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the gay weekly for the northeast

Vol. 2, No. 44 April 26, 1975

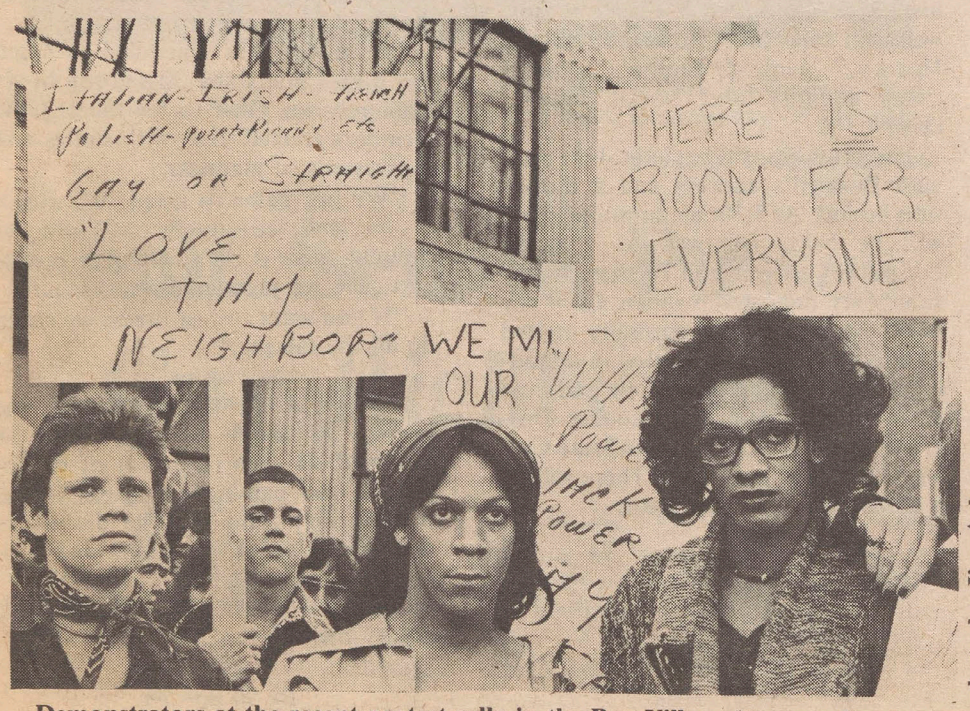


photo by Jim Ashe

Demonstrators at the recent protest rally in the Bay Village (story p. 3)

Nat'l Bill Co-sponsor Kicks Off Otherway

By John Kyper

BOSTON — Otherfund opened its *Otherway '75* fund drive on Tuesday, April 15, with a speech and press conference at Boston University's Morse Auditorium. The event featured California Republican Congressperson Paul N. ("Pete") McCloskey, co-sponsor of H.R. 5452 (which was originally called H.R. 166), which would extend existing civil rights legislation to include gay people.

McCloskey was introduced by Otherfund's Executive Director Pat Everling, and by state Rep. Elaine Noble. He addressed an audience of 50.

McCloskey began by recounting how he had been an intended victim of an anti-gay smear by Nixon's "dirty tricks," when he ran for the Republican Presidential nomination in 1972. During the New Hampshire primary, the Committee to Reelect the President dispatched a young man with a $200 contribution, which he was to say was from the gay liberation movement.

The young man was supposed to get a receipt, and give it to William Loeb of the *Manchester Union-Leader,* who would then "expose" McCloskey. But it was a "significant example of Nixon morality," McCloskey added, that the man had second thoughts, gave him only $70 which he said was from the Young Marxist League — and kept $130.

Initially, McCloskey also received some hostility from constituents when he introduced H.R. 5452. "I think this caught even my closest supporters by surprise," he said. He likened the bill to the anti-war movement, ecology and impeachment, which were not "respectable" issues, either, when they first surfaced.

McCloskey doubted that the bill would pass in this session, but rated the odds 50-50 that it would be enacted within four years. The debate over H.R. 5452 will help to "legitimize the discussion" of gay rights. He saw a growing public consensus that consensual sexual behavior is a matter of individual freedom — like abortion, pornography, contraceptives, and marijuana.

Although the bill was co-sponsored by 23 Democrats, McCloskey was its only Republican sponsor. He was hopeful, however, that other Republicans could be persuaded to support the measure. The Party, he said, was going through a reassessment in the wake of Watergate. He attributed his sponsorship to the GOP's traditional belief in individual rights, and he believed that many conservative Republicans could be influenced to support the bill on these grounds.

Since he began practicing a generation ago as a California attorney, McCloskey has seen that state's divorce and anti-miscegenation laws change. He said the gay movement was closer to its goals than were the women's and civil rights movements at comparable stages of their growth. He saw no reason why the FBI should investigate the gay community, to much applause

(Continued on page 3)

Rev. Randy Gibson (left), Lois Johnson, President of DOB, and Rep. Pete McCloskey (R-Calif.) confer at Otherway '75 public reception.

photo by Jane Pjcard

1270 Robbed

By Rick Paquette

BOSTON — Three unidentified gunmen held up the 1270 Sunday morning, April 13. The loss to the club and the owner was about $9,000, including cash receipts from other clubs under the same ownership.

GCN talked with the assistant manager of 1270 and the bartender who was present at the holdup. The assistant manager, Muskie, told GCN that although he was not present at the time of the robbery, he arrived shortly after being called about the incident. Apparently, the three gunmen were waiting at the back door of the club when the owner arrived to pick up the Saturday receipts. They forced him in at gunpoint, announcing "This is a robbery." A bartender on duty, getting ready to open, was told to hand over all the money in the cash register. The thieves removed the owner's wallet and ring, tied up their victims and then fled.

Talking with the bartender, GCN learned that the thieves had a "professional air." The bartender told GCN that the experience was "scary."

Security systems at the nightspot have been changed and the arrangements for cash receipts have been re-evaluated. Police are working on descriptions of the thieves and their car in an attempt to apprehend the criminals.

Bill Passes Conn. Senate

photo by Leonore Kovacs

Christine Pattee, coordinator of Connecticut Sexual Orientation Committee.

By John Crowley and Rhea Hirshman

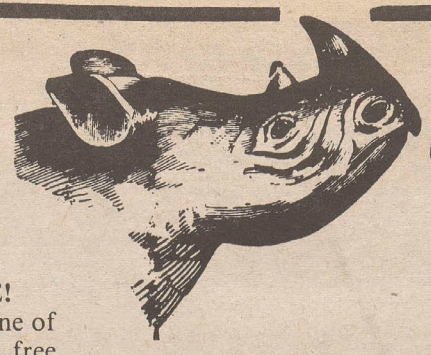
HARTFORD — Twenty-three Connecticut State Senators voted April 16 to give a favorable passage to the gay rights bill 1607. The final vote was 23 for and 11 against, with two senators who support the bill unable to attend for the vote. The bill is expected to go before the House as early as April 24.

The bill adds "sexual orientation" to the list of illegal reasons for discrimination already in effect. The other areas of protection include race, color, religious creed, sex, age, etc.

Various senators spoke for and against the bill. Sen. Mary Martin (D-

(Continued on page 3)

news notes



GAY APPOINTED TO D.C., H.R.C.

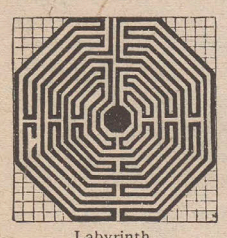
WASHINGTON — Mayor Walter E. Washinton announced Tuesday, March 25, the appointment of Dr. Franklin E. Kameny to a position as a member of the D.C. Commission on Human Rights.

The appointment represents the successful culmination of a vigorous effort by the Gay Activists Alliance of Washington to have an openly gay person appointed to the Human Rights Commission. GAA had also elicited wide community support in an unsuccessful parallel effort to achieve Kameny's appointment by the mayor to the D.C. Law Revision Commission.

Kameny's duties will include, among others, serving as a Hearing Examiner and helping to draw up guidelines for the administration and implementation of Title 34, the D.C. Human Rights Law.

H.R. 166 BECOMES H.R. 5452

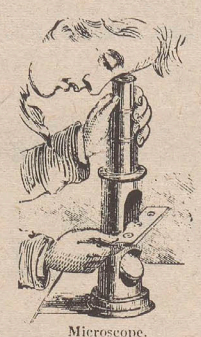
WASHINGTON — The national gay rights bill, which will amend the Civil Rights Act, has been renumbered to H.R. 5452.



Labyrinth.

GCN UNDER SURVEILLANCE!

Gay Community News will be one of the featured newspapers in a free course entitled "How to Read A Newspaper." The course is being offered on Monday evenings 7-9:30 at Hill House, 1st floor, front lounge, by Beacon Hill Free School starting April 28.



Microscope.

SENATE PANEL OKAYS BILL

BOSTON — The Massachusetts Senate's Committee on Commerce and Labor voted 5-1 last week to recommend passage of H.2848, the general gay anti-discrimination bill before the legislature. The sole dissenting member was Sen. William X. Wall (D-Lawrence). Sens. Robert A. Hall (D-Lunenberg), Edward L. Burke (D-Framingham), Allan R. McKinnon (D-Weymouth), and John H. Fitzpatrick (R-Stockbridge) voted in support of the bill.

The fifth supportive member was Sen. Ronald C. MacKenzie (R-Burlington), who had voted against the legislation last year. MacKenzie's vote was an unexpected surprise to gay lobbyists at the State House. Hall, McKinnon, and Burke were among the sponsors of this year's legislation.

The polling of the House members of the Committee had not been completed at press time.

HOWE BLOCKS GAY BILL

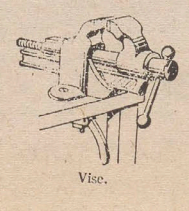
BOSTON — A block was thrown into the progress of H.2848, the general gay anti-discrimination bill, last week by Rep. Marie E. Howe (D-Somerville), vice-chairperson of the House Commerce and Labor Committee, which was expected to report the bill out favorably last week.

Instead of allowing the committee's report to be issued as a unanimous one, Howe has requested that each member of the committee be polled on the bill. This move, which was also done by Rep. Howe last year, is seen as an active move to scuttle the advances which the bill had made in recent weeks. The ultimate committee recommendation, however, is still expected to be a favorable one, since the Senate and House chairpersons of the committee are in support of it.

LAVENDER MARATHON AT SSC

The Salem State College Gay Center will be sponsoring a *Lavender Marathon* on Tuesday, April 29, in the Fourth Floor Function Room of the Library. Topic of the Marathon will be "Gay Life Styles: Past, Present, and Future." Speaking at the program will be John E. Boswell, doctoral candidate in history at Harvard University, and John D'Emilio, doctoral candidate in history at Columbia University. Boswell will talk on "Homosexuality in History," while D'Emilio's topic is "Gay Identity and Social Revolution."

The program will begin at 4:00 p.m. with Boswell's address and a discussion period. At 5:30, a communal meal will be held, followed at 7:00 by D'Emilio's speech and further discussion. Gay men and women from the North Shore area are cordially invited to attend. Anyone interested in attending is asked to clip this article and mail it to Box 75, Human Sexuality Program, Student Union, Salem State College, Salem, Mass. 01970. There will be a $1.00 charge for the meal.



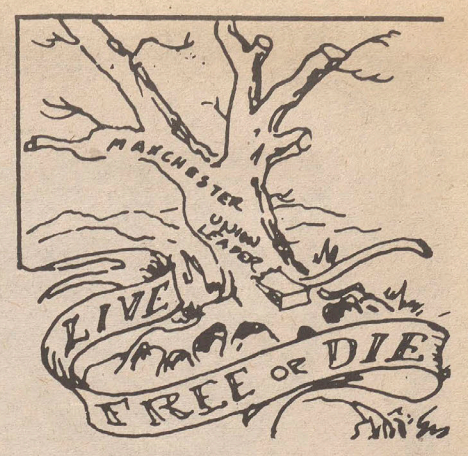
Vise.

"VICE RING" PROTEST

OTTAWA (GO) — Police in Ottawa recently raided a "dating service" that provided adolescent boys to its customers. Although alleging that they were treating the matter "just like any other prostitution case," police arrested a dozen customers on charges of gross indecency and buggery with minors, and sensationalized the outfit as a "vice ring."

Ottawa newspapers published the names, addresses and occupations of the men arrested. One of these, Warren Zufelt, a civil servant, plunged 13 stories to his death.

Gays Ottawa picketed police headquarters and the newspapers to protest their discriminatory handling of the affair, and to press for a uniform age of consent (which is now 14 for heterosexual acts and 21 for homosexual acts). Their action resulted in considerable publicity for GO's position, stimulating discussion about the role of the police and press in publicizing arrests.



DURHAM, N.H. — The University of New Hampshire's Gay Students Organization held a "discussion with gay people" at Stoke Hall on Thursday, April 3. Stoke Hall is the largest dormitory at UNH, housing about 3,000 students. Most of the posters which GSO members put up in the dorm had disappeared by the time of the speaking engagement.

The session was scheduled to begin at 7 p.m. Finally at 7:30 a group of six women came. Glad to see them, GSO members greeted them with smiles and expressions of gladness.

"We just came to listen. We didn't . . . we, well, we thought you know, we thought there'd be a lot more people and well, we just wanted to listen."

"If you want to just listen, we could do all the talking."

"Well, I don't know" . . .

One GSO member left with the woman in search of the others. A group of six men (a bunch of homophobic beer can-in-hand jocks is less euphemistic) came in. The discussion started, the stock questions and answers were passed.

Twenty-five out of 3,000? Well, twenty-five anyway.

By Su Borden

WELLS, Me. — Memorial Day weekend has been chosen as the tentative date to begin picketing of local businesses and the town hall in Wells, home of the Stage Door, the gay bar which was burned on March 18. Picketing was postponed from an earlier date on the advice of Bob and Sue Boisvert's (owners of the bar) lawyer.

The lawyer thought the Boisverts might weaken their chance for a liquor license if the picketing was held earlier. Bob Boisvert told GCN that he hopes to have the license by Memorial Day weekend. He is waiting to hear from his insurance company about a settlement before drawing up the blueprints for rebuilding the bar. The blueprints must be drawn before he can apply for a liquor and entertainment license.

Meanwhile, members of the Seacoast Area Gay Alliance are working on fliers to be sent to all area businesses, and letters to be sent to all New England, New York, and eastern Canadian gay organizations.

SAGA holds weekly meetings on Sundays at 3 p.m. This week's meeting will be held at the home of Win Allen and Linda Gronag, 58 Profile Ave., Portsmouth, N.H.

Bartley Boosts Mass. Bill

SPEAKER BARTLEY

By David Brill

BOSTON — The powerful Speaker of the Massachusetts House of Representatives, Rep. David M. Bartley (D-Holyoke), is planning to support the several gay anti-discrimination bills to be voted on soon in the Massachusetts legislature, according to information obtained by GCN and Gay Legislation '75 last week.

"The legislature and the courts have made great strides during the past few years toward achieving equality in the areas of housing, education, and economic viability," Bartley said. Although he remarked that the court system may hold the ultimate answer to this issue, Bartley said that if the gay rights do receive favorable committee reports, "I will be most supportive of it."

The two anti-discrimination bills, H.2848 and H.2849, both are slated to receive favorable committee reports this week.

Commenting on Bartley's statement, veteran State House lobbyist Joan Tuttle, Associate Director of the Civil Liberties Union of Massachusetts (a sponsor of the legislation), said, "That's all these bills will need to pass."

Hartford Counseling Conference

By Ted Sanger

HARTFORD — The Homosexual Community Counseling Center's day-long conference on counseling gay people was set in Trinity College's impressive Life Studies Center, April 12. The Center provided ideal space for the morning keynote address by Dr. Ralph, editor of the Homosexual Counseling Journal, as well as for the ten workshops which made up the bulk of the afternoon program.

Just over 100 people from a broad range of professions attended. The need for and inherent dangers of labelling people according to their sexual preference was exhaustively discussed. The special needs attached to counseling both male and female same-sex couples were clearly articulated. At least a beginning was made in noting some of the differences between male and female same-sex relationships; probing for origins and deeper significances of such differences was scarcely possible within the rather time bound framework of the conference.

Summary statements of the workshop proceedings, as well as the keynote speech in entirety, will be included as part of the Homosexual Counseling Journal issue to be published in July.

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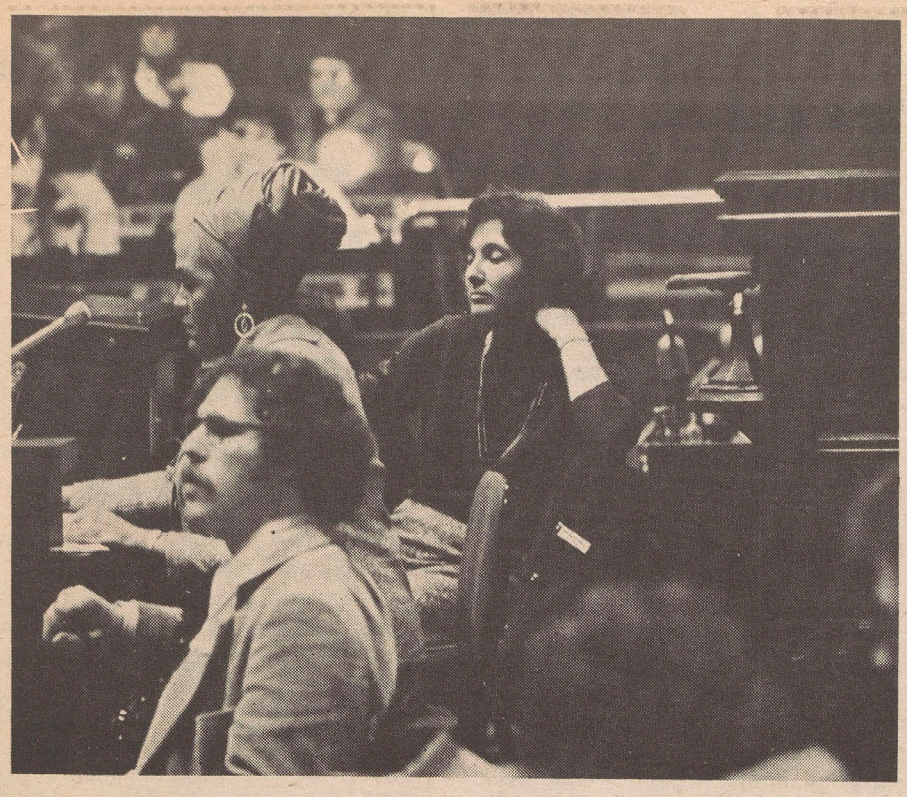


Co-chairpersons of the Human Rights and Opportunities Committee, Rep. Margaret Morton (left), and Sen. Betty Hudson listen to testimony of gay rights bill.

photo by Leonore Kovacs

Conn. Senate Passes Gay Rights Bill

(Continued from page 1)

Groton), co-chairperson of the legislative education committee, informed other senators that "there has not been a single objection to the bill from teachers, board of education members, or parents."

Sen. William Sullivan (D-Waterbury) spoke in opposition to the bill, stating that he is afraid that the bill "will allow children to be taught that love can exist between two men and two women as well as between a woman and a man."

There is concern that even if the bill does pass the House that it may be vetoed by Ella Grasso, Governor of Connecticut. Gov. Grasso has stated that she has some serious reservations about the bill. The Sexual Orientation Lobby is concerned that Grasso's reservations may influence some of the representatives in the House to vote against the bill when it reaches the floor of the House.

Christine Pattee told GCN that there is a possibility that the bill may be sent to the Appropriations Committee by the House. The House has been sending all human rights bills to the Appropriations Committee to consider the possible fiscal implications of the bills. "If the bill goes to Appropriations Committee, it may be delayed by a week," Pattee said. "We are confident that it will come out of the committee with no problem, but the extra week delay may give too much time for the nuts to come out of the woodwork. Already people lobbying for the legislation have been receiving strange letters and phone calls. Gov. Grasso's 'serious reservations' about the bill seems to be bringing all the opposition out."

If the bill comes up before the House within the next week or so, Connecticut may become the first state in the union to have a law on its books prohibiting discrimination against anyone on the basis of private, consensual sexual behavior. "Not only will we be the first state to pass anti-discrimination legislation," says Chris Pattee, "but we will be the first to deal specifically with the issue of homosexuality."

DiGrazia Refutes Complaints

BOSTON — Boston Police Commissioner Robert J. diGrazia has denied allegations from Donald Meuse of Boston that the police are engaging in harassment tactics at the Boston Public Library. "The rights of homosexuals are not being questioned in this matter," DiGrazia said, in a reply to Meuse, who complained of being harassed illegally by undercover police officers at the Boston Public Library on March 7.

At least twelve other separate complaints of police harassment at the BPL have been received as well.

DiGrazia said that the officers saw Meuse in the men's room, and that they had probable cause to arrest him, but did not. DiGrazia said that the officers acted "discreetly and judiciously . . . permitting you to go your way with a warning, thus saving you a criminal record."

Meuse's original complaint (See *GCN*, Vol. 2, No. 39), indicated that he was in the library's Recording Department at the time of the harassment, not in the men's room. At the time, Meuse said that he was searched, questioned by the police, and insulted by them as they emptied his pockets.

"It must be brought to your attention that the men's room in which you were observed is very close to the Children's Room of the BPL," DiGrazia said. He also rebuked Meuse's charge that the officers told him never to be found in the library again, saying that he was told "simply to refrain from illegal acts while therein."

"As a result of your letter (and others)," DiGrazia said that the sergeant in charge of the Anti-Crime Unit in the library "will not in the future exercise the discretion which is his prerogative in these cases. From now on, persons so apprehended will be physically arrested and openly prosecuted in a court of law in compliance with the laws of the Commonwealth for the protection of children who have gone to the library to read books."

Bay Village Bars Blast Back

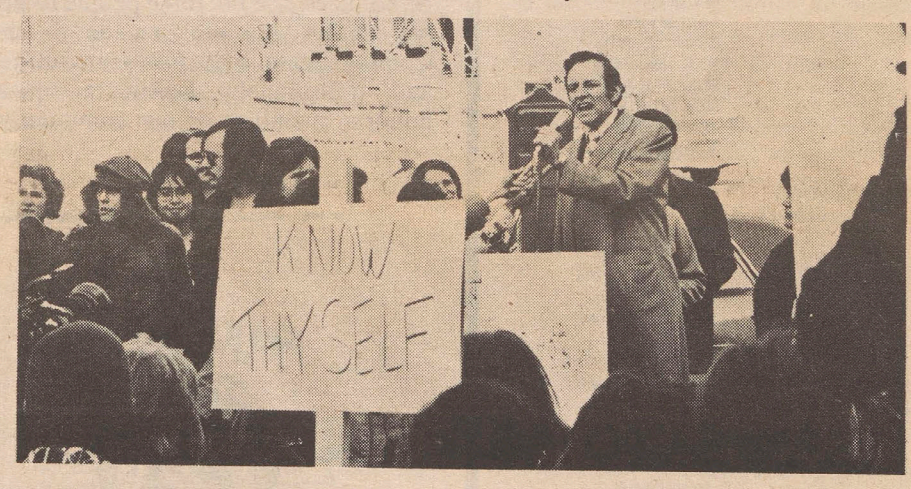
By Abe Haruvi

BOSTON — More than 100 people attended a rally sponsored by the Bay Village Neighborhood Association, Inc., on April 10 to voice their opposition to efforts to close two gay bars, Jacques and The Other Side. The Bay Village Neighborhood Association (which is a different organization than the Bay Village Neighborhood Association Inc.) has been pressuring to have the bars' hours shortened.

"We think the community is in the bars," stated a group of women who were there in support of the bars. "That's where we go. It's history, whenever you have a gay bar there will be a reflection of anger." The women believe that the police are not protecting the people that go into these bars.

A man named Pickles voiced the opinion of those around him. "People in this community say the gays are starting the trouble. They aren't! Three years ago the bars were jam packed and there were no fights. It was all gay then."

One man was holding up a sign which read "Bars Stop Exploiting Gays." He believes that the organizers of the rally were trying to cloud the issue. "The people in the Bay Village Association aren't discriminating against people," he said. "They just want no violence."



Larry Cisco, president of Bay Village Neighborhood Association, Inc., addresses the demonstrators.

photo by Jim Ashe

An employee of one of the bars agreed with him. "All the employees were encouraged to come to this rally. Most people here feel that this is a gay issue. They are not aware of how the owners operate. They don't care whether it is gay or straight as long as they make a profit."

Joannie, a secretary for Profile Lounges, Inc., which owns the two bars, spoke to the crowd at the rally, "I've worked in the bars for over seven years. The bars employ 120 or more people — most of them are gay. They have never had to hide their gayness."

Gary Dotterman of The Other Side believes that Susan Straight, president of the Bay Village Neighborhood Assn., is putting pressure on certain politicians due to the fact that her husband, Jon Straight, is president of the Boston chapter of Citizens for Participation in Political Action. CPPAX is one of the most liberal state and local organizations in this state. Dotterman stated that many of the people who come to the bars are curious and many times are closet cases. "Many have come out here. This bar and its management waged a court battle so that two men and two women could dance together."

Jon Straight, member of the Bay Village Neighborhood Assn., does not feel that this is a gay issue. "When you have a couple of bars where people are getting killed and robbed and causing traffic problems in a residential area," Straight said, "it is simply intolerable."

Frank Cashman of The Other Side believes that this is a gay issue. "There are about 450 families or residents, something like that, in Bay Village. If you took a survey there would probably be sixty people interested in all this. Almost all the rest will say we don't care about the bars one way or another. I'm sure that if I lived in a neighborhood and a bar opened, I'd be distressed." He feels that an important point is that not one of the twenty organizers lived in the Bay Village before the bars opened.

The way Frank Cashman runs The Other Side is different from the way other bars in the gay community are run. His philosophy is that a gay bar need not be exclusively gay. "I believe that the best way to promote gay rights is to promote a kind of interaction between gay people, straight people, bisexuals, etc. It proves to both sides that neither side is dressed with fangs. If you can play together you have a hell of a better chance to live together. That is why this is to me a gay rights matter. It's a right of gay people to be accepted and to accept people who are not exactly like themselves."

Nat'l Bill

(Continued from page 1)

from the audience; and he termed such investigations "an undue allocation of governmental resources."

When asked, McCloskey suggested that gays write to their members of Congress. Gay groups from around the country must surface, and explain to their Representatives *why* the bill is needed. So far he has seen no organized lobby for the bill in Washington. "You can force a Congressman to respond to this pressure," he said.

McCloskey expected that hearings would begin next year in the Judiciary's Subcommittee on Civil and Personal Rights. As only a small minority of bills that are introduced in Congress ever reach the hearing stage, subcommittee chairperson Don Edwards must feel pressure to hold hearings on the bill.

H.R. 5452 would add the term "affectional or sexual preference" to the 1964 and 1968 Civil Rights Acts. It would ban such discrimination in public accommodations, public facilities, public education, employment and housing. It is similar to H.2848, currently under consideration in the Massachusetts Legislature.

Gay Community News (GCN) is dedicated to providing coverage of events and news of interest in the New England gay community as well as stimulation of event-oriented opinion within the community.

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EDITORIAL

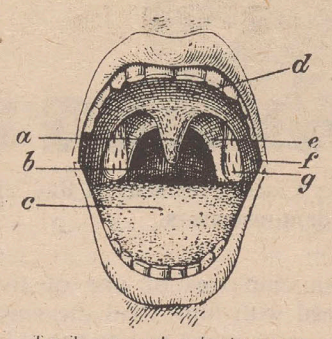
During the past few years the Bay Village Association has tried to rid its neighborhood of two gay bars which they feel attract an undesirable element into the area. They attract "homophobes" and South Boston "rowdies," as well as working class lesbians, drag queens, hustlers and their clientele. Regardless of whether the Bay Village Association is right or wrong in blaming the "undesirable element," the fact remains that violence and late night noise and activity are common. The residents fear for their safety and have justifiable grounds for complaint.

The bars, Jacques and The Other Side, are victims of change. Five years ago, Broadway, where they are located, extended through to Park Square. They were located in an entertainment district and not a residential neighborhood. The "57 Complex" was then built, cutting them off from Park Square. Patrons of the bars then had to go through Bay Village. During this time the bars' clientele also changed. Gays were attracted to new bars. Jacques and The Other Side became mixed: gay, straight, and bisexual, mostly from the working class. The bars adapted, the neighborhood did not. There was a movement to close the bars. The situation was only aggravated by the lack of dialogue between the neighborhood and the bar owners.

Lost in this struggle, however, are the gay people that work in and attend these bars. If the bars close there will be no place else for these people to go. No other gay bar outside of the Combat Zone welcomes transvestites and transsexuals, legitimate sexual minority members of our community. Other bars cater to, usually unintentionally, a sophisticated college and white collar crowd. Where will the Jacques and Other Side patrons fit in there? In this time of recession, where will fifty gay brothers and sisters suddenly find jobs?

It is about time the voices of both sides be heard in calm reasonable discussion. This paper cannot support either the closing of the bars or their staying open under present conditions. Instead we would like to offer an alternate solution, one that would protect the rights of the gay people on both sides of the issue. We feel that each group should make some compromises: the police should offer better protection, specifically on Friday and Saturday nights; the Bay Village Association should realize that not all gay people are quiet and closety and that younger, more vociferous gays have a right to coexist in their neighborhood; and that the bar owners should realize tht they do have a responsibility for the safety of those who patronize their bars and to the neighborhood where they are located, as well. None of this can be accomplished without the cooperation of the proper city officials.

The Gay Community News urges the City of Boston Licensing Board to defer judgment on this situation until all avenues of compromise are exhausted. We hope that a permanent means of communication between all parties will be set up. We also remind the Licensing Board that government interference is only a final drastic measure taken after all other avenues of compromise have failed.



Tonsil. *a*, uvula; *b*, pharynx; *c*, tongue; *d*, palate; *e*, posterior, and *f*, anterior, pillar of the fauces, between which is *g*, the tonsil.

reeks

Dear Editor:

Allen Stewart's latest piece of published paralypsis ("The Chicken or the Egg") reeks of mental and spiritual halitosis. This offensiveness is, regrettably, nothing new, for the atonal theme-song of all of Mr. Stewart's public belches has been the sour-grapes tune of "Why Can't Everyone Be Like Me?" Frankly, no one wants to be . . .

Social criticism is one thing; negative bitchiness quite another. To paraphrase Mr. Stewart: Let's not waste time, talent, and space in GCN on negative would-be martyrs, publicity seekers, malcontents, fools. Let's not waste them on Allen Stewart, of all people, and devote them to both the inner and outward liberation of all our gay brothers and sisters.

Yours sincerely,
John Crabtree

LETTERS–

bay village

Editor, GCN:

We are writing to ask our friends in the Gay Community not to allow the cause of Gay Rights to be manipulated for the purpose of protecting the profits of the Varas, proprietors of Jacques and The Other Side.

These two bars have been the source of such an extraordinary amount of violence and disruption that the residents of Bay Village — gay and straight — have decided to seek an end to the reign of terror in this area.

At first, the bar owners attempted to deny that their establishments were the source of the neighborhood's problems. But in the face of overwhelming documented evidence to the contrary, the bar owners have changed their approach. They are now trying desperately to hide behind the banner of Gay Rights to avoid legal action against them.

This tactic is not only completely unjustified; it is itself harmful to the cause of Gay Rights for which so many of us have been fighting.

In our two legislative districts, there are fifteen or twenty bars and restaurants oriented to serving the Gay Community. In only one case — that of these two bars — is there any significant neighborhood opposition. In fact, each of us has on several occasions worked with the owners of gay-oriented establishments to get or keep their licenses. The Charles Street Meetinghouse Coffeehouse, and the 1270 are two of the establishments whose applications we have actively supported. *It is overwhelmingly clear to us that the basis for neighborhood opposition to the Varas' bars is the violence and disruption they spawn; not the* fact that they are patronized by gays. Indeed, as gay patronage of these places has diminished recently — due in part to the violence that has become part of their scene — neighborhood opposition has increased.

What the bar owners are doing by their tactic is to argue that people who oppose murder and beatings in their streets are therefore opposing gay people. This effort to identify gay rights with violence serves the interests of the Varas. It does a disservice to the dozens of other gay-oriented bars in this area which serve their patrons peacefully without impinging on the rights of others.

We will continue to fight in the State House, at City Hall, and everywhere else for the right of gay people to enjoy exactly the same rights and privileges as every other citizen of this society. We will not sit by quietly while the owners of these two bars seek to protect their profits by cloaking violence and disruption under the banner of Gay Rights.

Barney Frank
Elaine Noble

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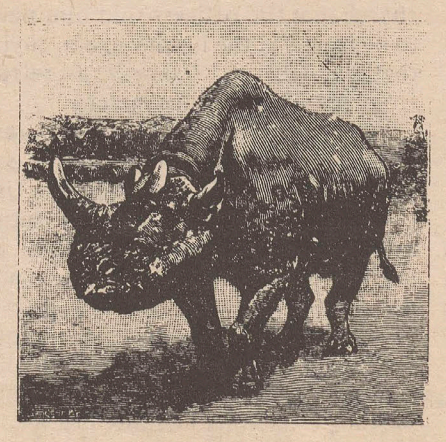
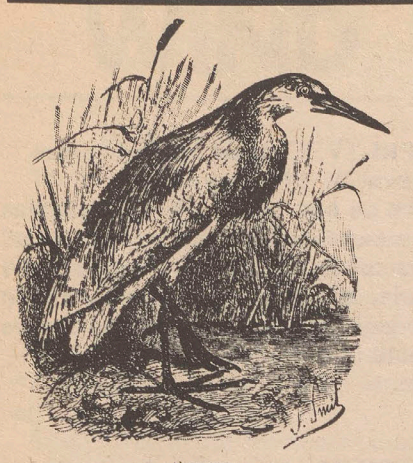


NEED OF THE WEEK

Gay Media Action is in desperate need of tapes in order to continue Closet Space. Each $4.00 donation will buy one tape.

Mail to Gay Media Action, c/o GCN, 22 Bromfield St., Boston, Ma. 02108.



Squacco.

n.h.

Dear GCN,

Having been born and brought up, (and presently reside), in a medium sized, picket-fenced, New Hampshire town . . . strongly moral and white and in "the Great Northern Wilderness", I would like to comment on the situation up here, your '75 Guidebook, and the Second Maine Gay Symposium, which I just returned from.

Growing up in a rural New Hampshire town is hell on those who seek to be anonymous in any of their activities. Everyone knows you! Your folks are on a first name basis with all the grocers downtown, your aunt lives right up the road and has coffee with your best friend's mother, and you walk to school on a road named after your grandfather!

One of the toughest things I recall about my school years was the total absence of any homosexual or bi-sexual person to question and talk with. Undoubtedly there were, (and are), gay people around, but I couldn't see them then, and I can't really see them now. Our closets up here are deep and dark, believe me.

Oh, as kids we all had our "suspect" lists. My eighth grade teacher was on mine. But was a fourteen year old boy suppose to approach a fifty year old man . . . a man, mind you, who knew both my parents and had also been my older brother and sister's teacher . . . and ask him if he was a homosexual, and if so could I talk with him? What if he wasn't . . . and perhaps worse, what if he was?

I couldn't cope; I couldn't do it. I was unsure of myself and of course I was afraid. Somehow the fear was always stronger than my curiosity or my loneliness.

And there were others on the list, but nobody *knew*, everybody guessed and did nothing.

During high school I was too young to go to Boston, and I had no idea where to go if I had. I had no idea where to look for gay people up here either, so I wasted four years just trying to talk myself into being straight. I figured there was more in common with hopeless and homosexual than just the same first letter.

I'm twenty-one now, and my home town appears just as anti-gay, or perhaps as anti-change or anti to anything different as it ever was. I have located a few gay people here, and I met more at the Symposium in Bangor, but there aren't many around, so that is why I sent for your guide. I now feel that I have a better chance, and this is super!

New Hampshire is still a rather impossible place to be gay and happy. What with our anti-gay governor, and crusading publisher William Loeb, few will "come out" here because it could quite possibly be social, financial and even sexual suicide. No one would go near you . . . closet gay or straight, for the old Granite State still believes in guilt by association. Have we no true heros in the Purple Lillac State?

So now, gay people still head to Boston to find other gays. But that raises problems of its own.

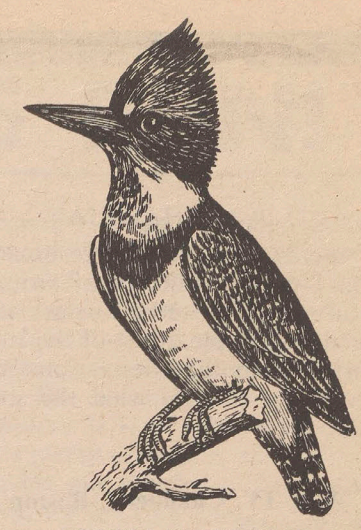
I am not a "city slicker" and therefore I still find it inconvenient, expensive and usually not very satisfying to move with the high stepping, fashionable Boston bar crowd. And this is not a put down, really . . . I'm just trying to show the contrast in my situation, and explain what I have seen of the gay community and on the other hand what I want from my gay contacts.

I find sex, but not love. There are bodies, but not minds. It bothers me that gay people are so sexual, (an observation, and I'm not looking for a scape goat or to place blame), as if that is all any human being has to offer. Bullshit!! So many guys my age and younger (and older too), simply hang around the bars waiting for instant sex. . . no talk, just passion . . . lies and lust, selling ones youth on the proverbial meat rack. They have every right to do it, but I think that it is a terrible waste of humanity, and I will say that no matter who wants to hear it or not. This is why I went up to Bangor, to see if I could find some men around my age who wanted more out of life, and I found them! I got your guide, and found some fine bars that are real and warm, and some rap groups and gay people who give a damn about each other. Wow! I've found guys who I can get to know as friends, and *then* maybe lovers. Warm, sensitive and honest people. We may be rural, but we are real.

Thanks for caring enough to publish the guide. I'm sure it will make a difference. Gay people, as I imagine straight people, feel that to love somebody is not just a feeling . . . it is a decision, and attitude and a promise. All that I want is the *right* to decide, the *freedom* to form and live by attitudes that are real for me, no matter what anyone else says, and the *capability* to make a promise that society will let me keep. I'm going to be able to do it, and all of you down there are going to help me, and I will help you . . . it is the only way to show the majority of straights who for some reason feel threatened by our happiness.

Your guide and your concern, that's doing it. Keep up the good work.

Happy trails,
Steve



BELTED KINGFISHER

repelled

Editor, GCN:

I have often been repelled by the cynicism of Allen Stewart's writing, but only with the appearance of his article on ageism have I been moved to reply.

Mr. Stewart objects both to the concept and to the "made-up word." Admittedly, "ageism" is an awkward word, but it is no more fabricated than are "telephone" or "homosexual." Words are "made-up" when it is necessary to describe something that existing language does not express. "Ageism" is such a word, filling a need.

The article's conclusion, that "gay ageism is a personal problem, not an issue for the gay community at large," trivializes the issue and suggests that we should not be bothered to discuss it. Earlier Stewart refers to the frustration of older gays who feel unappreciated by the community, which he dismisses as "just frustration over no longer being 'young and desirable,' as a choice sexual object."

Like gay racism, gay ageism reflects the society from which we come, which relegates the old to uselessness. It is both a personal and social problem, affecting *all* of us.

John Kyper

Temple

Dear GCN:

The article about the remarks by the pastor of Tremont Baptist Church in the last issue of GCN was very interesting.

I come from a very religious family and believe it or not some of it brushed off on me.

Altho I never miss a Sunday nite at MCC in Boston and I do what I can to help, I have always admired what Tremont Temple, as a church, has meant and done for Boston over the years.

The remarks and destructive criticism attributed to Rev. Lee on a Boston radio station is just another example of the long history of the church in this country missing the boat in meeting the needs of the people.

I can remember when the church condemned ALL movies, dubbing the theatre another den of iniquity. If the church had done what it was supposed to be doing they would have gotten on the wagon and contributed something to movie making in a constructive way. No telling what an impact they could have had on movie making up to this day.

I hope our friend, the pastor of Tremont Temple, as he looks out over his congregation this Sunday can come to grips with the fact that nearly ¼ of the people he is looking at are some shade of gay and it is his responsibility to minister to that number as much as the other 80%. If not he is going to loose them.

Tremont Temple's loss could be MCC's gain!

Charlie

saxe

Dear GCN:

I am a woman and a lesbian and although I wouldn't consider myself a revolutionary, I'm hardly a believer in the "American Dream." To me it seems ludicrous and damaging to all of us to support wholeheartedly the actions of Susan Saxe. To view her as a "heroine" for armed robbery of a bank is stretching things a bit. Her rhetoric is such that she has included us all as her "sisters," allies and supporters, without our consent. I for one am not. A "pig" who also happened to have been a husband and a father of several young children was murdered during this robbery — a "working class man." These fatherless children might have a difficult time understanding that their father died because he got in the way of "Revolutionaries." God help us with that party line. Yes, I totally believe that all the gay community should make sure that Susan receives all her rights before the court. To idealize her as a feminist/lesbian revolutionary hero is not only insane but counter-productive to what a lot of lesbians are trying to accomplish and achieve in this society utilizing "other weapons." At least when some people rob a bank they state they did it for the "loot."

H.R.Z.

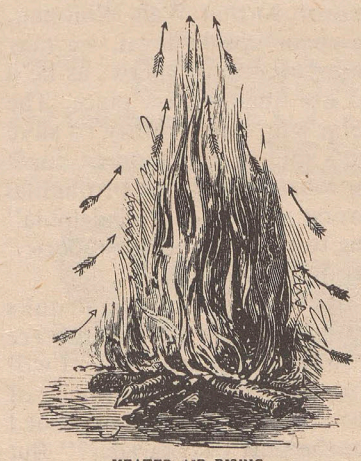
Conirostral Bird (Hawfinch).

algays

Editor, GCN:

I love all gay people not just one type! Why can't we all be united as one group? We are a minority fighting for our rights against a powerful majority so why divide into smaller and smaller minorities? United as a complete minority we can get our rights, be proud of being gay, but be proud to stand with all gays. I'm gay and damn proud of it, and will stand for and with all gays. Will you?

A. T. Smith



HEATED AIR RISING.

issues

Dear Brothers and Sisters:

I have just finished reading GCN #40 and would like to address myself to two issues: Sexism and Separatism.

Regarding the first: Your editorial makes a good deal of sense. Sexism has kept everyone down. For umpteen years past this society has placed such importance on "masculinity." As you point out the English language has an overabundance of sexist terms: ChairMAN, SpokesMAN, PoliceMAN, etc. I often wonder how the male chauvinistics who use those terms would react if women had been dominant through history. Wouldn't they complain very loudly if they were referred to as ChairWOMAN, SpokesWOMAN, PoliceWOMAN, etc? In that case shouldn't they open their eyes and see the injustice of calling a woman by a term that makes her a man?

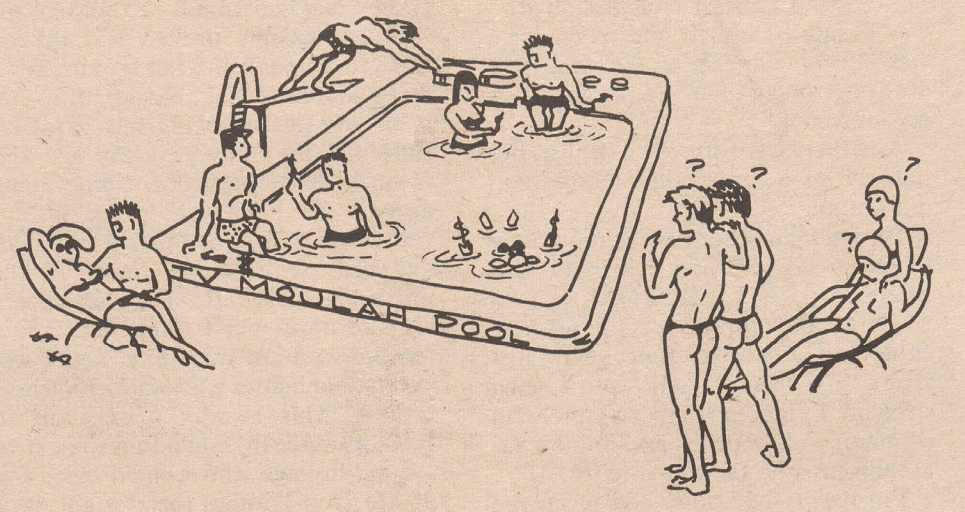
On the issue of separatism: It seems too much emphasis is placed upon this topic. We are living in a society with two sexes. It would be very beneficial if they learned to get along together. Permanent separatism is impossible and unworkable. I don't deny that there are times when all people, gay and straight, male and female, want to be in the company of only members of the same sex. It is equally important, however, that men and women work together on occasions for their common goals.

With Eternal Gay Love,
Your Brother,
Michael Jay

TV LOOKS AT US

By MICHAEL JAY

Interested in a career in broadcasting, I took the liberty of writing to local television stations to ask if they hired gay people. Most of the stations answered my inquiries — some rather favorably. Here is what the stations said:



WBZ-TV, Channel 4, Boston
(Sy Yanoff)
"(We do not) require . . . employees or applicants to state their sexual preference. We have been working closely with the Boston Gay Media Action . . . Loretta Lotman . . . accepted an invitation to appear on the Sonya Hamlin Show . . . (Gay people also have the opportunity to speak their piece) on our Speakout program."

WNAC-TV, Channel 7, Boston
(Bill Hahn-Public Affairs Director)
"WNAC-TV does not discriminate in hiring either for . . . sex or sexual preference . . . We have (one) admitted homosexual on our staff. We have been told by consultants in various gay organizations that they are aware of a substantial number of gay people on our personnel roster, although we cannot vouch for that fact. WNAC-TV has frequently broadcast news stories and features programs as well as public service announcements."

WSBK-TV, Channel 38, Boston
(William J. Flynn)
". . . Currently, we are not hiring anyone . . . I don't know if we have any homosexuals on our staff; I've never asked anyone. We attempt to hire people by whether or not they can do the job."

WLVI-TV, Channel 56, Boston
(Barbara Bethea — Personnel Co-ordinator)
"We hire qualified people and have always attempted to do so."

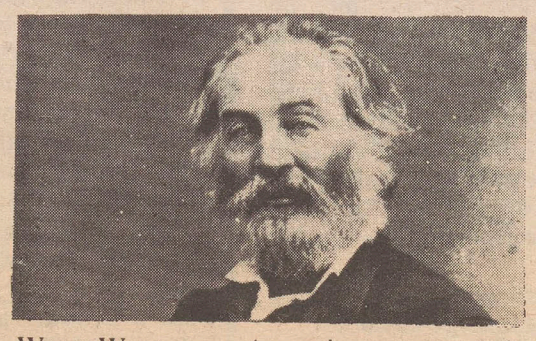
WPRI-TV, Channel 12, Providence
(Edwin W. Pfeiffer)
"We do not inquire of job applicants or present employees as to their sexual persuasion . . . We have aired news stories and features which pertain to the gay community . . . to list it here would be an enormous task."

WCSH-TV, Channel 6, Portland
(Bruce C. McGorill)
"This is to advise you that WCSH-TV is an equal opportunity employer."

WMTW-TV, Channel 8, Poland Springs
(Robert M. Joyce)
"We are an equal opportunity employer . . . we have no admitted homosexuals on our staff."

One may well ask; what of the stations that did not answer? Before, I start being bitter I shall take into consideration that their answers may have gotten lost in the mail. If they didn't . . . well, you can draw your own conclusions.

NEITHER THE FIRST GAY RIOT



WALT WHITMAN. *An early portrait of the poet, made before he established his reputation (top).*

— NOR THE LAST

By RICHARD DEY

Mayhem and Melee

The first gay riot in America took place in three circus tents at Camden, N.J. way back in 1892, not only in an unlikely place (like finding a gy bar in Fitzwilliam, N.H.) but an unlikely time as well. It was a funeral, a funeral held for 3,500 persons who were provided, by the deceased, with three uniformed marching brass bands, a barbecue of roast oxen, pigs, and turkeys, a thousand loaves of home-made bread, and one tent entirely devoted to barrels of whiskey, beer and lemonade. There's no proof, but it was probably the lemonade which triggered the first, and one of the worst gay riots in American history.

The Good G(r)ay Poet

The funeral was that of the job-hoppers of all time (Treasury clerk, editor, school-teacher, compositor, nurse, and carpenter, among others), but, of all of us who would spend our ten minutes with any historical figure in the world with Oscar Wilde, the man to whom Oscar Wilde himself traveled in pilgrimage — to talk pretty boys, what else? The Good Gray Poet? Hoary (spelling?) old Walt Whitman (1819-1892), who else?

Walt's Favorite Fruit

Having stashed away a substantial sum for this bash (and a grotesque monument he designed himself), Walt Whitman went out in the rough-and-tumble way he'd lived, in a funeral that broke out in brawls and fisticuffs, bloody noses, "gross indiscretions" (so the police blotter read), and fifty arrests (or as many as the paddy wagons could hold, or as many paddy-wagons as there were drivers sober enough to drive there. While the three uniformed bands played rag-time (*still* not yet popular for funerals), the guests, from Washington politicians and former mistresses to Walt's favorite meat, the once-numerous drivers of America's horse-drawn railroads, consumed vast quantities of watermelons (the surprisingly nutritious fruit that was the favorite of Peter Cornelly, the horse-car driver who was the great love of Whitman's life and who, in his forties, is described by Apollinaire as "a stunning youth").

Too Big for His Tomb

When the pallbearers, the roughest and drunkest in the huge mob, tried to get Walt's coffin into his hideous mausoleum, the doors proved too narrow and the coffin was lifted bodily from beneath so that Walt Whitman, rightside-up or upside-down, we may never know, went improperly, as he'd lived, to his final restless place. The preachers, who tried vainly to save Whitman's soul, were "shouted down with the most indecorous profanities by the worst villains of Philadelphia" according to a contemporary report.

A Loving Ruckus

And all the thousands of drunks homeware-bound in the night were singing songs of themselves, "I will sing the song of companionship . . . of comrades and love . . . and who but I should be the poet of comrades?" But all of us who love (and drink) and sing the songs of ourselves together in the circus tents of life.

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WIND US UP AND WATCH US RUN!

By AL WAKEFIELD

The Leather Group seems to be more hedonistic than political and its most hedonistic expression has become a phenomenon known as the 'Run' such as Entre Nous' Days of Equinox held last weekend. A run usually consists of so many 'givens' that one can almost write about one without even attending.

At registration one receives a button, usually a map of the city, a book of tickets, etc. Ticket "one" is for the buffet and booze, ticket "two" for an after-hours party and booze. Other tickets follow for breakfast, brunches, booze, drinks at local bars where you receive "poker-rum" cards, cocktail parties, a formal meal and entertainment, and finally Sunday morning breakfast which is followed by an award ceremony. There is occasionally a boring slide show consisting of the Leather equivalent of home movies interspersed with tear-evoking slides of America The Beautiful which always remind me of those cold mornings when I had to stand reveille shivering and saluting the flag which symbolized for me my platoon sergeant; he conveyed to my fellow draftees in words of no more than two syllables that I was "queer" and he tried his damndest (unsuccessfully) to have me court-martialed.

The presentation of banners and trophies, the incessant patting one self on the back, the dreary slide shows are not the invention of Entre Nous; they are the plague of many runs put on by Leather clubs. They are traditions that I think need to be revised. Luckily the food, entertainment, drinking, renewal of old acquaintances, and the formation of new ones are the positive elements that outweigh the dull elements. All in all Entre Nous' run was a success because of the fine social atmosphere.

The Charles Street Meetinghouse was happily decorated with red, white and blue bells and streamers; it offered a colorful invitation to the 300 people (mostly out-of-towners). The pace of the run was casual, sensual and warm.

To those who are into myths about leather people being lavender Hell's Angels, I am sorry to report that they are hardly more "bikie" or S&M than many other gay people. They are into having fun and being independent. The "masculine" image subscribed to them comes mainly from their choice of leather and denim clothes. And every run is a fashion show of Wranglers and Levis decorated with colorful patches, of leather jackets and hats and lots of boots. The image is heavy, but the atmosphere is kind and cordial. And there's plenty of fun for all.

Having put together a show which flopped for my own club, I can especially appreciate the show that was given during the run. It was called "Butch White and the Seven Slaves," written and directed by Chuck. Jim and Chuck were great in their lead roles and Ed, who bounced enthusiastically on and off stage, gave his usual outstanding performance. Another outstanding effort was the music and acoustics provided by Mike and Eddie. The high point of the run for me was an after-hours party on Saturday night, where I learned much about "bunnies."

On "Equinox-75" the most encouraging things to me were that so many of the events took place at the Charles Street Meetinghouse and that several women were present, including Ann Maguire (representing Elaine Noble) — and representing herself a little too. These both showed a veering away from the usual separatist, apolitical nature of the runs. Congratulations to Foe K. and Co. I hope that the next New England Gay Conference will find some Leather club members in attendance and participating. We have a lot to teach each other.

At the Sunday morning breakfast where I arrived pretty wound down and practically ready to eat the tables, I inquired of someone who had never been on a run before, whether he had a good time and he replied, "Great. I wish I hadn't waited so long to come to one!"

Loeb, the Homophobe

By Paul Tellalian

BOSTON — A surprisingly quiet evening was spent by a group of gay women and men who attended William Loeb's speech on conservatism held at the Ford Hall Forum, April 13. Loeb, editor of New Hampshire's largest newspaper, *The Manchester Union-Leader,* is well-known for his attacks on gays and his efforts to prevent the formation of the Gay Students Organization at the University of New Hampshire.

The speech, which was broadcast on radio, was brief and low key; a startling shift from Loeb's fire and brimstone journalism. He quietly explained why he does not consider himself a typical conservative in the style of Sen. Barry Goldwater and made frequent references to the ideas of the founding *fathers.*

During the lengthy question and answer period, Loeb fielded questions on gay rights, the proposed New Hampshire refinery and Gov. Meldrim Thomson with a controlled, even-tempered style. Even when two outbursts came from the audience, one in response to his anti-gay remarks, he remained emotionless. He stated his belief that all gay people should be hospitalized to cure them of their "affliction."

Outside the building where Loeb spoke, the Fort Hill Faggots for Freedom distributed a leaflet which read in part, "We accuse William Loeb of . . . slander of gay persons by the negative use of the words homos, perverts, pansies and fags, condoning the genocidal extermination of gay peoples, giving comfort, encouragement and surfeit to those who harass, beat, maim and kill gay persons . . ." Most people who commented on the leaflet, many of whom had travelled from New Hampshire, were positive and friendly to the message of the protesters.

Loeb made no response to the protesters, and many of the gay people left feeling that the evening had been anti-climactic to their expectations of Loeb's behavior.

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The New Haven D

photo by Jane Picard

(Left to right) Terry Turgeon and Ellen Grusse talk with GCN Managing Editor Marion Tholander.

By ASOR

Ellen Grusse and Terry Turgeon spent an evening last week with GCN on their way to a much needed vacation on Cape Cod. The two women were called before a New Haven Grand Jury (GCN Vol. 2, No. 36) to testify about their supposed knowledge about Susan Saxe and Kathy Power. They refused to testify and were subsequently jailed (GCN Vol. 2, No. 38) until the grand jury was disbanded. A new Grand Jury has been called and Ellen and Terry have been subpoenaed to appear before it May 6. If they refuse to testify, which they told GCN they plan to do, they may be jailed again until the grand jury is again disbanded. This may be for a period of up to 17 months.

GCN: Can you tell us what happened when the FBI arrived at your door?

Ellen: Of course I wouldn't let them in. The FBI man told me, "We don't want to get you, we're looking for murderers. You know, you can get into a lot of trouble for this. You can be charged with harboring and I suggest that you let us in to talk to you." I simply told him that I take my legal advice from my lawyers and not from the FBI.

GCN: When did the original subpoena come and what did you do?

Ellen: Well, we spent the rest of the day trying to find lawyers. By 6:30 a.m. the next morning we were served with a subpoena to appear before the grand jury at 2:00 p.m. that day. David Rosen had agreed to represent us but was incredibly busy with other cases. He had started to work on legal grounds to quash the subpoena, and then we found out we had to appear that day. He was trying to get the judge to grant a continuance so that we could have some time to plan our strategy. The judge refused the continuance of the time for us to find another attorney to help David and told us, "Well if I were to grant you a continuance you could just find yourselves the busiest lawyer in town."

Terry: The whole grand jury thing is ridiculous. The game plan is already worked out. The FBI kept approaching us before the grand jury convened to convince us to drop the whole thing and just talk. There are 16 to 23 jurors, a court clerk and you. The FBI had been hanging around the jury room, so we demanded that a check be made that there were no unauthorized people in the room.

GCN: What kinds of questions did they ask you?

Terry: They questioned Ellen first and then me. They asked us each five or six questions about whether we knew Susan Saxe and Kathy Power or their aliases, when we had last seen them, whether we knew certain other women in Hartford, and whether we knew who Saxe and Power told that they were fugitives. After each question, we went outside to talk to David Rosen, and then came back and pleaded the Fifth Amendment. The grand jury then told our attorney that they would pursue it all the way and the U.S. attorney said that he would apply for use immunity which would protect us from prosecution for any evidence we would give, but would not protect people that we had testified about. Nor would it protect each of us from having evidence given by one of us used against the other. The court would not recognize the right of a lesbian couple not to have to testify against each other as they would a heterosexual married couple.

GCN: Did the FBI harass your friends and family while this was going on?

Ellen: They questioned our friends and our families extensively. Neither of us were out to our parents.

GCN: What a way to come out! Your parents must have been very upset.

Ellen: My mother feels that this is the worst thing that has ever happened to her. My parents are supporting me in this thing despite the fact that I am gay and in spite of the issues involved.

Terry: My family has been very supportive of me. However, they believe that they are honest people and have nothing to hide from the FBI, and therefore they answered all the questions they were asked.

GCN: When you were called back to the immunity hearing what happened?

Terry: We were granted use immunity and the judge ordered us to answer questions. We refused. The next Tuesday we were held in contempt of the grand jury and were to be sentenced to jail for the duration of the grand jury or until we talked. Our attorneys went to New York to try to get an extended stay on the case. The extension was refused and we went to jail at the minimum security women's prison in Niantic.

GCN: How was jail?

Terry: It really wasn't too bad. We weren't separated from each other. We met some very fine women there, who were very supportive to us. However, the people in Lexington are being held in a county jail in cells that are six feet by seven feet in size (with all male guards), and they are only allowed out an hour a day.

GCN: Did you see any signs of a feminist consciousness among the women jailed there?

Ellen: Unfortunately not.

GCN: What did other people who were questioned do?

Terry: Two women in Hartford refused to talk. Other people in Kentucky and Connecticut talked to the FBI. I don't feel that the people who talked should be criticized by anyone. The FBI can apply a great deal of pressure on someone. People talk out of fear, naivete, and paranoia. Some people really didn't know anything anyway. The problem was that in Hartford there was no advance warning that the FBI was investigating, and people didn't have time to be informed of their rights or to get together to decide how to handle the questioning. But I would like to personally warn people to be very careful when talking to the FBI. They are very well trained and it is very tricky to only give them some information that you know. If you lie to the FBI it can be held against you, and therefore it is far better to remain silent.

The FBI Is Closing In On You

By ROSENJOY

The FBI is questioning lesbians. They are looking for fugitives from justice; they are just doing their job to bring criminals to trial. Or are they?

Speculation: Could the government, using the Saxe-Power-Hearst investigations, be trying to show that it is the bad, radical lesbians that are ruining the women's movement? This will split the movement, causing mistrust between straight feminists and lesbians within the feminist movement. After all, no one wants to go to jail. And it seems that just knowing a lesbian activist puts one in that position today.

Speculation: The government merely wants to put a stop to gay activism. Gay Liberation has made too many strides. We even have legislators, two lesbians. We have a network of newspapers, radio programs, lobbying committees, media-watching constructs. And these are all effectively working, allowing the closeted to come out and find support. It is the eve of the passage of legislation that would put us beyond the arm of the law. Without gay liberation with a split in the women's movement, who would be left to question sexism and the American Dream? A few lone voices here and there. We would be back to 1959 when a woman's place was in the home and a gay person's place in the closet.

Speculation: It has become fairly evident to FBI by now that members of many radical-militant groups have been gay. Groups like the Weatherpeople and the SLA and others have had gays in their ranks. The women seem to be able to disappear for years into the gay subculture and to be impossible to find. They are wondering why. They may have concluded that we are organized for this possibility, so well organized that they did not have a lead on Saxe for four years. This makes lesbian-feminist communities seem like a well-organized group capable of all kinds of radical undertakings on the order of the SLA, etc. And there are so many lesbians and they do tend to congregate, they must be organized. This would make it a good idea to use the fugitive cases to harass, arrest and jail leaders, hoping that the imaginary "movement" would break up.

The FBI is confused, and, it seems, frustrated and angry. They were looking for two women for nearly five years, two fugitives from justice. They caught the men implicated in the crimes, but the women eluded them. Susan Saxe and Kathy Power lived and worked in lesbian communities, usually in university towns, and the FBI could not find them. Perhaps men just do not know how to look at women; they never saw them. Perhaps it never occurred to them that the most powerless of groups, women who join with women or gay men, would have the courage of their political convictions to become militant. Yes, lesbians are disgusting, but they're only women.

Finally, they got a break. Someone recognized a photo of the women in Lexington, Ky., post office and called the FBI. Eventually they traced Saxe and Power's flight from lesbian community to lesbian community. Then the SLA people were identified and two of the most prominent women were lesbians. Other lesbians had been jailed in anti-war protests like bombings and destroying of government records. Perhaps there were too many coincidences, but suddenly in 1975 lesbian communities have become the focus for intensive FBI investigations.

Gay people have always known that the gay community is neither one body nor one mind. We have legislators and lawbreakers just as we have millionaires and street people. But FBI investigations are hardly making these distinctions. The lesbian community cannot keep a criminal from joining its ranks; now all who live where suspects have travelled may find themselves in jail.

The lesbian community, like all counter-culture communities, is made up of a core of regulars, or many cores, and a loose group of drifters, drop-in dropouts, zanies and crazies. A counter-culture group is proud of its free lifestyle. Those that society condemns are often its heroes. One has usually left family and home to join a counter-culture so that these things are not important. It's friends that count and often a friend is just someone who listens, who cares enough to provide a meal or a place to stay. "Families" are quickly created when people band together to share the expense of living in the city. These "families" break up as someone heads for the West Coast or is graduated from school or finds new friends. Many people take on a subculture name: Sunshine, a popular acid, was a popular subculture nickname in the late sixties. Some lesbians take on masculine names or masculinize their names to stress their androgyny. If someone shows up at the bar or coffeehouse and knows the new dances or the right counter-culture heroes, and the jargon, within three weeks she/he is a member of the community. One FBI agent had hung around the bars for so long that she had become a fixture. No one suspected her. In a university town, one can expect an influx of new people every six months at least. Who has time to know the family and history of

(Continued on page 11)

n Duo Tell Their FBI Story

GCN: What made you decide not to talk?

Terry: We knew that the FBI was around and we realized how much time Saxe and Power would have to serve if they were caught. The FBI represents the power system which I was just beginning to develop some consciousness about, and I felt I could not cooperate with them.

Ellen: I was very conscious of the fact that the FBI had been using the Grand Jury to infiltrate various movements around the country and I wanted in no way to help them infiltrate the feminist and gay community.

GCN: There is a tendency to view all the women involved in the Grand Jury investigations as heavy leftists. What kinds of things have you been involved in politically and where do you feel you stand?

Ellen: I have only really had any kind of political involvement for about a year and I have been working in the feminist movement.

Terry: I had just quit my job in the fall to be able to do some reading and to get involved with the women's movement. So the whole feminist viewpoint was in many ways new to me. When this whole thing started, I kept thinking this can't be happening yet. I haven't read the right book that tells me what to do yet!

GCN: How do you feel the feminist and gay community has supported you?

Ellen: I have learned so much about the strength of the women's community. Everyone in the gay and feminist community in New Haven have been supportive to us.

Terry: I really never wanted this to become a lesbian-feminist issue only. I feel that the misuse of the Grand Jury is of concern to the entire alternative community.

GCN: How did you feel when you heard that Susan Saxe had been busted?

Terry: It was definitely a low point for me.

GCN: What kind of effect has the investigation had on you financially?

Terry: I have had to sell my car. I certainly have been richer in my life . . .

Ellen: I lost my part time job. Our lawyers have been wonderful, but it will run us into some money.

GCN: How do you feel the investigation has affected you personally?

Ellen: Our regular life has come to a complete halt. We have lost our privacy and anonymity. I am so angry about the whole thing. Once again the man is controlling our lives.

[*The Grusse and Turgeon Defense Fund address is: Grand Jury Defense Fund, Box 2011, Main Post Office, New Haven, Conn. 06508.*]

photo by Jane Picard

Terry Turgeon (left) and Ellen Grusse being interviewed recently in Boston.

KNOW YOUR RIGHTS

Keep this posted in your home.

[*The following is compiled from the New York Grand Jury Resistance Project, Non-Collaboration, Gay Area Committee to Stop the Grand Jury, the National Lawyers Guild, The Women's School, and Boston Area Socialist-Feminist Organization.*]

Once grand juries were correctly thought of as "the people's panel" — a precious buffer between the individual and a possibly corrupt government. In pre-Revolutionary America, grand jurors regularly quashed British efforts to indict radicals and reporters. Indeed, on occasion they indicted the Crown's soldiers! Later, in frontier communities, such jorors refused to indict fellow settlers for acts defined as criminal by federal prosecutors.

Today little is as rare as an independent federal grand jury. Though they retain the function of authorizing federal indictments, and theoretically could still protect the private citizen from arbitrary harassment by government officials, in fact they are little more than the rubber stamps of prosecutors. The "special" grand juries that are now functioning throughout the U.S. — all summoned into existence by the Justice Department in Washington — are currently nothing more than an extensions of the FBI. This despite the crucial fact that the FBI is an agency of the Justice Department (part of the government's executive branch) and the grand jury is a key element of the government's *judicial* branch — and thus supposedly independent of the executive.

Consequently, those persons who exercise their right *not* to answer questions of the FBI are routinely threatened that their failure to cooperate will result in the same questions being put to them by a grand jury — and the agents remind their listener that there are penalties for keeping silent before grand juries. Lately, FBI agents have — for the first time — begun delivering grand jury subpoenas in political cases themselves. It used to be the U.S. Marshal's responsibility.

How do grand juries operate?

There are still instances of grand juries performing investigative functions even when a prosecutor has presented no evidence nor sought an indictment. Almost always, however, grand juries simply listen to the prosecutor present evidence he wishes the jurors to hear; it is the prosecutor who asks the questions, who chooses the evidence and witnesses, and who keeps witnesses from saying anything he does not wish. (Witnesses are *not* allowed to have a lawyer present with them before grand juries.)

In theory, what is a grand juror?

The juror is an officer of the court appointed to determine whether there is evidence suggesting a particular individual's responsibility for a crime and to join in authorizing an indictment notifying the suspected individual of the charges to be tried in court.

Do all the grand jurors have to agree?

Of the 23 men and women who usually compose a federal grand jury, as few as 12 are sufficient to issue an indictment.

How are witnesses summoned?

By subpoena — an order to testify. These require the recipient to appear at a certain time and place, and sometimes require that various records be presented as well.

Can subpoenas be challenged?

Yes, indeed. With your attorney, you may file a motion to "quash" the subpoena — to have it withdrawn under court order. The grounds might be improper delivery, the use of illegal electronic surveillance against you prior to receiving the subpoena, or the non-possession of documents you were ordered to present. There are many possibilities.

Can you tell the jurors whatever you want?

There is no opportunity to introduce any information that is not specifically requested. Individuals who persist in attempts to speak over a prosecutor's objection may be removed from the room and charged with contempt.

Why not tell them what they already know?

In answering what might seem to be an innocent or harmless question, a judge may find you opened the way for a lengthy series of related questions that you have reasons (perhaps simple respect of friendship and privacy) for not answering.

Further, you may be wrong in assuming they have information. They may simply be guessing. Or they may have such evidence as is commonly obtained by illegal (and thus legally inadmissable) surveillance. Your testimony might be the first usable evidence they receive. Your account of so simple a matter as several friends discussing ways to avoid paying taxes for war could result in their being indicted for conspiracy.

Why not answer questions if I don't know anything?

It might be okay. On the other hand, not knowing what the prosecution is really looking for (many or most questions asked could be purposely misleading) may result in your offering evidence without even realizing you were — they may not know that Alice and Mary are friends or that a co-worker wasn't in the office on a particular day.

What if the questions are about someone who is already indicted?

At best, you are endorsing what they already know. At worst you are providing the only evidence that may prove admissable in court.

Doesn't silence play into their hands too?

It could. It isn't unusual for grand juries to be used merely to excite public fears. Wild charges are made in the hope a Fifth Amendment response will be made — with the expectation that the public will read the response as an indirect confirmation of charges that are actually baseless and absurd. It's tricky. Rather than answering the prosecutor's questions, however, other ways of communicating the truth to the public should be considered. (Some people are considering answering *in public* those questions asked in secrecy before the grand jury — to which they didn't respond in that setting.)

What is immunity?

There are two kinds — *use* immunity and *transactional* immunity. Both types attempt to compel the individual to answer questions, since it is alleged there will be no prosecution of the grand jury witness as a consequence. In fact, *use* immunity merely prevents them from using one's own testimony against oneself; information from independent sources might still result in the witness being prosecuted. (Use immunity has only recently been legalized — in a bill geared to opposing mobsters — and is now being challenged in the courts as un-Constitutional.)

Transactional immunity prohibits the government from ever indicting the witness in regard to any matter about which he has offered testimony.

YOU DO NOT HAVE TO TALK TO THE F.B.I.

—Anything you say can be used against you, or your sisters and brothers. Don't think that you can outsmart them, or that you don't have anything to hide. Any piece of information might be useful to them to hurt you or your friends.

—You have the right to consult with a lawyer before you talk to them, and your lawyer can be present if they question you.

—Even if you do talk to the FBI, you can still be ordered (by means of a subpoena) to testify before a grand jury. This has often happened in other cities. Your rights in front of a grand jury are severaly limited. **YOU NEED A LAWYER.**

IF YOU ARE VISITED BY THE F.B.I., OR SUBPOENAED TO TESTIFY BEFORE A GRAND JURY, CONTACT THE NATIONAL LAWYERS GUILD, 595 MASS. AVE., CAMBRIDGE, MASS. 02139 (617) 661-8898.

DAKE COOPER

WHEN MS. AND MR. BABBIT MEET A DYKE ON MAIN ST.

By JANET COOPER

The notoriety of being the only openly gay activist for 100 miles around is oppressive. It oppresses me just as much as being the intellectual, emotional, and social exile from everyone and every experience that validates me.

The way my neighbors, my colleagues, and my students make me feel in the small Appalachian town in which I recently taught, reminds me of a passage in Carl Sandburg's autobiographical, *Prairie Town Boy*. All summer, Sandburg wrote, the little child has saved for the circus to come to town. Finally the day arrives and he goes and spends most of his money. With all but his last coin, he decides to visit the freaks. He enters the tent and stares. He stares at the Wild-Man from Borneo, the Fat Lady, the Tall Man, the Sword Swallower. He stares and turns away:

"Later it came over me that at first sight of the freaks I was sad because I was bashful. Except at home and among playmates, it didn't come easy for me to be looked at. I would pass people on the street and when they had gone by, I would wonder if they had turned their heads for another look at me. Walking down a church aisle between hundreds of people, I had a feeling of eyes on me. This was silly, but when you're bashful you have that feeling of eyes following you and boring through you."

Being stared at and feeling eyes following and boring through, I know, doesn't come easy for me either. But I also know that as a woman who does not use body language and the dress which females are expected to use in conducting business with, more often than not, male colleagues and neighbors, I was stared at anyway. It was easier to come out and face my colleagues and neighbors' bigotry directly than to continue to hide and to deny what I am.

So, gayly, I came out and only one on-campus professor out of 350 invited me to address his classes while a businessman in town told that professor to stay away from me. "After all, the college fired her for being a homosexual and some townspeople are interested in pressuring the college to fire you because you are 'supporting her' by being seen having lunch with her and having her talk about homosexuality on campus." But, since my colleague is a member of a grand old prosperous hard working family in that town, the possibility that such repercussions would materialize are very unlikely. Thus, if he appeared to be the only person in town, or on campus, gay or straight, who supported me, the risk was really no risk at all for him. The reputation he acquired by our association then enabled him to counsel and befriend many gay students on campus.

Immediately after I left the college and the town, he and several other straight white males in psychology and counseling took over as advisors to the gay rights organization which I cofounded. I am sure that no one here will feel surprised when I observe that each and every one of these males still expects every woman they meet, including lesbians, to role play in the traditional role of "woman" in this agriculturally and militarily based valley where I taught. Last month, that group held a gay forum. They didn't even notify me of this event. I felt as if the Sheriff of Nottingham had given an archery contest and had forgotten to invite Robin Hood. I showed up anyway! I am sure none of you will feel surprise when I mention in such an insensitively straight male dominated and identified town and college that the other co-founder of the gay rights organization, a lesbian, spent the evening carrying the coffee urn and pouring coffee. The only other lesbian in the gay rights organization told why they had not invited me: "She's an embarrassment to us. She wants so much more than just acceptance and understanding for gays that she's abrasive. We are sorry, really sorry she showed up tonight. We don't want her."

Nonetheless, the fact that this group exists at all is a monument. Last spring, a handful of people who met in an obscure classroom to form this gay rights organization, accidentally left the newly printed charter behind. By the time someone remembered to return for it, someone else had found it and removed it from its frame, burned half of it, and returned the charred remains back to the frame. The burning of the charter was but only one small abuse used against gays in that town.

I mention petty harrassments I have endured as a gay activist such as the college's omitting my name on posters for conferences and panels to which I was invited to speak or such as the public relations office's refusal to publish any of my news releases even though all the while the community maintained an avid interest in my comings and goings. Or such as the school library's recalling circulating materials from departing faculty — but in my case, I had to return my books three months before the customary time! Even student assistants took notice! One remarked for example, "When they are out to get someone, they really go all out." I mention petty harrassments such as the college's not allowing me to have a state car for my numerous speaking engagements, despite the fact that any other faculty member could assume such access, or such as refusing me a vehicle in order to drive interested students to speaking engagements of prominent gay speakers. I mention the numerous attempts to exhaust me with small bureaucratic nuisances because such attempts by the homophobes to tire me out did not work.

Finally will I mention most malicious and most hostile interferences upon and to my life because I came out as an open lesbian.

When school resumed this semester after my departure the college and town jointly published a newspaper to assure the community that the vicious rumors of last year that this town is a haven for homosexuals are completely unfounded and to reassure them that this place is not an asylum for "homosexual crazies." In a homophobic atmosphere such as this, being gay is synonymous with a disease, if not a sin that the community must cure or expiate.

Before I left, four ministers from Fundamentalist Christian denominations came to my class denouncing me and held Bibles over my head.

A neighbor wrote on my mail, "You need the real thing." He did not understand that *I am* the real thing. I am a dyke.

Another neighbor resented my having given a gay liberation speech. Thinking nothing of character assassination without any evidence, he thought enough to call the F.B.I. who visited me on a tip that I resembled very very vaguely someone on a wanted poster for murder, arson, theft. (The poster was of Susan Saxe. Oddly, just recently my lover and I were picked up by police because she looked like Kathy Power.)

Three months later, the police were busting an AWOL Marine next door. Did they indeed enter my apartment by mistake? Coincidentally, I was playing Lavender Jane on my stereo and the line, "Any woman can be a lesbian," was thick in the air. The police averted their gaze from mine very quickly and appeared rooted to the spot — until I started walking toward them. Then they scurried out the passageway to continue their business next door.

Another time, I was returning from my Gay and Erotic Minority Studies course at Penn State when I stopped at a gas station on the Pennsylvania Turnpike. "You! Are you that gay professor who taught at school last year? Hey, come here, fellows!" A number of his male co-workers came running. As they began to surround my car a couple of them started chanting, "Are you a lezzie?" "Are you really a lezzie?" "Oh yes," I said smiling, "I am a lesbian." And shutting the car door and driving off, I sang out, "Any woman can be a lesbian."

With that same spirit of curiosity and invasion of privacy, one of the first questions "straight" men invariably ask me is, "What do women say about the way men make love in comparison to the way you do?" I feel that such impertinence is caused by the same alienation from one's own needs and feelings and sexual desires that motivated my townspeople to take a perverse thrill in seeing how close to me they could drive their automobiles while I was riding my bicycle.

After an interview with me about my gay rights activities, the article appeared in the local college newspaper. An anonymous writer who may have been female or male, or even my own mother, wrote:

"Ms. Cooper
I just finished reading the article about you in (the school newspaper) and feel it as much a waste of time as your talks about the Gay movement must be. Your private life is your business but when you encorporate [sic] it with so-called education of the public, you impinge on others rights — I have a daughter in college and I certainly would not want your twisted view shading your courses any more than I'd want her to be taught any other abnormal views. You're *sick* Ms. Cooper and probably the only time that can save you is a true belief in the Lord. The Bible has a good deal to say about and to you. the [sic] thought of Two [sic] women together in any sexual act really makes me want to throw-up. I'll pray for you — I think not giving you tenure was kind — You should have been fired."

NOT SIGNED

Neither this writer nor my own mother see the humanity common to us all. Neither person understands how their disgust toward me is turning back against them. They have not imported a group with ethnic or racial differences to hate. They are not in vicious competition for more money or land. Starvation and deprivation have not made them desperate. These people are so out of touch with their own innate *humanitas,* that they choose their own flesh and blood to hate. Their bigotry has exiled them from their own intimate friends and relatives and their ignorance is such that they do not even know it. They still may consider me a freak, but they are outcasts from their own family. They don't understand that as lesbians we cannot name those we love; that we frequently cannot give context to our lives and families.

A lesbian friend of mine whom we invited to speak on this Lesbian Oppression panel declined. By identifying her oppression publicly, she did not want what happened to me — because I identified my oppression publicly — also happen to her. She wrote back:

"I seriously doubt that at this point of time, Janet Cooper would be hired in any School/college/Dept. of Education in the U.S.A. — particularly if the position involved one of supervising teachers. I am of course referring to Janet's open declaration of her sexual orientation. Janet made that decision and is paying the consequences for it."

I certainly am paying. My friends remark that lines of age and pain have disappeared from my face. I no longer scowl — except when politically expedient. I laugh without lighting a joint; I have more time and reason to smile, for no longer do accreditation agencies, bureaucracies, and the babbitry of my neighbors and colleagues overpower my sense of self-worth and self-esteem; and more important, no longer will I allow them to place my self-worth in conflict with my self-esteem as a lesbian.

Either my success in the superculture becomes so important that I adopt the propriety I assume this culture would expect of me or else I am so overwhelmed by this culture's expectations that I no longer have the will to ignore, transcend or rebel against it.

We, then, as gay sisters have lost faith in our values and we no longer feel adequate to judge our own selves. We have adopted the pervasive, not to mention repulsive values of another community, in place of our own integrities. No longer will we lesbians tolerate our needs being used against us. Nothing is worth that loss. We may continue to be freaks to those others, but we will no longer appear that way to ourselves. Lesbian oppression would not exist if we realized we have been the invisible and that now we are being seen by each other. We have been the intangible and now we are caressing each other. We have been the unknowable. We are now known to each other and we will be known NOW.

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Pointerisms from the Sisters

Interview By
RON ROBBIN of WVBF

The show with the Pointer Sisters at Swinger II at the end of March was terrific. And so was the audience. I MCed the hectic opening night. It sure was a gay crowd (pun intended). I made a comment about gay humor; as soon as I mentioned the gay community there was clapping and "yaays."

I asked the Pointer Sisters about later: "how come you have a large number of gay people in the audience when you perform?" Bonnie's answer was a classic.

"Maybe it's the feminine image that we have, the feminine quality that we project on stage. Gay people like the way we dress; they think we're fun. They like to look like us and they do a pretty damn good job of it, some of them. We think not just gay audiences, but that everybody should come out (pause). Oh, what did I say?" We both began to laugh.

The good-natured women were excited to announce that June, the fourth Pointer (and, yes, they are all really sisters) will be rejoining them at the end of the month. June has been ill for sometime. She was recording with them, but has not appeared on stage for the past six months. If you are an age freak, from oldest to youngest they are: June, Bonnie, Anita and Ruth.

The sisters are originally from Oakland, Ca. Their parents are ministers. They still have some family in California. Their first cousin is Paul Silas of the Boston Celtics; they were visiting him during their stay here.

You never know what to expect from the Pointer Sisters; sometimes they even surprise themselves.

"Boy, were we surprised," Bonnie commented about their recent Grammy award for the Country-Western song "Fairy Tale." She said that they wore their old-fashioned clothes even in Nashville: "You see there are old-fashioned city clothes and old-fashioned country clothes. In Nashville, we wore our old-fashioned country clothes."

"What were some of the things that you did in Nashville?" I asked in all innocence, thinking of club dates.

"Oh, you wouldn't believe some of the things I did in Nashville! If you only knew," Bonnie replied.

I asked them how the old-fashioned clothes thing got started. Bonnie said, "When we were kids it was easy for us to get hold of that kind of dress. You know, I'd have to put a 50c dress on lay-a-way. In school I always dressed real strange. My parents, by the time I was in high school, 1966 or something like that, were really down in the dumps. So the only way, the cheapest way, was to go to an old dress store. I'd rip the shoulder pads out or just do something weird. Let them laugh at me; I didn't care. I thought it was funny, too."

Well, it was time for me to open myself up for another Pointerism. I asked them about their new album called "Steppin'." "What can you expect from that?" I asked.

Bonnie: "We expect millions of dollars."

Well, the Pointer Sisters are off to make more people across the country feel good. Maybe we can catch them next time around with their millions.

The Pointer Sisters, for your information, were guests on my show, Ron Robbin's "Disco Notes," heard every Sunday night at 9:oo on WVBF.

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Watch for Pool Opening! *Thank You!* COUNTRY CLUB

F B I

(Continued from page 8)

everyone she/he meets? It's no wonder that fugitives find cover and the FBI finds information in such communities.

It can happen just like this. A Philadelphia woman is walking down the street hand-in-hand with a wonderful woman she has recently met, perhaps through friends, perhaps at a dance or a meeting or a bar. A policeman says to her companion, "You look like someone on the FBI most-wanted list. Can I see your identification?" The woman soon finds herself in a paddy wagon. The wonderful woman is revealed to be Susan Saxe and the next day FBI move into the apartment under hers.

Or like this. The FBI go to a woman's home and tell her that her daughter is a lesbian and may have information useful to the FBI. The mother calls the daughter who goes straight to her lawyer. Her lawyer tells her that she does not have to answer their questions and so she doesn't. They tell her that she can get in big trouble. Then come the subpoenas for her and her lover. They are called before the grand jury; they refuse to testify. They are given use immunity, but still refuse to testify. They are found in contempt and sent to jail. That was in New Haven. But women are in jail in Lexington, Ky., and Hartford, Ct., also. And they have just convened a grand jury in Philadelphia.

Then Ti-Grace Atkinson in New York gets a phone call. The man says he is Allan Stewart of GCN in Boston. He mentions our New York correspondent whose name is not on the masthead. One would have to know a lot about what goes on at GCN to know that this man works for us, but he does know Ti-Grace. Oh, yes, she says, I know him and proceeds to give the caller her opinions on the Susan Saxe case. Then she wonders why the article does not appear in print and asks our correspondent. He is shocked and reminds her that we would send a woman to cover this story anyway. Needless to say, we were upset that our name had been used. On the telephone, Atkinson reminded us that FBI posed as reporters in investigations in 1967. In fact, a press association brought charges against the government because of this. (Maybe they lost their case.)

Five minutes later a call comes through to the office. The woman says that she is from the Associated Press; she's doing a story on lesbian communes. Could we help her? She receives no information from this office. Even a legitimate story is ill-timed. One wonders at the responsibility of such journalists. This information would be vital to FBI in their continuing search for Kathy Power and Patti Hearst who they believe to be hiding in lesbian communities. And why didn't anyone care about city or rural lesbians until this month?

A woman in Waltham goes to the store for a pack of cigarettes and returns two hours later. The police have picked her up, believing that she is Kathy Power.

The heat is on. This is not happening somewhere else to someone else. This is happening to us. City people, they know where you are. Country people: they are looking for you. Please, please, know your rights. Tear out the next page and post it in the house. Don't lie to FBI; just say "no comment."

Subscriptions Keep Us Healthy

Talking Politics

JACQUES, THE OTHER SIDE

By DAVID P. BRILL

The flyer printed by the friends of the management of Jacques and The Other Side in advance of their pro-bar demonstration last Thursday is a sad and clear demonstration of how far these bar owners are willing to go to protect their privacy interests. The flyer makes numerous charges, among them that the Bay Village Neighborhood Association is a racist, anti-gay collection of millionaire bigots, that the bars support the gay rights movement, and, naturally enough, that those opposing the bars' presence are anti-gay.

Examining the charges from last to first, one will find them to be blatant lies. This writer has spent the last four years of his life involved with the struggle for gay rights, and has belabored equally diligently to rid the city of these bars, nests for a homophobic pestilence. In addition, this same side has similarly been adopted by numerous citizens whose careers have been highlighted by supporting gay rights — among them Barney Frank and Elaine Noble.

On the other hand, who is supporting the bars? On the local level we find former Attorney General Robert Quinn and Boston City Councillor Albert L. "Dapper" O'Neil — two of the worst enemies the local gay movement ever had — siding with the Vara brothers. The Boston law firm of DiMento and Sullivan — which has been representing the bars for the last three years — was recently selected by the Boston School Committee over dozens of law firms in the city to represent them in court. Former Committee Chairman John Kerrigan (the one who denounced "the fags" on Channel 5 back in February) and state Rep. Raymond Flynn of South Boston (who shared the head table in October at a fundraiser for John Birch Society-member Leo Kahian, then a candidate for governor) both praised the law firm for its expertise and "devotion" to the School Committee's "cause."

If the bars do not support the gay movement, maybe they are trying to make the movement support them. This would appear to be a logical conclusion, based on an observation of the current progress of gay rights legislation in Massachusetts. Gay rights is getting to be a very popular political issue — candidate for President are hopping aboard, the *Boston Globe* may be next, maybe the Pope too — to join our Governor and others — on the ranks of the Great Gay Brigade. Think of it! What better way to breed a constituency of sympathizers than to ride on the coattails of a snowballing political movement?

Those who contend that the BVNA is a racist group would do well to watch the goings-on at the two bars, as I have for several nights a week for the last few months. In October, Blacks seeking to enter The Other Side were succinctly advised at the door that the management would not be responsible for their safety inside — ostensibly due to the high proportion of Southie youth always in attendance. With so much of the crowd from South Boston High School — and presumably straight, or at least closety — how can the barowners in good faith claim they operate the bar for gay patrons?

How, pray tell, can the barowners accuse the members of the original BVNA of being rich and "living in $80,000 homes" when the barowners themselves epitomize capitalistic evils — *vis-a-vis* Zelda, Bunratty's, Daisy Buchanan's, the Kenmore Club, Fathers One through Five, Bachelors One through Four, ad infinitum — doing to the Boston nightclub scene what Kellogg's has done to the breakfast food industry?

The first night I ever went to Jacques was four years ago, and I was hit on the head with a blackjack by a patron at the Piedmont Street exit. My two friends and I yelled for the police, who were right there, but our cries were ignored. Not at all dissimilar, I would imagine, to the way in which the cries of Claudio Pascacio were probably ignored by the police on March 30 as he was brutally beaten to death with bricks and knives by a gang outside The Other Side and Jacques.

Vincit omnia veritas — truth conquers all things. What is the truth? That these bars are not part of any gay movement — they are the leaders of an *anti-gay* movement.

My local board of health was faced with a serious problem a few years ago when they noticed that the salt marshes along the harborside had turned into breeding grounds for certain type of disease-producing insects. They tried using an oil-based pesticide, but that only covered up the problem for a month or so, and gave the insect eggs a chance to multiply.

Then they made a smart move — drain and dry the land. When the sources of this human misery were homeless, the problems associated with it literally evaporated.

This is a fitting metaphor for the problem of the Bay Village. More can be done than simply "saturating the area with police," as Rep. Barney Frank suggested two weeks ago. Without Jacques and The Other Side, another "cobblestone killing" or Arboretum murder could be averted. The sources will have dried up, and the instigators — be they from South Boston or anywhere else — will have two options: find another location where the management will do as much to condone their rampages, or do something else with each other.

Imagine that . . . homophobes without a home. Maybe they'll starve to death. And maybe the beleaguered Bay Village residents will be able to sleep without murders on their doorsteps or bricks in their living rooms. And maybe — just maybe — the lives of some gay people will be saved.

On April 23, the Boston Licensing Board will have to decide between an argument that makes sense, and an argument replete with hypocrisy and ulterior motives. It shouldn't take a genius to know which is which, and I hope they know the gravity of their decision.

PENNIES FROM HEAVEN

APRIL 15, 1975 MARKED THE BEGINNING OF OTHERWAY '75, THE FIRST ANNUAL FUNDING CAMPAIGN FOR OTHERFUND, INC.; AN ORGANIZATION MEETING THE GROWING FINANCIAL NEEDS WITHIN BOSTON'S GAY COMMUNITY. IT IS A FINE CONCEPT BUT IT NEEDS YOUR SUPPORT TO MAKE IT HAPPEN.

A SMALL, TEN DOLLAR, TAX DEDUCTIBLE CONTRIBUTION, SET ASIDE FROM YOUR MONTHLY BUDGET, (ONLY 32 CENTS A DAY) SENT IN THE FORM OF A CHECK OR A MONEY ORDER TO:

OTHERWAY 75
P.O. BOX 1997
BOSTON, MASS.
02105

IT WOULD BE LIKE...

PENNIES FROM HEAVEN.

The View from the Closet

By A. NOLDER GAY

THE RUSH OF LOVE

The other day I saw a quotation from the pen of a distinguished nineteenth-century feminist, the novelist George Eliot: "What do we live for except to make the world less difficult for each other?" Although we have all known some folk who seem to have substituted "more" for "less" difficult, most people act on an articulate but authentic realization that we are all adrift on the same life-raft, and that the survival of each of us depends in some considerable degree on the ways in which we help each other to survive.

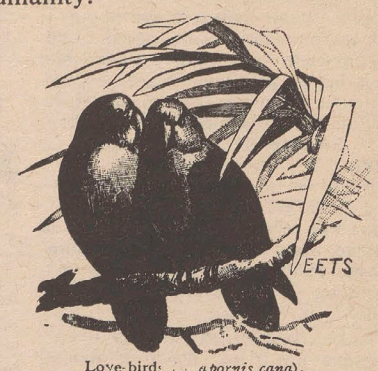
Near the close of her moving, Thoreauesque account of life in a rural Florida settlement, the late Marjorie Kinnan Rawlings wrote "We know only that we are impelled to fight on the side of the creative forces. We know only that a sense of well-being sweeps over us when we have assisted life rather than destroyed it. There is often an evil satisfaction in hate, satisfaction in revenge, satisfaction in killing. Yet when a wave of love takes over a human being, love of nature, love of all mankind, love of the universe, such an exaltation takes him that he knows that he has put his finger on the pulse of the great secret and the great answer."

Writers about gay life have rightly stressed the primacy of self-acceptance as a gay person. To be self-accepting, to be at peace with yourself, to integrate the various pieces which make up your inner core — this is to become hale, whole, healthy, holy (words which are akin etymologically and in experience). Yet beyond self-acceptance lies the task of building a new life of increasing self-respect through dealing with others in a loving, self-and-other-respecting way. We thus define our existence through an unfolding maturational process which shows no one-to-one correlation with chronological aging.

Maturity for anyone has a lot to do with openness in daily experience, and even more with reasoned reflection on the quality of that experience. The cataclysmic events, the high moments in our lives don't really tell us who we are. Rather the mark of our identity is revealed in the way we cope with everyday living. We keep building and rebuilding our lives day by day, reaching out, learning to see and to value that common humanity which links us to every other person, rather than the superficial differences which divide us. And as we do that, we sense something breaking through the daily round, some intimation of the larger significance of our lives, something which ties it all together for us and gives us a "rush" compared to which the rapid exultation produced by narcotic drugs fades into the shadow world of debased and inadequate substitutes for the real thing.

I shall be forty-two in a couple of weeks, and I can say in all candor that I have never felt more at ease with myself or been happier or looked ahead with more anticipation than I do now. Each new day opens to me as a miracle, a moment in the span of continuous creation which awakens a creative response in me. My very life in the last year and a half as a self-accepting gay person has itself been a transformation. When my lover puts his arms around me and says "I love you," it is a miraculous event. Fifteen years ago, when I was his age and finally realizing that I was really "different" from "normal" men, it was literally *in-credible* that I could ever expect to say that to another man, freely and genuinely, guilt-free, self-accepting.

I am as skeptical as anyone concerning the limits of our times, our society, our movement and ourselves. But I still believe that we are in the midst of potentially the most joyous, exciting times ever opened to gay people. Not only can we fight on the side of the creative forces, we can ourselves be a part of a great creative force. It is the force of that rush of love which envelops us and stirs us, exultant, to go beyond the limitations we once thought we had, and to live and grow in such a way as to make the world less difficult for ourselves, for each other, and for humanity.



Love-bird[illegible] *apornis cana*).

Self-Help Sexuality

By THE GROUP

The first Lesbian Self-Help Health Group began March 5 at the Women's Community Health Center in Cambridge. We saw the slide show on self help, did cervical self examinations, and discussed gynecological health care from a lesbian point of view. In subsequent meeetings we talked about menstrual extraction, alternate types of health care (herbal medicine, etc.), the difficulties and prejudice faced by lesbian health workers and patients, and the general neglect of lesbian sexuality in VD manuals and other health care publications, establishment and otherwise.

We noticed a widespread lack of information about the female sexual system, as differing from the reproductive system. Rarely are the physiological changes that a woman goes through during sexual activity described in health literature. Information about lesbian sexuality is even more rare. The lesbian cannot buy a counterpart of the straight "marriage manuals". And masturbation is usually described in only the vaguest of terms. Not only do many lesbians lack this information, but those to whom we might go for clarification, such as doctors, therapists, clergy, and teachers, are often more ignorant than we are, and a distressing number are hostile as well. No doubt most of us have experienced that LOOK which equates lesbianism with mental illness.

Moved to action by this situation, our group has undertaken the project of a slide show on women's sexuality. We will portray a variety of sexual practices and lifestyles, other than the over-exposed heterosexual ones. We hope to contribute to the ongoing process of control over our own sexuality. Anyone interested in participating or wanting further information should call Gail or Beth at the Women's Community Health Center: 547-2302.

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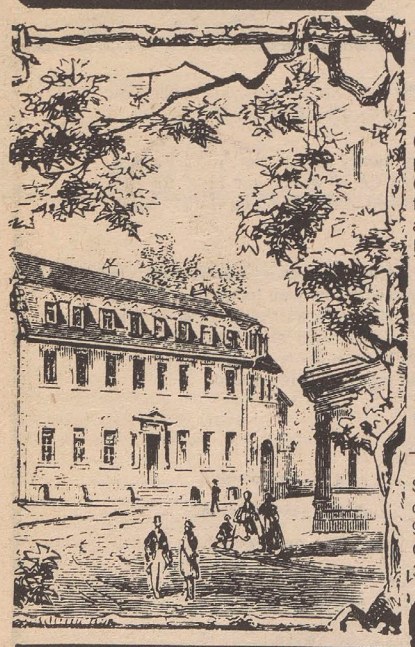
apartments



APEX APT. RENTALS

Centralized source of all available apts—Greater Boston & Suburbs. Unlimited help until rent. $25 fee.

261-1680

HOUSE TO SHARE

GM, middle fifties, seeks another to share living expenses in 10 room old fashioned house 30 miles south of Boston, in Brockton-Taunton area. 3 acres of wooded land, barn, attics, comfort & privacy, car a necessity. Call: 1-238-6478 or write Box 338.

If you're a straight appearing, decent guy or gal who wants an apartment or room in a small building with other good people, near the Pru, call Jay 353-1958.

for sale

Four excellent Maxfield Parrish prints. These are not reproductions. Call Linda at 491-3983.

Two Islands in Moosehead Lake Maine (Hogback Islands), for sale at $6000 a piece. 2200 ft. shore front, wooded (pine, spruce), 1½ mile from shore, fantastic view. Both islands are high and dry. For further info write GCN, Box 9000.

A GAY PERSON'S GUIDE TO NEW ENGLAND

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

WORN DENIM JOCKS

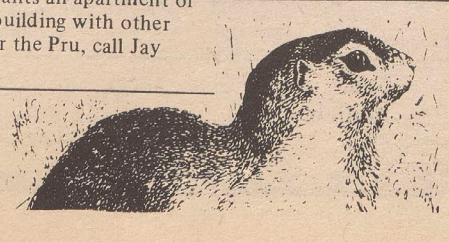
Soft & faded with age, made into comfortable pouches. 3.50 ea., 3 for 9.00 ppd., no two alike! State waist. Check or M.O. to: deda designs, P.O. 318, Beverly, Mass. 01915.

instruction

The Peoples College of Law of the National Lawyers Guild is a new 4-year law school oriented toward those usually excluded from the legal educational process.

Gay people, especially lesbians and third world gays, are definitely welcome. Entrance requirements are 2 years of college leading towards a Bachelor's degree, or you must take the college equivalency test. Tuition is low. All applicants should be committed to use the law as a tool for social change.

For more information, write **Gay Caucus**, c/o PCL/NLG, 2228 West 7th Street, L.A., CA 90057 or call (213) 388-8171.



jobs offered

CARPENTER WANTED

Is there a gay carpenter out there who knows carpentry, and loves old houses enough that he wants to do a good job? A week or two of work to capable person. South End. Call Dave or Kim evenings at 426-6025.

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.

Youth wanted to do odd jobs as needed, in old Boston towne house. Painting, cleaning, trash removal, etc. For $2 hour. Call Jay 353-1958.

jobs wanted

Van & Driver for hire. Local and distant delivery. Ron, 267-1540, Boston.

Male, 28, U-Mass, Amherst, student needs summer work in Spfld. to Greenfld. area. Together, intelligent, good worker, varied experience, responsible. Call Frank, 1-413-665-3947.

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

Position wanted in the accounting and/or finance field. Experience includes "Big 8" background and MBA. Please reply to GCN Box 360.

Lettering done — signs, notices, leaflets—to your needs. Experienced. Samples available. Reasonable rates. Call 523-5947.

miscellaneous

CRAFTSPEOPLE

Seeking unique craft items for new shop in So. N.H. Arrange for appt. with "Archie" evenings after 5:00 p.m. (603) 588-2405.

ANDROGYNY BOOK SHOP

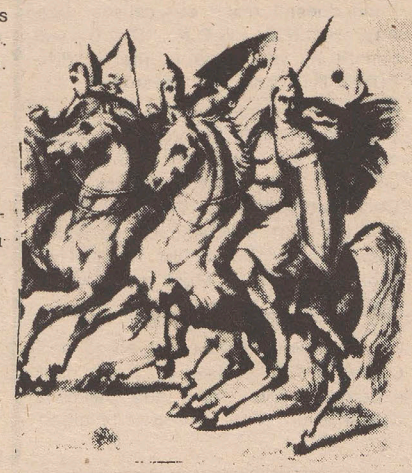
A wide selection of gay feminist and nonsexist childrens books. Come and visit when you're in Montreal. 1217 Crescent St., Montreal. (514) 866-2131.

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.

Wanted: Used ten speed bicycle. Call 523-3435 after 6 pm weekdays.

FREE KITTENS 723-1865.

The Gay Recreational Activities Committee is in need of all kinds of athletic & camping equipment. To be used by & for the gay community. If you can donate such, please call 241-8357 or drop it off at the GCN office, 22 Bromfield St., Boston. Many thanks.



organizations

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.

SUPPORT LESBIAN MOTHERS: Lesbian Mother's National Defense Fund, 2446 Lorentz Place, W. Seattle, Wash. 98109, 206-282-5798. Membership $5.00.

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 Biqusiak, 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.

AMERICA LATINA—LATIN AMERICA

Estamos interesados en comunicarnos con Gays en America Latina y el Caribe. Si tienes amistades en estas areas, por favor pideles que se comuniquen con nosotros, o envianos sus nombres y direcciones. We are interested corresponding with Gays in Latin America and the Caribbean. If you have friends in these areas, please ask them to write us, or send us their names and addresses. Comunidad de Orgullo Gay, Apartado 5523, Puerta de Tierra, San Juan, P.R. 00906.

Thru The Wishing Well gay women are helped locate others with similar interests, needs and objects. P.O. Box 1711, Santa Rosa, Calif. 95403.

Tom broke up with his lover, is out of work, and feels depressed. Where can he go for help? Homophile Community Health Center, 80 Boylston Street, Boston, has counseling services that help.

GOLDEN GAYS

A new group for mature men and women. Social meeting Fridays, 7-9 p.m., Charles Street Meetinghouse, Gallery Coffee Shop. Come make new friends in a relaxed congenial atmosphere. All welcome, even if young and beautiful.

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.

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Homosexuality is an aspect of one's being which has produced great intolerance, alienation, and division among people. We are doing things about it. Our communication says gay is good. Our focus is men/women joining and exploring to gain insight and respect. Educational programs, newsletter. Alternative Serendipity Association, P.O. Box 48722, Los Angeles, Ca 90048.

MONTACHUSETT GAYS
Come out to the Homophile Union of Montachusett meetings, in Fitchburg. For more info, write H.U.M., Box 262, Fitchburg, Mass. 01420 or call 343-3190.

FRAMINGHAM UNICORN SOCIETY
A social group for the Framingham area. Proposals, ideas, you! welcomed. Interested? c/o P.O. Box 413, 02862.

pen pals

I am an aggressive homosexual looking to correspond with a passive homosexual. I'm 6'10", 198 lbs., dark hair, brown complexion. Please write Johnny Braxton, P.O. Box 747, Starke, Fla. 32091.

My name is Jimmy and I am highly interested in art, stamp collecting and helping others when possible. I desperately need someone to correspond with and I'm inviting any and/or everyone of all ages to write. I'll respond to all writers. Please write to Jimmy Watkins, #133-109, P.O. Box 787, Lucasville, Ohio 45648.

Blk male bi, 24, 5'4", 143, will reply to all letters immediately from anyone who writes. J. B. Williams, 025803 P.Q.N. 12, P.O. Box 747, Starke, Fla. 32091.

A young male, 21 yrs old, incarcerated without friends or relatives, would very much love to hear from intelligent, sincere and reliable individuals in the gay community who will assist me in any way possible (financially and spiritually). Am very serious, 2 yrs at Univ. of Calif. Berkeley, energetic, concerned. Love & happiness. Larry D. Halloway, B-45967, P.O. Box 600, Tracy, Calif. 95376.

I am presently incarcerated in Florida State Prison, and I wish very much to correspond with GCN readers. I've been here for 14 years (eleven on death row) and my position on life is unscrupulous. I am hoping to hear from GCN readers. John H. Roberts, #004067, P.O. Box 747, Starke, Fla. 32091.

Hi, my name is Mike. I'm 6'3", 185 lbs., black hair, brown eyes and I'm 27 years old. I go to the parole board in Dec. '76 and if everything goes ok I'll get out then. Please write Mike McClintock, #139-908, P.O. Box 69, London, Ohio 43140.

I'm Bi, long bushy hair, with two gold teeth in front, tannish complexion, 5'10", 150 lbs., slim and trim. With a sexy muscular body and largely endowed and sexually aggressive. I am very thankful. Thomas Douglas, #025938, P.O. Box 747, Starke, Fla. 32091.

I am presently incarcerated in the Florida State Prison. Don't get any mail from home. Will correspond with anybody who cares to write. Barry E. Evinger, P.O. Box 747, Starke, Fla. 32091.

personals

To the handsome guy in Filene's Basement: I have the other half of your dress. —Dazzle

SHOW YOUR SUPPORT
AND
WE'LL GIVE YOU THE NEWS
Subscribe now to GCN and you'll get the news hot off the presses along with fabulous features and curious classifieds to keep you informed and keep you interested.

Quiet GF 29 seeks GF for casual friendship to share occasional canoe trips, swimming, skiing, etc. Write D. A. Hudson, 174 Lincoln St., Worcester, MA 01606.

GCN Classifieds get results.

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.

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.

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.

HAM RADIO OPERATORS
Gay net forming. For more info, write Mark, P.O. Box 2331, Worcester Tech, Worcester, Mass. 01609.

GWF 25, two left feet desires contact with lesbian of similar grace in Cape Cod area. Not into excessive tippling or razzmatazz. Can travel. GCN Box 351.

GWM 24, 5'2", 130 lbs., avg. looks. New to Boston, would like to meet other GWM from Boston for friendship, fun and more. I like oldies, music, watching TV, going out to bars, movies, etc. No S&M or B&D. GCN Box 355.

GAY HOTLINE
The Homophile Community Health Service is looking for hotline volunteers. Call 542-5188. WOMEN ENCOURAGED.

GAY LOVERS SOUGHT
GWM-TV-44 seeks gay males for fun & gay pleasure. Can travel to south & west & 150 miles north of Boston. DLD, Box 262, 310 Franklin St., Boston 02110.

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.

Brad in Brockton — We didn't even get to talk — sorry it was weird. Call me? John in Natick, 653-4362.

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

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

Charity begins at home. Let's share to help ourselves. Money to the United Fund doesn't reach our causes. Dignity, H.C.H.S., G.C.N., D.O.B. will benefit by your gifts to the OTHER-FUND, P.O. Box 1997, Boston.

GWM, handicapped, would dig rapping with other GWMs. Incarcerated people welcome, we just might have much in common. Write: Bob, P.O. Box 3133, Coral Gables, Fla. 33134.

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

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.

HELP!
GWM, 23, published writer, former teacher, seeks job with good people, moderate salary, pleasant environment. "Strt. app.," reliable, intelligent, together, dedicated. Desperate for good job in almost any field. Have exhausted all apparent avenues. Resume and further details upon request. Serious replies only, please. GCN Box 400.

GWM 45 5'7" 133 seeks straight appearing young gay or bi for friends. No hassle, commitment or S/M. Discretion assured. Like sports, travel, beach. Write to GCN Box 359.

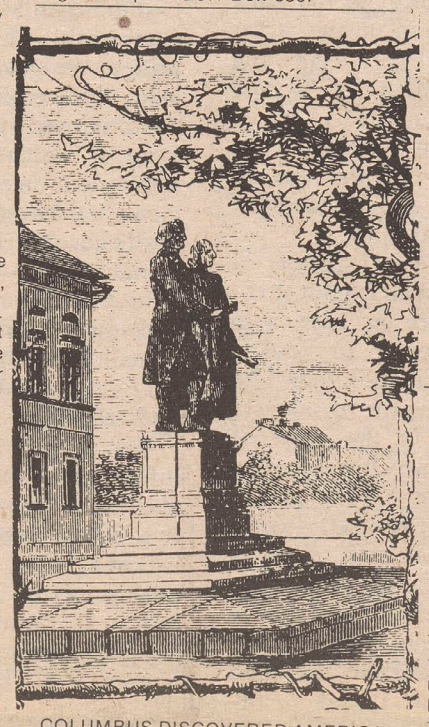
GWM invites any gays passing thru Norwich, Conn., to drop in for a chat and refreshments. Gay contacts passed on at no fee. Overnight gay friends welcomed. Cll 203-889-7530.

LOVERS OF MEN AND LIFE
GWM, 24, 5'10", 160, gdlkg, sincere, congenial and honest. Desires and enjoys new gay or bi friends. Into you, life, music and sports. Open to lsting relationship. No SM, BD, fats, fems or smoke. P.O. Box 113, Boylston, Mass. 01505.

—PROVIDENCE, R.I. AREA—
GWM, 30, 170 lbs., 5'11", wants to meet shy, lonely GWM 22.32 for honest, sincere long term relationship. Not into drug or gay bar scene. Enjoy movies, dining out, travel or quiet evening together. Must be sincere, gentle & loveable. GCN Box 401.

At M.C.C. no one is turned away from the altar of the Lord. You may receive communion alone, with a friend, spouse, or lover. All is ready. Come join the feast.

Gay male, warm & humorous, extends the hand of friendship to those who might clasp it. GCN Box 356.



COLUMBUS DISCOVERED AMERICA
We've discovered two established movie stars this year! We need a number of teenage love idols for two new pictures in the process of shooting this Fall in NY & SF. You can send us yr pix or call (415) 771-4318 for more information. Now's the time because this ad won't be here again. Saxon's St*rs, 1437 Polk, #4, S.F., Cal. 94109

Publications

PEACEWORK
Nonviolent social change news reported in lively monthly New England newsletter. Subscription $3, sample copy free. Peacework, 48 Inman St., Cambridge, MA 02139.

LATINOAMERICANOS—
LATIN AMERICANS
Subscribete a Pa'fuera! La unica publicacion gay en espanol de circulacion general. Publicada mensualmente por la Comunidad de Orgullo Gay de Puerto Rico. Oferta especial hasta junio 15: 12 ediciones por $3.50, enviadas por correo aereo.
Subscribe to Pa'fuera! The only general-circulation gay publication in Spanish (with an English wrap-up). Published monthly by the Gay Pride Community. Special offer till June 15: 12 issues, by Air Mail, $3.50.
Pa'fuera, Apartado 5523, Puerta de Tierra, San Juan, P.R. 00906.

Integrity: Gay Episcopal Forum. Louie Crew, Ph.D., Editor. $5/10 issues. Official newsletter of Integrity, Inc., for Gay Episcopalians and Our Friends. 701 Orange St., Ft. Valley, GA 31030.

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

Transvestite Newsletter. Free Sample. Has Articles, Photos, Personals and Unusual Offers. Write: Empathy, Box 12466, Seattle, Wash. 98111.

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

MAJORITY REPORT
Feminist News For Women — published every other week. Subscr. $5.00/year. 74 Grove St., NYC 10014.

Personal ad listing service. 100's of personal non-coded ads of young persons. Send 50c for a recent sample issue with complete information and an ad form. Write: BSJ, Box 337, Milliken, CO. 80543.

CHICKEN MAGAZINES
The finest European nudist magazines featuring the little ones. From Denmark, Germany and England with boy-love. $8 each; details $1. CARR, 225 E. 10th St., N.Y.C., N.Y. 10003.

A GAY PERSON'S GUIDE
TO NEW ENGLAND
1975 edition hot off the presses . . . 400 listings of businesses, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, and Bridgeport to Bangor. $2.00 to GCN/GPG, 22 Bromfield St., Boston, MA 02108.

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

DANCING THE GAY LIB BLUES by Arthur Bell. Gay Pride Week, the Stonewall Raid and Christopher Street march, the "zaps" . . . provocative, first-person accounts by a founder of the Gay Activists Alliance. Hardcover. Only $3.98. Nan-Jean Books, P.O. Box 75. Middlefield, MA 01243.

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, Santurce, PR 00907.

WATERLOO CAMPING

Riverfront Camping, Wooded Tentsites, Seasonal Rentals, 2-acre Leasing, Bath facilities, Water, Sunbathing, Swimming, Pets OK, Fish Stocked River, Boating, Bathing, Privacy, Oneness! 90 minutes via 93 to 89, Sunapee, N.H. No charge to Prof. Non-Profit Groups.

Write: Directions
Phone [603] 456-3962
MARINO, Box 282
Cambridge, Mass. 02138

Resort rooms for rent. 1½ miles from Gay Moonstone Beach, Matunuch, R.I. Scheduling weekly rentals in my 3 bedroom home (seclusion, privacy, luxury). $50 weekly. 1-401-364-6952.

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 PEN PALS
ORGANIZATIONS PERSONALS RESORTS
RIDES ROOMMATES SERVICES WANTED
MISCELL. LOST & FOUND PUBLICATIONS

Number of weeks ad is to run.....

Non-business: $2.00 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): $3.00 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.....

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roommates

Woman or man to share
nice Beacon Hill apt
Security Deposit req
Joy 723-5323

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.

2 GF professionals seeking other responsible (yet fun loving) GFs to share 5 bedroom suburban house, on bus line. Reasonable rent. Off street parking. Call Joyce or Nancy 324-3445 after 4:00 pm weekdays or between 10:00 am and 8:30 pm weekends. Note: No stomping butches nor runaways need apply.

M roommate, nonsexist (22+), for household of 3 women, 1 gay man nr Central & Inman Sq., Camb. Share meals (mostly veg.), chores, commitment to house. Avail. May 1. $65 mo. + util. Call 354-5361.

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

A roommate wanted, penthouse apartment, terrace, furnished, ocean exposure, modern kitchen, air conditioning, parking. $125 per month. 268-6904.

TO SHARE: LOVELY HOME—W. ROX. 1 or 2 GM or F to share own living area (own bedroom and bath) in 3-story home with mature GM. Free parking, near MTA. References necessary. Sincere replies to GCN Box 357.

Woman or man roommate wanted for Beacon Hill apartment with woman, beginning May 1 or June 1. Sec. dep. req. Call Julie, 723-5323.

One or two non-sexist gay people wanted for Fort Hill commune. Call Peter, Mark or Stephen, 445-7742.

Four anti-sexist Fort Hill Faggots in newly formed household seek 1 or 2 roommates. Rent $60 per month + telephone. Convenient to gay neighbors & MBTA. Pat & Paul & John & Aaron. 440-8551.

Lesbian/feminist, mid-20s, looking for responsible L/f to share Inman Sq. apartment. Own large room, partly furnished. Clean, quiet building. $57.50 + utilities. No pets, please. 547-1852; keep trying.

GWM 22 strt. appr. mat. nt. & cln. wkg. per. need same to shr. mod. 2 bdrm. Dorc. apt. ASAP at 100. PM & ½ utl. Reply: incld. tel #. c/o Apt #20, 16 Queensberry, Bos. 02116.

Feminist/craftswoman & 6 yr. old son have house to share with 2 other feminist women. Own bedroom, small yard, basement, 220 wiring, studio space and friendly street. No pets. $75 plus utilities. Allston. 782-6310.

Gay woman wanted to share nice 2 bdrm Park Dr. apt. I am an artist and have a cat. Large bedroom. Rent $100 inc. heat and gas. 247-3486.

GWF 24 sks. same for Brighton apt. Sept. occup. $120/mth. Own room incl. util. GCN Box 402.

services

ADOLESCENT GAY WOMEN: A bi-weekly rap group is being formed starting April 12 at 1:00 pm. Come to Project Lambda, Charles St. Meetinghouse, 70 Charles St. For info call 227-8587.

CALIFORNIA CLASSIC $379 complete, per person twin basis. 8 days/7 nights. Departures each Monday June 30-August 18, 1975 by chartered Jet. Call Jim or Mike at 482-2900.

Your travel club now forming by professionals. Why sit at home? Join the club and travel at the discount. Call Jim or Mike at 482-2900 for details.

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

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.

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

LAMBDA TOURS PRESENTS:
SAN FRANCISCO
Memorial Day week. 8 days/7 nights $399 includes: round-trip air, hotel, party, get together dinner, theater, tour, many extras. Contact: Lambda Tours, c/o Adventura Travel, 233 N. Pleasant St., Amherst, Mass. 01002 (413) 549-1256.

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

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.

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

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.

GREECE ANYONE!
ONE World Travel Club (a division of ONE Inc.) will be taking its 12th GAY tour this September — 22 exciting days in Greece. For further information on this and other gay tours write ONE World Travel Club, Dept. A, 2256 Venice Blvd., L.A., Ca. 90006.

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.

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.

Sheehan's Catering
Banquets
Weddings
Receptions
242-5239

THE RHINOS WHO KNOW ARE STRETCHING THEIR DOUGH . . . at

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Mon.-Sat. 9-6 Sun. 12-4

OSSI TRAVEL
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over 18 Write for free photo brochure

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REGISTERED ELECTROLOGIST
(permanent hair removal)
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Boston, Ma. 02116 (617) 267-8180
consultations invited

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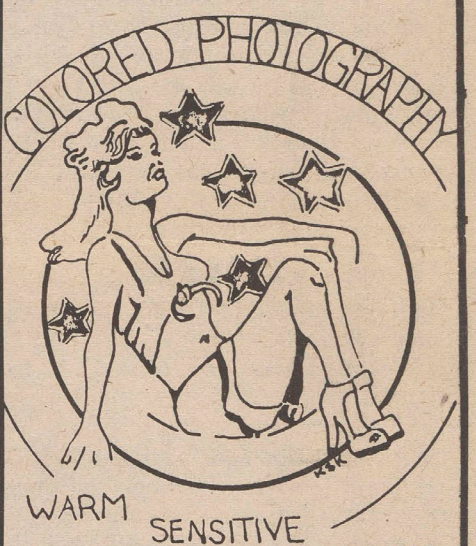
Qona's
"Experience Nostalgic Clothing"
1210 Massachusetts Ave.
in
Harvard Square
Mon.-Sat. 11-6
491-2654

MIKE'S DELI 1
(near So. Station)
199 Essex St., Boston
(Open 24 hrs. w/subs & other food)
MIKE'S DELI TOO
(near B.U.)
23 Buswell St., Boston
Breakfast Special: 3 eggs, Ham, Bacon or Sausage, Toast or Home Fries.
99¢

Meeting
House Cafe
Coffee — Pastry
Light Lunch
Tues.-Sat. 12 to 12 — Sun. 3 p.m.-12
Closed Monday
COME AND BE INSPIRED.
70 Charles St., Boston

INNERVISIONS
COLORED PHOTOGRAPHY



WARM SENSITIVE PORTRAITS
588-4445

Quick Gay Guide

BOSTON AREA [area code 617]

Boston Gay Recreational Activities Committee (GRAC) c/o GCN, Box 8000	
Boston Gay Youth	266-4338
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 Tom Nylund	267-1066
Gay Hotline (3-9 Mon-Fri)	426-9371
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 Media Action, c/o GCN, Box 5000, 22 Bromfield St., Boston 02108	523-1081
Gay Community News	426-4469
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
Golden Gays	482-8998
Good Gay Poets	536-9826
Hang In There Hotline (H.I.T.)	738-0486
Homophile Community Health Service	542-5188
Harvard-Radcliffe Gay Students Assn.	498-3705 or 498-5787
Lesbian Liberation, c/o Women's Center	354-8807
Lesbian Mothers	354-8807
Lesbian Therapy Research Project	354-8807
Massachusetts Feminist Federal Credit Union 186½ Hampshire St., Cambridge	661-0450
Metropolitan Community Church	523-7664
MIT Student Homophile League	253-5440
National Organization for Women	267-6160
Other Fund Inc. (Gay United Fund), PO Box 1997, Boston 02105	426-0412
Other Voices Bookstore, 30 Bromfield St., Boston	
Project Place	267-9150
Fr. Paul Shanley	267-0764
Project Lambda	227-8587
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]

Clark Gay Alliance, PO Box 2118, Clark Univ., Worcester 01610	
Dignity/Merrimack Valley, PO Box 348, Lowell 01853	
Homophile Union of Montachusett, PO Box 262, Fitchburg 01420	
MCC/Worcester	756-0730
Provincetown 24-Hour Drop-In Center	487-0387
Provincetown Homophile Assistance League, Box 674, Provincetown 02657	
New Bedford Women's Clinic	999-1070
Salem Gay Hotline 8-10 pm (Tues Only)	745-0594
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	863-6878
Dignity/Providence, Box 2231, Pawtucket 02861	
Gay Women of Providence	831-5184
Homophile Community Health Service (Providence)	274-4737
Kingston Gay Liberation	792-5817
MCC/Providence, 37 Clemence St.	

VERMONT [area code 802]

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; 3-9 pm Mon-Thurs.	436-8945
George W. Henry Foundation, Hartford	522-2646
Hartford Gay Counseling	522-5575, 523-9837
MCC/Hartford	522-5575, 523-9837
JConn/Storrs	465-2359
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
Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457	

NEW HAMPSHIRE [area code 603]

Gay Women's Rap Group	772-6636
Seacoast Area Gay Alliance, Box 1424, Portsmouth 03801	
Univ. N.H. Gay Students Organization, c/o Memorial Union, Durham 03824	
Women's Group, PO Box 137, Northwood 03261 (**DO NOT** use "gay" on any mail to this group)	

MAINE [area code 207]

Bangor Unitarian Gay Caucus, PO Box 1046, Bangor 04401	
Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011	
Gay Community Center/Gay Support and Action, c/o Bangor Tenants' Union, 23 Franklin St., Bangor 04401	
Gay Rights Organization (GRO), PO Box 4542, Portland 04114	
Hancock County Gays, PO Box 275, Ellsworth 04605	
Lambda, 7 Nancy Rd., Brunswick 04011	
Maine Freewomen's Herald, Box 488, Brunswick 04011	
Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667	
Maine Gay Task Force/MGTF Newsletter, Box 4542, Portland 04144	
The Bridge, Box 901, Roberts Union, Colby College, Waterville 04901	
Wilde-Stein Club, Memorial Union, U. of Maine, Orono 04473	581-2571

Coming...April 22 thru May 4

Motmot (*Momotus cæruleiceps*).

22 tues

A Gay Pride planning meeting will be held in the GCN office this evening at 7:30 pm. Everyone with ideas is invited.

23 wed

There will be an important meeting of the SMUGA in the Student Senate Chamber on the 2nd. floor of the campus center to discuss the future of the alliance. If there is not enough response the alliance will close.

Male adolescent rap sessions, facilitated by the advocates from Project Lambda, will begin today from 4 pm-6 pm, at the Charles Street Meetinghouse, 70 Charles St., Boston. Enrollment in the group requires no affiliation with the Project. The focus of the group will depend largely upon the needs and desires of those attending.

24 thurs

Jade and Sarsaparilla will be appearing on the Pat Mitchell Show, Ch. 4 WBZ-TV, this afternoon from 12:30 to 1:30 p.m.

Robert Goodman, a student at the Harvard University School of Education, will discuss his dissertation research at the 8:00 pm meeting of the Harvard-Radcliffe Gay Students Association. The research is an examination of social and moral issues confronting and relating to gay people, analyzed from a developmental perspective. To be held at the Phillips Brooks House, Harvard Yard.

25 fri

Ron Schrieber, Charley Shively and other gay poets will be reading at the Boston University Book Fair this afternoon at 4 pm.

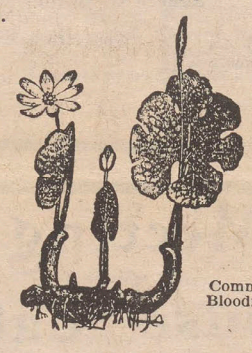
Potluck supper with MCC Worcester at 7:00 at Central Church, 6 Institute Road. Donation $1.00, but bring a favorite dish and it's only 50 cents.

All couples (women & men) are invit-ed to the monthly Couples Pot-Luck Supper Forum, sponsored by the Metropolitan Community Church of Boston. This is a great chance to relax and share with other couples. Bring a hot dish, salad, or dessert to share. That's 7:30 pm at the Old West Church, 131 Cambridge St., Boston.

26 sat

A "Feminists and Therapy" confer-ence will be held at the Harvard Science Center, sponsored by the Feminists Studies Program at Goodard-Cambridge Graduate Program in Social Change. Interested women should contact Goddard-Cambridge for pre-registration forms. Mail to 5 Upland Rd., Cambridge 02140, or call (617) 492-0700.

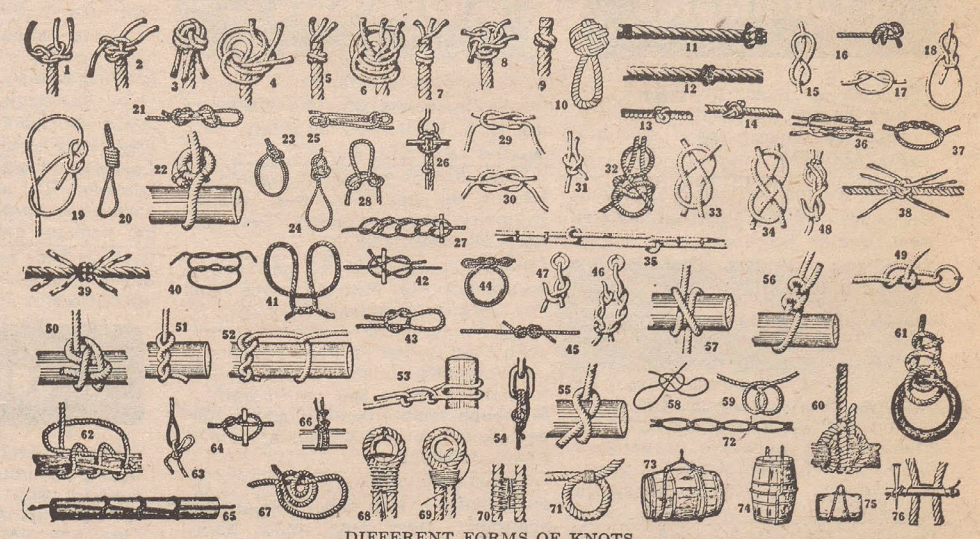
H.U.B. will have its second and final auction this afternoon at 2 pm, 419 Boylston St., Boston, 4th floor. All furniture and office supplies will be up for bid.



Common Bloodroot.

27 sun

The Tufts Gay Community is spon-soring a Boston Spring Gay Picnic to be held at Tufts, on the hill by the library facing College Avenue, from 2 pm-6 pm. It is open to the entire peoplehood, just bring a picnic basket and a friend or two. We'll supply the hill, grass, trees, ants, music and some food and drink. Come join us and greet the spring with a Gay heart!



DIFFERENT FORMS OF KNOTS.

1. Wall-knot. 2. Wall- and crown-knot. 3. Double wall- and double crown-knot. 4, 5. Single Matthew Walker's knot, begun and finished. 6, 7. Double Matthew Walker's knot, begun and finished. 8, 9. Lanyard knot, begun and finished. 10. Spritsail-sheet knot. 11. Stopper-knot. 12. Turk's-head. 13, 14. Diamond knot, single and double. 15. Figure-of-eight or German knot. 16. Stevedore-knot. 17. Simple, single, or overhand knot. 18. Bowline-knot. 19. Running bowline-knot. 20. Hangman's knot. 21. Double Flemish loop. 22. Clinch-knot. 23. Bowline on a bight. 24. Bowline with a bight. 25. Sheep-shank knot. 26. Lark's head knot. 27. Chain-knot with toggle. 28. Harness-hitch. 29. Square or reef-knot. 30. Granny-knot. 31, 32. Sheet- or becket-bend, single and double. 33, 34. Carrick-bend, single and double. 35. Reeving-line bend. 36. Rope-yarn knot. 37. Surgeon's knot. 38, 39. Shroud-knot, begun and finished. 40. Surgeon's reef-knot. 41. Staffordshire knot. 42. Sheet-bend with toggle. 43, 44. Bow-knot, single and double. 45. Englishman's tie. 46. Cat's-paw. 47, 48. Blackwall hitch, single and double. 49. Studdingsail-tack bend. 50. Studdingsail-halyard bend. 51. Timber-hitch. 52. Timber- and half-hitch. 53. Round turn and two half-hitches. 54. Round turn and one half-hitch. 55. Half-hitch. 56. Two half-hitches. 57. Clove-hitch. 58. Double running knot. 59. Clove-hitch on a bight. 60. Magnus hitch. 61. Fisherman's bend. 62. Topsail-halyard bend. 63. Slippery hitch. 64. Boat-knot or marlinespike-hitch. 65. Marline-hitches. 66. Rolling hitch. 67. Midshipman's hitch. 68, 69. Round seizing, begun and finished. 70. Racking-seizing. 71. Throat-seizing. 72. Hawser-bend. 73. Cask-sling. 74. Barrel-sling. 75. Bale-sling. 76. Spanish windlass.

A theatre group has formed and is meeting regularly. Everyone is welcome to join. If you are interested call the GCN office (617) 426-4469 and leave your name and number.

28 mon

H.C.H.S. will hold its corporation meeting this evening at 8 pm, 8th floor, room 855, 80 Boylston St., Boston. All interested persons are welcome to attend.

29 tues

"The American Lesbian," is the theme of today's activities being held on the 7th floor of Jordan Marsh, downtown Boston. This is part of the Bicentennial Commission's two week program depicting a history of Boston women. Jade and Sarsaparilla will be appearing on the program. This is an all day event from 9:30 am to 5:30 pm. All gay women are invited.

2 fri

The traditional Spring Gay Festival, sponsored by the Student Homophile League of Amherst, will be held this weekend May 2-4 at the University of Massachusetts, Amherst. This is the yearly celebration of gay pride and everyone is invited to attend. There will be workshops, dances, a picnic and many other events. For further information call (413) 545-0154.

4 sun

Florynce Kennedy, author of "Abor-tion Rap," and a pioneer in the fight for minority rights, will speak tonight at the Ford Hall Forum, to be held at Alumni Auditorium, Northeastern University, 360 Huntington Ave., Boston, on the subject of "The Alliance of the Alienated: Blacks, Women, and Other Minorities." Doors open to the public at 7:45 pm, and admission is free.

Wondering what to do this afternoon? Why not pack a little food and wander on over to the May-Gay Festival being held on the Boston Common (Charles Street side), beginning at high noon. Bring yourself, friends, food and musical talents to share with others. Look for the Lavender Rhino. Sponsored by the Gay Recreational Activities Committee. Rain date May 11.

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

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MONDAYS
10:00 am—Gay News, WCAS, 740 AM
5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge, Mass.
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323
7:30 pm—Gay Women's Rap, Exeter, N.H. (603) 772-6636
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., N.H.
8:15 pm—Gay bowling at 1260 Boylston St., Boston
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646

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
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
12-8 pm—Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.
2:00 pm—SMU Gay Alliance gay/straight rap, group one, Rm. 108
6:30-9:30—Gay Health Night at Fenway Community Health Center, 267-7573.
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
7-10 pm — Salem Gay Drop-in Center; Sexuality Learning Rm., Salem State College.
7:30 pm—SMU Gay Alliance, Student Senate Chambers, Campus Center, North Dartmouth, Mass.
7:30 pm—Waltham-Watertown Gays, meet and sup (2nd and 4th Wednesdays), Box 7100, c/o GCN
8 pm Brown Univ. Gay Liberation, 88 Benevolent St., Providence; 2nd floor;
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)

THURSDAYS
7:00 pm—Gay Support and Action Group, Bangor, Maine
7:30 pm—Pioneer Valley Gay Union, basement meeting rms., Grace Church/Amherst.
7:30 pm—MCC Ecumenical choir practice, Old West Church, 131 Cambridge St., Boston
7:30 pm—Gay Women's Caucus and Rap, UMass/Amherst, Campus Center
8:00 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—Golden Gays, social meeting, Charles Street Meetinghouse Coffee Shop
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.
8:30 pm—B'nai Haskalah, Old West Church, Boston

SATURDAYS
1:00 pm—Boston Gay Youth, 88 Gainsborough St., Boston.
3:00 pm—Worcester Gay Union Radio, WCUW 91.3 FM
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, Maine
8:00 pm—East Conn. Gay Alliance, 889-7530
8:30 pm—UConn/Gay Alliance Coffeenouse, 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
2:00 pm—Gay Volleyball. Call 241-8357
2:30 pm "Gay A's" Alcoholics rap, Old West Church, 131 Cambridge St., Boston
4:00 pm—MIT SHL meeting, Rm. 1-132 (first and third Sundays)
4:00 pm—Dignity Rap Group (except first Sunday of every month when it will follow Dignity meeting at 5 pm), St. Clements Church, 1101 Boylston St., Boston
4:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester
4-6 pm—Gay Womens Group of Providence Rap (401) 831-5184
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, WRUV-FM, 90.1 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, Inner College Trailer, "R" lot, off N. Eagleville Rd., Storrs, Ct.

Quick Gay Guide...see page 15