference committee.



Conference Co-ordinators (l. to r.): Ann Weld-Harrington, Carole Walter, Frank Zamprielli, and Bill Damon.

photo by the Provincetown Advocate

Lesbian Participation in Health Conference

by Judi Stein

BOSTON — The 1975 Conference on Women and Health will be held on April 4 through 7 at the Harvard Medical Area, the Boston Latin School, and Simmons College in Boston. All women interested in the issues affecting women seeking and giving health care are invited to attend. This conference will be the first time that community women and women health workers will be learning and working together on the many different aspects of women's health and health care.

Speakers, workshops and films will be offered in all areas affecting women's health needs. Among the many workshops will be twelve that deal with some aspect of Lesbians and health care. The Lesbian related workshops include a panel discussion on various aspects of Lesbians and the Health Care System, as well as smaller workshops about each of the topics raised on the panel, such as The Lesbian as Health Worker, Mental Health and Therapy and others.

There will also be six small workshops geared towards Lesbians only which will deal with the issues of: Lesbians Working in the Women's Health Movement, Artificial Insemination, Lesbian Related

Research, Infections and Sexuality, Sexual Functioning and The Lesbian as Health Worker. The purpose of the small workshops is the gathering of information, ideas, problems and solutions about Lesbian health care. These statements will be compiled into a sorely needed pamphlet, manifesto or book written by Lesbians about our health needs.

For Lesbians seeking or giving health care, ignorance has not been bliss. Hopefully the pamphlet written by Lesbians at this conference will increase our knowledge of ourselves, and our ability to get the health care we need.

While there is no admission fee to the Conference, women interested in attending should immediately register in advance. Further information and registration forms may be obtained by calling: The 1975 Conference on Women and Health at (617) 232-4777. This Conference promises to be one of the milestones in the growing women's health movement.





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EDITORIAL

The Provincetown conference passed a list of proposals this week. They were read to the entire assembly, debated, passed (usually by acclamation), but what was it all about? Those who voted wanted to show their feelings on the issues, wanted the strength of the conference behind their personal opinions, wanted to stand with their own people to express solidarity on issues that ranged from supporting the 200-mile fishing limit to urging the elimination of sexism and racism in the community.

Now what happens to these resolutions passed in the spirit of unity fostered by the conference? Do we all feel good about them and go home and hope that committee does something about them? That is a possibility, but there is another. The proposals should be consciousness raisers: remember that we voted to support foster parents plans so I will offer to share my home on an emergency basis with a needy youth; I am a librarian, so I will push for non-sexist and gay literature in my library; I will begin a man's consciousness-raising group in my organization.

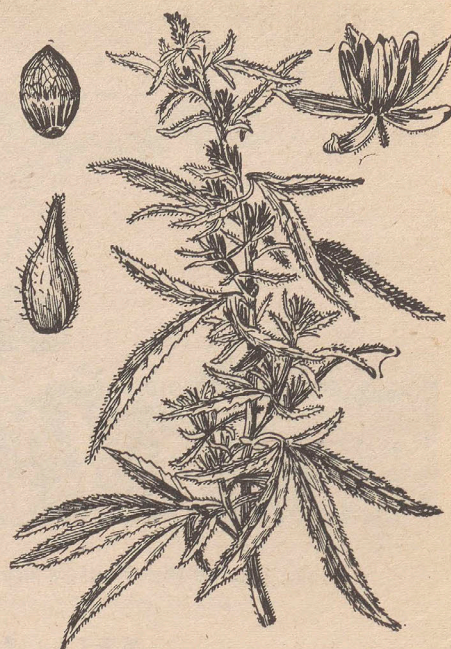
One can work for one or more of the proposals, but there is one that all can put into effect immediately, and help change the world. And it doesn't even require a committee. That is the proposal to remove sexism from your own language. Oh, GCN is one of those super-word-crazy rags, and who cares anyhow; they know what I mean when I say "he." O.K. But imagine the gay activist man who addresses the press with the pronoun "he." Immediately the movement is marked

"male" by listeners. The lesbian is forgotten, and if she is listening, she feels oppressed, excluded, unable to trust a male to speak for her. The woman who uses "he" not only alienates other lesbians, but also is denying her sisterhood. The non-activist does not have to come out to remind people that she or he recognizes the importance of women in this society by employing the "she or he" pronouns.

The inclusion of the "she" pronoun requires a conscious effort to resist the training of straight-dominated school system, but it gets easier and easier to remember. And each time the pronoun is used, the hearer is reminded that women and men are both part of the world.

But the pronoun problem is not the only one. Sexism is built into our language; the struggle to smash sexism from the language has produced some strange hybrid creatures like "Select-persons," "postperson," and so on. We can still work on employing these non-sexist expressions and being aware that others foster sexism. "Old wives' tales," for example, assumes that "tales," untruths, are told by women, and old ones at that. "A man's house is his castle." Think again that the world's peoples are called "mankind."

Once that non-sexist language is in general use, the world will no longer be able to exclude from their consciousness women, women who love women and men who identify with women. That sounds like utopia, but you can start it today. Support the Provincetown proposal and think before you speak.



HEMP
Showing seed, seed vessel and flower.

crazies unite!

Right on, Margo!

Crazy Margo's articles on transsexual lesbians, and her letter that "psych sucks" are to be highly commended in my opinion for their tremendous insight and feeling of concern for all of us struggling to be free.

I related to the articles as a person, a "bisexual" (as long as labels are around for such things as sexual identity) working daily for personal/sexual anarchy and social communism.

In revolutionary struggle,
Your brother Mordecai
(otherwise known as Crazy Paul)



Old English Bagpipe.

LETTERS consciousness?

Dear GCN:

Congratulations on your new format. Reading your paper has become much more enjoyable. I hope you continue to prosper.

Unfortunately your staff's consciousness has not changed with its format. I refer to the headline in the March 15 issue entitled "psych sucks."

Upon reading that I was immediately transported back to the late sixties when people such as Abbie Hoffman used to refer to Richard Nixon, Spiro Agnew, and others of the Establishment as "faggots" or "queers." We who were active in the Gay Liberation movement at that time called him up front for this practice and he made a public retraction and vowed not to use those words to designate "the enemy."

I hope you see the connection I'm trying to make because I really don't have the time to write a full explanation. One easy way of making the connection is to substitute the word "fellates" for "sucks."

Also, because I'm Black, I'd like to point out that the verb "to suck" used in denigration is almost entirely peculiar to White people. I've heard Black people use the word in that context, but it is to be regretted that Blacks oftentimes pick up the worst habits of Whites. Seriously, I grew up in Harlem and in Newark, N.J., and I never heard the word used in denigration until I was a freshman in college, an almost all White college.

Sexism comes in a multitude of disguises; one of your duties as New England's only Gay weekly is to unveil them for public scrutiny.

Lyman Coleman
Cambridge, Ma.

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NEED OF THE WEEK

Project Lambda, the Youth Advocacy Program, based at the Charles Street Meetinghouse, needs desks. Call Brian at 227-8587. Help them help others.

unity

To all N.E. Gay Persons:

I would like to comment on the utter failure of this year's New England Gay Conference recently held in Provincetown. I am judging this failure on two points: 1. the theme of the conference, as published, was "Unity In Action," but at the end of the conference instead of finding unity we found the emergence of factionalism (supposedly next year's Conference will be planned on separate planes, by women and by men. 2. the goal of the Conference was to form a New England Clearing House, which was not accomplished, nor, to my knowledge, even discussed.

The primary blame can be attributed to the worst planning ever before put into any New England-wide gay activity. The fault, however, was not entirely with the planners. First, there was a late start, and second, response from the leadership of New England-wide organizations was almost non-existent. Almost all the planning was left in the hands of people who were either totally inexperienced in planning major events or who, being from other areas of the country, saw an opportunity to feed their egos and gain a foothold in our regional community, and completely disrupt our previous harmony.

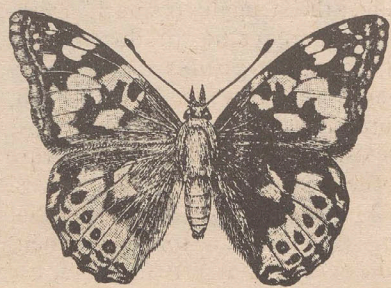
Before this time I have never consciously made enemies in the Gay Community, but if we are going to let two "foreigners" (Ann Weld-Harrington from the Midwest and Carole Walter from N.Y. City) bring their type of factionalism into the New England Gay Movement, then I must realize that these people are disruptive threats to the previously most unified regional Gay Community in the world and they are therefore my enemies. I refuse to recognize these two women's place within our Community. I refuse to give them the strength to disrupt our harmony. Anyone who does join their totally malicious destructive bandwagon is also my enemy and the enemy of all concerned Gay People in New England.

Skip Rosenthal

P.S. Before someone writes me off as a male chauvinist with a castration complex, please realize that I have always recognized the need for separatism within the Gay Community, but not political separatism (factionalism). There are many consciousness raising objectives to have women

and men separately discussing their feelings as to the problems and pressures of being a gay woman or a gay man within this society. Politically, however, we must be unified. In places where factionalism is a fact of life, such as New York City, Gay People spend more time fighting amongst themselves than getting anything positive accomplished. As Gay People we are all fighting the same common oppression. As women and as men within the society we are fighting other oppressions. Please remember, "IN UNITY THERE IS STRENGTH."

Ed. Note: This letter reflects the opinions and views of one individual and should not be considered to represent the GCN staff, paid or volunteer.



Painted-lady.

Hotline Change

The HCHS Hotline will be open from 3 p.m. to 9 p.m. daily, effective immediately. The number has been changed to:

426-9371



Common Reed (*Trichostema phragmites*). — 1, flowering plant; 2, the panicle; a, a spikelet.

sisters beware

Dear people:

Lesbians living in or visiting Revere should beware!

I work at the Women's Community Health Center in Cambridge. While I was staffing the center yesterday a woman came in to have her jaw checked because she thought it was broken. She and a woman friend of hers had been assaulted and beaten by 15 men in Revere.

They fear for their safety in the future and therefore have decided not to call the police who, they said, were

already aware of the incident. The women felt there is a whole network of police, Mafia and other assorted Fascists who continue to use violence to oppress gays.

Of course none of this is anything new. Although I can't think of any specific strategy helpful to these women because they want to remain anonymous, I think we all need to share this kind of information. With it we can identify the enemy and begin to fight back.

Elizabeth Sommers

HOLY WEEK SERVICES

Metropolitan Community Church of Boston will have the following Holy Week Services at 131 Cambridge St., Boston. For further information call (617) 523-7664.

PALM SUNDAY

On Palm Sunday, March 23, the District Minister, the Rev. John Barbone from Washington, D.C., will be guest preacher. Rev. Barbone will be making his regular visit to Boston church as part of his circuit of the churches in the district.

The service will be liturgical, with the blessing of the palms and the Palm procession. The Lenten movie "Triumph and Defeat" (the events leading up to the passion) will be shown after worship at 9 p.m.

MAUNDY THURSDAY

A joint celebration will be held with the congregation of Old West Church. The service will be Tenebrae (the extinguishing of the lights) and Holy Communion. It will be held at 8 p.m. on March 27.

GOOD FRIDAY

The congregation will celebrate a love feast together at 8 p.m. on March 28. A simple meal will be served and the Passion story will be read. Candle service.

HOLY SATURDAY

The Eve of Easter will be celebrated by observing the Easter Vigil with the host congregation, Old West Church. The Paschal candle will be lit, and there will be Holy Communion. Anyone wishing baptism should contact Pastor Bernier as soon as possible. Service is at 11:00 p.m.

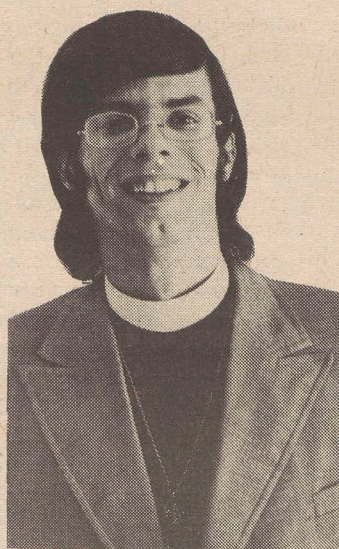
EASTER SUNDAY

Easter will be celebrated at a candlelight service at 7:00 p.m. The special film "Dawn of Victory" about the resurrection will be shown at 9 p.m. after worship.

All are welcome at all Holy Week activities

METROPOLITAN COMMUNITY CHURCH

EASTER SUNDAY WORSHIP



MARCH 30, 7:00 pm
131 Cambridge St. Boston, Mass.

- HEAR -

REV. LARRY BERNIER, PASTOR

"CHRIST... LIBERATOR"
WELCOME

ATTENTION GCN PEOPLE

G.C.N. Inc. is in the process of expanding its organizational hierarchy. At our last monthly Board of Governors meeting, in March, a proposed By-Laws for the corporation was submitted for membership approval. If the By-Laws are accepted at our next Board meeting, April 9, by the membership, we will proceed to elect a 10 member Board of Directors. This board, elected from within the corporation membership, will be the decision-making body for the organization. From the proposed By-laws, "the criterion for membership shall be a regular, consistent and continuing effort for the corporation." In other words anyone who helps put out G.C.N. newspaper or the Gay Person's Guide, whether volunteer or paid, is considered a member of G.C.N. Inc.

Each person elected to the board will hold immense responsibility, not only to represent their electorate, but will also have to serve as chairperson for one of our new standing committees. At present there are several Ad Hoc committees working in the reorganization. The membership committee is compiling a list of addresses of the members for notification of meetings, etc. Please make sure that either Marion Tholander or Rick Paquette at the G.C.N. office have your current address and phone number.

The nominations committee is developing policy and procedure proposals for the nomination and election of the Board of Directors. This committee has voted to accept written nomination suggestions from the membership. Written nominations should consist of the name of the individual and the signature of the person presenting the nomination. A short paragraph in support of the nominee is suggested but not required. The deadline for nominations must be April 4, 1975 in order for the committee to present a proposed ballot at the April general meeting. Please submit nominations to: Board Nominations, c/o GCN Inc., Box 4000, 22 Bromfield St., Boston, Ma. 02108

Conference

"I have the privilege to live my life as a gay person, but I do not have the right."

(Continued from page 1)

we work now on a national level."

"I see in many other movements," said Ms. Lotman, "that people with common targets, as in media, are starting to pull together because they realize it brings power." She explained that if we are isolated into groups such as the feminist media group over here, and the gay media group over there, and the Puerto Rican media group still somewhere else, just as the black media group is elsewhere, we will all remain scattered little groups with not much significance.

Arriving late and declining the use of a microphone, Rep. Elaine Noble quickly caught the hopes, aspirations and duty of all attending. She stressed the need to eliminate the tremendous amount of self-hate within our community. "We can never," said Noble, "become a political power without getting rid of self hate." She urged all to become political on what is being done to gays and that we must take care of our own physical and emotional problems mentally and politically. "80% of us pick each other up and the government never has to worry about us," said Rep. Noble, "because we're doing it to ourselves."

Rep. Noble strongly urged the movement to begin to talk about political connections; the strong need to group with other movements for added strength.

Each panelist spoke of the need for gays to become active in working together as a united group and to realize the power that we now have and the potential for its growth. Mark Segal discussed the successful work that has been accomplished by Gay Raiders, showing that action can be taken to attack and change gay oppression. Segal spoke of the groups' successful campaign to reach the governor and many other high ranking decision-making officials in Pennsylvania in support of gay legislation. Segal mentioned too, a few of the Gay Raiders' "Zaps" which included, effectively disrupting networks against the presentation of shows stigmatizing homosexuality.

Brian McKnight expressed the need for a change to take place between homosexuals and the Roman Catholic Church. "The Roman Catholic Church has been the greatest oppressor in the history of man," said McKnight. He is hopeful through his work with the Church that 1975 could be the year the gay issue will be positively dealt with by the Church. Once every 25 years the Roman Catholic Bishops convene and refer to it as a holy year. This is a holy year for the Church and its theme is "reconciliation."

Bruce Voeller cited the strong need to share all informations between one another within the movement. He explained that we are no longer 1100 separate groups, "there is now a united joint effort."

Bruce Voeller offered to many of the gay groups present at the conference what things National Gay Task Force has available to them that can be useful in their local legislative efforts, and in turn has gotten pledges from them for lining up support (for NGTF) in their areas.

After a short speech by each guest panelist, the discussion was open to the floor for a question and answer period. Many of those taking part addressed the floor on specific factors of separatism within the movement.

One person, John-John, from New

York spoke on the issue of poor gays, a group he claimed to represent. He stated that the poor have been excluded from the gay movement. He reminded everyone that it was the drag queens and the poor people that were the catalyst of the gay movement. He emphasized the Stonewall incident at which these people first began to fight back the police and other oppressors, which developed into the gay movement.

John-John's ultimate dissatisfaction stems from his belief that the gay movement is asking these same people and other minority gays "to act straight" in order to get legislation passed.

In response, Mark Segal explained that unity in action within any group as diverse as the gay movement takes much effort. "They're all my brothers and sisters and working for all the same gays I'm working for," said Mark Segal. "We may have different directions and different methods, but we're all after the same goal."

A number of people voiced other issues involving separatism within the movement. The coordinators of the conference knew this would occur for they believed that the theme "Unity in action" would have no validity until all gays became sensitive to the individual gay groups and their problems within the movement.

Other questions discussed ranged from topics such as the necessity to fight the harmful practices at the mental institutions against gays; the importance of the gay movement to become actively involved in other minority movements; and the necessity for all those in their comfortable jobs to come out and lay themselves on the line.

Donna Medley, director of Education of the Homophile Community Health Service, summed up her feelings on the conference. She stated, "I have the feeling that the positive things we talked about are really going to happen. I'm pleased with the action orientation of the conference."

On the social and entertainment side of the New England Conference, not even a blizzard which raged throughout Friday night prevented bars and gays from being as active as if it were a warm midsummer's weekend in Provincetown.

One failure however in this year's conference was the hope for the establishment of a New England Gay Clearing House which is currently still just a hope. Planning for Gay Pride Week was also overlooked.

The success of the conference on a whole stemmed from the fact that it's theme "Unity in Action" did work in bringing many different factions of the gay movement together to discuss their immediate problems and to get in return a sense of understanding and compassion from their fellow gay brothers and sisters.

The immediate future goals resulting from this unification, is to launch the gay movement nationally and to join in common work and cause with all other movements in the fight against oppression.



photo by Jim Ashe

Gay Day at Northeastern

BOSTON — For the first time in the history of Northeastern University, gay people became the focus of a day long series of events. Despite the fact that the day was planned and organized by only one individual, women and men spoke on gay issues in journalism, law, and psychology classes.

The day was sponsored by the Minority Affairs Committee, who were encouraged by the turnout, and are planning more activities in the spring. One idea which is being worked on is a Gay students' center on campus, where students can get information, be

referred to agencies for help, and gay students can have a social center.

In the evening Elaine Noble, Barney Frank and Terry Knapp spoke on the general situation in the gay movement, the history of gay civil rights legislation in Massachusetts and what individuals and groups can do to help the movement.

After the forum, people stayed and spoke to representatives from Project Lambda, the youth advocacy project, Gay Social Services, GCN and the Minority Affairs Committee of the Student Federation at Northeastern.

Maine Gay Symposium

by Rick Paquette

BANGOR — The first weekend in April the Maine Gay Task Force in conjunction with the Wilde-Stein club of the University of Maine at Orono will sponsor Symposium II at Bangor Community College, Bangor, Maine. The conference is open to all gay people. The schedule includes general meetings, entertainment, refreshments, workshops, and an outing to the Maine coastline, weather permitting.

Last year's conference was the center of nationwide controversy with daily headlines in Maine papers as well as headlines and stories all around the country, including an article in "Newsweek" magazine. Originally the President of the University refused to allow the conference to be held. Pre-conference personalities such as the late Dr. Howard Brown, founder of the National Gay Task Force, and Morty Manfred, President of GAA went up to lend support. With additional support from the Civil Liberties Union, the University Board of Trustees and the school paper, the conference was held and attended by some 300 gay people. The main opposition came from conservative ministers and legislators.

Some parents of University students came down to take their children home for the weekend to protect them from all those "queers."

The University President has offered no resistance this year, but has requested that advance publicity be held to a couple weeks prior to the conference in order to avoid unnecessary controversy.

This year's conference will include workshops on Gay-Straight Relations, Sexism, Rural Gays, Lesbian Separatism (open to women only), Coming Out, and Political Action. Scheduled speakers include Sandra Swain, a coordinator of the Maine Gay Task Force Newsletter, Susan Breeding, active in the Maine Gay and Women's movements since their inceptions, and Allen Young — a widely published author who has written for many Gay publications and co-edited *Out of the Closets: Voices of Gay Liberation*. There will also be a showing and sale of arts and crafts by gay persons. Those wishing to attend the Symposium may write to the: Symposium Planning Committee, c/o Wilde-Stein Club, Memorial Union, UMO, Orono, Maine, 04473.

MISHIMA:

writer, fighter, suicide

The Life and Death of Yukio Mishima, by Henry Scott-Stokes. New York: Farrar, Strauss and Giroux, 344 pp. \$16.00.

Mishima, by John Nathan. Boston, Little, Brown. 300 pp. \$8.95.

A Review by John Mitzel

There's certainly a strong case to be made that the life of Yukio Mishima is a textbook case portraying The Artist as Pathological. "Most writers are perfectly normal in the head and just carry on like wild men; I behave normally but I'm sick inside," John Nathan quotes M. in his biography *Mishima*.

Two months after his birth in 1925, Mishima's grandmother took him from his parents and kept him in her care. She raised him as a girl. He could not play with other children — except his girl cousins — he could not take walks alone outside. He became sickly, pale and withdrawn. His father was autocratic, and when Mishima rejoined his parents at age 12 he was made to admire the German Nazis. To test his son's ability to endure fear, the father once held the boy's face within inches of a speeding train; Mishima never flinched.

Mishima was a precocious student. He began publishing his fiction while he was still a teenager. By the time his semi-autobiographical book, *Confessions of a Mask*, was issued in 1949, he was at the forefront of young Japanese writers.

Tired of his undeveloped body — and as part of his "struggle against weakness" — Mishima began an intense program of weight-lifting at age 30. Consequently, he built his torso into an impressive, and much-photographed, ripply musculature.

Not only was he the best-selling Japanese writer of his time, he was also a celebrity. His every public act made news, and he played to the press. He acted in films, debated leftist students. In 1968 he formed his own militia (The Shield Society), and he trained with them as a private army. Then, on 25 November 1970, he led members of this group into HQ of Japan's Self-Defense Forces, seized the commander and held him hostage while Mishima addressed a crowd of soldiers. He jumped down from the platform, fell to his knees and performed *seppuku* (ritual disembowelment and beheading).

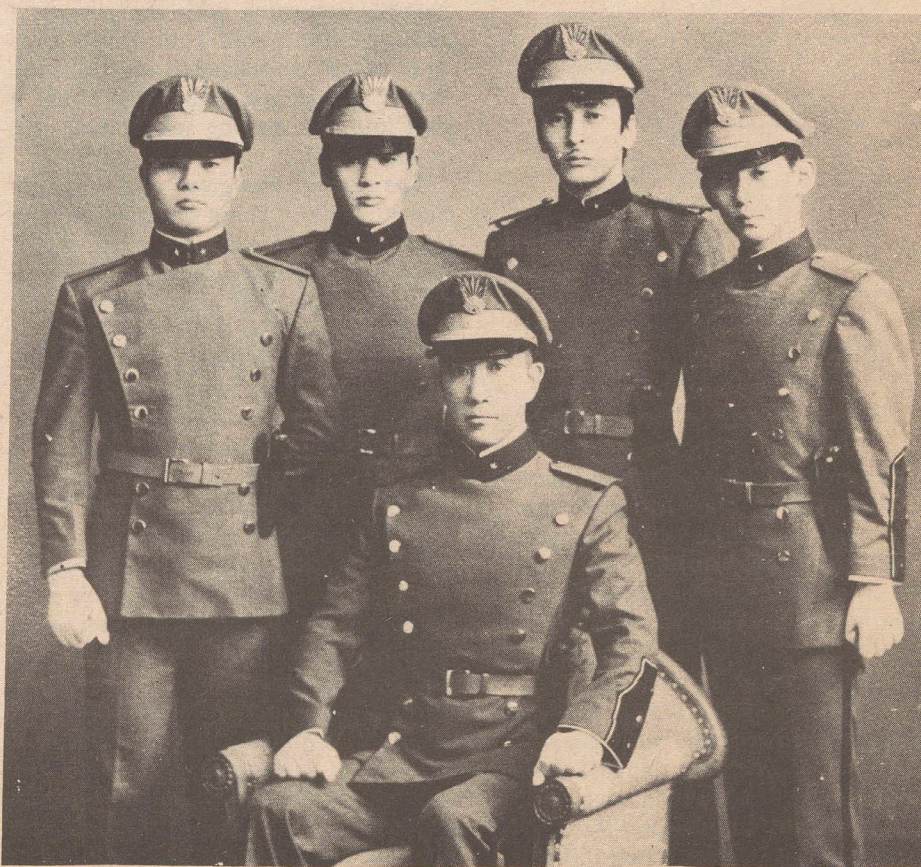
Since his sensational suicide there has been the constant speculation: Why?

After reading these two recent biographies of Yukio Mishima, it's clear enough that his dramatic death was no departure from the course his life had followed. He had rehearsed his death endlessly in his imagination and in print. And in 1965, he even put it on film: *Patriotism*, made from his short story of the same name, had him playing the part of a right-wing army officer who, after failing in an attempted *coup d'état* (the famous Ni Ni Roku Incident in 1936), commits *hara-kiri* with his wife. (*Patriotism* recently played in NYC on a gay triple bill with Jack Smith's *Flaming Creatures* and Ken Anger's *Scorpio Rising*; it'd be nice to have the chance to see these films in Boston.)

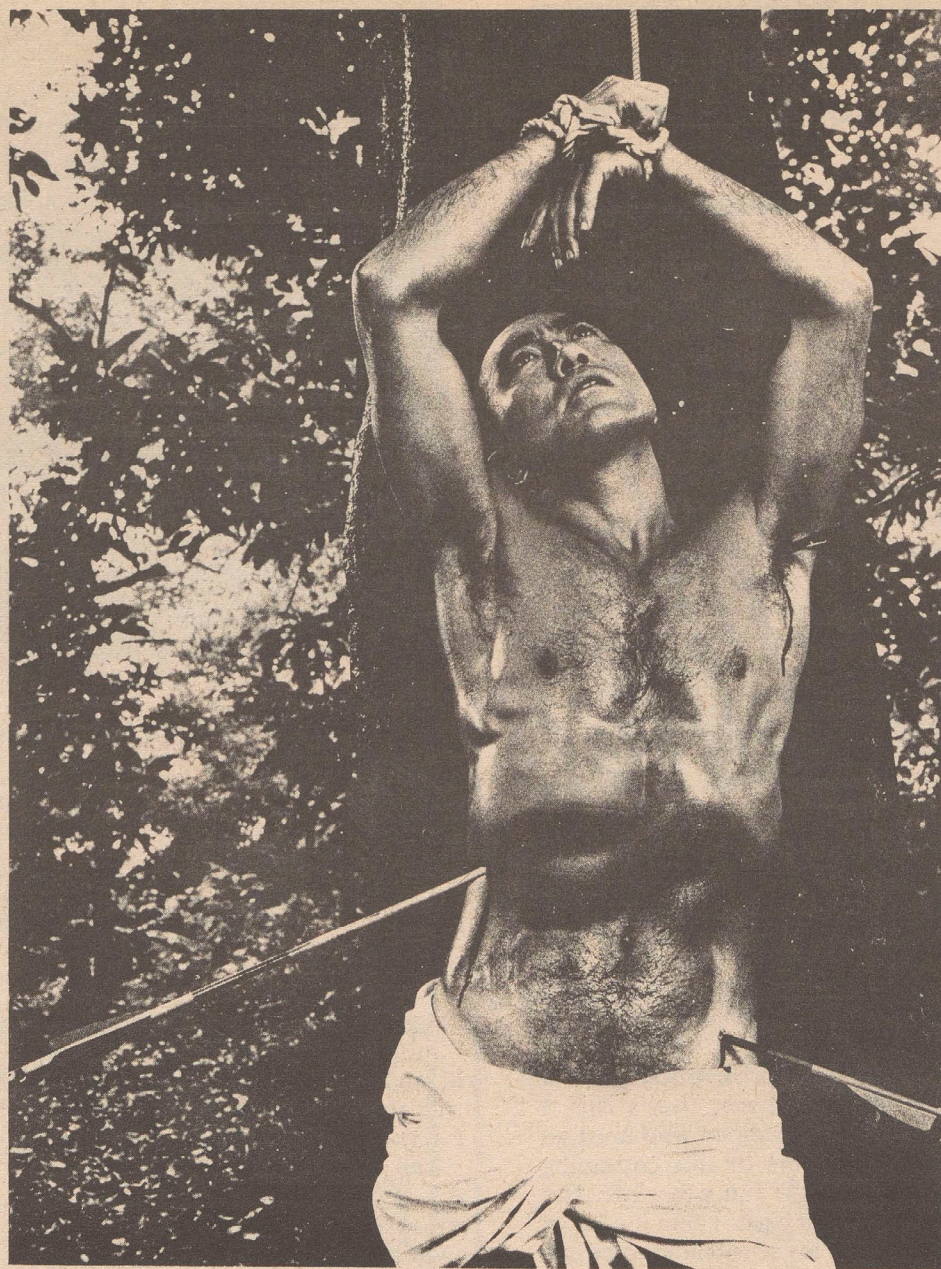
Yukio Mishima was less of a paradox than he's presented by his biographers. He was a study in contrariness, but it's important to remember that when you're dealing with a man of his particular and fierce obsessions, you're almost always bound to find such a person pursuing the opposite as well. Mishima wanted to prove to himself that he could be and do all things. As a physically puny male in his youth, he was impressed deeply with an attachment to the Ideal masculine beauty and form. He attained a physical beauty of body in the last decade of his life; then he was moved to destroy it.

Mishima's were actually fairly common obsessions, even somewhat maudlin. What set him apart was his commitment to these obsessions. He had the status, wealth and celebrity to actualize his fantasies and make the public notice. It's a standard male homosexual desire, after all, to have an array of virile young attractive men in uniforms in service to one's desires.

Though both Scott-Stokes and Nathan give it little credence, I think it's



Mishima with members of the Shield Society, 1970. Morita, his chosen executioner, is on the far left.



Mishima as St. Sebastian, in a photo taken by Kishin Shinoyama, 1966. Mishima is in the pose selected by Guido Reni for the portrait of St. Sebastian which — as Mishima described in his *Confessions of a Mask* — had inspired his first ejaculation.

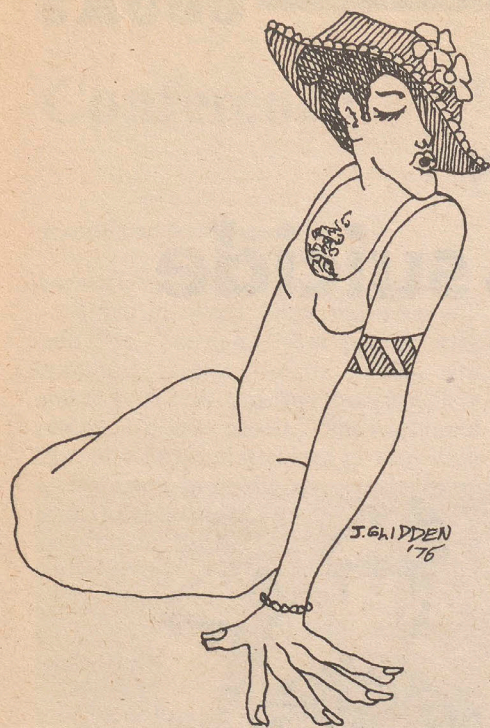
likely that Mishima and Morita, his protege in the Shield Society, were lovers of some sort. Mishima had the "luxury" of selecting his own executioner, and he chose Morita to behead him. (Ironically, Morita hacked twice at Mishima's neck as the author lay disemboweled, and both times he failed to decapitate him. This grim task was left to another cadet in the Shield Society.) Then Morita himself was beheaded.

Mishima made the central fallacy — often made by decadent Romantics — of associating "tradition" with political reaction. Since he was burdened with the intense desire to "measure up as a man," he associated "manliness" with right-wing politics. He was not a dedicated fascist; he fancied himself a "traditionalist." He was repelled by Western Culture even though he lived in garish Western style. But if he hadn't latched onto Emperor-worship as the nexus for his ritual of self-destruction, he would have found something else.

His political attitudes are not to be taken seriously for themselves; his politics were just an extension of his compulsive dichotomy for creation and self-murder, as were his erotic life and literature. It's important to note that Mishima acquired the social reputation as a kind of new-fascist; he didn't seek it directly. Nor did he see himself in this light. His sentimental and personalist approach to politics should stand as an instance of the evil and misfortune which are ordained to follow when the naive and/or obsessed enter public life.

Though Mishima regarded a right-wing totalitarianism in Japan as unlikely, he became a symbol, both before and after his death, for *elements reactionaire*. And as Vonnegut wrote: "we must take care at what we pretend to be lest we be stuck with it for life."

(Continued on page 12)



DRAG A Personal, Social

By PATEVERLING

I woke up one morning and knew that this was the day to figure out what I would wear to the drag ball the following night. Until then, I'd been a closeted drag queen, playing with a little make-up now and then, but really getting off watching my friends whom I felt "had more style" and "knew what they were doing." I can remember feeling peculiarly handsome, not pretty but handsome, when I first saw myself made up by someone who knew what she was doing. But this was to be an event — first, a Roberta Flack concert, where I would mix with gay and straight people, and then on to an all-gay drag ball.

"there I was, trying on a dress in a booth that only covered my shoulders to my knees"

I chose a store that looked tasteful and not too expensive. Trying not to think about what I was doing, I walked into the store. I felt immediately like everyone in the store knew I was there to buy a dress. Even so, I tried to look nonchalant and made my way over to where the long formals were hanging. After looking through a number of dresses, a woman came over.

"Can I help you?" I'm sure when she asked it, she had no idea that she's brought The Moment of Truth in all its hand-sweating, heart-pounding immediacy. Somehow I told her I was going to a drag ball that weekend, and didn't have anything to wear. She was noticeably startled, but after a few seconds, she realized I was serious and set off to help me.

What else? Panic. The woman guessed at a size 12. As I found a dress which suited my taste, the next hurdle immediately presented itself.

"May I try it on?" I don't know how I said it, and I don't think the woman had counted on this, but she went along with it. So there I was, trying on a dress in a booth that only covered my shoulders to my knees, providing a little extra for those lucky shoppers who happened into that part of the store.

By then I knew my head was spinning, my courage and patience were wearing thin. I'd better get out of here soon. I was sweating like crazy,

and this damn dress didn't fit. So I found something else and asked them to hold it until I came back with my money. Returning with the money, I gave my name and everyone's eyes were on me. I realized I was The Man Who Came In and Tried On a Dress. I paid and left, feeling triumphant. I'd pulled it off!

The concert was great — I felt truly elegant. I don't think I fooled anyone into thinking I was a woman, and I wasn't trying. I was there to have fun — with flash, yes; with theater, yes; but basically fun. And it was fun — queens screaming from one end of the lobby to the other, mystifying Sam and Sally Straight. The drag ball was more carrying on in full costume. It took a lot of energy, but all in all, it is an experience I cherish.

So here we are, talking about drag, one of the most debated issues inside the gay community. I've given one experience I've had with drag, and intend to present some thoughts as a gay male.

A drag queen, according to Sylvia Sydney, is "an illusion act; (you) get on stage in women's clothes and do things a woman does." For a man doing drag, that's certainly part of it. Because men don't normally wear dresses in our culture, dresses receive 'personalities' which are more directly linked to women. The elegance and

I walk, spin, or dance. It's an escape of sorts, becoming a caricature, big and splashy. Throw in a few rhinestones, a feather boa, and some make-up, and I'm occupied for hours.

Essential to the fun in all of this is the notion of a man in a dress. Most of us, I'm sure, look pretty gawky in shoes that are too small, a dress that bags here and there, and cheap jewelry. And if a sleazy wig and heavy eye-liner are thrown on, not to mention a ratty fur, I'm in heaven. It's all too cheap and so much fun. Setting up the

at The Other Side back in October. There was a man doing a Liza Minelli impersonation. In the middle of the song, "Mammy," the music stopped, he/she turned around to see Judy Garland coming through the curtain into a spotlight. Judy joined Liza downstage, and they went into a routine they did at their concert at the London Palladium. It culminated in Judy's exit, singing "Why, oh why can't I?" from "Over the Rainbow," clawing and tangling herself in the curtain in a desperate attempt to get



Mr. Christy White from Misfits, Part II, comedy drag show.

style I felt at the drag ball had no roots in the stereotypical male image. At the same time, my feelings were not entirely congruent with the female stereotype society gives us, either, and it is here that Sylvia Sydney's definition needs work.

"Doing thing a woman does" involves a lot more than putting on a dress and make-up and acting bitchy or dumb. That seems obvious. Yet putting on a dress brought out in me some of those feelings which our society has called "feminine," i.e., grace, elegance, sophistication, subordination, all in a way I had not previously experienced. Since then, these and other feelings have become more a part of my daily life. Drag has for me become a catalyst for getting at and actually living those feelings. Perhaps it isn't terrific to need such drastic symbols to recover feelings which have been ours all along, but that is a way I've struggled with socialization, and I don't think I'm alone in this respect.

Doing drag is also putting on a costume, and for me, that's fun. I realize that for a woman who must go through the rigors of this costuming day after day, the fun wears off. But on an occasional basis, I find it a lot of fun. It pleases my sensibilities to be in a piece of material that doesn't corse up between my legs. I find it extremely sensuous to feel the material moving as

"illusion," as Sylvia Sydney described it, and then puncturing it repeatedly with the reality of a man in a dress is funny to me and, I think, good theater.

This is the source of my enjoyment at most drag shows. It is a charade, an impersonation, a joke. If we forget for awhile that we're watching a man, that's OK; that heightens the theatrical experience for me. As an example, I remember watching the Frisco Follies

off-stage. The effect was devastating. The man looked incredibly like Judy Garland and his impersonation played deftly on her nervousness and pathos. As a result, I found myself constantly switching between the reality of watching a man onstage impersonating a woman and watching Judy Garland. Seldom have my senses and intellect been so affected or involved.

Social and Political Liberation

Of course, it is not at all necessary for the illusion to work. In his show which appeared at the Citadel, Jack E. Bell kept reminding us we were watching men parading as women — "I'm not the real thing, but I'm a sure thing." Christine Gary, in the same show, did a strip where he removed even his rubber sponges, revealing male torso. And Bell appears out of drag for the second half of the second show, completely breaking any illusion. I like this effect; it keeps things honest and, for me, that's important.

But whether the intention is to preserve the illusion or to destroy it, I think there's got to be style, and there's got to be fun. If these are missing, the drag suffers. If by putting on a dress I couldn't have fun or create an effect, it wouldn't be worth it to put one on; and I think the same is true for a drag show. The effect need not be humorous, as with the Judy Garland routine, but drag on a professional level is dominated by style. Without it, the theater is gone, the humor is lost, the effect is misconstrued, and the result is pitiful, boring, and/or embarrassing.

The politics of drag are discussed and debated repeatedly, and so I will not belabor the point too much. However, to finish this article without mentioning politics would be an error, for drag has the potential for productive political implications.

fits into most men's reasoning.

The extent to which drag is politically productive in one's environment is, in my mind, in some strong sense proportionate to the amount of control one has in the situation. For example, when I bought the dress, I was scared, but I think I still had a positive effect on the woman who was assisting me. Had I been the only man in drag at the concert that night, my ability to control others' reactions would have been minimal. But there were probably 50 of us, and together, our effect was appreciable. I once talked to a class with two other men. The three of us went in drag, told the class our names were Rita, Winnie, and Elaine, forcing them to deal on our terms. It was one of the most productive raps I've ever done, and I think our drag had something to do with it.

I wonder how much effect a drag queen walking down the street has on those heterosexuals who see him. My guess is very little positive effect, for those people can go about their business feeling superior, having harassed another "queer." If the queen carries a can of mace, or is adept at some form of self-defense, be it verbal or physical, the situation changes completely; the straights then have to deal with our energy, and quite often

"it strengthened my gay-identified living . . . [it is] defiance of the role society has attached to my penis"

For the individual doing drag, it can be a very liberating experience, and for some, the realization of a long-held wish. For me, it strengthened my gay-identified living, much as a public kiss from another man does. There is, in addition, a defiance of the role society has attached to my penis, my maleness. And although there are probably as many reasons for doing drag as there are men doing it, I think role rejection

we win. It's in a straight bar that I find drag unproductive; never have I seen the ridicule turned back at the straight people. There is no chance here for drag to show its beauty, its challenge, its wit, and I question the reason for doing it at all under such circumstances. Choose time and place carefully to appear in drag and it can be a political force.



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Move out to the Styx.

There's music in the air. Magnificent Drinks have become second nature. And you can dance under a rainbow of rhythmic blues 'til morning comes back.

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At 20 Blagden Street, behind Boston Public Library
Sunday Brunch 12-4 p.m. Tea Dance Sunday 4-8 p.m.
247-3910 No Dress Code.

"Have a Gay Stay"

One short year ago, people told David Lewis that he was crazy when he attempted to institute an all-gay tourist information service for the thousands of travelling men and women who visit Vancouver each summer. Vancouver is Canada's Pacific paradise city, population just under 2 million, bounded by the Rocky Mountains on North and East sides, and the Pacific Ocean to the west.

In March 1974, Lewis, 22 (originally born and raised in Worcester, and now a Canadian citizen living in Vancouver), went to the meetings of Vancouver Gay organizations, attempting to solicit support and development for Have A Gay Stay.

What was the meat of the programme to which most people objected? Transient Housing: Lewis had the idea of soliciting residents of Vancouver to open their homes and apartments in order to give temporary accommodation to the scores of travellers who would otherwise stay in hotels, or straight-run hostels. Through temporary shared accommodation, residents of Vancouver would have the opportunity of meeting people from other places, and those who were travelling to Vancouver would feel welcomed, and at home, rather than alienated in hotels or hostels.

"You're suggesting the set-up of a dating service! A trick service! A brothel!" were the cries, not only from the straight information services, but from the gay organizations as well!

But that was not the picture Lewis had envisaged. He was aware that many people would most likely rush to sign up as "hosts" to transients in order to meet sex partners, and nothing else, but he devised a pre-screening process which eliminated these people from the housing lists of Have A Gay Stay.

Nobody supported the programme—at first.

But Lewis proceeded on his own, and with his private resources began Have A Gay Stay Transient Housing and Information Service.

In the beginning, he had no references nor support, and had to build the organization on his own: advertising the service in numerous gay papers, and putting up posters in Vancouver's 15 gay clubs.

At first, the clubs would not support the programme either. They felt, at the beginning, that they would not wish to align themselves with a programme that would "compete with them".

Lewis objected, "We are an Information Service as well! We are publishing a regularly up-dated list of the clubs, referring people to them, in fact, giving the clubs business! We support you, how is it that you cannot support us?"

Eventually, most of the clubs relented, and began hanging up the Have A Gay Stay posters.

Demand for the service was huge. Lewis was operating it out of his own apartment, 24 hours a day his once-private telephone number rang off the wall with calls from all over the States and Canada — people asking for reservations for accommodation ("We cannot make reservations. You must register with us when you arrive"), people asking for information on where the clubs were ("We have an up-to-date listing of bars and clubs that we can give you, free of charge, should you wish to drop by"), people asking for tricks to be sent to their hotel rooms ("I'm sorry, but we are not that kind of a service"), people asking for help in coming out (Usually over an hour was spent talking with

many of these people, and in most cases, they eventually showed up at Lewis' apartment — which was also a drop-in for people to meet each other).

Transients would register and provide identification. Their housing applications would then be processed, and a resident of Vancouver would open his home for the minimal price of \$1.00 per day.

By June, Have A Gay Stay was logging in over 150 telephone calls a day, and processing 20 transients a week. Slowly, people began to see what the programme was, and in July support began coming from other organizations. The hostels run by the government began hanging the pink posters of Have A Gay Stay in prominent places, so that any gay travellers could make note of the phone number and contact HAGS on their own.

The government-run crisis and information centres also began displaying and referring people to Have A Gay Stay.

And the gay organizations in Vancouver and other cities, after having sent numerous people to "check out" Have A Gay Stay, finally endorsed the legitimacy of the organization and began recommending it.

As a result, by August, HAGS was booking 25 people per day for housing, had numerous requests from residents to be hosts, and people began volunteering to run the phones and process transients — something done pretty well by Lewis alone until that point.

Warren Hague, ex-Chairperson of CHE in London, England, brought his considerable talents into the operation of the service, as did Peter Taylor, of Montreal.

The programme was a tremendous success, and shall be again operating this summer, beginning May 30 through September 15.

Lewis would like to see a coast-to-coast chain of transient welcoming and housing centres for gay people. And anyone interested in knowing how to go about setting up such an organization can contact him through P.O. Box 3986, Vancouver, Canada.



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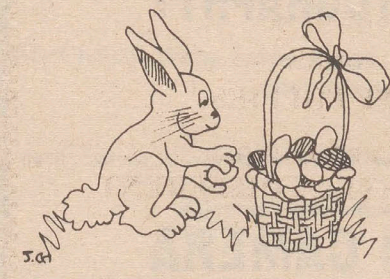
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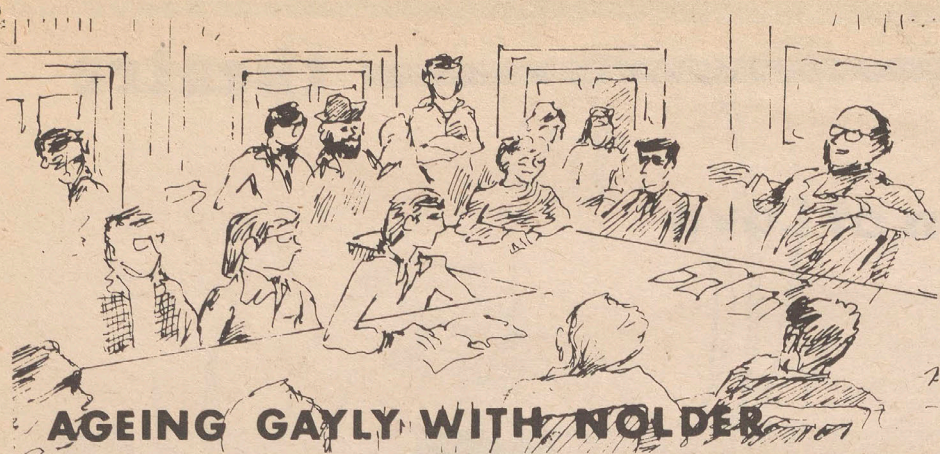
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by Byron Marshall

"How does one age gaily?" was a question raised by A. Nolder Gay, speaking at a discussion of Ageism sponsored by the Harvard-Radcliffe Gay Student Association on Thursday, March 13. Mr. Nolder, the pseudonymous and regular columnist for GCN, pointed out that he was reluctant to talk about a cliché and was much happier with the meeting's subtitle, "Grey Liberation." The major problem, he said, is the "devaluation of humanhood by virtue of being categorized" — in this case, by having gone past whatever age it is that one thinks begins the "long slippery slide"; it used to be 30, he observed, some now say 23, and one even hears 18.

But a difficulty in examining ageism is that the assumptions behind age discrimination are seldom brought out in the literature of Gay Liberation, with the result that there is a tacit ideal for being gay: white, middle class, reasonably educated and good-looking, often male — and young. By excluding so many gays, this acts to limit the Gay Liberation movement itself as it enters its second phase, Nolder said.

Nolder discussed some of the possible factors behind ageism — physiological (for the male, at least, he suggested that 15 or 16 might be the period of peak sexual performance: "we're all over the hill after that"), psychological (questions of how one defines oneself),

and cultural (in our culture, "young is sexy"; the "generation gap" of the 1960's; and the fact that the Gay Liberation movement was initiated, and is likely to continue to be led, by younger people.) But basically, the problem lies in not treating oneself and others as people first, in not looking under the surface for a common humanity. Other than that, he said, Gay Liberation will continue to be carried by the young; the place of the older gay is to lend support and her own experience as a person.

Mr. Nolder proposed a number of positive models for the older Gay in relating to the Gay Liberation movement and to younger gays in general. As to the question of "how one ages gaily," he answered: Self-acceptance, getting your head straight, getting to know who you are, both at your age and in your relation to the gay world." In conclusion he quoted from Simone de Beauvoir, "If aging is not to be an absurd parody of our younger life," one must aim "to produce those ends which give our life meaning."

As is no surprise to any reader of A. Nolder's column, his talk was orderly, informal, entertaining, and frequently humorous. Around 30 people attended the meeting, with a wide range of ages; it was not solely limited to Harvard-Radcliffe students. The talk and the following discussion were lively and relaxed. As one of those present put it, "it wasn't a tired number."

Talking Politics

EDELIN and OPPORTUNISM

By DAVID P. BRILL
Edelin and Opportunism

The issue of gay rights and abortion rights have close ties. Both issues appeal to the same political senses: civil liberties, individual rights, acquiescence, and private vs. public morality. In addition, it is interesting to note that out of the 13 (Mass.) State Representatives and two remaining Senators who voted in support of abortion rights during the 1974 session of the legislature, nine of the Representatives and both Senators have co-sponsored the 1975 gay rights legislation.

When Dr. Kenneth Edelin was convicted of manslaughter last month for performing an abortion on a 17-year-old woman, both the medical and feminist communities of the nation were shocked. They were shocked that a man like Dr. Edelin could have been found guilty of a routine medical operation — an operation which, the Supreme Court stated in 1973, was a woman's choice.

But they shouldn't have been so surprised. The odds for acquittal were hardly good, even in the beginning: An all-white, predominantly Irish-Catholic jury (even though the city of Boston is over 20 per cent Black) sitting in judge of a Black physician's guilt, with a similarly ethnically-oriented col-



Kevin H. White

lection of elected and appointed demagogues successfully orchestrating Right-to-Lifers from Booth Bay to Boca Raton.

Right-to-Life balderdash. Were our elected "leaders" to be honest with us, we would hear that the real phrase is "Right to My Political Life" — for surely that, and not Dr. Edelin's conviction, was their goal.

The proceedings began last year when — who else? — State Rep. Raymond F. Flynn, that fiery young S.B. (Southie Boy) heard some rumors flying around somewhere between the D Street Project and City Point (both of which are in his district) that a city-employed physician performed an abortion at Boston City Hospital. Egads, Flynn must have thought!

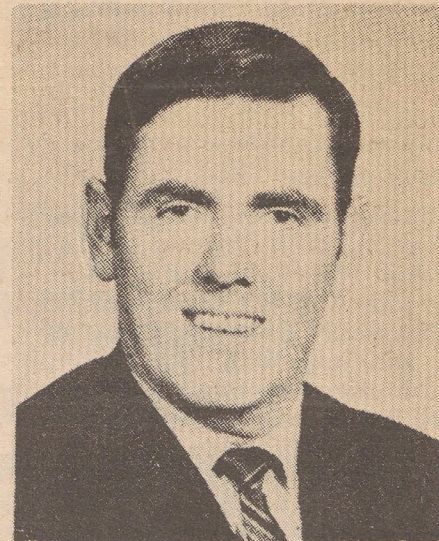
Now Flynn had a third issue to carry to Boston voters in his campaign for Mayor this fall. (In a recent interview, he listed the other two as "leading the anti-busing movement," and "writing the state's new anti-pornography law," in a reference to the 1974 Quinn-Flynn obscenity legislation.) IF YOU'RE AGAINST ABORTIONS YOU'RE FOR FLYNN. Rally 'em up in Southie.

But Flynn couldn't do it alone.

Enter Boston City Councillor Albert L. "Dapper" O'Neil. As a member of the City Council, O'Neil wields considerable influence in the City Hospital, as well as in the Suffolk County District Attorney's office, whose budget the City Council oversees. "I am taking this matter to the District Attorney," cried Dapper.

The District Attorney is Garrett Byrne, 78, who's been running for office since 1928. Word has it that this is going to be his last term (that's what they said the last two terms, though!) as D.A., and that he would like his First assistant D.A., one Newman Flannagan, to succeed him. So, Byrne launched a grand-jury investigation into the abortion scene, and the Flynn-Flannagan-O'Neil team was successful in producing the most colossal judicial sham since Sacco and Vanzetti. (N.B.: Flannagan will be running for D.A. in three years on his record.) The rest is history.

Ray Flynn — and others like him — have been running around the city of Boston for years now, accusing people like Mayor Kevin White of being something called opportunistic, i.e., doing things that appear to be good, but are, in effect, totally for personal gain. The charges on White may be justified. Opportunism for elected officials is like gasoline for cars — they can't thrive without it.



Raymond L. Flynn

But opportunism comes in many colors. Yes, maybe it is slightly immoral (whatever the hell that means!) for White to have an ad campaign for the Mayor's Older Bostonians, or the Mayor's Human Rights Office. But the M.O.B. and the M.H.R.O. do necessary and important things that improve the quality of life for people who would otherwise be forced to do with a little less.

Flynn-like opportunism, though, is different. To advance his own political ambitions, Flynn has created a political issue, splitting the city and the country, and in the process, actually hurting persons — like Dr. Edelin — and depriving others — women — of rights that are undeniably theirs.

For Flynn, O'Neil, and their like, to actively seek to assault the rights of others, in the name of morality and populism is deceitful and degenerate opportunism, and it is as true as it is sad that this opportunism is rapidly on the rise in this city, once the birthplace of liberty.

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The Mishima Trilogy: Bitter Vision of Love

By DON SHEWEY

"All love is horrible, and there are no rules." This strange and bitter vision of love echoes through each of the plays that compose the *Mishima Trilogy*, an evening of Noh Drama now being performed by the Theatre Experiment Laboratory at the People's Theatre in Inman Square, Cambridge.

Noh is an ancient Japanese dramatic form with its origins in early religious playlets and in classical Greek drama. Like the Greek plays, Noh dramas usually have few characters, a chorus, often dances and masks, and legendary themes; however, Noh has evolved into an essentially symbolic, ritualistic theater, one that has not been particularly popular, understandably.

The survival of Noh drama has been achieved only through the efforts of writers like Yukio Mishima, who was the first to modernize Noh plays, adapting several 14th century plays to modern-day language; he succeeded in making the plays universal and timeless without sacrificing their poetry and effectiveness.

(In addition to his numerous plays, Mishima also wrote ten novels, including *Confessions of a Mask* and *Forbidden Colors*. These two books have a twofold significance, 1) as gay novels by an established author (like Forster's *Maurice*, Baldwin's *Giovanni's Room*, etc.) and 2) as Japan's only contributions to gay world literature. *Confessions of a Mask* is available at Other Voices Bookstore.

Of the plays presented in the *Mishima Trilogy*, the most effective is "The Lady Aoi." Set in a hospital in Tokyo, "The Lady Aoi" is a simple, ghostly, psychologically penetrating drama of love and sex. With two lengthy speeches early in the play, parallels are established between love and death, love and medicine, sex and war.

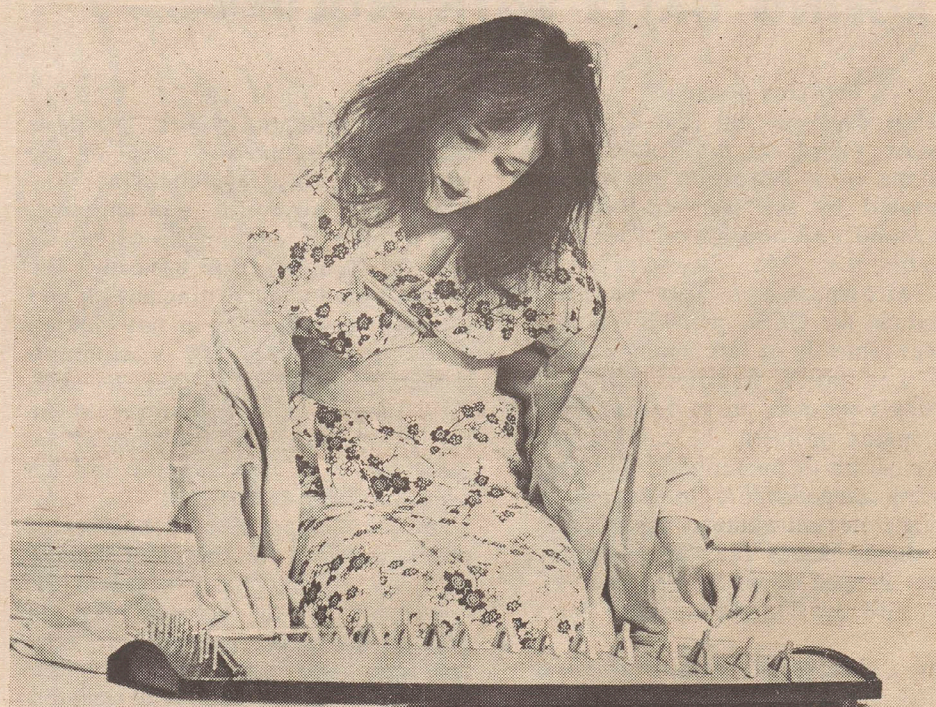
A nurse brings in Hikaru to visit his wife Aoi who is lying near death; as in Greek drama, it is the nurse who delivers the play's key speech. "Now is the hour of love," she muses, "of loving, of fighting, of hating. When the daytime combat ends, the war by night begins, a gorier, more abandoned struggle." Hikaru learns from the nurse that his wife has had another visitor, who turns out to be the ghost of his ex-lover, Mrs. Rokujo, who seeks revenge on him by bringing his wife "flowers of pain" so that she will die. She distracts Hikaru with memories, recapturing their love, and Aoi dies from negligence.

"Hanjo," the first play of the *Trilogy*, portrays a young girl who exchanges fans with a man she meets as a pledge of love. When the man doesn't return, she goes mad from waiting. She is befriended by an aging woman artist, who falls desperately in love with the mad girl and feeds her "horrible" love on the girl's disappointment. "I have always been alone," she explains. "That was why I began my life of dreaming — dreaming of making a captive of someone who was very deeply in love, but not with me. . . . Someone who would live, most beautifully, in place of me, my helpless love. As long as that person's love is unrequited, the heart is mine." When the man returns, the older woman's love is threatened, but the girl doesn't

recognize him and sends him away. Thus, she continues to wait, and the older woman knows she will have the girl's heart forever.

"Sotoba Komachi" is probably the strangest of the plays. A young poet meets an ugly, old woman in the park, and she tells him that any man who says she's beautiful will die. She begins to work her magic on the poet by having him act out the story of her first love, and the bewitched poet proceeds to find her younger and more beautiful until he finally says the fatal words and dies (love and death meet again).

Noh drama is an indisputably difficult task for Western actors. The plays demand a stylized control, an austerity of gesture, a poetry of movement, even when the plays are set in modern-day life. The culture shock resulting from the contrast of styles is very apparent within the Laboratory's company. Some actors successfully approximate the fluid poetic action of the drama, while others are so unshakably American-actor-ish that they stick out like tourists with cameras. This is especially jarring in "Hanjo." Marilyn Duchin (who also plays the nurse in "Lady Aoi" magnificently) achieves a beautiful stylized manner as the woman artist and is supported by Jeanette Caurant as the mad girl, who is also good. However, Leslie Hurley as the young



Jeanette Caurant as the geisha in "Hanjo"

man is dreadful. He looks awkward, uses clichéd gestures, and responds in stereotypes, and this hurts the play's impact. In "Lady Aoi" Arthur Caparell comes close to destroying the controlled style but finally blends in well with the Noh style. The last play is presented much more loosely and freely and doesn't resemble the style of the other plays at all, but Anne Barclay

and David Hamilton are quite moving in this intimate interchange.

These very simply-drawn plays with complex psychological undertones have, I suppose, a somewhat limited appeal but make up a fascinating evening of theatre.

The *Mishima Trilogy* will run Fridays through Sundays until March 30.

Mishima: writer, fighter, suicide

(Continued from page 7)

Mishima was hell-bent on dying in a "heroic manner." He was in love with the idea of a bloody, "meaningful" death. In an essay written in 1963 Mishima admitted that: "What remains then is the concept of death. . . this is the only truly enticing, truly vivid, truly erotic concept. And in just that sense it seems likely that I am inherently and therefore incurably afflicted with the disease called romanticism."

From a story he wrote in his teens, the decadent notion of disciplining and repressing individuality beneath Authority is constantly present in his work. His novels and stories are filled with murder and hara-kiri, as though he used his fiction as test-runs until he found the perfect scenario he could enact in his life.

He had all the earmarkings of an exquisitely theatrical sexual sado-masochist. He was a great one for enduring discomfort in constantly testing himself. In his sexual expression he was also likely characterized by this Will-To-Suffer. Faubion Bowers, a writer who knew Mishima, wrote in the *Village Voice*: "One night Mishima flew over to America just for sex. He came up and had dinner with me and described quite bluntly what he wanted and asked could I steer him to the right place. . . . Maybe I was flat broke or something of the sort. At any rate I took him around the neighborhood. . . . But it was one of those nights. Nothing happened. . . . His need for a white man that night was very great, and his specifications were detailed. Afterwards, it flashed into my mind

that Mishima was impotent."

Mishima had learned that the way to make pain pleasing was to eroticize it. "I tried," he wrote, "to hide the pleasure which I took in my pain." This is the essential underpinning of the sado-masochistic personality. The next step which Mishima took was to eroticize the fear of death so that hara-kiri became the next and last thrill.

I'd bet his homosexual activity was far more baroque than we know. He was probably never satisfied and kept moving on the more exquisite thresholds of pain and endurance in his search. It's in dealing with this interplay of erotics-psychology-aesthetics that both of these biographies become a little shallow. Both acknowledge Mishima's homosexual activity (though neither document it); both accept M. as a sado-masochistic personality-type. Yet neither is willing to fully explore the relations among Mishima's repressed upbringing, his love of the masculine ideal, his erotic morbidity, etc. It seems like a beckoning and tempting path to follow, but we get little.

As Gore Vidal observed: Mishima "became a major art-figure in the only way — I fear — our contemporaries are apt to understand: not through the work, but through the life." His life is far more memorable than his Art. Hence, it's not surprising that we have two biographies in English before his entire work is translated, much less before a comprehensive criticism.

I think Mishima was a sad case. Much of his prose can be dismissed as

Ladies-Magazine-Serial-Dreck. Even with his serious fiction, I think it's best to recall him as illustrative of the artist at war with himself, and as one whose esthetics are a model of what one should avoid. Mishima mixed his homosexuality (albeit closeted) with militarism, topped it off with a drippy sentimental chauvinism; it proved, as he had hoped, to be a fatal combination. The sooner we're rid of that kind of soppy romanticism, the better off we'll be.

The day before his *seppuku*, Mishima arranged to be photographed after his death in his uniform. "My family may object, but I want evidence that I died not as a literary man but as a warrior." The evidence contained in these two books lead me to conclude that he died as neither writer nor warrior; he died a foolish, celebrated, misguided little man acting out his fantasies.

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The View from the Closet

By A. NOLDER GAY
City Mice and Country Mice

A recent news dispatch informs us that *R.F.D.*, a new periodical for rural gay men published in Grinnell, Iowa, is in serious financial trouble after two issues. With a little searching I uncovered a copy of the second number in the *Fag Rag* office and read through it. Although *R.F.D.* appears to be the product of a fairly atypical rural group (radical gay males who have headed "back to the land," often communally, via either college or city or both), the guiding spirits are making an earnest attempt to provide an outlet for all rural gay males. (Why males only is not clear to me.)

I have not lived in a place with less than 180,000 people in it for the last twenty years; a good share of that time has been spent in New York, Chicago and Boston. Yet content as I am with my present urban mode of living, I cherish from my Berkshire County youth a strong attachment to rural and small-town New England. And among

the things I sometimes fret over is the question of how we city mice working out of Boston through this paper can be a supportive, helpful force in the lives of the isolated rural and small-town gay of our own region.

I make an *a priori* assumption that every person's existence is of both cosmic and personal value, and that the constructive sharing of the existential experience, together with the capacity to enter imaginatively and sympathetically into the experience of others, is a central aspect of the open, balanced human life. We need to record and to understand the experience of every kind of (gay) person if we are to build for wholeness and sanity, either through the gay movement or more generally. We are a long way from that kind of pluralistic understanding, and *R.F.D.* could make an important contribution here if it can manage to survive.

What practical steps might be taken

to develop a symbiotic relationship between gay city mouse and gay country mouse? Our dilemma, and *R.F.D.*'s as well, is that we often cannot even find the isolated rural or small-town gay, because he or she has to be invisible generally. Even knowing about us or other alternative publications (much less subscribing) presupposes a step away from isolation which hundreds of gays cannot take, or at least have not taken. How can one reach them, when even *Mother Earth Quarterly* (hardly the typical farm journal or country newspaper) refuses ads for gay publications?

In addition to writing this column, I go down to the GCN office one night a week and help stamp our mailing envelopes. That's currently a thousand a week, hand-stamped in three places each. (Understandably, I have mixed feelings about our current drive to increase subscriptions, at least until they get a well-trained chimpanzee to replace me.) When I get tired of stamping, what keeps me at it is the thought that an increasing number of copies are being mailed out in these envelopes to isolated gay brothers and sisters in little places in Vermont and New Hampshire and central Maine and eastern Connecticut. I know some of those towns, and know what it can be like to grow up in one. For me, stamping envelopes for these subscribers is more than a mechanical exercise; it is an extended hand.



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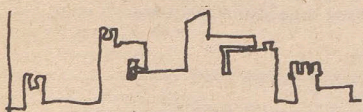
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HARVARD DIVINITY SCHOOL

Half-time positions as Research/Resource Associates in Women's Studies for 1975-76. \$4,300, Sept 1, 1975-June 30, 1976. Deadline for Applications: April 23, 1975. Contact: Coordinator of Women's Programs Harvard Divinity School, 45 Francis Ave., Cambridge, MA 02138.

Be your own boss. Set your own hours. Join the GCN team of ad representatives. Don't restrict yourself to Boston. We have outlets all over New England. 20% Commission. Earn extra money, or make it a full-time job. Dennis, Bill, and Diane are here to help you. Write GCN or call 617-426-4469.

jobs wanted

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

Licensed male R.N. with excellent references from doctors and patients seeks home work with disabled, older, or homebound person in Boston for low flexible fee per hour or day. Services: blood pressure, explain medicines, dressings, shop for supplies, lifting. I'm 30 yrs., amiable, strong, conscientious. If you, a friend, or family are just home from surgery, (whatever) and need help, I am not out to exploit through offering expert low-cost services. Box 346.

CLEAN IT UP AND PAINT IT

Housecleaning and interior painting by strong, responsible, young man. Fast, efficient work with reasonable rates. Call John 617-536-8130, early morns or late evenings. Boston area only, please.

Versatile person seeks employment part-time. Have office skills (slow typing), and good organizational ability. Experienced at working with plants, have managed a used clothing store, an organic food co-op, and have worked at factories. Call Ron Arruda at (617) 783-1627.

miscellaneous

ANDROGYNY BOOK SHOP

A wide selection of gay feminist and nonsexist childrens books. Come and visit when you're in Montreal. 1217 Crescent St., Montreal, (514) 866-2131. OTHER VOICES — Gay bookstore at 30 Bromfield St., 3rd floor, open 11 a.m. to 6 p.m. Mon. through Saturday. Many new titles including Woman Plus Woman.

NEW BATH

In New York's Financial District!

WALL STREET SAUNA

1 Maiden Lane (at Broadway)

11th Floor and Penthouse

New York

Nothing But Action daily until 9.

Sunday Love-ins 4 to 7.

FREE KITTENS

723-1865.

organizations



FRAMINGHAM UNICORN SOCIETY
A social group for the Framingham area, interested? Write: c/o P.O. Box 413, Pawtucket, RI 02862.

PIONEER VALLEY GAY UNION
of Western Massachusetts meets Thurs. evenings. Meet other gays and create a better world. Call Demian: (413) 253-5171 or Resource Center: (413) 253-2591 or Bruce: (413) 586-2512.

LESBIAN HEALTH EXPERIENCES

The Lesbian working group that is planning workshops for the Women and Health Conference (to be held in Boston April 4-7) is collecting personal stories and experiences of Lesbians in their contacts with the medical system. This would include such things as visits to the doctor, hospitalization experiences, experiences in seeking therapy or counseling, etc., etc.

We would like to use these stories (ANONYMOUSLY) to sensitize all health workers and others at the conference to the needs of Lesbians.

Please submit any stories you think might be relevant in any way to Lesbian Health Group, Box 6000, GCN, 22

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 Biquiak, and Jeffrey Pulling, pastors. All persons are welcome. Telephone (617) 523-7664.

WORCESTER GAYS COME OUT

Join us at 82 Franklin St., third floor. M & F welcome. For further info., write W.G.U., Box 359, Fed. Sta., Worcester, MA 01601.

WE'RE GONNA DO IT AGAIN!

Maine Gay Symposium II — April 4-6 — Bangor Community College (formerly UMB). Workshops, speakers, dinner/dance. Sponsored by Maine Gay Task Force in conjunction with the Wilde-Stein Club. For details write: Wilde-Stein Club, Symposium II, Memorial Union, UMO, Orono, Maine 04473.

WE'RE NOT AFRAID ANYMORE!

in Worcester, Mass. Join us at MCC-Worcester 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.

pen pals



I am an uninhibited, non-prejudice male, 26, 5' 9" tall, 148 lbs., brown eyes, black hair. I am Asian/Spade, my nickname is Lemon-Drops! Will someone there in the studios of Amerikka write to me? Gay People, it is willed you cry before the owl! Franklin P. Brown, P.O. Box 747, Starke, Fla. 32091.

I am a prisoner and would like very much to correspond with people on the outside. I'll assure you all letters will be answered promptly, fully and truthfully. It doesn't matter who writes or what you write about. As I have no religious, sexual or racial hang-ups. Herman Jackson Jr., P.O. Box 747, Starke, Fla. 32091.

I would like to hear from anyone willing to write me; please do I will answer all letters and trade photos. All gays welcome, including TV, TS, CD's. Send photo, please. Write Anthony T. Smith, PMB-71437-CBA, Angola, La. 70712.

I would appreciate being able to correspond with any of the beautiful people who read this paper. Please write. Samuel H. Haywood III, 029737, P.O. Box 747-M-3-N-9, Starke, Fla. 32091.

My name is Steve and I am presently a prisoner in Florida. I would like very much to correspond with any aware peoples. Mail is a very important part of my life, it would be most appreciated. Please write to Steven Washington, P.O.B. 747, Starke, Fla. 32091.

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-mindedly. Ralph W. Freeman, 133-151, Box 747, Lucasville, OH 45648.

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.

Hi, my name is Theodore, I'm light brn. complexion, 27 yrs. young, 5' 9", 150 lbs., bi and good looking. Mail means so much to me, please write to me; I'm very lonely. Theodore Ziegler, #011164, P.O. Box 747, Starke, Fla. 32091.

Confined in prison. Would like to find someone to correspond with. Will appreciate letter from anyone. John L. Pawlaczky, #016, P.O. Box 69, London, OH 43140.

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, P.O.B. 747, Starke, Fla. 32091.



GCN Classifieds

get results.

I will be 29 years old on March 16th. I am 5 feet 11 inches tall, I have blueish green eyes, brownish blond hair and I weigh 208 pounds. So if this interests anyone who might read this letter then I'd appreciate it if you would write me. I would answer as many letters as I get, if any. It is a lonely life in prison and the mail does help make it a bit easier to serve this time, I only have my mother and one sister and have been left out on a great deal of things that have been going on in the free world since my bust in 1966, so I would greatly appreciate all the help you may give me in this matter and hope to hear from some great people in the near future, if anyone reads this and would like to correspond then here is where they can write me: Ron Browning, #125538, P.O. Box 787, Lucasville, Ohio 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... I 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 43307

I'm Black, 24, 6 ft., 170 lbs. I do not have any outside correspondence and have not received a letter since being confined in "72". If there is anyone who would like to correspond with me I would be most grateful. Bobby A. Bryant, #024399, L-2-5-14, P.O. Box 747, Starke, Fla. 32091.

Hi, my name is Chris. I am 26 yrs., 6 ft. 2 in., and 180 lbs. I have no living relatives and am oppressively lonely. All letters will be greatly appreciated and answered. Please write: Chris A. Mitchell, #140-271, P.O. Box 69, London, OH 43140.

personals

GWF, 35, hopes to meet sensitive, mature, genuine women for friendship with possibility of long-term relationship. Are you interested? Please write! Box 343.

Theatre Production: Because of the good response to the ad for people interested in putting on a production for GCN a meeting will be held April 2, 1975 to discuss plans. Anyone interested in becoming involved in this should come to this meeting at 7 p.m. For more info call Tony Caporaletti at GCN.

Attractive GWF — intelligent, quiet, honest would like to meet other GWF for friendship like music, reading, sports. Age — 45-55. Box 350.

To: A Friend with Gratitude from Homophile Community Health Service.

Our Sincere Thanks

LEATHER GEAR CATALOG
Handcrafted Custom Leather S&M, B&D gear. Top quality, fast delivery, reasonable prices. Complete, illustrated CATALOG only \$2.00 w/name, address, zip and age to: TANTALUS, P.O. Box 9052-G, Boston, MA 02114.

GWF, quiet homebody seeks same 40 to ? for lasting friendship. Write GCN, Box 341.

GAY FEMALES ONLY

Passive W-TV Bachelorette with lesbianistic ways; yearns to meet GWF/s for complete servitude & lasting friendship. Box 63, Boston, Mass. 02137.

GAY DATES

M-M Date your town-America, from 1 hr. of your call. Good matches. E.Z. Call (deductible) TRUSTWORTHY 212-461-2421.

GWF, 26 wants to meet any and all GF couples or singles in and around the North Shore Area. PLEASE! call Joan 617-662-9081 after 4 pm.

HAM RADIO

GAY Net. Tune in on 3905 KH2 on Thur. or Fri. at 6:00 pm or 7100 KH2 on Sun. at 9:30 pm. Listen for "CQGN" on either CW or phone for more info, write Mark, P.O. Box 2331, W.P.I., Worcester, MA 01609.

BIRTHDAY?

Surprise your friends with a birthday classified in GCN.

FRI. NITE BLUES?

Why be bored, hassled or stood up? Come to GCN office at 6 pm and experience good folks and pleasant conversation, while folding and mailing GCN.

OLDER GAYS

there must be many gays around Greater Boston who are over 40 but not over the hill. Let's get together to rap, share our problems & show the youngsters maturity is good. Interested? Call 1-238-6478 or write Box 338.

Rejoice! He has risen! Celebrate Easter with us... Metropolitan Community Church, 131 Cambridge St., Boston.

Attractive GWF—intelligent, quiet, honest would like to meet other GWF for friendship. Like music, reading, sports. Age & 45-55.

Accepted my Lesbianism very recently. Want intimate friendship with mature woman, 28-34, to satisfy my needs and hers. Must live near. Please send picture. Box 348.

GCN Box #331 — A sensuous party has answered ad. Would like to meet as soon as possible. Must move within two weeks. — Stephen.

MESSAGE if you're willing to communicate thru your hands, massage can be enjoyable. I am interested in meeting people who want to exchange massage techniques. I would like to meet WM 21-30 who enjoy massage but don't like the hassle of paying. True massage should be free. (617) 536-2213.

Fair looking WM looking for a GWM to find my sexual orientation. I am 38, 5' 9", 175. Send note to R.H., P.O. Box 181, Cumberland Center, Me.

MALDEN-MEDFORD AREA

GWM-good looking-6'148 lbs.-black hair-MCC member-honest, responsible, wishes to meet honest, mature, responsible gay males (23 to 34 yrs.) for growing relationships — (617) 321-8519 Box 345.

GWF—tired of bar scene; free lance artist, neat, attractive, intelligent, like to meet sincere prof. woman 35+ for possible permanent relationship. Enjoy music, sports, travelling, ocean and mountains. Box 333.

GAY ARTISTS OR ANY ARTIST!!!

Are you interested in donating some of your sculpture, paintings, and drawings to GCN for an art auction in May? Possibility of access to public through art fair and art auction. Box 1952.

GWF, 25, two left feet desires contact with lesbians of similar grace in Cape Cod area, not into excessive tipping or razzmatazz — can travel. GCN Box

GAY BILLS NEED SUPPORT

Write to your state senator and representative and ask them to vote yes on H.2848 and S.272 General Discrimination, H.2849 Discrimination in Civil Service, and H.2944 Repeal of the Sex Laws.

To find out who your senator and representative is call your town, city, or little city hall and ask for voter information or call the house clerk 617-727-2356, 9-5. Write, several straight political groups are, so your support does not mean you are gay.

Young, Gay and Hassled?

Call or drop in to Project Lambda, 70 Charles St., Boston (227-8587). An advocacy program for youth (12-17 yrs. old) who need help dealing with family, court, school, etc. M-F, 10 am-6 pm.

Bi, 19, Framingham area, seeks circles of friends to be with twice a week. Framingham, Boston, (Hill, Southend, Chinatown, Back Bay), "Pen pals" in Montreal, N.Y.C., San Francisco. P.O. Box 413, Pawtucket, RI 02862.

Mature men preferred — Mass., N.Y., N.J., Del., Pa., traveling S. passive Greek and active French. P.O. Box 3, Gibbstown, N.J. Private plane I travel. Will write or phone.

To Jefferson P. Hoyt III, your article in GCN was quite interesting. I would like hearing from you. Write: GCN, Box 352.

LESBIAN PATRONESS WANTED

Delightful lesbian couple tired of city and demanding jobs seek change. We're creative, warm, intelligent. We need a home (with trees please) will care for your horse, house — whatever. GCN, Box 353.

Publications

IMPROVE YOUR FIGURE!!!

Finally, a diet plan that works. Included are delicious menus and special recipes. Send \$1.00 to House of Dorothy, 353 Beach Circle, Springfield, Mass. 01119.

resorts

PUERTO RICO—VIRGIN ISLANDS

ALL NEW 1975 GUIDE

A NEW concept in guides. Accepts no ads; completely unbiased! Up-to-date, no closed places listed. The guide to buy BEFORE YOU COME: what to bring and what not to! Prices, guest houses, hotels, bars, restaurants, shows, active places, and beaches. Historical spots, tours, car rentals, flight info, plus language primer & much more. Rush \$3. Sunny Shores, Box 9141-G, San-turce, PR 00907.

Classified Ad deadline is Tuesday noon (prior to Sunday 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 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
JOBS OFFERED JOBS WANTED
ORGANIZATIONS PEN PALS PERSONALS
RESORTS RIDES ROOMMATES
SERVICES WANTED MISCELL.
LOST AND FOUND PUBLICATIONS

Number of weeks ad is to run

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.

BOX NUMBERS:

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.

Headlines..... at \$.....per week \$.....

First 30 words..... at \$..... per week \$.....

Each add'l 15 words at \$..... per week \$.....

Pick-Up Box No. at \$1.00/6 weeks \$.....

Forward Box No. at \$2.00/6 weeks \$.....

Extra Forwardings at 50¢/time..... \$.....

TOTAL ENCLOSED..... \$.....

PLEASE PRINT NEATLY.

classified ad order form

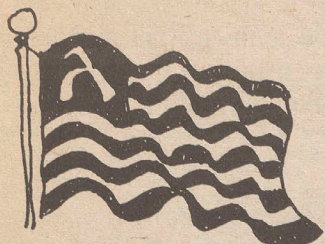
Name.....

Address.....

City.....State.....

Zip.....Phone.....

fiedCLASSIFIEDclassifiedCLASSIFIEDclassifiedCLASSIFIEDcd



COME PLAY IN MAINE

Two bdrm chalet with secluded water rights, Bridgton, Maine. Pleasant Mt. area, rent by week, month, or season. Deposit required. Call (617)-436-0195 after 5 p.m.

roommates

Mother and son desperately need roommate. Woman preferred. \$50 per mth plus utilities. Own room, City Point area. No hassles. Call (617) 269-1739 after 6:30 p.m.

GWM looking for M to share entire house in Concord. Fireplace, yard, woods etc. I am 29, looking for someone 20-35, intelligent, into arts and music. Rent \$120 month, including utilities. 5 min. from train to Boston. Call 1-369-9702, evens.



Woman 24 has 2 bedroom house in So. Natick to share with female beginning March. Quiet neighborhood, one-half acre lawn, clean apartment. \$145/mo. plus utilities. Call (617) 653-6983.

Woman wanted for non-sexist home with 2 gay men and 1 lesbian-feminist, near Inman Square — own room, \$47.50, plus utilities. Share chores, meals, fun. Call 628-3870. Avail. immed.

Lesbian/feminist wanted to share 2 bdr. Inman Sq. apt. Own large room, part. furnished. Friendly neighborhood, conv. to stores, MTA. No pets please. Call 547-1852, keep trying.

M roommate needed by April 1st for fine Cambridge apt., large br. avail., eat-in kitchen, backyard, washer + dryer. \$115/mth., utilities incld, 492-7031 (evenings).

GM would like compatible male or female for sunny 2 br. apt. on Queensberry St. I am political, semi-vegetarian, non-smoking. \$100 each plus util. 267-6840.

Wanted responsible male to share No. Shore house with owner, located steps from ocean. Great area, good trans to Boston (617) 592-6494 or P.O. Box 15, Swampscott, MA 01907.

ROOMMATE ENTERPRISES

Personal, confidential service for gay women and men. CALL 247-4904 Suite 2B, 510 Commonwealth Ave. Boston, Mass.

FREE JOY

Who would have thought that Friday nights could start with such fun! Come help us fold and mail GCN at 6:00.

Quiet responsible person wanted to share two bedroom apartment in Jamaica Plain near Jamaica Pond. Easy access to Boston on MTA and free parking available. I am a vegetarian involved in meditation and yoga, and I am seeking a roommate with compatible lifestyle. Rent is \$94.80 a month. For more information call 521-0600 after 6 p.m.



services

EAR-PIERCING

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

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.

TYPESETTING FOR GAY COMMUNITY

Use our facilities (phototypesetter plus IBM Composer) to produce your booklet or publication. Good rates. (We are GCN's typesetter.) Write GCN Box 69.

GAY HEALTH NIGHT WEDNESDAY EVENING — HCHS

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

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

GCN is in desperate need of working typewriters and people who can clean and repair them. If you have such equipment or talents to donate, please call (617) 426-4469 or come into the office at 22 Bromfield St., Boston. We would be most grateful.

Portraits painted in oil from life or photo. Also have command of other media. Richard Mitchell, 628-6779.

Portraits for women by a woman. I capture a mood, an expression, the natural woman by spending time with my subject. Call 628-3206.

MUSIC

The band that makes it — A 4-piece dance band of the funky-rock variety. Call Elaine at 665-7007 for bookings.



A GAY PERSON'S GUIDE TO NEW ENGLAND

400 fact-packed listings of businesses, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, and Bridgeport to Bangor. \$2 to GCN/GPG, 22 Bromfield St., Boston 02108.

SPEEDY FINGERS NEED KEYS!

Typewriter needed desperately for Rep. Elaine Noble's office, with table and/or desk to put it on if possible. Electric preferred. Many thanks. Call 727-2584.

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.

GAYS INSURE, INVEST

Complete insurance advice and financial planning — life, health, disability (income protection), mutual funds, gold and silver from a well educated, successful broker. Write P.O. Box 8279, Boston, Mass. 02114. Give phone #. Highly professional, confidential. It costs nothing to ask questions; all are welcome.

Counseling — encountering problems talking helps — individual appointments. Call (617) 266-9334, M-F 1:00-5:00; Sat. 9:00-1:00.

GAY TRIPS

Montreal, Cruises.

All Travel Arrangements Beacon Tours

26 Tremont St., Boston. 02108 (617) 742-1220, Linda

Lambda GAY escort service ltd.

Serving the Gay Community

HAVE SOMEONE

for dinner—for theatre—for special events—or just to show you Boston

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Call: 426-6970 9-9

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Body Waves Curling Iron Technique
Easy Patterns to Deal With
Our Styles Make You Smile

Call 338-9085 for an appointment and ask for Hannah.



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Free Lance Artist Reproduction 11"x14" Suitable for Framing. Send \$15.00 Check or Money Order to Norma Holmberg, G.C.N. Box #349 10% of Proceeds to Benefit G.C.N.

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Second Handtiques, Antiques, Per. Pieces, Furniture, So. Amer. Imports

12:30-7:30

227-6355

28 Grove St. (Corner of Phillips) Boston

Donald P. Williams

REGISTERED ELECTROLOGIST

consultations invited (permanent hair removal)

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Suite 607

Boston, Ma. 02116 (617) 267-8180

the other 2.

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12oz. Bottle of Budweiser 40¢

8 to 12 P.M.

Ask about our other specials.

78 Broadway

338-9275

QUICK GAY GUIDE

BOSTON AREA

[area code 617]

Boston Gay Recreational Activities Committee (GRAC) c/o GCN, Box 8000
Boston Gay Youth 536-6197
Boston College Homophile Union 277-8096
Boston University Gays 353-3635
B'nai Haskalah (Gay Jewish Group) 265-6409
Cambridge Hotline 876-7528
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 02101 266-2069
Gay Alert (for gay community emergency only) 523-0368, 267-0764
Gay Hotline (6-9 Mon-Fri) 542-6975
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, JFK Sta., Boston 02114 491-2787, 661-9362
Gay Youth Advocates, 70 Charles St. 227-8587
Gender Identity Service 864-8181
Good Gay Poets 536-9826
Hang In There Hotline (H.I.T.) 738-0486
Harvard-Radcliffe Gay Students Assn. 498-3705 or 498-5787

Homophile Community Health Service 542-5188
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
Massachusetts Feminist Federal Credit Union 661-0450
186 1/2 Hampshire St., Cambridge
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Organization for Women 267-6160
Other Fund Inc. (Gay United Fund), P.O. Box 1997, Boston 02105 426-0412
Other Voices Bookstore, 30 Bromfield St., Boston
Project Place 267-9150
Fr. Paul Shanley 267-0764
Tufts Gay Community (ask for referral) 628-5000
Waltham-Watertown Gays, c/o GCN, Box 7100
Women's Community Health Center, Cambridge 547-2302
EASTERN MASSACHUSETTS [Area Code 617]
Dignity/Merrimack Valley, PO Box 348, Lowell 01853
Homophile Union of Massachusetts, PO Box 262, Fitchburg, 01420
MCC/Worcester 756-0730
Provincetown 24-Hr. Drop-In Center 756-0730
Provincetown Homophile Assistance League, Box 674, Provincetown 02657
New Bedford Women's Clinic 999-1070
Salem Gay Hotline 754-0594
8-10 pm (Tues. Only)
SMU Gay Alliance, SMU Campus Center, N. Dartmouth 02747
Worcester Gay Union 752-8330
WESTERN MASSACHUSETTS
Amherst Gay Hotline (men & women) 545-0154
Everywomen's Center, Amherst 545-0883
Gaybreak Radio (WMUA-FM 91.9) 545-2876
Gay Women's Caucus, Amherst 545-3438

Dignity/Springfield, PO Box 488, Forrest Park Sta., Springfield 01107
Hampshire College Gay Friends 542-4889
Pioneer Valley Gay Union, Amherst 253-2591
Southwest Women's Center 545-0626
Springfield Gay Alliance 583-3904
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 Univ., 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, 37 Clemence St., [area code 802]
VERMONT
Counseling for Gay Women & Men, c/o Vt. Women's Health Center, 158 Bank St., Burlington 05401
Counseling for Gay Women & Men 863-1386
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 889-7530
Gay Alliance/Yale, 2031 Yale Sta., New Haven 06520; 3:00 pm-9:00 pm Mon-Thurs.
George W. Henry Foundation, Hartford 522-2646
Hartford Gay Counseling 522-5575, 523-9837
MCC/Hartford 522-5575, 523-9837
UConn/Storrs 456-2359

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
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/MGTFF 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
Clark Gay Alliance, P.O. Box 2118, Clark Univ., Worcester, MA 01610

COMING ... Mar 25 thru Apr 8

25 tues

Interested parties in B'nai Haskalah are reminded that there will be a **Special Business Meeting** this evening at 7 pm. Directions and the address will be given if you call (617) 265-6409.

26 wed

B'nai Haskalah will share the first Seder night of Passover with the gay community again this year. The Seder will be held this evening in the fellowship hall at the Old West Church, 131 Cambridge St., Boston, Mass., at 5:30 pm. Tickets are limited so please send your checks for \$4.00 and a self-addressed stamped envelope to B'nai Haskalah, 131 Cambridge St., Boston, Mass., or call (617) 265-6409 for further information.

GCN is having a **Special Governing Board** meeting, for the purpose of hiring a Managing Editor. It is important that all paid and volunteer members attend. Please come to the GCN office, 22 Bromfield St., Boston, at 7:30 pm.

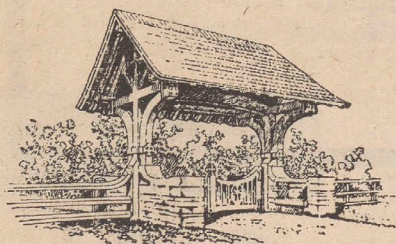
MCC Providence will have a free showing of the film "The Gospel According to St. Matthew," by Pier Paolo Pasolini, 7:30 pm, 37 Clemence St., Providence.

28 fri

Good Friday Special Service by Dignity of Boston will be held at 8 pm at St. Clements Church, 1105 Boylston St., Boston.

29 sat

Dignity of Boston will have an **Easter Vigil** at 11 pm, St. Clements Church, Boston, this Saturday. Easter Sunday will be observed with a **Special Mass** at Exodus at 5:30 pm. All are welcome.

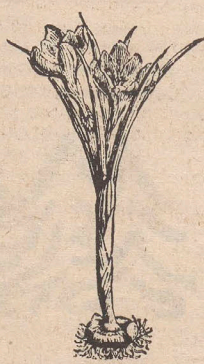


Lich-gate.

30 sun

The **Metropolitan Community Church** of Hartford will hold its monthly buffet at its new location, 11 Amity St., Hartford, Conn. Tickets will be available at the door for \$1.50 and all are invited to attend the services following at 7:30 p.m.

An **Easter Sunrise Service** on the Rocks of Narragansett Bay, will be held by the Metropolitan Community Church of Providence. A caravan will leave 37 Clemence St., Providence, at 5:15 a.m. All are invited.



Crocus (C. sativus).

1 tues

Other Voices — Other Poetry — Other Music. The Good Gay Poets, Freddie Greenfield, Bunny LaRue, and David Emerson Smith, will be featured in an evening of Poetry and Bee Bop at Other Voices bookstore, 30 Bromfield St., Boston, between Washington and Tremont streets, at 8 pm. Donation appreciated.

2 wed

There will be a **meeting of the Gay Recreational Activities Committee** this evening at 8:30 p.m. All interested people are welcome to attend, at 22 Bromfield St., Boston. Plans will be discussed for April soccer, and May hiking.

Those interested in working on a **Gay Theatre Production** are asked to attend the meeting tonight at the GCN office, 22 Bromfield St., Boston, at 7 pm. For further information call (617) 426-4469.

At 7 pm in Partner's Cafe, New Haven, Conn., there will be music, free food and entertainment. This is a benefit for the Sexual Orientation Lobby. Donation is \$1; the money goes to their fight for the state's Gay Equal Rights Bill.

The **Unitarian Universalist Gay Caucus** will hold a meeting tonight at 8:00 p.m. at Sturgis Haskins'. For more information, call 227-6167.

4 fri

The **1975 Conference on Women and Health** will be held at the Harvard Medical Area, the Boston Latin School, and Simmons College. Admission is free and all women interested in the issues affecting women seeking and giving health care are invited to attend. At the conference concrete projects and proposals for the improvement of health care and health care delivery for women will be developed for presentation to legislatures, hospitals and community organizations. For further information and registration forms please call (617) 232-4777.

5 sat

The **monthly meeting of the Boston Active Gays** will be held at St. Clements' Student Center, 1105 Boylston St., Boston (one block west of Massachusetts Ave.). Representatives from each group, as well as unaffiliated individuals, are invited to bring the Boston gay community up to date on activities and needs.

6 sun

William P. Homans, Jr., a director of the Civil Liberties Union of Massachusetts and one of the leading attorneys in the country in the area of minority rights, will be the featured speaker tonight at the Ford Hall Forum, to be held at Alumni Hall at Northeastern University, 360 Huntington Ave., Boston. Doors open to the public at 7:45 pm, and admission is free.

William Loeb, publisher of the *Manchester Union-Leader* and one of the nation's most outspoken critics of gay rights, will be speaking at tonight's Ford Hall Forum, to be held at Northeastern University's Alumni Hall, 360 Huntington Ave., Boston. Admission to the public is free after 7:45 pm.

Gathering Sunday, the second anniversary of the first MCC worship service held in Providence. Come and celebrate with us at 7 pm, 37 Clemence St., Providence.

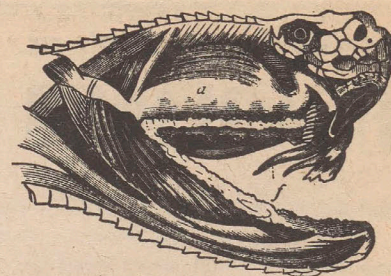
Dignity of Boston will hold its **Monthly Mass and Meeting**, 1:30 pm at St. Clements Church, 1105 Boylston St. Looking forward to your participation.

7 mon

Come to the **Otherfund Office** Warming today from 6-9 pm at 80 Boylston St., Boston, suite 819. There will be coffee, tea, cookies and plenty of hospitality. Everyone is invited especially volunteers who wish to help during the campaign.

8 tues

DOB is inviting the **Women of Boston** to a 2.50 steak dinner at the Citadel, 22 Avery St., from 4:00 to 7:00 p.m.



Head of Rattlesnake, dissected. a, poison gland. f, poison fangs.

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

everyweek

MONDAYS

10:30 am — Gay News, WCAS, 740 AM
5:30 pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge, Mass.
7:30 pm — DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323
7:30 pm — HUB General Rap, room 500A, 419 Boylston St., Boston
7:30 pm — Gay Women's Rap, Exeter, N.H. (603) 772-6836
8:00 pm — Lesbian Rap at Women's Center, 215 Park St., N.H.
8:15 pm — Gay bowling at 1260 Boylston St., Boston

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 — HUB Coming Out Rap, room 500A, 419 Boylston St., Boston
8:00 pm — Springfield Gay Alliance, 1st and 3rd Tuesdays, First Unitarian Church, 245 Porter Lake Drive, Springfield
8:00 pm — Rap on sexuality, MCC/Boston, 131 Cambridge St., Boston (except first Tuesday)
8:00 pm — Gay Way Radio, WBUR 90.9 FM

WEDNESDAYS

12:30 pm — Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.

2:00 pm — SMU Gay Alliance gay/straight rap group one, Rm. 108
7:00 pm — Straight Gay Rap, Conference Room, UConn Infirmary (side entrance), Storrs, Ct.
7:00 pm — SMU Gay Alliance Men's Rap, 2nd floor, campus center
7:00 pm — Liberation Rap Group (617) 756-0730
7:30 pm — SMU Gay Alliance, Student Senate Chambers, Campus Center, North Dartmouth, Mass.
7:30 pm — Waltham-Waterbury Gays, meet and sup. (2nd and 4th Wednesdays), Box 7100, c/o GCN
7:30 pm — HUB TV Rap, room 500A, 419 Boylston St., Boston
10:15 pm — "Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)
7:10 pm — Salem Gay Drop-In Center, Sexuality Learning Rm., Salem State College

THURSDAYS

6:00 pm — Otherfund, Inc., meeting, Call GCN (617) 426-4469, 2-4 pm for place
6:00 pm — Gay Alliance business meeting at UConn, downstairs lounge of Manchester Hall, Storrs, Ct.
7:00 pm — Gay Support and Action Group, Bangor, Maine
7:30 pm — Pioneer Valley Gay Union, Lord Jeffrey's Hair Salon, Amherst, Mass.
7:30 pm — MCC Ecumenical choir practice, Old West Church, 131 Cambridge St., Boston
7:30 pm — Gay Women's Caucus and Rap, UMass/Amherst, Campus Center
8:00 pm — KALOS, Hartford, Conn., at Trinity Episcopal Church, corner of Farmington Ave. and Sigourney St.

8:00 pm — DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston
8:00 pm — Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge
8:00 pm — Harvard-Radcliffe Gay Students' Assn., Phillips Brooks House, Harvard Yard, Cambridge
8:30 pm — Gay Alliance at Yale meeting in library of Dwight Hall on High St., New Haven

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 — Alcoholics Together, Worcester, 756-0730
7:00 pm — Wilde-Stein Club, Univ. of Maine, Memorial Union
7:30 pm — MCC/Providence Health Clinic, 37 Clemence St., Providence, R.I.
7:30 pm — HUB General Rap, room 500A, 419 Boylston St., Boston
7:30 pm — Worcester Gay Alcoholics Group, 756-0730
8:30 pm — B'nai Haskalah, Old West Church, Boston

SATURDAYS

1:00 pm — Boston Gay Youth, 536-6197
2:00 pm — Boston Gay Youth, open rap & meet, 419 Boylston St., Room 509
3:00 pm — Worcester Gay Union Radio, WCWU, 91.3 FM
8:00 pm — Gay Support and Action, dance at 23 Franklin St., Bangor, Maine

8:00 pm — East Conn. Gay Alliance, 889-7530
8:30 pm — UConn Gay Alliance Coffeehouse, Student Union Bldg., Rm. 217

SUNDAYS

10:30 am — Closet Space, WCAS, 740 AM
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. 1-152 (first and third Sundays)
4:00 pm — Dignity Rap Group (except first Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church, 1101 Boylston St., Boston
4:00 pm — MCC/Worcester services at Central Congregational Church, 8 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, 131 Cambridge St., Boston
7:00 pm — Burlington After Dark, bi-weekly radio show, WBUR-FM, 90.3 MHz
7:30 pm — MCC/Hartford, 11 Amity St., Hartford, Conn.
8:00 pm — Worcester Gay Union, 82 Franklin St., Worcester, Rm. 31
9:00 pm — UConn Gay Alliance Coffee House, Inter College Trailer, "B" lot, off N. Eagleville Rd., Storrs, Ct.

Quick Gay Guide ... see page 15