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the gay weekly for the northeast

Vol. 2, No. 50

June 7, 1975

Possible Police Confrontation

New York Parade Railroaded

By Asor

NEW YORK — Despite the threat of possible police confrontation, some members of the Stonewall Commemoration Committee may rally in front of the St. John's Evangelical Lutheran Church on Christopher St. the day of New York's Gay Pride Parade, June 29. Bishop Mikael Itkin of the People's Church and the SCC has said, "We have not decided as a group whether or not we are going to meet in front of St. John's, but individually some of us have decided to rally there to protest the harassment of the gay community by the police and the minister of the church."

The possibility of confrontation was provoked by the actions of Rev. Eckhard, minister of St. John's who has arranged with the police department to have Christopher St. between Bleeker St. and Seventh Ave. blocked off during the parade. The area in front of the church has been the traditional meeting place for the beginning of the march for the last five years. Rev. Eckhard said that the gay marchers are "noisy, disruptive and offend his parishioners."

Jean DeVente, Grand Marshall of the parade and other members of the Christopher Street Liberation Day (CSLD) have tried on two occasions to meet with the police and Rev. Eckhard to discuss the situation. Their efforts have been unsuccessful. Rev. Eckhard is also the pastor for the Sixth Precinct Police Department, and the CSLD committee feels that Rev. Eckhard's

influence in the police department has been used to prevent gay marchers from using the street outside the church to meet.

The CSLD tried to take the matter to court and was told that it is too late to bring it up before the courts. The CSLD committee has decided to accept the permit as it stands and marchers will gather on West 4th between Grove and Sixth Avenue. "We ask that people who are coming to the parade to please cooperate with the CSLD committee and not try to rally in front of St. John's," Jean DeVente stated, "we want to avoid any further problems with the police."

The New York City Parks Dept. demanded \$2,500 security bond in case of possible damages for the use of Central Park for the march. This is the first year that a security deposit has been asked for. An emergency meeting was held three weeks ago, with the Parks Dept. Congressperson Koch (D-New York), Bob Abrams, a New York City official, a representative from Rep. Bella Abzug's (D-New York) office and an attorney for the CSLD attended the meeting. The CSLD agreed to organize a committee to clean up the park after the march and will not have to pay the security bond.

The CSLD has made efforts to have the parade go up Fifth Avenue instead of Sixth Avenue as it has done in the past. The committee has been told by the police department that there is insufficient time to make an applica-



Keir Dullea (left), and Tony Mussante, in a scene from James Kirkwood's "P.S. Your Cat Is Dead!", comedy on gay theme closed almost immediately in New York. Was this due to homophobia? See story, page 6.

tion for Fifth Avenue. The use of Fifth Avenue is, according to the police, up to the discretion of the department.

Grand Marshall Jean DeVente stated that she feels that the various departments of the police are trying to make the arranging of the march as difficult as possible for the CSLD. "We have had continuous problems with the city. Compromises have been made, and I hope that we don't have any more problems with the parade. We expect 70,000 gay people from all over the country to come to New York."

The parade will gather on West 4th between Grove and Sixth Avenue and then proceed past the Stonewall Inn, up Sixth Avenue to Central Park.

Anyone who is planning to go to the parade and wants to have a float or a car in the parade is asked to please write to Jean DeVente with the registration number and license plate numbers as soon as possible. The address is Jean DeVente, 28-49 Hobart St., Woodside, New York 11377.

Cabaret to Reopen

BOSTON — Cabaret, a gay disco at 15 Lansdowne St., is expected to open sometime after June 15. The property's landlord, William Sherman, said that papers were "in the process" of being passed. He refused to reveal who the future tenant will be. It is known that three parties, Robert Beard of Boston, Ron Robin also of the Boston area, and an unknown New York group, were in active negotiation for the property. The present liquor license is held by the now-bankrupt I.T.C. Corporation and will have to be transferred to the new tenants. As of press time the Massachusetts Alcoholic Beverage Control Commission had not received a request for a transfer. Also, the City of Boston Licensing Board has not been notified of any impending activity at the 15 Lansdowne St. address. Further developments will be reported as they are learned.

Air Force Sgt. Fights Release

HAMPTON, Virginia — Increased pressure is being brought on the U.S. military to change the regulation banning gays from the service by TSgt. Leonard P. Matlovich at Langley Air Force base. Matlovich delivered a letter to his supervising officer March 6 stating that he is gay and wants to stay in the Air Force. He has served in the Air Force for nearly twelve years with an unblemished service record. He won a medal for each of three terms in Vietnam including the Purple Heart. His work in drug abuse prevention and race relations earned him another medal, awarded this year.

Lt. Col. Charles R. Ritchie, Matlovich's commander, informed him by letter two weeks ago that the Air Force was initiating action against him to procure his discharge. The recommended discharge would be general. The effect of this discharge might be to cause Matlovich difficulties when he looks for a job in the civilian world. However, Matlovich's main concern is

that he be allowed to remain in the Air Force. He reported that he has not been harassed in any way since his announcement. "The American Civil Liberties Union has given me strong support, and I believe that this has minimized any harassment the military might have put on me."

David Addlestone of the ACLU and Frank Kameny, Washington gay activist have both been working with Matlovich to fight the Air Force.

Matlovich has lost his former access to security materials but has not had his security clearance revoked or put on security hold, as have the women who are undergoing similar proceedings against them at Ft. Devens, Mass (GCN, Vol. 2, No. 49).

"I don't consider myself a political person," Matlovich said, "but I want to fight for what I believe is right. All oppression, whether sexism or racism has got to end. Every day that I worked and lived, and hid my gayness, I felt

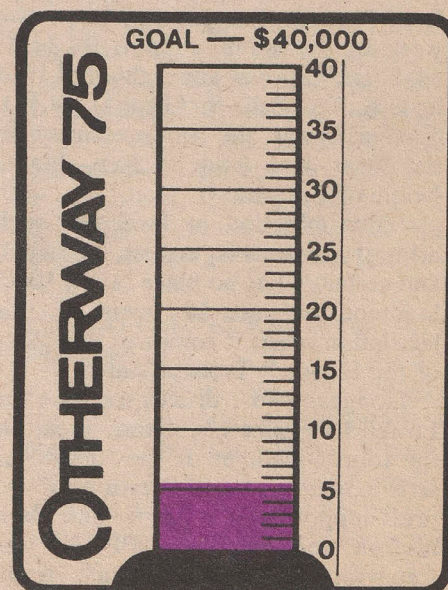
like a coward."

"I worked teaching a course on Equal Opportunities and Treatment, which was basically about prejudice and discrimination. I felt that I was not practicing what I taught. For many years I transferred my own negative feelings about being gay to a dislike and distrust of Blacks. But once I started working with Blacks my prejudices were destroyed. It is about time that stereotypes of gay people were challenged," he said.

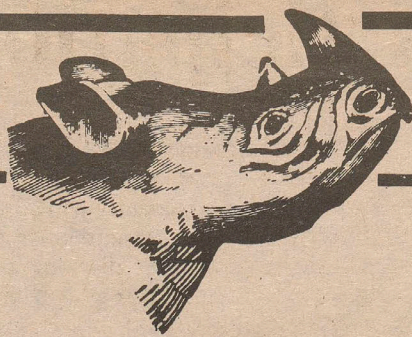
"I feel very relieved that I have come out publicly. The fear of being found out was terrible."

Matlovich believes that his board hearing before a group of officers will come up sometime in July. Matlovich said that he will take his case to the Supreme Court if necessary.

Phone calls of support for his stand have come to him from all over the country. Gay people both in and out of the military have congratulated him on the courage of his stand.



news notes



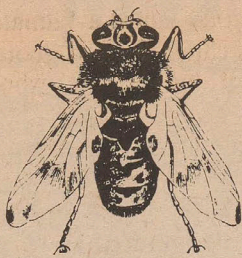
HETEROSEXUALS UNITE!

VIRGINIA — (GAU of Florida Atlantic University Newsletter) The Student Government President of Virginia Tech charges that there is discrimination against heterosexuals in his college because of the restrictive visiting policies in the dorms. Gary Clisham, student president, state "Homosexuals may live and work together at any time in the dorms, but heterosexuals may not study with or entertain a visitor of the opposite sex . . ."

GAY MOVIE COMING

HOLLYWOOD — (Pittsburgh Gay News) Warner Brothers plans to release a new film "Dog Day Afternoon" next year, based on a bank robbery which happened in 1972. It is reported that Al Pacino, star of the "Godfather," has been signed to play the part of Little John Wojtowicz, the gay man who wanted money to fund his friend's sex change surgery. He was one of three robbers who held up a Brooklyn branch of the Chase Manhattan Bank, holding hostage for several hours. One gay person was killed.

Loretta Lotman, media director of the National Gay Task Force, has seen the script and stated, "The script itself is sensitive and tasteful, but so much depends on the acting and directing of the film. Only when the film is completed will I be willing to make a comment about whether or not it is offensive to gays."



gadfly

CORRECTION

In News Notes, Vol. 2, No. 46, GCN incorrectly reported that the *Gay Times* is the first publication of the gay community in Montreal. *Long Time Coming*, a lesbian-feminist monthly paper and *Gayzette*, an occasional publication of *Gay Montreal* published in the city for some time previous to the release of *Gay Times*.

TSONGAS TO BACK BELLA'S BILL

WASHINGTON, D.C. — U.S. Rep. Paul E. Tsongas (D-Mass.) last week announced his support for H.R. 5452, the national gay rights bill filed by U.S. Rep. Bella S. Abzug (D-N.Y.). Tsongas made the announcement in the form of a letter to Rep. Elaine Noble of Boston.

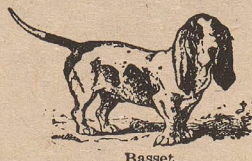
"Discrimination at level for such arbitrary reasons is, at best, medieval, and certainly has no place in our laws. I intend to vote in favor of this legislation when it comes to the floor of the House," Tsongas stated.

Tsongas, whose district includes the Lowell-Lawrence-Lexington area, is the fourth member of the Massachusetts congressional delegation to express support for the Abzug bill. He is also a member of CPPAX, the statewide organization which traditionally co-sponsors state-level gay rights legislation in Massachusetts.

N.E. GAY CLEARING HOUSE

PROVINCETOWN — One of the original goals of the 1975 New England Gay Conference was the devising and setting up of an all New England Gay Clearing House. The purpose of the clearing house would be to collect and channel information between gays and gay organizations throughout New England.

The organizers of the clearing house are asking for input on how the clearing house can best serve the needs of the community. Suggestions and comments should be sent to the New England Gay Coalition, c/o General Delivery, Postmaster, Provincetown, MA 02657.



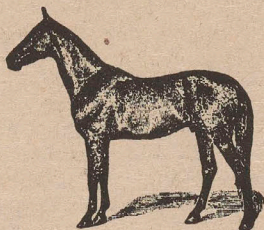
Basset.

GAY RACING STEWARD FIGHTS

TORONTO, Ont. — (The Body Politic) John Damien, Steward for the Ontario Racing Commission, is challenging his Feb. 6 firing for admitting his homosexuality and is suing the Ontario Racing Commission for \$1,350,000 in damages.

Damien was given one day's notice and told that his sexuality gave racing a "bad name", that he was subject to blackmail, and that he was liable to be "influenced" in his judgments by sexual considerations. No evidence of any previous impropriety was offered to substantiate the charges.

The Toronto Gay Alliance Toward Equality (GATE) is working with Damien to fight the dismissal. Damien's attorney Harry Koypso said that he is preparing a brief for presentation to the Ontario Human Rights Commission which will argue that the Commission's interpretation of the term 'sex' has been too narrow and that the prohibition against discrimination on the basis of sex must be understood to include protection for gay people.



Trotting scallion.

NAT'L GAY ARCHIVES

NEW YORK — Negotiations are continuing between the National Gay Archives Committee and the New York Public Library over the establishment of an archive of gay materials at the NYPL. While the library has agreed in principle to establish the archives, discussion is continuing over the scope and housing of the collection. The archive committee, headed by Barbara Gittings, has asked that the archive include the "personal papers of women and men from all walks of life to document the full spectrum of . . . (homosexual) experience and oppression." The library is questioning whether it can meet the Committee's proposals in this area in view of "selectivity." In addition, the NYPL has apparently rejected the idea of a separate room for the collection because of lack of "spatial flexibility."

Meanwhile, the Archives Committee has begun to check out the NYPL's collection of gay materials with a view to examining how comprehensive the collection really is.

N.E. GAY PRIDE NEEDS

BOSTON — Gay Pride Week is fast approaching but many tasks remain to be filled. The Gay Pride Committee reports the following needs:

Kazoo Band — players and a leader with musical knowledge.

Floats — People to put together paper mache eagle, etc., painted purple with mottos to point out how the American Revolution has still not given us our freedoms.

Lead Banner — People to execute in paint on canvas N.E. Gay Pride '75 lead banner. (all groups encouraged to make banners or flags to bring to the parade)

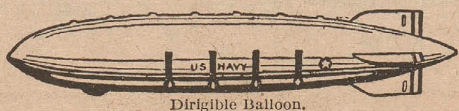
Community Groups — Start a group in your neighborhood.

Balloons — Someone with a car to pick up helium and balloons on Sat. morning, June, 21.

Music — Band needed for one hour Sat., June 21 from 2:30 to 3:30 at Boston Common.

Gay Fair — People to help set it up. **Undergraduate going to BU Summer School.**

Everyone and anyone who wants to help should call GCN, 426-4469 and leave their name and telephone number.



Dirigible Balloon.

BE A BOOKIE!

BOSTON — Non-sales volunteers are needed at Other Voices Bookstore. Possible work includes advertising, arts, public relations, crafts, mail order, prison projects and the setting up of a coffeshop. For more information call Donna Medley at 542-6075.

MARRIAGE CONTROVERSY

BOULDER — Six gay couples have applied for and received marriage licenses from Boulder's County Clerk, Clela Rorex. Rorex issued the first same-sex license in Colorado March 26 after getting a favorable opinion from William C. Wise, the assistant district attorney for the county.

"It is not my business why people get married. No minority group should be discriminated against," she said. She has received over 100 phone calls about her actions, many of them obscene. Although Boulder has a liberal reputation, there is already talk of voting to recall Rorex from office. Last year, the city of Boulder recalled a councilperson and nearly recalled the mayor because of their advocacy of an equal rights law for gays.

To demonstrate his disgust of the situation, one local cowboy marched into the County Clerk's office with a request to marry his favorite horse. The request was denied on the grounds that the horse, an eight year old mare, was underage.

However, Colorado Attorney General J.D. MacFarlane has ruled that the issuing of the licenses is meaningless and that the marriages cannot be considered valid. Rorex, acting on the opinion, turned down a marriage license request by two women April 28. Some of the couples who were granted licenses before the decision are considering a legal battle to challenge the Attorney General's decision.

GAY PRESBYTERIANS DENIED

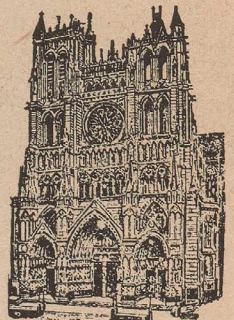
CINCINNATI, Ohio — The General Assembly of the United Presbyterian Church refused to recognize the Presbyterian Gay Caucus during their annual meeting May 18. The Gay Caucus was seeking to be recognized under Chapter 28 of the church's constitution, which specifies that Presbyterians may be recognized as unofficial groups if they are organized "for the conduct of a special work for missionary or other benevolent purposes, or for the purpose of instruction in religion and development in Christian nurture."

The main debate about recognition focussed on whether or not recognition implied condoning of gay sexuality. The Rev. Dr. Robert C. Lamar, moderator of the 1974 General Assembly, joined with several other commissioners, in trying to convince the Assembly to keep the issues of recognition and approval separate.

The Gay Caucus worked for the recognition for the entire year before the General Assembly and also provided a Hospitality and Information room across the street from the Convention Center.

Any member of a Presbyterian congregation or prebytery who believes that the church must be confronted with the injustice perpetrated against persons on the basis of affectional or sexual preference is welcome in the Gay Caucus. PGC maintains no formal membership; there are presently over 100 individuals on the mailing list. PGC has regional coordinators in 9 of the 15 synods of the United Presbyterian Church.

For further information, contact the Rev. David B. Sindt, coordinator, at P.O. Box 2073, Chicago, Illinois 60690. (312) 528-3064.



Military Inaccessible

FT. DEVENS, Mass. — Captain Emma Davis, Commanding Officer of Company G, has been inaccessible for comment on the dismissal of known homosexuals from Company G. Capt. Davis, when first reached by phone said, "no comment." She stated she was not allowed to talk about the case of PFC Barbara Randolph and PV2 Debbie Watson without permission from her superior officers. Capt. Davis advised GCN to call back the following day. Since that time she has not been "in" to our calls. Attempts to set up an appointment with Capt. Davis have also been unsuccessful.

PFC Randolph and PV2 Watson are presently involved in discharge proceedings because of their admitted homosexuality (GCN, Vol. 2, No. 49).

Lesbian Participation in Mexico Conference

By Frances Doughty
and Charlotte Bunch

What is going on in Mexico City, June 18 to July 2? Two quite separate conferences: one, sponsored directly by the United Nations, for official delegates from governments represented in the UN and representatives of organizations having non-governmental status at the UN (e.g. Red Cross, Girl Scouts, NOW), whose themes are Equality, Peace, and Development. At this time (mid-May), the United States has still not announced the names of the members of our official delegats. This conference is not open to the public.

The second conference, the Tribune, planned by representatives from the non-governmental organizations, is open to all women who have registered, and has announced as its topics: education, health, nutrition, agriculture and rural development, urbanization, family structures, population and family planning, law and the status of women, employment, the professions and the arts, migration, political participation, decision-making, armaments, and efforts for peace. Registration forms are available from IWY Tribune, Rm. 815, 345 East 46 St., NY, NY 10017. As far as can be ascertained, rumors of an "alternate" conference are unfounded.

The Tribune, therefore, is the focus of activity. There will be two large rooms seating approximately 2000

persons each with translation facilities, and smaller rooms for workshops. The agenda has not been formally announced, but apparently will consist of a week of panel discussions accompanied by open mike discussions from the floor, and some days left for workshops organized by women attending the Tribune.

Lesbians have so far been unmentioned in connection with International Women's Year. A letter, signed by Charlotte Bunch, Institute of Policy Studies and NGTF Board member; Betty Powell, Steering Committee of the Gay Academic Union and NGTF Board; Zulma Rivera, NGTF Board; Frances Doughty, Co-Chairperson, NGTF; Arlie Scott, National Board of Now and Director of Office of Gay Concerns, Unitarian-Universalist Church; and Elaine Noble, State Representative, Massachusetts, protesting Lesbian invisibility, stated that, "by continuing to ignore these women, International Women's Year not only perpetuates the myth that they do not exist, thus condemning them to continue living in isolation and fear, but also diminishes the community of women by refusing to acknowledge and benefit from their energies, skills, and love. The Lesbian, after all, can be seen as a barometer of the status of women in general, for if loving women is a source of fear, contempt, and hatred for those women who do so, what does that say about the position

of all women?" There has been to date no response from the UN Conference; the Tribune has responded with concern and thanks for our "thoughtful letter with its helpful human rights analysis."

While organized off International Women's Year, the conferences are not planned for feminists and do not claim to be feminist events. Since most women attending the Tribune will either be sent by organizations or paying their own way, they will not represent a broad economic spectrum; many of them will be women from non-western countries who have either the means or the status to attend the Tribune; for most of them English will be a second or third language.

Frances Doughty, who is going to Mexico City to represent the National Gay Task Force, is "concerned that there will be an overwhelming American presence, and Lesbian Feminists from the U.S. who attend must remember that, regardless of their individual politics, they represent to many women of other nationalities American cultural and economic imperialism. To attack the Tribune for what it does not claim to be seems counterproductive to me; better to listen to what women of other countries have to tell us about their lives, to

try to speak their language, without relinquishing our position that Lesbianism is an issue that should be openly discussed and dealt with by International Women's Year."

From New York, there will be representatives at the Tribune from two gay organizations: Frances Doughty, Co-Chairperson, NGTF, and Judy Friedlander of the Gay Academic Union, who hope to work and be in touch with other Lesbians at the Tribune. The plan of action is: first, to be vocal and visible Lesbians; second, to use their hotel room (current plans are to stay at the Melia Pura Hidalgo) as an informal center for information and coordination; third, to organize at least one workshop and, if possible, to show video-tapes of various Lesbian life-styles; fourth, to have literature available in English, Spanish, and French (the official languages of the Tribune); and fifth, to find women willing to participate as open Lesbians in the discussions following the panels on the topics listed in the Tribune program.

If it becomes possible to have input into the official UN conference, the emphasis will be on securing an addition to the UN Charter covering the civil rights of Lesbians and gay men.



Birthday celebration at Fenway Community Health Center for the first year of Gay Health Night.
photo by Jim DiMauro

Welfare Dept. Investigation Begun

By David Brill

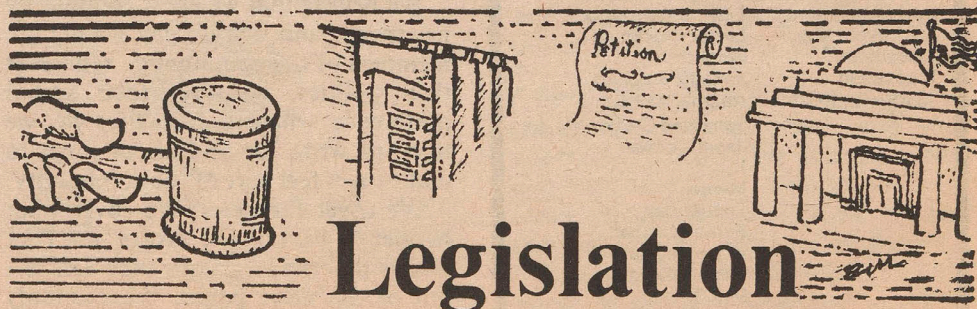
BOSTON — The recent death of 31-year-old Richard B. Bavley, supervisory social worker with the Massachusetts Department of Public Welfare, has begun several investigations which official sources indicate could prompt new departmental policies dealing with child placement in gay foster homes. Bavley, who was for many years the only social worker within the Welfare Department actively involved with the placing of gay youth, died of a drug overdose on April 17, and an audit of his books has indicated that he had authorized over \$19,000 in welfare payments to a fictitious person.

State Welfare Commissioner Jerald L. Stevens, in an exclusive interview with GCN, stated that prior to Bavley's death, the department had no written, standardized policies for dealing with gay youth, or for gay foster parents. "I don't think there's anything inherently

wrong with it," he said, "so long as it's a healthy home setting, which it can be."

Attorney Gen. Francis X. Bellotti's office is also investigating the matter. According to Stevens, the initial investigation into Bavley's books unearthed evidence of several instances in the cases of foster children who were sexually abused — both homosexually and heterosexually. Bellotti's staff will investigate that, as well as the instances of fraudulent payments.

Stevens said that he is appointing two experts in the field of child placement from outside of the welfare department to make a fact-finding study of the state's placement services. He has asked the gay community to come forward with suggestions and recommendations about gay placement services once this special task force's report is made.



By Neil Miller

MINNESOTA: IDEOLOGICAL INFIGHTING

A bitter polarization between "militant" and "establishment" gay factions has surfaced as debate continues on Minnesota's gay rights bill. The legislation, which prohibits discrimination against gay people in the areas of housing and employment, narrowly passed the House Judiciary Committee by a 12-10 vote. Controversy erupted in the gay community over concessions in the bill made to appease wavering representatives. These concessions included the stripping of the bill's provisions in areas of public accommodations and public services.

A coalition of vocal activists was immediately formed to oppose weakening of the bill. Minneapolis lawyer Jack Baker, a spokesperson for the "militants" said, "I agree that you should take what you can get in chunks." "But," Baker continued, "we are not willing to take a step backwards from what we have in the Twin Cities." Both Minneapolis and St. Paul already have "strong" gay rights laws, including the public accommodations and services provisions which were stripped from the House bill. Coalition spokespeople also objected to the bill's elimination of any mention of transvestites and transsexuals.

The more traditional gay faction, by openly gay State Senator Allen Spear, warned that the coalition's tactics were destroying the bill's chances. Gay rights lobbyist Steve Endean denounced the coalition's disruptive behavior and said, "I would say that the likelihood of passage is very dubious."

Meanwhile, *The Advocate*, published an angry editorial denouncing the Minnesota "no compromise" faction as "crazies." The newspaper advocated a combination of "Solomon-like persuasion and public censure" to restrain

what they called a "lunatic fringe." A Twin Cities gay was quoted in *Contact* as attributing the whole furor to "personality clashes and political dispute dating to last fall, rather than to the content of the bill."

IOWA: SILENCE IS GOLDEN

While Minnesota gays were engaged in vocal infighting, Iowa gays were discovering that the best policy is saying nothing at all. With gay organizations in this state taking a virtually non-existent profile, the Iowa Senate repealed the state's statutes against sodomy. The consensual sex provision passed virtually unnoticed as part of a comprehensive revision of the Iowa penal code. An Iowa gay was quoted as saying "we're not doing any lobbying." In view of the tactical silence of Iowa gay organizations, the bill, passed on February 27, only recently came to the notice of the national gay press.

COLORADO: GAY MONEY IS GOOD

It appears that the nation's economic slump may have helped the cause of gay rights in Colorado. Although bills dealing with job protection and housing were bottled up in committee, the Colorado House voted overwhelmingly to outlaw discrimination against gay people in granting credit. The bill covers banks, finance companies, and department stores. The legislation, passed 42-18, now moves on to the Senate.

OREGON: A PLURALITY IS NOT A MAJORITY

Despite a favorable vote of 30 to 29, the Gay Employment Rights Bill has failed to pass the Oregon House of Representatives. The bill was unable to gain the majority of 31 votes necessary for passage. Legislative maneuverings proved to no avail and gay rights appears dead for this session in Oregon.

EDITORIAL



Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the Northeastern gay community, as well as stimulation of event-orientated opinion within the community.

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It's hard to believe it, but GCN is on the eve of its second birthday! It began during Gay Pride Week of 1973 as a two-page mimeographed sheet, office in the basement of the Charles Street Meetinghouse. Now we're sixteen pages, hawked in the streets and we have a plant-filled spiffy center-city office. We've grown a lot and we've learned a lot. First there was chaos, then some hard talking and hard thinking; then a little less chaos. The community cheered; the community screamed, but they took an interest in us and helped us to make some order out of the chaos.

We would like to pass on to you the decisions that we made as a result of community input. We would like to tell you where GCN is now. We may have begun as a "movement" paper with a political axe to grind, but we soon realized that all gay people needed a newspaper. That meant that we were trying to write about and for gay people who were not political, closet people, right wing and left wing, rural people, Black, Spanish speaking, Portuguese, Oriental, bar people and bath people, S&M people, transsexuals, transvestites, the list is endless. We are trying to do something for everyone, and, you know, you can't please all of the people all the time.

We believe that we are a community newspaper and that all gay people are members of the community. Whatever their politics, whatever their sexual preference, whatever their lifestyle, we hope to write for and about them to make them feel part of the community.

We cover the news. We cover what happens; we do not create it. That means that many groups may feel left out of the news pages. We can only cover what we hear about, so people, it is up to you to call us when things happen, especially in the areas outside of Boston.

The news is covered objectively, which means that we just give the facts as we know them. We say that something happened, where, when why

and how. Often we quote people in news stories: Representative Goblo said yesterday that all fags are jerks. This is *not* the opinion of the newspaper, but a quote from an individual. The news is on pages 1, 2, 3, 6 and sometimes on page 7.

Pages 4 and 5 are the editorial and letters pages. In this space an editorial appears every week. The editorial is the *only* statement in the newspaper that expresses the opinions of GCN as a staff. It is clearly marked "Editorial." One person writes it, but all the staff reads it and agrees that this statement expresses the feelings of GCN on a subject. Not every individual on the staff may hold the opinion, but he or she may agree to the editorial on the basis that it is in line with GCN's attempt to be a community newspaper. As a staff, we stand behind our editorial opinion.

The rest of those two pages are devoted to letters, an op ed., and the forum. Letters are to be 200 words or less and may be edited at our discretion. The op. ed. is a new feature; it is a space for public people like writers, clergy, teachers, legislators, etc. to talk on gay issues. They may or may not be gay themselves, but may have experience or special knowledge of interest to the gay community.

The Forum is a space dedicated to private people; that means everyone. It is an open space for people to express opinions, beefs, feelings, hopes and fears about gay issues. The manuscript should be 500 words or less and, again, we reserve the right to edit, but will not destroy content.

Sometimes page 7 is for news, but usually it is for features. It is the beginning of the feature section. Features are different from news. In the feature space we print subjective material. The opinions expressed in the articles are the opinions of the writers, not of GCN. Critics may say what they please about a movie, book or restaurant; the editor does not have to agree. Columnists are given their space to

handle as they see fit. An editor may suggest topics, even outlaw some but basically the columnist is free to write his or her opinion. The staff does not necessarily agree with a critic or columnist; and the opinions are definitely not to be considered as the opinion of GCN, the newspaper. We try to print columnists of all different points of view, but again, we need community input. For example, we have been looking for someone to write a Third World gays column and a Spanish column, but have so far been unsuccessful. Maybe you can help.

Classifieds are paid for and give us income. We try to check them all out, but GCN has no control over classified advertisers. We cannot assure you that your inquiry will be answered or that the product or service is accurately presented.

The Quick Gay Guide, the Calendar and the Everyweek are meant to keep you up to date on what's happening. The Guide is a list of existing organizations that we know about. The Calendar is a list of events that we know about. And in the Everyweek, you can pick your free nights and see what's going on every week.

From front page to last, that's GCN. You can see that we have tried to separate clearly the objective news from the opinion, but to allow space for both things. We feel that a community newspaper does more than just present the facts of what happened. In the feature section, we try to cover the emotions; how it feels to be gay and living in Vermont, gay and a teenager, gay and an alcoholic, a parent. Features also give information on ongoing activities like groups, bars, the arts. In the columns we review ourselves and our relation to the world around us through the eyes of individuals who are gay and share the gay experience. We try to have something for every type of person, because gay people are all types. We want to include all our brothers and sisters; we want to exclude no one.

LETTERS plastic goop

Dear GCN,

I hate to be an old fart, but what ever happened to good gay music? I turned 25 about the same time the Huges Corp. emerged with their plastic shuffle-beat and the dance bars just haven't been the same for me since. Hey — remember way back two years ago when the Meetinghouse had dances? The music system was terrible, never enough bass to get your soul moving — but there was good, varied music in the air, and a couple of sweethearts who would even let you sift through the 45's and make requests. And there



Spode Tea-pot, in colors and gold.

were songs you could really put your feet down to, like the beat in "Signed, Sealed, Delivered" or "Who's That Lady", even "I'll Always Love My Mother" (the onliest one the onliest one . . .). Then a DJ appeared, and the old beat disappeared. I guess people liked it, cause when

Cabaret opened and the Meetinghouse dances expired, that's all you heard. Plastic, engineered goop, all with the same bump-and-shuffle beat (it was cute for awhile), sequeing endlessly in and out. No Rolling Stones, no Stevie or Aretha or Marvin Gay.

Last week I ventured on a quiet weeknight into that dead-end alley of a bar behind the library to dance a little with my honey. I asked the DJ if he could play something with a little different beat (as we were the only ones dancing) and he suggested that I go to another club because that was The Beat for this particular bar. And with that he turned the lights out on the dance floor. "Pahty, anyone?"

I realize, though, that it is popular response that has determined the style of music. For one thing, the new shuffle was *distinctive* when it first arrived — it for sure wasn't what the straight kids down at Brandy's were dancing to — it was gay territory (although that seems less so now). When you heard the Beat you knew you were in a gay place.

But it's become a way of being exploited by the record industry, which has found a fad-formula of beat and sound texture and superficial emotionality that Sells to young gays looking for a strong sound and style to identify with.

So I seem to present a minority opinion. I'm not suggesting we go back to days gone by (Jesus), but there is plenty of current music to dance to. Songs by bands like Little Feat, Ace, Average White Band and many single vocalists. *Bands*, not studios, dig it? I'm tired of the vnyal strings, and "the reggae won't wash no more, thanx." I'd love to dance to "Heat Wave" but the only time I hear it is at the Fava shoe store. Come on, sensuous young together gays, comb the sequins out of your hair, put your platform numbers on shoe trees and throw them in with the dirty laundry and those Honeycomb records you finally get bored with hearing. Before we can't cut through the blister-wrap glamgay bullshit anymore.

XXXXXXXXXXXX
Kay Sera

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The Forum

gay pride or legislate now

By The Most Rev. Bishop Gail Robinson

Never before in the history of our country has the word 'Gay' been in so many papers, on so many news programs, pronounced by so many lips, or has there ever been a time when so many legislators understood what it means. It almost like an epidemic; it seems almost everywhere this year there is a 'Bill'. There has been talk and news all over the country about Sexual Orientation and preference. Sorrowfully, though it looks like we will not win the battle this year in any one of the spots. One thing is certain, however, we'll be back again next year.

We are told in the Bible we are all brothers and sisters. We are told to love our neighbor as ourselves, just try it and watch the instant turnoff, the search for motive and the immediate retreat. The ideas most people still have about 'Gays' lie fettered, tendered and nurtured by inability to understand. It is our job to make them understand and respect that two women can love or two men can love as easily and deeply as a man and a woman can love. We must turn their lack of desire to understand into understanding and accepting.

No where in the Bible do I find that Christ asked people their sexual preference before they could listen to His words. Why then do our Churches do so? Anyone could walk with Him, talk with Him, listen to Him or commune with Him. There are it would seem many silent Sacraments that the Christian Church as a whole has forgotten. The blessedness of total acceptance can be found in very few people and that is because we have failed to educate them.

Why should this be? How can 'they' continue to cry peace and oppress? Is

the American ideal going down the drain? Where do we turn? Have we been flushed from the sewers of society's heart? These are some of the questions I've been asked recently. Who will answer? We must. With in the framework of our society we have made these questions and now we must answer them. The rot and decay that we have left fermenting we must dump, cover and begin re-educating. We have done very little to fight the mistaken impressions and we have now reaped what we ourselves have sown. I would guess that it is now time to go tell it like it really is, to every city, state and nation. We must begin to stand and show ourselves.

You say you stood? Great. You are one of the few who did. Apathy is our biggest problem and also our worst enemy. The blame for our oppressions lie with us not with the society we so heartily condemn for oppressing us. We have not really thrown our hearts and our heads into our cause. But if you are one of those who did stand, how long did you stand for? Did you take time off from work and lobby? Did you write letters to your legislators? Did you call and talk to people with influence in your community? Did you get the aide of your family? Did you go out in the bars and talk about the 'Bill'? What did you do?

I am told by many people that they feel to isolated from society to approach them on any level. I feel relief that we do not all feel that way. For that will get us nothing. I, too, feel somewhat isolated but not to the extent that I cannot approach a member of straight society. Isolation has some things to be said for it, we do not become subject to the fears, anxieties and hangups. But it is time we did

some serious looking and called fear what it really is for fear is what keeps us from society. The simple lack of being hu g-up on all manners of things leaves me free to follow my God where and however God chooses to lead me. The God of love and personhood, not the God of revenge and hatred, I have learned not to fear my fellow person, now I must make my fellow-person learn not to fear me. That is the essence of how we must go out and educate. It's partially my job and it is also partly yours.

If we must, and it should be apparent that we must, fight to get our rights we must overcome our apathy and our fears. We must become firmly entrenched in throwing ourselves into our future. We have to face ourselves headon and do some deep searching and acknowledge to ourselves that our rights as people are important to us. We must stand for what we believe. We must show that we are useful and productive. None of us has a corner on the market we must learn to stand together and show that in our strength as well as in our unity we want our rightful place in the world.



That 'I know what I am', is not enough, it is not all the true knowledge and it doesn't let other know who I am. It does not educate people to my feelings, desires, feelings and dreams. Knowing what I am is fine, but I as you, must also be proud of it and where and whenever possible I must show my pride.

We have the right to love now we

must take pride in that love. That pride is ours for the taking, there aren't anywhere in the world laws against pride. In pride we find strength and freedom from fear now unify that into togetherness and we have the power to gain and maintain our rights. Stand, talk, love and if it is necessary fight with pride. That is not radical it is common sense, for with the common goal and dream of freedom from the oppression of 'society' we will be free.

Yes, we have to stand together for those rights. Not just a few of us, but all of us all across the country. Nearly two hundred years ago the founders of the land of the brave and the home of the free decided we were all free ironic that we still haven't gotten there isn't it? It is up to us, we must step up from a 'Gay' minority to a United minority. We must break down the barriers of neglect and the shackles of oppression.

We must leave no stones unturned in our quest. The fight is well worth fighting and it must be fought all the way. 'Gay' pride must cease being a one day or one week adventure and become a way of life. It must become our lives. We must show not only ourselves but our pride. We, too, must live.

Editor's Note: In an attempt to get our readership more involved with the paper, GCN is offering this space for opinions, views or feelings on gay issues. Articles submitted to us for this space should be addressed to Forum, c/o GCN. The articles should be 500 words or less and whenever possible they should be typewritten and double spaced. Although, GCN reserves the right to edit all copy we will honestly strive to edit for length not for content. This is your column, say what you want!

punishment

Friends,

David Brill's Talking Politics article on capital punishment stimulated the following thoughts:

1. most people are imprisoned because they are poor and/or Black — they are called "political prisoners"

2. numerous studies have proven that prior knowledge of punishment is not a deterrent to violent crimes

3. western civilization historically is more concerned with symptomatic treatment (i.e. pills or lynching) than with root causes (i.e. eating habits or social reform)

4. if you beat bibles, commandment #6 states: THOU SHALT NOT KILL — that seems to be fairly clear.

5. killing someone who has hurt or killed someone else doesn't seem to remove any of the pain or bring them back from the dead. It does not alter the chain of action and reaction (karmic law) to create more positive future results.

6. there is not one good reason to kill any body.

Thank you
love & light,
Demian

self-defeating

Dear Gay People,

It sometimes seems to me that gay people accept, and then go about fulfilling, a prophesy that the straight community has ingrained in us for year and years — that we are no good and, therefore, doomed to failure. Unconsciously, we submit to that, give up before we start, self-fulfilling that negativity before we even try.



Potpourri-jar.

Let's give ourselves a chance — if we don't support each other and the organizations we have, certainly, no one else will.

Over the past few months I have heard varying comments in the community about "Otherfund" — that it won't work, or that they will never make their goal. With support like that from their own community, it's damn likely that they won't! Yes, they are a new venture with much to learn and ways to grow, but, without help from the community, they'll never even get that chance.

The possible benefits, however, that exist for the entire community from the success of such an organization should be exciting even if they only reach half their goal. Yet if each and every gay person in the greater Boston area gave just a little, they would be over their goal. Think about it, because if you want all the gay services and organizations to keep going and keep going strong, then you can't just take them for granted merely because they exist now. They may not continue to thrive unless you help. Don't wait to be asked in person — it shouldn't require that, if you care — do it now, before you forget, or before it's too late.

Thanks,
Linda Lachman



Potiche.

torrid zoo

To GCN,

At last I find myself in complete agreement with Allan Stewart in spite of his narrow sexist and racist views. Stewart's column "Provincial Allure?" in the May 31 GCN hits the nail directly on the head. The torrid zoo atmosphere in P-town is downright exploitive and oppressive for gays and straights alike. The same situation exists to a certain extent in "gay" Amsterdam. I've been to P-town once. Once was enough for this gay Black Brother. Never again!

Lover and Peace
J.P.H. III



NEED OF THE WEEK

Otherfund needs volunteers
for mailings. Call 426-0412

QUOTE OF THE WEEK

"I would think that for the sake of the children, a lesbian would abandon the practice . . . Orgasm means more to them than children or anything else." The judge presiding over the custody case of Lorraine Townsend and Vicky Dickinson in Ravenna, Ohio. (*Lesbian Connection*)



Common Skunk

Who Killed Kirkwood's Cat?

By JOHN MITZEL

You'd think that a Big City like New York, especially after all these years of Experience, could come to deal with male homosexuality. But I guess not.

Variety predicted of Jim Kirkwood's play "P.S. Your Cat Is Dead!" that it "should have a profitable run" on Broadway. It didn't. The ax fell swift and deadly. Kirkwood's "Cat" expired at the Golden Theatre after only 21 performances.

Why?

James Kirkwood is a talented and entertaining writer who has paid his dues. He's one of the really few top-notch writers around today who can spin engaging plots with finely-paced action and involving tender and witty dialogue. His previous attempt on the NYC stage was "Utbu (Unhealthy To Be Unpleasant)" which closed after one performance. ("Utbu" is a delightful play to read; the original cast included Tony Randall and Margaret Hamilton.)

Kirkwood originally wrote "P.S. Your Cat Is Dead!" as a stage play. Failing to sell it to producers, he rewrote it as a novel and sold it to a publisher. Though not a bestseller, it achieved a cult-like following, as have his earlier novels (*Good Times/Bad Times* and *Somewhere There Must Be A Pony*).

"P.S. Your Cat Is Dead!" is, briefly, the story of a failed actor, Jimmy, who comes home on New Year's Eve to find his apartment burgled. His best friend has just dropped dead, his girl friend has ditched him, and he's out of work. Furious at the heist, he vows to catch the thief who he suspects will return. Return he does. A hunky Italo-American named Vito. Jimmy captures him, ties him down, and they discuss their lives and sexuality for the rest of the play. Vito is bi-sexual and eager to make it with Jimmy, who puts up all his defenses against his sensuality. By the end of the play, though they retire to separate beds, you're sure they'll arrange something together.

Finally sold as a play, Kirkwood's "Cat" went into production this March in Buffalo, where it was a smash hit. Kirkwood told me: "There was not one unsold seat in Buffalo during its run there. It broke the house record for that theatre for the month."

Then on to Broadway! It opened Monday night, 7 April. Reviews were mixed, and even those who liked it were sure to convey their displeasure at The Subject. Clive Barnes coolly admired the play, but in his notice he was sure to drop Heavy Hints midway: "Those who find the theme of all this as unsavory as Jimmy's dead cat will doubtless not present themselves at the John Golden Theatre. Personally, I found the strong suggestions of sado-masochism distasteful." Barnes, usually a man with a distant regard for most theatrical matters, lets his jaw drop to his knees with this item: "... and I note that this is the first public play that appears to be actually proselytizing for homosexuality." God forbid! A Fruit-cake showcase on the Gay White Way!

Other reviewers in town were less dainty in their disapproval. Brendan Gill, the White Gloves Spiro Agnew East Side Back Alley Tussler at *The New Yorker*, declaimed: "... during the second act (we) ponder with gravity his preaching on the subject of sex, which he wishes to free from the usual tiresome discriminations in respect to gender... but he has chosen the wrong occasion for such a sermon; his



Playwright Jim Kirkwood: His Cat is dead.

audience... is astonished upon its return to discover that the first item on the agenda has become the reform of unthinking heterosexuals [!]."

Not to be outdone in homophobic attacks, Mr. John Simon (whom I've always regarded as the Gabor Sister who Made Good) pulled out all the stops. "There are dishonest plays and there are ultradishonest plays such as 'P.S. Your Cat Is Dead!' by James Kirkwood... The current play is made up of not so much two acts as two homosexual wish-fulfillment fantasies... its primary purpose is clearly the delectation of homosexuals, as the vociferously responding homosexual opening-night audience made manifest..." But why waste your time quoting this notorious queer-hater. A friend of mine recently quoted

John Simon as having said: "Only this year have I begun to forgive someone for being homosexual."

Its first week, "P.S. Your Cat Is Dead!" grossed \$27,915; the second week took in \$30,595. Yet at the end of this second week, the producers decided to close it.

How come?

Kirkwood: "The producers ran scared."

Did the unevenness of the reviewers, especially since many of them overtly waved about the Sensitive Subject of Male Homosexuality, help kill the show? Could be. Even though business was picking up, even though it was the kind of play that would get great word-of-mouth, even though it was sure of a run of several months, the bosses shut it down.

books

The Children's Hour: Books for your Children

By MARGO

At the age of 9 or 10, I was criticized for being too sophisticated because I was concerned about the possibility of nuclear war; now at 24 I am challenged for being an overgrown ragamuffin without any mature commitment to our great academic and economic institutions. From this perspective, I have set out to read and respond to several new publications for kids by the Feminist Press. In general, my impression is that these publications do succeed in challenging many stereotypes about sex roles, but often present adults in heterosexual relations, liberated or otherwise, without also presenting Gay relationships.

Five stories are presented as parts of a *Storypack*, although each little item could stand by itself; there is also a color-illustrated book called *The Dragon and The Doctor*, and a collection of poetry. I will deal with the publications in this order.

For me, the most beautiful and liberating story was a pamphlet called *My Body Feels Good*. The authors, Sunnie Singer, Susan Olderman and Rosemary Maceiras, have really captured the innocence of childhood, an innocence which knows no dichotomy between Gay and straight, or between sexual feelings and feelings in general. For example, on one page we read "It feels nice to suck my thumb... and rub my blanket on my cheek." On the next: "I like to play with my clitoris." On the next, "I feel tingly all over when I swing very high." Girls are

shown hugging and kissing each other. No homophobia here.

Unfortunately, while other publications try to combat many forms of sexism, they do not celebrate same-sex love and affection in the way that this first pamphlet does so exquisitely. For example, *The Strange Hocket Family*, by Ann Rizzo, tells humorously and effectively about Jane, a young woman who visits her grandparents the Hockets, who follow typical female and male roles in their relationship with each other and in their expectations about other people. Then somehow they go on a walk in which everything is transformed, and visit another Hocket family in sex roles which are equally strict — but reversed. Suddenly Jane's grandparents realize any strict set of sex roles are artificial — and set up a model train for her to play with.

So far so good — a nice parable. But in their instruction manual which comes with the set of stories, it is suggested that the authors are aiming the story at children with heterosexual parents only — I sense that the child of a Lesbian household might feel left out. Without in any way hurting the story, the author might have suggested that narrow roles are a possible problem in any relationship between people, whether between a woman and a man, two women, or two men.

Another story, *Living With Mommy*, deals specifically with the problems of Nancy, whose parents have split up. In itself, it is fine as done by Beatrice Siegal, who concludes with

Kirkwood: "The producers got frightened, and also they were broke. They had 'Seascape' out on the road losing money, and they had the Coward play out on the road losing money, and they were afraid. They didn't have any back-up. And so they closed it on the performance that gave them 40% on all subsidiary rights. If you run a play 21 performances, you [the producer] get 40% of whatever the author makes in perpetuity from that. Charming."

"Cat" closed before the cast were allowed any cuts from the gross.

Kirkwood has some thoughts on homophobia among theatre reviewers, especially with regard to "Cat": "I'll tell you something about the play. It did not turn out to be basically a homosexual play; it turned out to be a play about a failed actor and a loser hustler, bi-sexual, who used his sexuality to survive. And yes, he would have liked to have made it with Jimmy, the actor. He made the offer and was rejected. If you believe, like the people who read the book, you would believe Vito would arrange something. Now, if you're presenting a play in New York, and there's any homosexual theme at all, if they're all running around the stage screaming 'Get you, Mary!' in towels or out of towels, or presenting themselves as a freak minority group, then the critics will say: 'Isn't that a camp!' and 'Yes, there's some bitchy humor.' But if you're presenting two guys on a real level on Broadway, talking about anything that has to do with sex, then they suddenly — it becomes so fucking threatening, they go into shock about it."

Jim Kirkwood's new play "A Chorus Line," his second this season, opened 21 May at the New York's Public Theatre to unanimous raves.

Nancy happy and close to both her parents. In the instruction manual, however, the editors suggest discussion of family types such as "divorced, one-parent, widowed, communal, extended, grandparents only, adopted, etc." But a family based on Gay relationships is not mentioned. Silence is not always golden when it denies to children a feeling for the lavender tones of the spectrum of love.

When It Flooded the Elementary School is by Elena Yatzeck, a 10-year-old feminist who wrote an account for a class exercise about how she saved the school by various heroics during a flood. She feels no shame in making herself, in the third person, a chivalric rescuer of helpless lads in distress: "When Elena left, the boys decided to drown themselves but the girls calmly stopped them and told them that their mothers wouldn't like it." After everyone is safe, the faculty decides to turn the school into an aquarium. This story is indeed an antidote to the relentless featuring of men and boys as the only heroes and people of action in children's literature.

Last but not least, *Peter Learns to Crochet* by Irene Levinson tells how a boy learns this fine craft — as taught by a male teacher who shows him how to make a bookbag. Eventually Peter becomes a master and passes his skills on to other children of all sexes.

Looking at these five stories from a Lesbian viewpoint, I feel that the first one succeeds beautifully, and that the

(Continued on page 13)

Maggie's Farm

By Rose Flower

"Wanta see the farm. Come on for a walk. I have everything I want here, lots of room for the horses. Only have two now though. You see living out in the country alone like this your animals become your family. This is a good place for the horses. Lots of ground."

"I have to live near the main road, you see. It's my eyes going bad. I would like to live up a dirt road, but I can't gotta be in calling distance in case something happens."

"**Yep, got everything** I want out here. Tried to live in town last year and nearly went crazy. Neighbors too close. See, that forest belongs to me too. I want to go up there some day and explore, but I don't dare go alone."

"I been gay all my life I guess. It never bothered me. There's a deer track, see. They've been eating the trees in the winter. I had more to worry about than being homosexual. When I was eight and found out that I was going blind, I went into the woods and sat there thinking, 'Why me?' Then I realized that all that exists is natural, that none is better than the other. I don't put humans above animals, or animals above plants. If it's there it's all good. So when I found out that I was homosexual, I accepted

it. I was never uptight."

"**But, you know, I'm 47**, and in my generation you didn't talk about sex at all let alone . . . Just, that the first time it happened to me I thought it was fine. Look, that's a bad place for a pine to grow. I'll have to watch that little thing and see if it makes it."

"It's not easy to find women out here, you know. You just can't go around telling everyone. I mean, I would lose my job. I can't even get the papers I want to read for fear that they don't come in a brown paper wrapper. You know that old postman has nothing to do but walk from house to house and chat about what he saw in so-and-so's mail. And everyone in the bookstore knows me. It's not easy. Mostly I have found straight women that were bi-sexual, after me, but it's been a long time."

"**I went to a woman's conference** in the country, held for the women's center last year. But everyone was in their twenties. Friday night they had a dance and they played rock music all night until two o'clock in the morning. The smell of grass made me ill. I wanted to go to the workshops, but I was too ill by the next day. And there was no one there my age to talk to. Sit



down by the brook a minute. We're having a drought, but when it rains this is a small waterfall. It's almost all dried up now."

"I do research. I love my work, but I am not supposed to be using my eyes this much. I'm going to see my eye doctor this week, and he will be mad at me. Soon I am going to have to stop using them, but I want to make a few more discoveries, get myself known first."

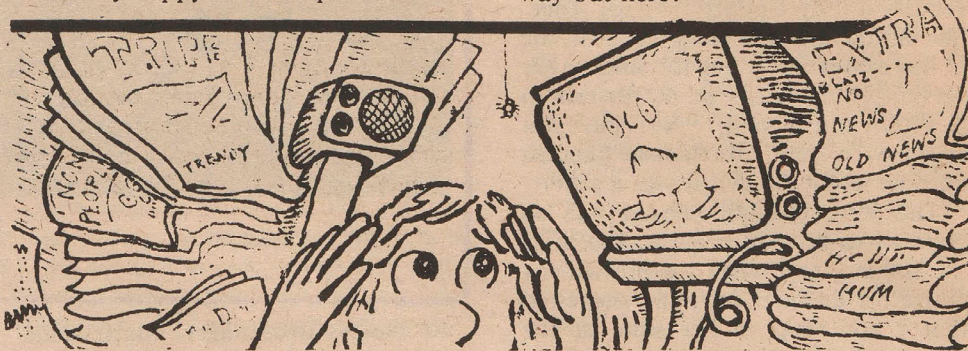
"**I have to put in the new stove.** In the country, you spend all summer getting ready for the winter. I wonder if Seretha will make another winter. She's 13, an old dog now. I've had luck with dogs and horses. Naomie's 24, an old mare. But I can't seem to keep cats. Last one only lived nine years. I can always get another elk hound, but I don't know where I'll find a mare like Naomi. A hundred kids learned to ride on her and loved that mare. And she was really happy with camp work. She

loved those kids on her back."

"**This is the pasture.** The horses graze here all summer. I need someone to be my eyes. You know, so I can go with my research. Someone who wants to live in the country, to drive me and to get books down that I need, to read the pages and take dictation. I could hire someone, but it would be nice if that person could be someone I want to live with. I interviewed a young woman once, for a driver. I was sure she was gay, and I guess she knew that I was, but neither one of us said anything and she never came back. And I can't go into that small town to see her. People will talk."

"There must be someone who is a country person like me. There must be some gay people out there, but how can I find them. You know, it gets lonely. Let's sit on the porch."

"**I want to settle down,** put down roots. I need a woman who likes this kind of life, but how can you find one way out here?"



Did You See?

By Tony Caporaletti, Jr.

Guys want guys

"Gentlemen don't prefer blondes," said author Anita Loos, 82, contradicting the title of her best-known book. She told a Town Hall audience in New York that the diamond-digging Lorelei Lee she wrote about half a century ago is now passe. "If I were writing that book today," said Loos, "I'd call it 'Gentlemen Prefer Gentlemen'." (Newsweek, May 12, 1975)

Extend the Scope?

"I favor the equal rights amendments but wish it went further, and forbid legal discrimination on the basis of sexual preference too. The Bay State legislature has passed the federal and

Violence vs. Gay

"... few of us are as upset over killing and violence as we are over homosexuality." (Rev. L. Van Heerden, First Baptist Church, E. Greenwich, R.I., Providence Journal, May 15, 1975)

state ERA; let the voters pass the state ERA in 1976. Then go on from there to protect the rights of homosexuals as well." (David Brudnoy, Commentary on WNAC, Channel 7, May 15, 1975)

WEEL Supports Rights

"State Senator Robert A. Hall has introduced a bill which would amend Chapter 151B of the General Laws. The amendment would make it unlawful to discriminate against persons in housing, employment, credit or public accommodations because of their sexual preference."

"WEEL does not feel that the legislature should make a moral judgment about homosexuality. Every American is guaranteed certain rights under the Constitution . . . without exception. We urge passage of Senate Bill 272 — making it unlawful to discriminate on the basis of sexual preference." (WEEL Radio, Editorial, May 9, 1975)

GCN, June 7, 1975 • Page 7



SWING WITH US

Relax in a hammock, swim, sail, explore and celebrate with us for a glorious week of sun and fun at our own beach-front hotel on the island of Bequia in the British Grenadines, where we have arranged three

CARIBBEAN HOUSE PARTIES

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Let It Flo

By LINDA RAY

I arrived at the Charles Street Meetinghouse in Boston one afternoon with the intent of securing an interview with Florynce Kennedy, the one-woman typhoon that hit the Women's Liberation scene with a bang in the early 'sixties. I saw her as I entered, seated at a small table with a group of her associates and friends. Seeing Flo Kennedy in magazine articles and reading her speeches in no way conveys the electricity and beautiful harmony and strength this woman emanates in person.

As we lunched, we were entertained by the lilting music of Clearing, a local country and folk group. With flutes, dulcimer, tub bass and guitars, four women and two men set an atmosphere of peace and relaxation that continued throughout the entire afternoon. Flo seemed to most enjoy their rendition of Babe I'm Movin' On and It's 'Bout Time. Flo could well relate to the lyrics as they related the misfortune of a woman who gives herself away into marriage to a man. She laughed out loud and clapped her hands as they sang "Now I know who I am and it aint got nothin' to do with you," as did we all.

We all retired to the auditorium to view *Flo*, the documentary of Flo Kennedy's activist career since 1968 up through 1972 when she helped form COYOTE (Call Off Your Old Tired Ethics), a group of militant prostitutes who are fighting for the repeal of the laws against their "profession." Not a person there, woman or man, could help but find himself laughing out loud at the outrageous truths and jokes Flo filled the screen with as she moved from sit-ins to college campus lectures. "When you know the truth baby, you got to laugh to keep from dying of pure shock." Flo led the singing of Tired of Fuckers Fuckin' Over Me and her version of My Country 'Tis of Thee. She asked me if I believed that the police would arrest her for singing her version on the steps of St. Peter's in N.Y.C., and I said, "No, but you might go to Hell!" At that she laughed like she really thought it was a joke.

The Rev. Randall Gibson was so good as to introduce me to Flo after the singing, and when I expressed my desire for an interview, she suggested that I come up to her suite at the Colonnade Hotel later that evening when we could relax without interruption. I didn't have to be invited twice.

At 5:45, I knocked at room 1034 and Sonya Hamlin smilingly opened the door for me! I was flustered, to say the least, thinking that I had the wrong room, but she said, "Come on in, Flo's in bed resting her back." Meeting Sonya was an unexpected delight. I put my notes from the afternoon in order while Flo and Sonya chatted about old times and laughed and gossiped (none of which I dare repeat!).

When Sonya headed home for supper, Flo said, "I'll say this for you, young lady, you're a patient little bitch."

RAY: Is there truly a rebellion in the making regarding the FBI invasion of the lesbian community?

FLO: No, definitely not.

RAY: What is your opinion of radical feminists arming themselves to resist on-the-street arrests?

FLO: Definitely not, unless there are some women out there ready to die



Florynce Kennedy, liberation leader

to express their anger. Martyrdom went out with Jesus Christ, baby. Living to fight is where it's at. I don't believe that a few sisters getting shot down for trying to shoot another person down is going to do a damn thing to help politicize women any more than the strategies already being used.

RAY: What are the strategies to get women politicized and to move up off their complacent asses?

FLO: Oppression is what women are suffering under. Niggerization has half the women in this country afraid to open their doors at night. How are you going to get them to go sit in front of the White House about Day Care issues the next morning? There is no answer for dissolving oppression tomorrow, but attacking the Media is the true and sure way to begin lifting that oppression. By allowing the people to hear and see the truth, you're going to see people politicized who didn't know who the governor was last year. I want to hurt the Pigs, not kill them, hurt them. It's my position that until the

barricades come down, only perseverance will free us.

RAY: Is the establishment of alternative media the answer?

FLO: Look. If I go into a candy store for a candy bar and I give the man a dollar for a ten cent piece of candy, OK? and he doesn't give me my change, what do I do? Go build a candy store so I can give myself the right change? NO! I demand to get my ninety cents back from the man who owes it to me. It's no different with the media. The Federal Government is the viable tactic for lifting oppression. If there are live shows at your local stations that accept sexist, racist and pig sponsorship, damnit, just storm the studio while they're on the air and tell it like it is right to the camera. They can't cut you off fast enough to protect the Truth from being spoken. Do it.

RAY: Flo, speaking of things that the Federal Government puts millions into, what do you think about the

new halfway house and maintenance programs being set up across the country?

FLO: Methadone is a form of niggerization. People on drugs and into alcohol are of no use to the release from oppression. They are too busy oppressing themselves. A person who kicks himself so hard that they got to numb their feelings is actually dangerous, you know? They don't care who's oppressing them, they don't know who's oppressing them, and one day, they could just decide that some dude telling them that blowing up a bridge or robbing a bank is the way to free the pain inside themselves. Well, if I'm on that bridge trying to get somewhere, then that addict aint oppressing himself no mo', he's oppressing me! Dig that! Anyone who suggests violence or the use of weaponry is either working for the government or Business, or they're so deep into S&M that even I will say that they're sick baby. Sick.

RAY: Flo, is formalized religion or

"But I see Black gays around me everywhere I go. What are you going to do? Cry? Bleed? Hurt? Or are you going to get out among your community say, look here at what the Man has you doing for them?"

The Church a tool for niggerization today? In the gay community, the development of the MCC and other sects that relate to religion have been welcomed enthusiastically.

FLO: Darling, you know damn well that what MCC and the good people like Randy (Gibson) and many other men of the "church of what's happening now" don't belong to the group called "men of God." The Church in America is and has long been the tool of Business, not the Government. Not one feminist movement or even group has been embraced or even welcomed in a "church" in America. These places called churches aren't talking about racism, sexism, piggism or anything that will lead its people toward liberation or help lift oppression. Conventional religion is another form of niggerization.

one damn thing to me or any third world, poor, black person or woman, all of whom are niggerized by bigots here. No sir. I believe that this May 17 march will be effective and it's going to turn the racists around. This time, the Media is hurting the pigs. The Media isn't playing up the march, hoping that it just won't happen because they didn't tell "the people," but in effect what they're doing, is giving the bigots a false sense of security that's going to be ripped off like gang busters when those busses and trains full and car loads of protesters pour into this city to tell the racists that the word DID get out about Boston.

RAY: Will this be the beginning of the internal Armageddon of America?

FLO: No. I predict that the native

to getting niggerized people from niggerizing each other?

FLO: Baby look around you. Who are the people out there in the streets throwing rocks at buses full of black children? The business man in a pig costume, Mrs. Suburbia? No! It's the poor niggerized, under educated, unemployed, oppressed white. Hate turns in on itself after it has filled every crack of freedom. These gays are racists just as you claimed, but they can't see through their own pain yet to see that they are capable of shitting on one another when all they see is shit raining down on them out of the sky! That's where that's at. But I see Black gays around me everywhere I go. What are you going to do? Cry? Bleed? Hurt? Or are you going to get out among your community and say look here at what The Man has you doing for them? Maybe there is where you can begin winning for yourself and hurting the pigs. I'll never forget how shit-scared the pigs were when Fred Harris got a contingent of poor

who these smiling assholes are and what they are doing to their lives.

RAY: Flo, I hear you talking about the unification and education of the niggerized masses. What is your comment on the separatists solution adopted by the Muslims here in America?

FLO: I want to say that the Muslims were the first, the very first to address themselves to the question of the Blacks in the prisons. Right on to them. As long as their women are aware of the politics of that faith, right on to them too. I say right on to any oppressed people anywhere who are doing something to free their asses. If the Muslims choose to do their thing by separating themselves from the shit, to educate their own and deniggrize themselves, right on, tight on.

RAY: Flo, I've never heard you verbal-

"If there are live shows . . . that accept sexist, racist and pig sponsorship, dammit, just storm the studio while they're on the air and tell it like it is right on camera."

white, American natives, gays and blacks to come down to the city hall there to voice their demands in unification. The Pigs just couldn't deal with the fact it was obvious that niggerization had fallen apart somewhere and they couldn't fucking deal with it. That is the result of the strategy of liberating the Media and educating the niggerized of their suffering. Going out and killing Rockefeller isn't going to free your ass, that'll get you life. But educating the People to his racism, piggism, his prickism and the fact that he IS THE Man, will lose him the very votes upon which he depends . . . the votes of his masses of niggers. There is our battle line, to liberate the Media and not let another set of national conventions go down with nothing but pigs for candidates, tell the people

ize your dream for America, what is it? What are you working to give this country?

FLO: Linda, I live my dreams every day. I'm not a dreamer about tomorrow, I'm a doer of things for today.

By the time this interview had concluded, I was not alone on the bed nor in room 1034 with Florynce Kennedy. Her friends from as far away as Plymouth had been continually arriving through the door and as I looked up from my pad, I saw a sea of smiling faces of adoration glowing at the dynamic, electric and working woman I got to know and love that night as they did. Flo Kennedy, RIGHT ON MOMMA, right on to glory.



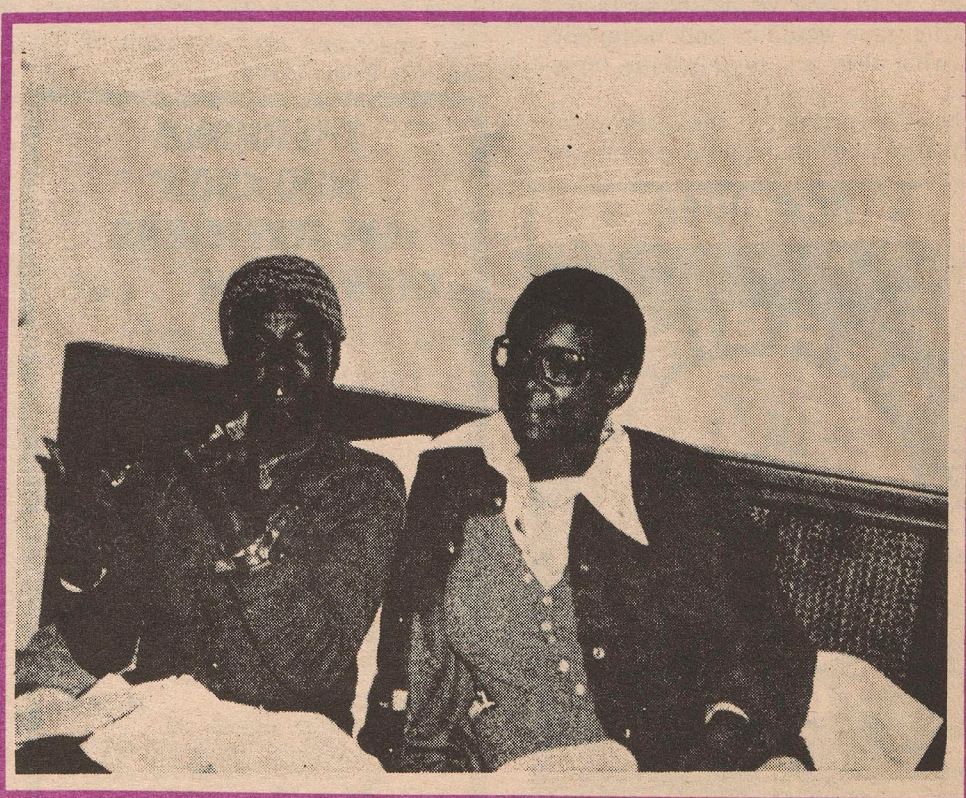
Flo Kennedy at the Charles Street Meetinghouse

RAY: As I'm certain you know well, the N.A.A.C.P. has called for a massive March Against Racism on May 17 here in Boston. Do you feel that this is an effective strategy? To date, the Boston Gay Community intends to have an identified contingent present and participating.

FLO: The day before I was scheduled to come back to Boston, I saw the footage of that black brother having his clothes ripped from his body in South Boston. I said then, I am willing to let anyone know that I am ready to die to fight racism in Boston today and any day that it comes to that point of confrontation. I have never told anyone to go out and get arrested as a political strategy. I didn't approve of the tactic when Rev. King used it and I'm not advocating it now, but these racists and bigots here in your city of Boston have gone crazy. If they think that they can run this city like a nightmare out of Nazi Germany and dictate racism from political office, well, I'm ready to die to let them know that they can't dictate

Americans, our Indian brothers and sisters will be the next Vietnam for America. Here are a people who are ready to die to fight the piggies and racism and oppression that they suffer. The Media tried to make Wounded Knee look like an action sponsored by a few non-representative Indians, but honey, the Indians are tired and ready to die to let this country know it.

RAY: I attended the N. E. Gay Conference down in Provincetown a few weeks ago and in the workshop entitled Third World Gays, I found myself having to help Stephanie Byrd and the other black and Spanish surnamed gays in the workshop, convince the white gays present there that they themselves were often our oppressors in that they were racist! Not only did we resent having to do consciousness raising for white folks, gay white folks, but most of us were angered that the white gays just couldn't hear us or what we were saying. Flo, what's the answer



Linda Ray and Flo Kennedy

Jean Genet — Outcast as Visionary

A Review By DON SHEWEY

"You — that is, society — no longer interest me as an enemy. Ten or fifteen years ago I was against you. At the present time I'm neither for nor against you. We both exist at the same time, and my problem is no longer to oppose you, but to do something in which we're involved together, you and I alike." — Jean Genet.

Jean Genet was born in Paris in 1910 to parents he never knew, left in the hands of the National Foundling Society. At the age of ten he began to steal and was sent to a reformatory when he was sixteen. This process of stealing and getting caught was to recur for the next fifteen years.

"Abandoned by my family, I already felt it was natural to aggravate this condition by a preference for boys, and this preference by theft, and theft by crime or a complacent attitude in regard to crime. I thus resolutely rejected a world which had rejected me," he said.

In 1942 during a long prison term he wrote *Our Lady of the Flowers*, his first novel. During the five years which followed, Genet completed three more novels (*Miracle of the Rose*, *Funeral Rites*, *Quarrel of Brest*), two plays, a volume of poetry and *A Thief's Journal*.

Genet's unique career came to a climax in 1948 when he was convicted of theft for the tenth time and only escaped life imprisonment through the intervention of a group of prominent writers — among them Claudel, Gide, Sartre, and Cocteau — who submitted a petition to the president of the Republic. Genet was granted a pardon.

In 1949, at his coming of maturity as an artist, Genet began to pour all his creative energies into theatre, the form most extremely opposite to his narrative, autobiographical novels. In the theatre Genet hoped to reproduce his misty, mystical, and paradoxical vision of the world, one brimming with ambiguities, hatreds, lusts, deceptions, confusion, symbolism.

"I hope to do away with characters — which stand up, usually only by virtue of psychological convention — to the advantage of signs as remote as possible from what they are meant first to signify, though nevertheless attached to them in order, by this sole link, to unite the author with the spectator, in short, so to contrive that the characters on the stage would be only metaphors of what they are supposed to represent."

Not surprisingly, his first play "Deathwatch" is set in a prison and

echoes with Genet's lifelong fascination with crime and the hero-worship of criminals. "The Maids" achieves Genet's vision on numerous levels; two maids dress up in their Madame's clothes and play Madame, each other, and themselves, plot to kill Madame, fail at this, and subsequently one kills the other. The contrast of illusion and reality throughout the play is forceful, disarming; by having the characters played by boys, Genet creates multiple themes of illusion vs. reality, homosexuality, class struggle, female sex roles, etc.

Even though the plays of Genet are almost always tensely dramatic and explosively theatrical (especially the later plays), it is questionable whether the author ultimately succeeded in brewing together his seamy biography, his vision of reality, ancient myths and legends, and literary symbolism to produce masterpieces of the universal consequence he aspired to.

The plays of Genet have often been compared to Ionesco's absurdist dramas, a comparison exemplified in the extreme by "Deathwatch," which is currently being presented by the Cam-

bridge Ensemble in Massachusetts. It is the sort of play that can assume as much (or as little) meaning as the audience assigns to it. Many times the actors can overwhelm any skepticism directed at a weak script by sheer specificity; in the Cambridge Ensemble's production of "Deathwatch," even though it is apparent that the actors are working very hard, most often you wonder what all the fuss is about.

Although fraught with numerous possibilities for dramatic exploration, "Deathwatch" presents a disappointingly superficial examination of homosexuality, prison life, facing death; its sexual ambiguity, emotionality, and symbolism are equally shallow.

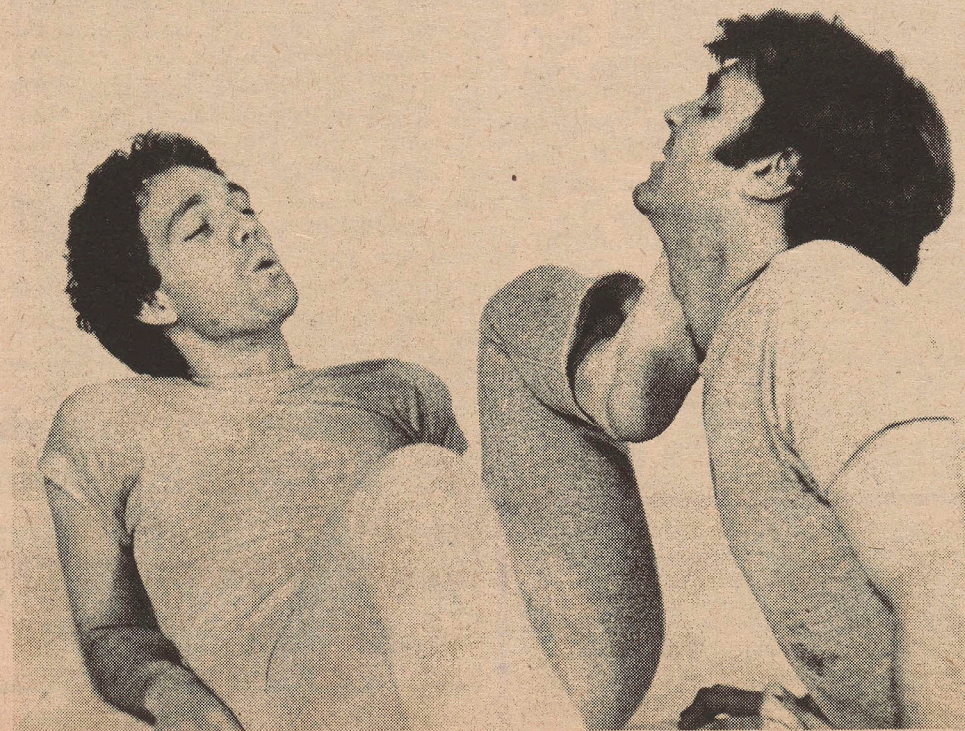
In a French prison three convicts share a cell: Green Eyes, a condemned murderer, and two petty thieves, Maurice and Lefranc, who admire Green Eyes for his crime and his status among the prisoners. Maurice is "the kid," the punk, servant to all of Green Eyes' needs; Georgie Lefranc idolizes notorious criminals and desperately envies Green Eyes. This perverse, quasi-mythical hero worship can presumably be expanded from Green Eyes' cell to include the entire prison, over which an unseen Negro inmate named Snowball reigns as "king," and perhaps — dare I say it? — the world.

The cast does exceptionally well with Genet's material. Frank Licato obviously brought much work and perception to the role of Green Eyes; he builds a firm foundation which the character's idiosyncrasies play off of smoothly. Licato evinces a startling and sometimes appropriately disturbing vocal range that includes a campy falsetto yowl as well as a harsh low roar. His performance, particularly the long monologues (such as the one about trying to change his shape to anything but a murderer and its accompanying "dance"), underlines the lack of emotional depth in the play, in that his strenuous outbursts usually have no relation to any accumulating impact inherent in the play.

Tony Pernicone seems somewhat miscast as Maurice; for a character who is continually threatened by violence as a result of his youth and helplessness, this stocky actor looks more than able to fend for himself. He makes up for some of these discrepancies with expert timing and comic delivery, turning in a delightful, if inappropriate, performance. Paul D'Amato is consistently convincing as the belligerent and pathetically self-assured Lefranc.

With "Deathwatch" Genet chose to poeticize and glamorize his perceptions of prison and criminal life, making it a direct contrast to a play like the realistic, brutal "Fortune and Men's Eyes;" yet even as poetic drama it doesn't dig deep enough to make profound and satisfying symbolic connections. However, I would venture to say that the Cambridge Ensemble's staging of the play is as good as you would ever imagine "Deathwatch" to be.

"Deathwatch" will run through June 21 at the Cambridge Ensemble Theatre, 1151 Mass. Ave., in Cambridge, Mass.



Frank Licato pushes Paul D'Amato in Jean Genet's "Deathwatch," currently done by Cambridge Ensemble in Massachusetts.

"The Balcony" portrays individual fantasies inside a brothel against the background of an ongoing revolution outside, and when the two merge onstage, the results are bizarre and disorienting, not to mention theatrically effective. Like "The Balcony," "The Blacks" surges with powerful theatricalism, illusion/reality conflicts, and role-playing; unique to itself are a reliance upon spectator participation and a strange racial fury aimed at the white audience. "The Screens," last and most complex play, contains fragments and symbols and themes from all his previous work; multiple themes develop simultaneously and often repetitively, fueled by Genet's own anger and his perception of the tensions in his world.

brige Ensemble in Massachusetts. It is the sort of play that can assume as much (or as little) meaning as the audience assigns to it. Many times the actors can overwhelm any skepticism directed at a weak script by sheer specificity; in the Cambridge Ensemble's production of "Deathwatch," even though it is apparent that the actors are working very hard, most often you wonder what all the fuss is about.

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VICARIOUS PLEASURE OR UNREQUITED LOVE: WHICH IS THE PROBLEM OF THE SCHOOLGIRL CRUSH?

"TO MOTHERS, TEACHERS, AND OLDER FRIENDS OF GIRLS," reads the dedication in a book by Mary E. Moxcely. *Girlhood and Character* was published by the Woman's Press in New York in 1916 as one in a series of 'Manuals of Religious Education for Parents and Teachers.'

In the first chapter, "The Problems of Girlhood," Mary E. Moxcely counsels would-be-worried mothers about the signs an adolescent girl shows when she is infatuated with an 'adored older woman.'

"Studious, sixteen-year-old Faith, who is already a senior in high school, had little time for the boys while she worked for honor grades. However, another sort of anxiety comes into your heart when you think of her. Last year one of the teachers, a woman of maturity, culture, and gracious charm, took note of Faith's ability and ambition and gave special time to helping her. The interest was genuine. To responsive Faith she seemed an embodiment of all her ideals. That this ideal should condescend to particular notice of her humble self was bliss unspeakable. Flushed cheeks, trembling hands, and quickened breath showed the passionate affection which no "stupid boy" could arouse in one so intellectually precocious and emotionally dormant. This year the teacher has a position of heavy responsibility in another city. A picture postcard giving the new address and a friendly greeting at the opening of school; a marked copy of the local paper with an account of a special bit of her school work, and another postcard at Christmas seem to you, with your knowledge of how inadequate are time and strength to stretch over work and letterwriting, to be marks of an unusual steadfastness of interest. But the girl's pale cheeks and hollow eyes let you guess the grief she is too proud to tell. Some day it all comes out in bitterness: "If she *really* cared, she would *make* 'time.' (Italics in original) I have written her the very inside of my

heart, but to her I am only a "former pupil," to have a postcard once in a while till I am completely forgotten." Is this adoration of ideal womanhood a blessing or a curse to the ardent young girl? . . ."

Reading this passage, now, in 1975, in the context of fantasy/will-this-ever-be-reality?/now-it-is (yes, there is a Lesbian Sisterhood), I remember how I felt at that age. I have often thought, since I grew up, why the books written for children and adolescents of my generation (1940's+) never had any stories about such relationships. I know I had such feelings and at that time wondered alone, if any other girls did.

Since I have become an educator, I have been curious about identifying which professions have been and are responsible for the kind of censorship that caused such same sex crush passages to disappear from the fantasy and fiction plots of children's literature. The female crush convention, exemplified by the above quoted passage is similar to ones frequently found in popular children's literature up through the early 1920's. However, while the counseling literature's for parents and teachers' warned against the implications of such relationships, the children's literature itself up to this time treated such relationships as perfectly natural and as an integral part of plot and character.

I can imagine being a prominent professional on the school board of my local community, and having heard the diluted, sensationalized, and distilled theories of a psychoanalyst who warned me of the dangers of same sex affections, attractions, and attentions. I can imagine myself a leader in my local church, supporting the traditional doctrines condemning homosexuality, dissolving evolution, and deploring ~~filth~~ and hunger — and reviewing all textbooks used in the public schools. I can imagine being a very closeted gay person responsible in some decision-making way for the production and

distribution of children's literature. I can imagine reading an admonition about such relationships and becoming very self-conscious. I can imagine being a self-conscious homophobic children's book editor/reviewer/children's librarian purchaser and deciding that stories like that one are no longer

'suitable' or 'appropriate' for 'easily impressionable' youngsters. I know that desire for white middle class facade of respectability which in the past has been synonymous with elitism, racism, and sexism has often overpowered that which is natural for each of us.



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Can't Get Out!

Talking Politics

By DAVID P. BRILL

The Boston Police Patrolmen's Association will appear in Suffolk County Superior Court in a few weeks, as plaintiff in a civil suit against Boston Police Commissioner Robert J. DiGrazia. The suit charges DiGrazia with violating the civil rights of a 23-year-old police recruit whom DiGrazia "bounced" from the force just hours before he was to become a permanent member of the police force.

"Being in the company of a known homosexual" is the main reason which DiGrazia gave for the dismissal of the Boston man. It has since been determined that the incident in question involved a beating which the recruit and a friend received on Boston's cruisy Fenway area.

The BPPA suit contends that what the police officer does in his spare time is of no concern to the police department. (This is, incidentally, the very same excuse they use when opposing things like financial disclosures.) This argument contrasts sharply with the memo sent to Terry Hellmuth, who is Pennsylvania Gov. Milton Shapp's Special Assistant for Human Services, from Pennsylvania State Police Commissioner James Barger last week on the subject of gays on the police force.

Barger's two-page memo said that having homosexual men on the police force would "drastically undermine peer group relationships" and create a "monumental morale problem." Although not in so many words, Barger summarily rejected Gov. Shapp's recent anti-discrimination executive order insofar as the state police force is concerned.

Among gays, there is no feeling that runs deeper or is more universal than contempt for the police. This is quite understandable, since police everywhere seem to contain the macho, harassing personalities that can make life so miserable for a gay person. As an excuse for harassment, police will often cite the centuries-old "sodomy laws" which still exist in forty-one states, the laws whose presence on the books make every person who is a practicing homosexual also a practicing felon.

In addition to their role in protecting

public safety, police officials also often see their role as the moral guardians of the state. Over the years, this has been somewhat modified to the point where pornography and gay street cruising are most affected by police efforts.

Gays are not normally as contemptuous of the theater industry as they are of the police industry, largely because the former has traditionally been a haven for gays. Although the theater example is an unfair stereotype it accurately points out that openly gay people working together do not necessarily make for a morale problem.

The BPPA suit is a politically motivated one; it is an established fact that the BPPA will do anything to oppose Commr. DiGrazia, even if it means taking the highly improbable role of gay rights defender. Whatever their motives, though, the BPPA must here be commended for their position. Barger could take a lesson.

The fierce resentment among gays toward police is one of the products of the exclusionary policy which Barger's memo espouses. Another product of this policy is a homophobic atmosphere within most police departments, the type of atmosphere that nurtures harassment tactics.

A humanitarian conscience dictates that both of these contemptuous feelings should be eliminated. A logical mind would see that the only way to do it would be the way that some police forces have sought to eliminate racial bias: develop an affirmative action policy aimed at employing more minority police officers.

The eradication of anti-gay bias among police, as well as anti-police bias among gays, can only be achieved if police recognize gays as a viable minority group, and, most of all, recognize their employability. This type of integration is inarguably the most effective sort of education for a profession which has been, hitherto, veritable virgin territory for gay rights.

That is why Philadelphia Gay Raider Mark Segal deserves so much credit for applying to become a state trooper in Pennsylvania. Though the spectre of a Gay Police Officers Union may send shivers through the likes of Barger or Deputy Boston Police Supt.

John Doyle, crusty head of the gay-watching Intelligence Division, it is a desirable possibility, and unquestionably less dangerous to community morale than the present gay-police tiff.

There are dozens of gay people already on the Boston police force who should be able to "come out" to their employer without fear of reprisal. They could, Mr. Doyle would soon learn, become as important to the operations of the police department as

Black police officers have become in dealing with domestic and criminal problems within the Black community.

The police officer's badge is the epitome of responsibility in this civilization. We cannot work too hard to dissuade high-ranking police officials throughout the country from the notion that gays are undeserving, unworthy, and incapable of being in a profession that commands such wide respect and authority.

Connections

By Avi

"Hi."
 "Hi."
 "You cut your hair recently."
 "That was about five weeks ago."
 "Do you remember me."
 "Not really. I always get stoned before I get here."
 "Well, I remember you."
 "Do you come here often."
 "I haven't been here in a long time. What about you."
 "I've been here only three times."
 "That's funny. I thought I've seen you around more."
 "I've been here only three times."
 "Were you eyeing me?"
 "Yeah."
 "I'm glad. I wasn't really sure until you smiled."
 "It was nice that you came over. It takes me a few more drinks before I can do it."
 "This is the first time I've gone up to someone."
 "I'm happy you did."
 "So am I."
 "Do you like to dance."
 "Sure, I love to dance."
 "Ooops, everyone left the dance floor."
 "Forget it. I don't like to dance when it's empty."
 "That's funny, me too."
 "Let's wait."
 "Okay."
 "By the way, what's your name."

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for teenagers: GAYRAP

GAYRAP, an occasional column for gay teenagers. This space will be open to youth to ask for and receive advice, to express feelings, to tell other youth about activities in your school or town. Questions will be answered by Brian Goodrich and Linda Carford. Ask them about gay issues; ask them anything you want to know. This space will belong to youth, so write today, to GAYRAP, c/o GCN, 22 Bromfield St., Boston, Mass. 02108. All mail will be read by Brian and Linda. Names withheld upon request, but please sign your letters.

Dear Brian:

I am seventeen and have been out for about two years now. I hang around with a group of friends about my age and we often go to the bars together. My problem is Steve [not his real name], my best friend. I've known Steve since I came out and we've been through a lot together and I wouldn't want to do anything to hurt our friendship. But if we go out and I meet someone I'm interested in, Steve lets the guy know he's more interested and they're off dancing or on their way home before I can get past "Hi." I like Steve a lot but I feel like I'm never going to meet anyone.

Hot and Bothered

Dear H. and B.,

Sounds to me like your friendship with Steve is already hurting, at least for you. There are a couple of things that could be happening. Steve appears to be a pretty fast mover and may be too fast for the style you're comfortable with. If you haven't got past "Hi"

and he's out the door, it's possible you were the only one who knew you were interested in the guy. It's odd that your friend is always after the one that interests you. Do you two just have amazingly similar tastes, is he trying to "protect" you, or what? It's real clear you two need to sit down and talk about this . . . perhaps you can work out a "hands off" system with him about a particular guy or go out sometimes with other friends. You've "been through a lot together," so there's no reason you can't work this out.

Brian

Dear Linda,

I am a 14 year old girl who is involved with a 16 year old friend from school [girl friend]. We think we are lesbians. My problem is my mother. She wants me to be interested in boys and start dating. I want to spend all my time with Sarah. What should I tell my mother?

B.L.

Dear B.L.,

Tell her the truth. Tell her you are not interested in dating boys now. You would have asked how to tell your mother if you wanted to explain your relationship with Sarah. Since you are concerned about your mother's desire to have you date, you must want to continue to live at home comfortably. It is your knowledge of her and your own situation that will determine how much you tell her. Many girls at 14 do not go out with boys or girls in a dating relationship. However, unless you want to play the game of dating, her questions will probably continue.

Linda

Children's Books

(Continued from page 6)

last two, by limiting themselves to sex roles as they affect children before they are roped into the Gay/straight dilemma, can be acceptable without needing to confront adult types of pairing. But the Hocket piece and the divorce piece (which the manual says is intended to introduce the variety of family styles) do choose to delve into adult heterosexual couples without recognizing Gay couples as well, and therefore fail to confront homophobic attitudes which children face as one type of sexism. Recently an issue of the Boston DOB journal *Focus* told how youngsters had learned to call two women living together "Lez beans" — and so Gay oppression is not totally an academic issue even for young children in elementary school. It must be met with positive views of Gay adults in this literature.

Lavishly illustrated in color, *The Dragon and the Doctor* does not explicitly deal with sex roles — but just explodes them in a natural way by having as heroine a female doctor whose brother is her nurse. It is a fine story by Barbara Danish.

Finally, there is a collection of poems in translation which are written by a Swedish woman, Siv Widerberg, and rendered into English by Verne Moberg. While some of these poems concern themselves with sexuality and sex roles, more generally they seem to range over every area of life. Included is a charming and ironic poem which reminds Americans that they too are "foreigners" — as soon as they go to England or any other country but America. Also there is praise of parents who discuss problems with children, giving them a sense of responsibility.

Regrettably, while adults are depicted frequently in heterosexual relationships, nothing at all is said about Gay love. I could find one poem about two girlfriends who break up — but nothing about sexual ties between members of the same sex, either adults or younger people.

In writing about masturbation, Siv is approving — but even here there is a certain tinge of inequality. While a boy talks quite clearly about how "my cock gets hard," a girl speaks only of a "little spigot of skin" without identifying it clearly as the clitoris. This vagueness may reflect the general idea that female sexuality is less concrete and strong than male sexuality.

In pointing to these things, I am not meaning to devalue Siv in her generally wonderful work. Rather, I mean to suggest just how pervading male and straight chauvinism are, and how difficult they are to fight.

In conclusion, I would suggest that a generally nonsexist kid literature must deal with Gay love in the same way that it deals with straight love. If one is mentioned and explored, so must be the other. Books which claim to present all lifestyles and family types, but in reality are presenting only straight lifestyles, do an injustice (however unconscious) to both Gay people and children, who should be free to discover the whole spectrum of human love.

By seriously trying to eliminate gross sex role stereotyping from books for the young, the Feminist Press has indeed taken one great step toward liberation. Now let them consider the next step: the elimination of not only blatant prejudices but also tacit assumptions which would limit love to heterosexual models.

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With our sister kennel, Black Spruce of Seabrook, N.H., Fleur De Lys Kennels offers for sale to the gay community "toy" Italian Greyhounds. All pups are AKC registered and pedigreed. 50% of all sales will be donated to OTHER-FUND in the name of the purchaser or anonymously whichever is preferred. Both kennels are gay owned and operated. For more information, contact Jack Cochran, Stoughton, Mass. (617) 344-9738. In New Hampshire, write to Scott Cochran-Carl Schmidt, P.O. Box 79, Seabrook, N.H.



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MOVING & HAULING IN BOSTON & NEW ENGLAND ask for Lin or Joan. 628-5322, Boston.

miscellaneous

AMATEUR RADIO

Forming net. for info write Mark Waisey, Box 2331, W.P.I., Wore., MA 01609.

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.

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*.

A lesbian creative theatre collective is now forming. Women bring your dance music, song, writing, ideas, experiences. Meet 32 Chatham, Cambridge 8:00, Thur., May 29. Info call Jane 492-5220.

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2 BR apt., large, sunny, in gay-owned building. Fantastic neighbors in building. M/F. South End, good area. Kim or Dave, evenings, 426-6025.



organizations

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Come worship with us every Sunday at 7 p.m., 37 Clemence St., Providence (off of Washington St.) (401) 274-1693.

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 atmosphere. All are welcome.

NAT'L GAY PRISONERS COALITION
I would love to hear from any Gay Brother or Sister who is interested in helping liberate the Rights of Gay Prisoners in Federal Prisons. Contact: Johnny Gibbs, #86976-132, Box 1000, U.S. Prison, Lewisburg, PA 17837. (Chairman of the National Gay Prisoners Coalition)

The Church of The Eternal Flame Universal, Hartford's first "Gay" Church wishes to welcome you to one of our services, Sundays 3:00 pm., 320 Farmington Ave., Apt. A-6, Hartford, CT. Bishop Gail Robinson.

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.

WORCESTER GAYS COME OUT
Join us, M & F welcome. For further info call 892-9113 or write: W.G.U., Box 359, Fed. Sta., Worcester, MA 01601.

PVGU IS ALIVE!!

We now meet downstairs at the Grace Episcopal Church in Amherst (enter off Spring Street — look for the sign on the door). Still Thursday nights at 7:30 come talk and share — help us plan picnics and other functions this summer. For more information, write c/o Jeff Keith, 652 S. East St., Holyoke, MA, or PVGU, c/o Windy Hill, Charlemont, MA.

INTEGRITY/BOSTON

Local chapter of Integrity, Inc., National organization for gay Episcopalians and their friends now forming. For information write: Integrity/Boston, P.O. Box 2582, Boston, MA 02208.

ADOLESCENT GAY WOMEN:

A weekly rap group every Saturday afternoon at 1:00 p.m. Come to Project Lambda, Charles Street Meetinghouse, 70 Charles St., Boston. For info call 227-8587.

MONTACUSETT 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.

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

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$15 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave., Rm. 506, New York, N.Y. 10011.

SUPPORT LESBIAN MOTHERS:

Lesbian Mother's National Defense Fund, 2446 LoFentz Place, W. Seattle, Wash. 98109, 206-282-5798. Membership \$5.00.



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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.

Gay Pride Week is here, and everybody loves a parade. We need help building floats to celebrate 200 years of Gay history. Call Darius Dappletree, 782-6310.
A parade needs a band. If you can play (?) a band instrument and are marching in the parade, please contact Darius Dappletree, 782-6310.

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.

pen pals

I am a prisoner and I have been behind bars for two years now and I would really appreciate someone to write to. I am 19, brown hair, blue eyes, 156 lbs. and bi-sexual. I will be getting out in April 76 and I would like to meet some new good people. Oh, and another thing I was busted for drugs. I hope people will not hold that against me! I hope someone will write, all letters will be answered. Please write to: Franklin E. Drought, P.O. Box 747, Starke, Fla. 32091.

My name is Barry, I am in desperate need for outside contacts from every sea of sentiment, inhabited by for real, earthy and beautiful people. I will quickly answer all whom write. My wants are to bloom in friendship. Too any and all who are seeking concerns & cares within another, let's try with each other. Please write: Barry E. Eringer, P.O. Box 747, Starke, Fla. 32091.

I would like to meet someone to write to, I'm 30 yrs old 5'10 1/2", 185 lbs, hazel eyes, brown hair, I shall be out within two years, no where to go, nothing to do, but get it on. Please write: John Ingraham, P.O. Box 747, Starke, Fla. 32091.

My name is Chuck. I am presently incarcerated at the London, Ohio Corr. Inst. I would like to hear from any reliable older gays, 35-60 whom I would love to share my love with and devote myself to him. I'm 5'10", 150 lbs., bl. hair, br. eyes, olive brown complexion, 28 yrs. old. I love jazz, chess, bowling, tennis and sex. Please write: Chuck Johnson, 136-559, Box 69, London, Ohio 43140.

We are two gentlemen writing from a correction institution in urgent need of contact with queens in the free world. Please write Manuel Comacho, Box 81939, North Soledad or Stephen Medina, Box 59857, North Soledad, CA 93960.

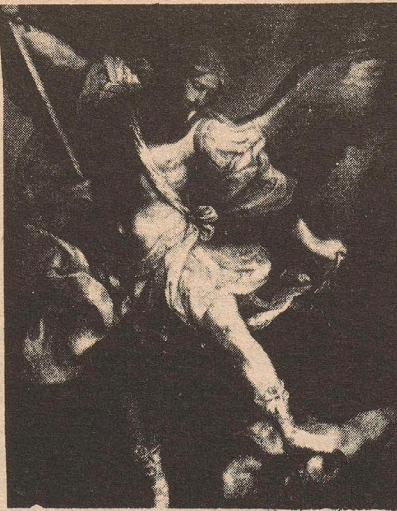
I am a Black male, 24, currently incarcerated in Starke, Fla. I desperately need someone to correspond with to help alleviate the loneliness I feel here. If anyone will write to me I will answer. Robert L. Scott, P.O. Box 747, Starke, Fla. 32091.

Johnny Leo Harbert, 25, 5'10", 137 lbs., effeminate homosexual, seeks correspondence with any sincere person, straight, bi or gay. Will answer all letters. Write to Johnny Leo Harbert, B-50853, P.O. Box 600, Tracy, CA 95376.

I am seeking to correspond with someone from the outside world. I am currently incarcerated in Fla. Religion, race, sex or philosophy doesn't matter as long as it is honest. Please write to Floyd Daniel Jr., P.O. Box 747, Starke, Fla. 32091.

I am Black, 23 yrs. old and from Boston, presently incarcerated in Florida. I have been confined now for 4 yrs. suffering daily from this dreadful disease, commonly known as loneliness. Please write Calvin Carter, P.O. Box 747, Starke, Fla. 32091.

James Crisp, 138-412, P.O. Box 69, London, OH 43140. I am 24 yrs., 5'9", 170 lbs. Lonely would like to correspond with people who are realistic, concerned and understanding. I will answer all letters.



personals

Vacation week of June 15. Would like to share with someone trip ideas and costs. I'm GWM, 31, congenial, adventurous. Let's meet to enjoy sunny days. Jim 739-1744.

GWF, 25, quiet, lonely. Wishes to meet same for friendship, good times, and whatever may develop. I have a lot to share with the right woman. Write Box 385, GCN, 22 Bromfield St., Boston, 02186.

Phil Lease is a deacon at MCC. He visited us, returned, became involved. He liked what he saw and likes what he does. Join us. Metropolitan Community Church, 131 Cambridge St., Boston.

MEET YOUR GAY NEIGHBORS!

Host a neighborhood get-together in your area this Gay Pride Week '75. Confidential phone list. To volunteer your home for an evening call (617) 440-8551.

Dearest Shan —
Thanks for all the wonderful years. I love you more and more. Happy anniversary, darling.

— Josh

"Women Motorcycle Enthusiasts"
GWF couple would like to start a motorcycle club in Prov., R.I. area. All GF's interested send name and phone to GCN, Box 386.

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.

HIKERS. GM, 29, seeks same for serious hiking and backpacking in New England this summer. Not a sex ad. GCN, Box 380.

WANT room privileges in Boston area home. Quiet, near public transportation. Use summer, winter-spring vacations, weekends during academic year. \$100 range. Am male, friendly, compatible. Desire same. GCN Box 358.

Gay Health Nite (Wed) at the Fenway Community Health Center, needs a volunteer lab. tech. from 5/28-7/16. Call 267-7573, ask for Jim.

GWM, 24, 5 ft. 2 in., 130 lbs., easy to get along with. I am new to Boston and would like to meet other GWM from Boston between ages 18-26 for friendship and maybe more. I like music, going out to bars, movies, watching TV and just going out. No S&M or B&D. GCN, Box 355.

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.

GAY WHITE FEMALES ONLY

Passive, white transvestite, submissive, with lesbianistic ways seeks GWF's for complete servitude or whatever? Expect no reciprocation. POSITIVELY NO BI FEMALES OR MEN. Send detailed letter to: Lois, Box 63, Boston, MA 02137.

GWM sks others under 35 for fun. Desires person with good head & digs groovy bed games. Possible relationship. Pls. no fats or fems. Box 383.

Want room privileges in Boston area home. Quiet. Near public transportation. Use summer, winter-spring vacations, weekends during academic year. \$100 range. Am male, friendly, compatible. Desire same. GCN, Box 358.

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GWM, 30, 150 lbs., wants to meet GWM 18-30 from Boston-Dedham area for friendship, fun & more. GCN Box 379.

INEXPERIENCED GWM IN METHUEN 30, 5'10", 150 lbs. If agree friendship more important than sex, in 20s, roughly same height, weight, let's meet, talk, take it from there. Will exchange letter, photo. GCN Box 382.

Gay white female, early 50's, desires to meet other gay white female for lasting relationship. Lots of love for right woman. Box 374.

Snake —
Happy Birthday to the women I love.
The Puppy

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Photo-color pictures of Boy Scouts worldwide. Nice close-up views, nothing like them before! 110 different Boy Scouts: \$15.00. 50 different Boy Scouts: \$9.50 (sent registered mail). Please send check or M.O. to M. G. Mair, P.O. Box 114, North Haverhill, N.H. 03774.

M 30 would like to spend some weekends soon in outdoor play in Maine, but it's no fun alone. Need M companion under 21, realize I can't have everything I want, but would like to try for a masculine, lithe, intelligent, happy, smooth-skinned physics undergrad who might like to hike, canoe, or play chess. Will provide in return whatever I can of friendship. GCN Box 383.

Publications

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.

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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.

A GAY PERSON'S GUIDE TO NEW ENGLAND

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GAY BOOKS BY MAIL

Catalogue of 585 titles from the largest lesbian/gay liberation bookstore. Send 25c to Lambda Rising, 1724 20th St. NW #G, Washington, D.C. 20009.

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

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.



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.

resorts

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Write: Directions

Give phone # in your correspondence

MARINO, Box 282
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roommates

Non-sexist man wanted for household of 3 W and 1 gay M in Central Sq., Camb. Semi-veg house, share chores, meals, commitment to each other. \$65 + util. Call 354-5361. Available immed.

Apt. to share. JGWM, very large 2 bedroom, 2 bath apt., Beacon St., Brookline. Rent \$150.00 per month. Call: Richard, 738-8164 after 6:30 p.m.

Community living Framingham area, apt. or house, ideally around Hollis St., gold mile or Ashland. Call Peter, 881-9885, in around 1 p.m.

M seeks roommate to share 2 bdrm, City Sq., apt. (Charlestown). \$55.00 heated + (\$55 security + 1/2 gas and elec.). Please call 241-8357 or 426-4469. Leave message if not home; ask for George.

Lesbian/feminist seeks woman rmmate for sunny 2 BR Brkline. apt. 1 Blk MBTA, Mod, Clean, Safe nighborhood. Free Prkg. Avail. 6/1 for summer sublet w/Sept. Option. Rent Negot. & Low. Call 277-4714.

Responsible person 19-30, to share ultra modern 9th floor penthouse at Coolidge Corner on MBTA. Beautiful Boston-Cam., view. Elevator, completely furnished. Color T.V., heat & central A.R. cond., dishwasher, w/w carpeting. Your own bdrm and private bathroom. Each rm has a screened balcony. Sorry no more pets. No lease to sign. No heavy drugs or alcoholics. Parking available. Should appreciate classical music. This is a \$475 apt., your share only \$150 per month. Serious inquirers only. Call 731-5593 (24 hrs), 566-1673 before 9 am & after 1 pm or write Box 372.

Wanted by older GWF, another woman to look for and share living accommodations, preferably outside the city. Write: Box 307, Sudbury, MA 01776.

REAL DEAL for reliable, meticulous GM. Own room in lovely apt. which you will occupy alone most of the time because I travel a lot. Walden St., Cambridge. University type preferred. \$110 per month plus share services, responsibilities. Call Russ. 617-492-1352.

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 areas in the northeast, 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

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Address.....

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

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

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ROOMMATE ENTERPRISES

Personal, confidential service for gay women and men.

By Appointment Only CALL 247-4904

Open from 9-9, 7 days a week

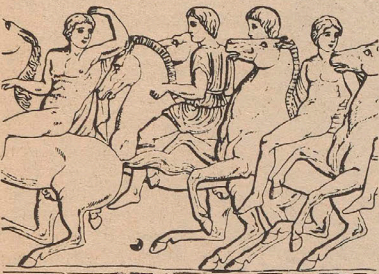
Suite 2B, 510 Commonwealth Ave.

Boston, MA

M, grad student, 24, into books, conversation, cooking, friendliness, media, music, responsibility, sincerity would like to share with similar person a large newly painted six room house with some neighborhood charm, near Union Square, Allston. Rent \$112.50 Steven (617) 783-3906.

H₂OTOWN RAILROAD COLLECTIVE

Contrary to popular belief, the Watertown Railroad Collective is alive and well and needs 2 roommates. Interested women and men call Gary, Jack, or Tony at 926-5739.



services

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.

BOSTON BAIL PROJECT

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

GAY TRIPS

Mexico Charter, Aug. 2, 7 days
Mediterranean Cruise
Sept. 9, 14 days

BEACON TOURS

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

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

JANUS COUNSELING ASSOC.

Individual, group, and couples counseling for men and women by professionals who understand the special issues of gay and feminist lifestyles. Fees on sliding scale. (617) 536-3071.

GAYS INSURE, INVEST

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



wanted

Woman musicians into versatile material we need you now in order to "Get the Show on the Road." Need bassist, drummer, guitarist. Equipment a must. P.A. provided. Call Kathy 1-(617)-293-6280 after 5:30.

Keep On Truckin

GCN Truck Needs TLC in order to get a sticker. It needs an emergency brake and two tires. We need the wheels, so any help will be appreciated. 426-4469.

FREE JOY

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

GCN needs help! Person needed to distribute papers to hawkers near Central Square. Monday mornings 7-7:30 a.m.

Active, unobtrusive TV group, several years in Boston, needs new, larger Boston area apartment near parking; trolley or subway. A. Kane, Box 161, Cambridge, MA 02140.

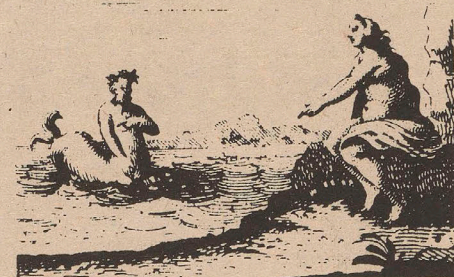
GWM, 33, seeks a working partner with capital for small business venture. Open to ideas. Prefer one, like me, whose career has ended with the recession, and will have to buy himself a job. GCN, Box 392.

GCN NEEDS VOLUNTEERS

Summer blues have hit, and our staff is getting smaller. We need news writers (preferably with some background and especially women), volunteers in the ad and circulation department and just general people who can file, answer phones and keep the office smiling and not frazzled.

Contact Marion Tholander at 426-4469. Come participate in your community.

GCN Classifieds get results.



WHERE IN THE GAY WORLD..?

SPARTACUS INTERNATIONAL GAY GUIDE, latest edition now available for the first time in the U.S.A.: over 6000 addresses in over 100 countries outside North America. Postpaid, \$10. Wholesale rates available.

GAYELLOW PAGES, the USA CLASSIFIED DIRECTORY: nearly 4000 bars, baths, businesses, churches, organizations, publications, etc., etc., includes over 400 overseas organizations & publications. Published 3 times a year; current issue \$5; next four issues \$10. Wholesale rates available. RENAISSANCE HOUSE, BOX 292 VILLAGE STATION, NEW YORK, N. Y. 10014.

TRADE WINDS INN

12 Johnson St. Provincetown, Ma.
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- PARKING
- Continental Breakfast

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A VOICE OF THE FEMINIST LESBIAN COMMUNITY

sisters subscribe now!

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26 West St. Bus. Phone 426-5067
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World Wide Pen Pals

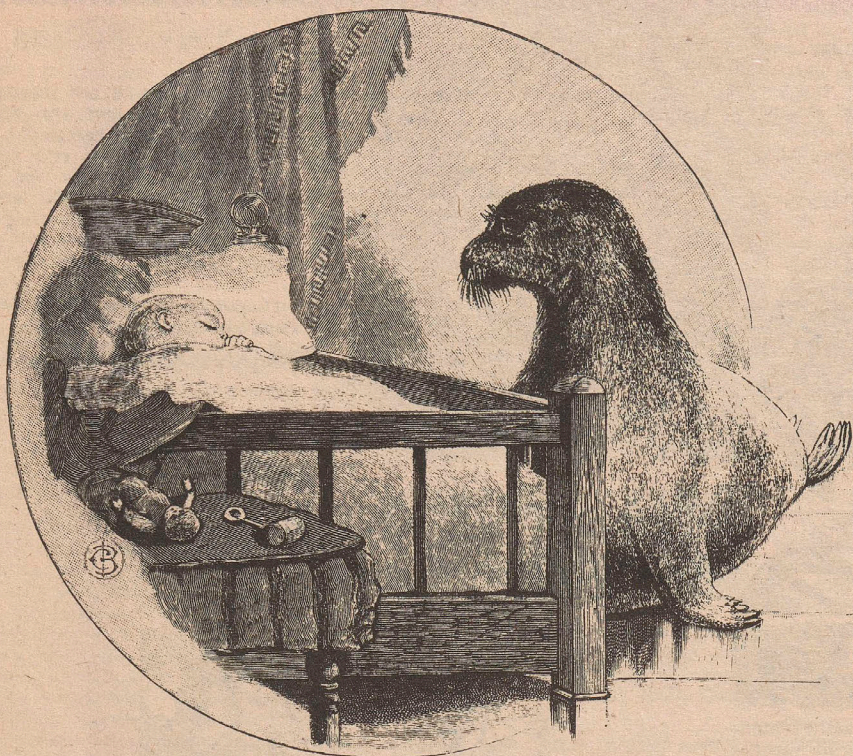
BSJ

The Broad Street Journal publishes a monthly ad listing service with a yearly subscription of \$12.00 and three free 3 line personal ads given. Send 50 cents for a sample copy and ad form to: BSJ, Box 337, Milliken, Colorado 80543

Quick Gay Guide

| BOSTON AREA [area code 617] | | Rhode Island [area code 401] | | Vermont [area code 802] | | Connecticut [area code 203] | | New Hampshire [area code 603] | | Maine [area code 207] | | New York City [area code 212] | |
|--|----------------------|--|---------------------------------|--|----------|---|----------|---|----------|--|----------|--|----------|
| Adolescent male rap session: 4 p.m.-6 p.m. | 227-8587 | Lesbian Liberation, c/o Women's Center | 354-8807 | Dignity/Springfield, PO Box 488, Forrest Park Sta., Springfield 01107 | 542-4889 | East Conn. Gay Alliance, Norwich | 889-7530 | Gay Women's Rap Group | 772-6636 | Bangor Unitarian Gay Caucus, PO Box 1046, Bangor 04401 | | Gay Activities Alliance, P.O. Box 2, Village Sta. 10014 | 966-7870 |
| Boston College | | Lesbian Mothers | 354-8807 | Hampshire College Gay Friends | 253-2591 | Gay Alliance/Yale | | Seacoast Area Gay Alliance, Box 1424, Portsmouth 03801 | | Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011 | | Gay Media Coalition, Box 218, Ansonia Station 10023 | |
| Box 28, Chestnut Hill, Ma. 02167 | | Lesbian Therapy Research Project | 354-8807 | Pioneer Valley Gay Union, Amherst | 545-0626 | 2031 Yale Sta., New Haven 06520; | 436-8945 | Univ. N.H. Gay Students Organization, c/o Memorial Union, Durham 03824 | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Boston Gay Recreational Activities Committee (GRAC) | | Massachusetts Feminist Federal Credit Union | 661-0450 | Southwest Women's Center | 583-3904 | George W. Henry Foundation, Hartford | 522-2646 | c/o Memorial Union, Durham 03824 | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| c/o GCN, Box 8000 | | Metropolitan Community Church | 523-7664 | Springfield Gay Alliance | 545-0154 | | | Women's Group, PO Box 137, Northwood 03261 | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Boston University Gays | 353-3635 | MIT Student Homophile League | 253-5440 | UMass Student Homophile League | 545-0154 | | | (DO NOT use "gay" on any mail to this group) | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| B'nai Haskalah (Gay Jewish Group) | 265-6409 | National Organization for Women | 267-6160 | Valley Women's Center, Northampton | 586-2011 | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Brandeis Gays, Box 2089 Brandeis Univ., Waltham, Ma. 02154 | | Other Fund Inc. (Gay United Fund), PO Box 1997, Boston 02105 | 426-0412 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Cambridge Hotline | 876-7528 | Other Voices Bookstore, 30 Bromfield St., Boston | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Cambridge Women's Center | 354-8807 | Project Place | 267-9150 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Charles Street Meetinghouse | 523-0368 | Fr. Paul Shanley | 267-0764 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Charlestown Gay Neighbors' Assn. | 241-8357 | Project Lambda | 227-8587 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Civil Liberties Union of Mass. | 227-9469 | Representative Elaine Noble | 727-2584 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Closet Space (WCAS, 740 AM) | 492-6450 | Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139 | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Daughters of Bilitis | 262-1592 | Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140 | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Dignity of Boston, c/o 1105 Boyl- ston St., Boston 02215 | | Tufts Gay Community (ask for referral) | 628-5000 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Emerson Homophile Society for the Arts, Rm. 34, 96 Beacon St., Boston 02108 | | Waltham-Watertown Gays, c/o GCN, Box 7100 | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Fag Rag | 536-9826 | Women's Community Health Center, Cambridge | 547-2302 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Fenway Community Health Center | 267-7573 | EASTERN MASSACHUSETTS [area code 617] | 756-0730 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Fengay, c/o Tom Nylund | 267-1066 | Alcoholics Together/Worcester | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Fort Hill Faggots for Freedom | 440-8551 | Clark Gay Alliance, PO Box 2118, Clark Univ., Worcester 01610 | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Students Organization, c/o Student Federation, Rm. 152, Eli Center | 437-2654 | Dignity/Merrimack Valley, PO Box 348, Lowell 01853 | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Hotline (3-9 Mon-Fri) | 426-9371 | Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown | 487-3393, 487-3344, 487-3234 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Academic Union of New England, PO Box 212, Boston 02101 | 266-2069 | Homophile Union of Montachusett, PO Box 262, Fitchburg 01420 | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Alert (for gay community emergency only) | 523-0368, 267-0764 | MCC/Worcester | 756-0730 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Media Action, c/o GCN, Box 5000, 22 Bromfield St., Boston 02108 | 523-1081 | Provincetown 24-Hour Drop-In Center | 487-0387 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Community News | 426-4469 | Provincetown Homophile Assistance League, Box 674, Provincetown 02657 | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Media Action Advertising | 783-1627 | New Bedford Women's Clinic | 999-1070 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Nurses Alliance | 232-6323 | Salem Gay Hotline | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay People of UMass/Boston | 287-1900x2396 | 8-10 pm (Tues Only) | 745-0594 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Speakers Bureau | 547-1451 | Worcester Homophile Organization | 892-9113 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Way Radio (WBUR, 90.9 FM) | 353-2790 | WESTERN MASSACHUSETTS | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Legislation '75, PO Box 8841, JFK Sta., Boston 02114 | 491-2787, 661-9362 | Amherst Gay Hotline (men & women) | 545-0154 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gay Youth Advocates, 70 Charles St. | 864-8181 | Everywomen's Center, Amherst | 545-0883 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Gender Identity Service | 482-5998 | Gaybreak Radio (WMUA-FM 91.9) | 545-2876 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Golden Gays | 536-9826 | Gay Women's Caucus, Amherst | 545-3438 | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Good Gay Poets | 738-0486 | | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Hang In There Hotline (H.I.T.) | 542-5188 | | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Homophile Community Health Service | | | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |
| Harvard-Radcliffe Gay Students Assn. | 498-3705 or 498-5787 | | | | | | | | | Gay Men's Health Project, 247 W. 11th St. | 691-6969 | Gay Switchboard | 924-4036 |

Coming... June 2 thru 15



2 mon

Alcoholics Together, a place for gay alcoholics, can be most open and honest. Go to 37 Clemence St., Providence, R.I., phone 274-1693.

4 wed

The Waltham-Watertown Gay Group will attend Monty Python's "The Holy Grail" tonight in lieu of its regular meeting. Meet at 8 pm at the Exeter Theatre, 26 Exeter St. (corner Newbury), Boston.

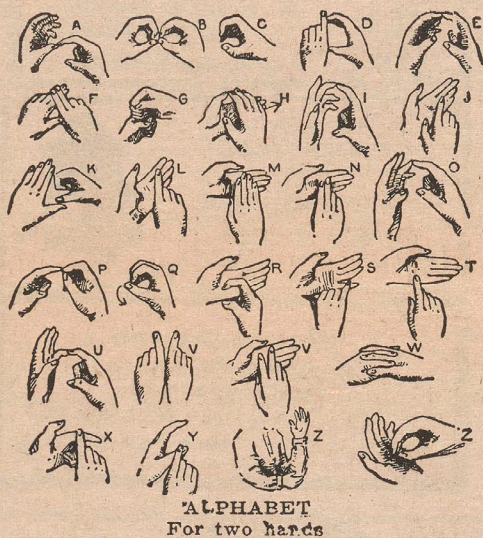
For Women Only! Want to exchange thoughts, ideas, and have a good time doing it? The National Gay Task Force invites all women to a party with hors d'oeuvres and drink at 205 West End Ave., Apt. 11-H, New York City, 4 to 6 pm. Admission is \$3, to benefit N.G.T.F.

Citywide Flyer Zap for Otherfund, the gay united fund. Meet at 80 Boylston St., Boston, Suite 819 at 5:30 pm. Come with a friend and help make Otherway 75 a success.

5 thur

Gay Students Organization, Northeastern University meets tonight at 7:30 pm, room 247, Ell Center. For more information contact Student Federation, Room 152, Ell Center, 437-2654.

The Deadly Nightshade, as the guest of Rep. Elaine Noble, will perform for the State Legislature in the House Chambers. Members of the gay community are invited to listen in the House Gallery on the fourth floor of the State House, Boston, from 11:30 to 12:30.



Sign language anyone? Want to learn to communicate with your deaf brothers and sisters. An 8-week beginners course in manual communication starts tonight at the Old West Church, 131 Cambridge St., Boston. Sponsored by MCC/Boston. at 7:30 pm.

7 sat

Gay Pride Planning Meeting, 2 pm at the GCN office, 22 Bromfield St., Boston. Gay Pride Parade this year is Saturday, June 21 — only seven weeks away. Come and take part in the planning for the parade and a week of celebration.

Bay Village Street Fair — Thirty quality antique and craft dealers, refreshments and entertainment. The fair will take place 11-4 pm on Church St. (Fayette to Winchester), behind the Statler Hotel, Boston. Admission is free. Rain date June 8.

Active Gay Brunch, 11:00 am at the Homophile Community Health Service, 80 Boylston St., Boston, Suite 839.

8:00 pm — Charles Street Meetinghouse — Educational for the gay community about recent FBI and Grand Jury harassment, and What Are Our Rights. Free.

An educational program for the gay community concerning recent F.B.I. and grand jury harassment, plus what our rights are, will be held 8 pm at the Charles Street Meetinghouse, 70 Charles St., Boston. FREE!

8 sun

The Gay Academic Union of New England presents a panel on Literature and Sexuality. Featured speakers will be Paula Bennett, Tom Hurley, and Judith Sand. The panel will begin at 2 pm, on the first floor parlor of Phillips Brooks House, at the NW corner of Harvard Yard. The parlor has been reserved for an extra hour afterwards for a mini-party. As usual, non-GAU members are cordially invited.

Andrea Weltman, popular feminist singer, songwriter and musician from San Francisco, will make her first Boston appearance 8:30 pm at the Citadel, 22 Avery St., Boston. Donation \$2.00. All profits will go toward creating Calliope, a coffeehouse for women in the Boston area. This is a second in a series of Sunday evening women's music performances that will run through June.

Rev. Ann Montague, assistant pastor of Metropolitan Community Church of New York City, will be the guest preacher at MCC/Providence, 7 pm, 37 Clemence St. "Samaritan Sunday."

10 tues

Organization meeting and volunteer interviewing for Other Voices volunteers. 30 Bromfield St., Boston at 7:30 pm.



15 sun

Hiking and a Cookout at the Middlesex Fells Reservation, just north of Boston. Meet in front of the Charles St. Meetinghouse, 70 Charles St., at 9 am. Bring whatever you wish to eat; fireplaces will be available. People who can provide transportation are urged to call... 241-8357 or 426-4469 ask for George or leave a message. There will be a \$1.00 donation to cover expenses. Sponsored by the Gay Recreational Activities Committee.

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

everyweek

MONDAYS

10:00 am—Gay News, WCAS, 740 AM.
5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge.
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 pm—Alcoholics Together/Prov. MCC, 37 Clemence St., Providence
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 pm—Pot Luck Supper, MCC/Prov., 37 Clemence St., Providence
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 1st 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.

7 pm—Women's Rap, 63 Chapin St., Providence
7 pm—Open Rap, 37 Clemence St., Providence
7:00 pm—Straight-Gay Rap, Conference Room, UConn Infirmary (side entrance), Storrs, Ct.
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—Waltham-Watertown Gays, meet and sup (2nd and 4th Wednesdays), Box 7100, c/o GCN.
8:00 pm—Brown University Gay Liberation, 88 Benevolent St., Providence, 2nd floor.
8:30-9:30—Gay Health Night at Fenway Community Health Center, 267-7573.
8:30 pm—Alcoholics Together, St. John of the Evangelist Church, 33 Bowdoin St., Boston.
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.
7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.
7:30 pm—Pioneer Valley Gay Union, basement meeting rms., Grace Church/Amherst.
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

12:30 pm—UMass/Boston Gay Group, Columbia Point, College II, room 620.
7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.
7:00 pm—Golden Gays, social meeting, Charles Street Meetinghouse Coffee Shop.
7:00 pm—Wilde-Stein Club, Univ. of Maine, Memorial Union.
7:30 pm—MCC/Providence Health Clinic, 37 Clemence St., Providence, R.I.
7:30 pm—"Somewhere" Coffee House, MCC/Hartford, 11 Amity St. Live entertainment.
8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.

SATURDAYS

2 pm—Gay Soccer, 241-8357
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.
8:00 pm—MCC/Hartford Drop-In Center, 11 Amity St.
8:30 pm—UConn/Gay Alliance, Coffeehouse, Student Union Bldg., Rm. 217.

SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM
2-4 pm—Gay Women of Providence rap, etc., 942-2094.

2:00 pm—Gay volleyball. Call 241-8357.
2:30 pm—"Gay A's" Alcoholics rap, Old West Church, 131 Cambridge St., Boston.
3 pm—The Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford.
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 3 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. Clements Church, 1105 Boylston St., Boston.
6:30 pm—Gay Church Services, 23 Franklin St. Bangor, Maine.
7 pm—MCC/Prov. Public Worship, 37 Clemence St., Providence
7:00 pm—MCC/Boston, 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 Homophile Organization (formerly W.G.U.), 892-9113 for meeting place.
9:00 pm—UConn Gay Alliance Coffee House, Inner College Trailer, "R" lot, off N. Eagleville Rd., Storrs, Ct.

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