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the gay weekly for the northeast

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July 5, 1975

## State Youth Service Fires Gay

By David Brill

BOSTON — The Greater Boston YMCA last week fired an employee of their state-funded youth placement program for being gay, although in dismissing him, he was told in writing that, "Your performance has been good and you have been a reliable staff member." The man, 23-year-old Randolph Godfrey of Boston, had been associated with the YMCA since 1970, and is presently meeting with counsel to determine if there is cause for legal action.

Godfrey said that dismissal proceedings were begun after the state's Division of Youth Services (DYS) expressed concern to the "Y" about known homosexuals in state-sponsored programs. DYS, according to Godfrey,

William L. Wimberly, Associate General Director of the Greater Boston YMCA, wrote Godfrey a letter on June 23 informing him of the dismissal action. "Allegations had been made," he wrote, "to the Department of Youth Services which charges that you had performed or attempted homosexual acts with youth who had been in your room. Our investigation into this charge failed to substantiate beyond reasonable doubt that such acts took place.

"However," Wimberly continued, "the fact that youth from the Challenge (the name of the youth placement program) Program had in fact been in your room leaves both yourself and the Challenge Program open to further charges. Therefore, in order to prevent such potentially damaging charges, both to yourself and to the Challenge Program, you are being laid off effective June 20, 1975."

He concluded by saying, "Your loss to the Challenge Program will not go unnoticed. Your performance has been good and you have been a reliable staff member. I wish you well in your future endeavors."

The Challenge Program involves the placement of young men between the ages of 12 and 17. They are housed at the Boston YMCA, where Godfrey also lives, for a period of anywhere between two and twelve weeks. Godfrey's full-time position, which was slated for a substantial raise effective July 1, involved counselling and social work.

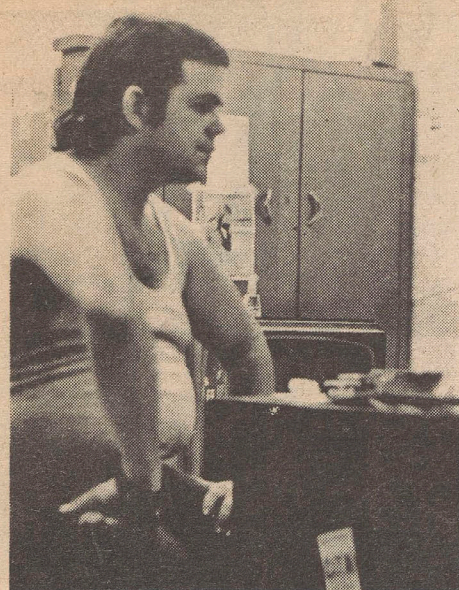
The "allegations" to which Wimberly alluded in his letter were based on a charge made against Godfrey by a 12-year-old boy last summer at a DYS-sponsored camp in Halifax, Mass. The boy claimed that Godfrey had attempted to rape him in the woods. The charges, however, were dropped because of the boy's known character — he was reportedly unstable and vindictive — and because of Godfrey's reputation as a responsible worker.

Godfrey, who is openly gay, contends that he has never been sexually involved with anyone in the YMCA's program.

Wimberly also wrote a letter to Len Avery, an investigator for DYS, to inform him of the action. The three-page letter detailed interviews that had been made with eight of Godfrey's fellow counsellors and five "residents" of the Challenge Program. Each of the interviewees defended Godfrey. Only a few of them even thought that anyone had ever entered his room, and each of the five residents testified that he had never approached any of them. One of them said that if he did approach him, that he would "kill him."

In his letter, Wimberly reiterated to

(Continued on page 6)



Randy Godfrey

was concerned over the recent publicity which has been given to the subject of gays within the Department of Public Welfare, and subsequently began an investigation into its own child-placement services.

## Warning

There have been a minimum of three assaults a night at the L Street Beach in South Boston in which Blacks and gay men have been the victims. MDC Patrolman John Crowley reported that the beach area patrol has been increased to 25 patrolmen after 4:00 p.m. nightly, and that no arrests have been made. Some of these beatings have been very vicious and necessitated hospitalization. All persons are therefore advised to avoid the area around the L Street Beach and Day Boulevard in South Boston.



The Next Move Theatre Co., who recently appeared at the GCN 2nd birthday party, will perform at the Lenox Arts Festival, Lenox, Mass. July 11 through 13 and July 19.

## Cabaret Owner Arrested

By Douglass Sarff

ATLANTA, Ga. (Newswest) — Ron Larson, owner of the presently closed Cabaret nightclub on Lansdowne St. in Boston, was arrested at the Atlanta airport May 1 with \$17,000 in counterfeit \$50 bills in his possession.

Secret Service agents, acting on a tip, found the bills in Larson's suitcase, wrapped in a paper sack among his personal effects. Larson and two other men who were arrested with him, were returning to Los Angeles after an arson-fire destroyed a new nightclub he was opening in Atlanta.

Larson and a close associate, Dan Daniels, said that they believe the phoney bills were planted in the suitcase by "someone working for the same outfit that set fire to our Atlanta club." They did not go into detail, but insisted that investigators were pursuing "the same suspicions," and that Larson would escape conviction on the charges of transporting bogus money.

The Atlanta club had been scheduled for its grand opening one day after it was burned, said Daniels. Some \$100,000 in uninsured sound equipment and other furnishings went up in flames.

Atlanta fire investigators said there was evidence that gasoline had been spread throughout the club, and then ignited by the arsonist or arsonists.

Though almost constantly surrounded by an entourage of friends and business associates, Larson is considered a mysterious figure by the gay community at large. Most of his

clubs have been involved in legal and financial difficulties, and the Atlanta place was not the first to have been damaged or destroyed by fire.

Larson's first big club in Los Angeles, the Bitter End West, was subject to frequent police harassment and problems with the state Alcoholic Beverage Control Board. Two years ago it was damaged by fire. The building now contains an import business.

Also last year there was a fire that closed the After Dark in Los Angeles. It was reopened to large crowds three months ago. According to Larson, it is the only one of his places damaged by fire which was covered by insurance.

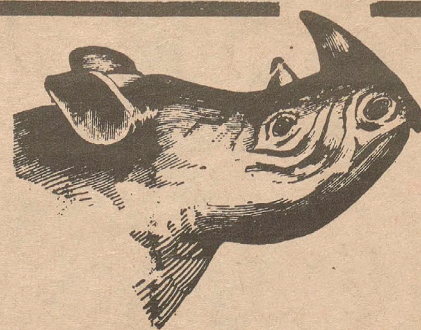
Larson has said that he "can't understand why people are saying that I would go around burning my own places, or that I have connections with the Mafia."

"If I were involved with people like that," he said, "I wouldn't be in trouble on this counterfeit money frameup. Hell, the Atlanta club wasn't insured, and we spent months and months, plus a lot of money, getting it ready for our opening."

Sources in Boston do not believe that Larson's arrest will have any effect on the transfer of the Cabaret to its new owners, but it is now felt that the club will probably not reopen until the fall. Provincetown sources reported to GCN that Larson and the new owners of Cabaret, whose names are not yet known, were seen together in Provincetown the weekend of June 21 and 22.



# news notes



## ECSTASY

HALF MOON BAY, Calif. — A new non-sexist erotic journal, *Ecstasy*, which will be published by a group of feminists is looking for writers and artists.

In a recent press release the group writes, "Who publishes pornography? Men do. Why do they do it? To turn other men on. Why don't most women like it? Because it is unbelievably sexist."

"We believe women enjoy sexuality too. We think women would enjoy good non-sexist erotic material if it were available . . ."

"Women in traditional pornography are raped, subservient and unreal, catering to male sexist fantasies."

"Lesbians in traditional pornography fall in love with men . . ."

Send your material, with a stamped, self-addressed envelope to New Times Press, Box 921, Half Moon Bay, Calif. 94109.

## MATTACHINE TIMES

NEW YORK — The Mattachine Society of New York has recently announced that its monthly newsletter, *Mattachine Times*, will resume publication, beginning during Gay Pride Week. All inquiries should be addressed to MSNY, 59 Christopher St., New York, NY 10014.



Metope, from Selinus, Sicily (Perseus beheading Medusa). — Museum of Palermo, Sicily.

## A FUTURE IN FILMS?

SAN FRANCISCO — Arthur J. Bressan Jr., director of the award-winning gay motion picture "Passing Strangers" is now searching for actors for major roles in three productions he will be filming this year. According to Bressan, the three new features will be produced for R-rated release in order to reach larger audiences that the X-rated "Passing Strangers" has not been able to reach.

The three films will be filmed primarily in San Francisco, New York, and Honolulu. Although starring roles are not necessarily open in each film, many major roles remain to be cast. One picture, already in production, is a prison picture. The in-cell sequences have already been filmed on San Francisco's Alcatraz Island with the permission of the U.S. Department of Parks. The New York location will be used for filming a story set in a Catholic boy's school. The third film is based on a surfing theme and calls for two actors who are in actuality 28 years old, however one must look 23. Bressan, as a follower of the film philosophies of Sergei Eisenstein, feels it is important for the younger-appearing actor to actually be twenty-eight years old.

Gay male actors, preferably those with stage and film experience should send pictures and resumes to Tom Saxon, Good Friends Productions, 1437 Polk St., #4, SF, CA 94109.

## ARMY MAY CHANGE?

WASHINGTON, D.C. (*The Sentinel*) — In an interview on NBC's "Today" show Secretary of the Army, Howard Calloway declared that the Army would abide by any high court ruling that the armed forces may not dismiss gays simply because of their homosexuality. The Secretary went on to say that he had no idea how the courts would rule on the pending suits of T.Sgt. Lenny Matlovich, PFC Barbara Randolph and PV2 Debbie Watson, but said that he felt that in the light of recent rulings by the courts, he could not be sure that the Pentagon would get a favorable ruling.



Head of Mummy of Seti I., father of Ramesses II.

## SUPPORT FOR INTRO 554

ALBANY, N.Y. — New York Lieutenant Governor Mary Anne Krupsak has issued a statement strongly endorsing Intro 554, the gay civil rights bill now before the New York City Council.

In a letter to Barrett L. Brick, Chairperson of the Committee for Gay Civil Rights, the Lieutenant Governor stated: "In the belief that we must all work to eliminate prejudice and discrimination in whatever form it takes, I fully support Intro 554, which amends the City Human Rights Law and urge its passage in the New York City Council. Further, I oppose any amendments which would limit its provisions."

Intro 554 would amend the administrative code of New York City, banning discrimination in employment, housing, and public accommodations on the basis of a person's sexual orientation. The bill is presently stalled in the City Council's General Welfare Committee. A vote is expected by late summer.

The Committee for Gay Civil Rights has been coordinating the legislative lobbying campaign for Intro 554 for the past eight months. Despite opposition to the bill from the New York Catholic Archdiocese, chances for the bill's passage are seen as much better than last year when, as Intro 2-A, it was defeated by only three votes.

## WOMEN'S PHOTOGRAPHY

"American Women: Herstory to ?", a bicentennial exhibit prepared by Gail Bryan, Diane Miller and Denise Tracy, will have an opening reception in Boston City Hall on Thursday, July 10, 1975, from 5:30 to 7 p.m. The exhibit will be displayed on the Council Bridge through Friday, August 8, 1975.

Photographs of women — of the past and the present — are integrated in this exhibit. Combined are (1) "Portable Herstory: A Documentary Exhibit of Our American Foremothers," created by Diane Miller and Denise Tracy, and (2) photographs by Gail Bryan of some aspects of female reality.

"American Women: Herstory to ?" is cosponsored by the Mayor's Office of Cultural Affairs.

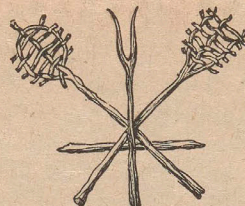
## MEN SHARING

BOSTON — "Men Sharing" is a newsletter that grew out of the activities and feeling of a men's sharing day in February. Two issues of the newsletter have been printed and more are planned.

The group's statement of purpose reads in part "Men's Sharing is for all men seeking to affect change in their own lives by challenging traditional masculine self-images and destructive patterns of oppressive behavior . . . Many of us are trying to break down barriers that keep us from relating to other men and women in a human way — with honesty, emotion, sensitivity and love."

. . . We want to throw off the masculine image that we have struggled uncomfortably, to live up to: especially the image that defines men as unemotional, controlled, detached, cool, masters over others, and success driven . . . We want to restructure our lives and our society along human rather than sexist principles."

The staff of "Men Sharing" is looking for other men who would like to become involved with the newsletter. Meetings are weekly, on Fridays from 3:30 to 5:30 p.m. at Campus-Free College, 466 Commonwealth Ave., Boston. If you are interested, show up or just call (617) 262-7226 during that time. Anyone interested in subscribing to "Men Sharing" should send \$2.00 to the above address.



## MARCH EXCLUDES LESBIANS, FEMINISTS AND GAY MEN

DENVER, CO (*Lesbian Connection*) — A group of feminists, lesbians and gay men were told that they could not participate in a demonstration for International Women's Day because they carried signs that supported the rights of gays and women.

When the Gay Student Alliance, the Radical Gay Caucus, staffers from *Big Mama Rag*, and community feminists arrived at the starting point of the march, they were told their signs were "not in accord" with the previously agreed upon slogans and that therefore they could not march. Lonna Corp, one woman from the coalition which organized the march, said that "legitimate women's liberation is in opposition to the liberation of homosexuality (because) homosexuality is an attack on minority and working class women."

## Correction

In last week's GCN, under the headline Provincetown, a street was wrongly called Center St. when it should have been Central St. Also in the same story, information was given about the arrest of nude bathers in Provincetown. This information was given to GCN anonymously and not by Bill Damon, and was later found to be incorrect.

## TEACHERS GET SOME HELP

OLYMPIA, Wash. (*The Sentinel*) — The Washington Supreme Court ruled that a teacher cannot be fired simply because he or she is homosexual. The high court ordered lower courts to determine first if the teacher's gayness had impaired his or her ability in the classroom.

## GAYS IN HEALTH

Volunteers are needed to help organize a gay caucus in the American Public Health Assn. which would make its formal debut at APHA's national convention to be held Nov. 16-20 in Chicago. The APHA is one of the largest and most influential health organizations in the country and represents health workers in a wide range of activities: public health nursing, VD and other communicable disease programs, community mental health centers, health services planning and administration, health education and many others. If interested, contact Walter J. Lear, M.D., 206 N. 35th St., Philadelphia, Pa. 19104; home: 215-EV6-5327; office: 215-631-2435.



## POET RECEIVES FUNDING

SAN FRANCISCO (*The Sentinel*) — Paul Mariah, a gay poet who lives in San Francisco has been awarded a \$5,000 grant from the National Endowment for the Arts that will help him to continue to publish during the coming year. He is editor of *Manroot* and read in Boston recently for the Good Gay Poets.

## SAPPHO'S SISTERS

BROOKLYN, NY — (*The Everywoman's Center Newsletter*) A group of women are inviting submission of poems to *Amazon Poetry: An Anthology*, a collection of writing by living lesbian poets, to be published in the fall of 1975. "Although we know that lesbian poets are writing in all parts of the country, we have not yet heard of most of these women. Excellent poems are going unread, in large part for lack of publishing outlets and limited space in those that do exist." The women wrote recently, "We want to open more space for these writers and to make their poetry visible to those presently unaware of the existence of a vital lesbian literature."

Poems should be sent typed on 8 1/2 by 11 paper to Amazon Poetry, 496 3rd St., Brooklyn, NY 11215. Name and address should be on each page submitted. Only poems accompanied by a stamped, self-addressed envelop will be returned. Deadline: July 15, 1975.



# Boston Celebrates

BOSTON — About 2000 people marched and sang and danced through the streets of downtown Boston celebrating being gay and proud last Saturday, June 21.

The march started in Copley Square, where balloons were distributed and floats set up, proceeded down Dartmouth to Commonwealth Ave., up Commonwealth Ave. and then around the Public Gardens, along Charles St., and Cambridge St., across the Boston Common to the Parkman Bandstand.

Groups from Maine, New Hampshire, Worcester, Western Massachusetts, and some individuals from Vermont, Rhode Island and Connecticut attended the parade. Representation from bars included a car from the Carnival and people from The Other Side distributing flyers advertising a Gay Pride party that afternoon at the bar for the benefit of Otherfund.

The lavender rhino resting on bicycle wheels, was taken from its permanent home at GCN and paraded proudly, much to the delight of some of the younger spectators and participants in the parade. Darius Dappletree, the creator of the original rhino float, constructed two more floats this year. One was a reproduction of the third rhino poster which was on the Boston subways, showing various different animals including an elephant, a giraffe, a snake and a rhino romping near a communal water hole, with a sign saying "Gay People Are Not Invisible Anymore." The other float was two lavender reproductions of the Statue of Liberty holding hands. T-shirts of the statues are available at GCN for \$3.50 with all proceeds going

to Gay Media Action.

The interlocking red women's symbols were a float designed by Lesbian Liberation, which had "Every Woman Can Be a Lesbian" written below. Fort Hill Faggots for Freedom had a lavender truck toward the end of the parade. And of course, Mr. Sylvia Sidney dressed in very hot pink, screamed his way from atop a truck. He was overheard informing the spectators, "Yes, dears, it certainly is a man!"

The atmosphere of the parade was one of celebration rather than confrontation. Slogans such as "Two, four, six, eight, How do you know your mother's straight?" "Two, four, six, eight, Dykes and Fags are really great," "Three, five, seven, nine, Lesbians are mighty fine," were prompted and helped by two DOB members with megaphones. The Gay Recreational Activities Committee banner, which was in fact, a volleyball net, had at various times several people playing a moving volleyball game during the parade.

Rep. Elaine Noble and novelist Rita Mae Brown addressed the crowd. Rita Mae told the crowd that the parade had made her reevaluate her belief that "Yankees are a tight assed bunch!"

The parade ended with GCN's birthday cake being brought to the bandstand and distributed to the crowd.

Reactions of spectators of the parade ranged from surprise to amusement to many who seemed to be enjoying the smiling faces, the balloons and fun as much as the marchers.



Susan Saxe outside Federal Court House, Post Office Square, Boston.

photo by Jane Picard

## Worcester's First Gay Pride Parade

By Julie Benavides

WORCESTER, Mass. — Worcester gays publicly proclaimed their presence, Sunday, by marching in Worcester's first Gay Pride March. 150 people marched from City Hall, down Main Street, to University Park. Gays from Worcester were joined by contingents from Metropolitan Community Churches of Providence, Hartford and Boston. The sidewalks of Main Street were lined with spectators, including some gays supporting the marchers from the sidelines.

At the beginning of the march, the crowds were peaceful and the police escort was very cooperative. Occasional insults were drowned out by chants

and singing. When the group reached the park, some spectators began throwing eggs and stones. The marchers remained disciplined and continued singing, raising signs of peace. The police quickly stepped in, controlling the crowd and protecting the marchers. A few people were hit by stones and eggs, but there were no serious injuries. The crowd followed the marchers into the park, and stood watching as the group sat singing surrounded by marshals and police. When the picnic began, the spectators left and the afternoon continued peacefully. The picnic was followed by an MCC service on a hill in the park.

Despite the disturbances, the organizers were pleased with the march and encouraged by the reactions of the police. Sunday was the first time that the people of Worcester were confronted with the gay issue and the group marched with dignity and strength. Worcester's government and straight organizations have continually downplayed the gay presence in the city, according to gay spokespeople.

The organizers were disappointed by the lack of support Worcester received from other New England organizations, and the lack of commitment, especially from Boston people, in helping the gays who are struggling outside of Boston.

In spite of a media campaign prior to Gay Pride Week, the newspapers and radio stations gave the march poor coverage. Channel 13, a cable TV station, filmed the entire parade and many interviews for a special gay program. Throughout the week, gays are speaking on various radio talk shows.

Gay Pride Week events continued in Worcester with a Blood Drive on Monday and a Speak-Out on Wednesday.

BOSTON — With supporters applauding her as she entered the federal courtroom, Susan Edith Saxe was brought before U.S. Magistrate Peter Princi June 23 at 10:15 a.m. in the Federal Building, Post Office Square.

The testimony of FBI agent Floyd Clark about Saxe's unlawful flight to avoid prosecution was read, then the charge was dismissed in order for Saxe to be turned over to Boston authorities.

Four Boston police officers led a handcuffed Susan Saxe out of the courtroom to be booked at police headquarters on Berkeley St., and then took her to the Suffolk Superior Court in Pemberton Square where she was arraigned on a murder charge and two counts of armed robbery.

At 12:20 p.m. Saxe appeared before Judge Walter McLaughlin, after a short delay because Nancy Gertner, Saxe's attorney in Boston, was not immediately available. Saxe then pleaded not guilty to both charges of armed robbery and the murder charge which stemmed from a 1970 Brighton bank hold-up.

She will be held without bail at the Worcester County House of Correction and undergo a standard psychiatric examination. Atty. Gertner's request to have Saxe held in a facility closer to Boston to enable easier access to her for legal counseling was denied, but McLaughlin did agree that Gertner could be present whenever Saxe is seen by a psychiatrist. Gertner also stated that she may file a motion to have bail set. The trial is expected to begin in September.

Outside the courtroom in both locations, about forty supporters changed "Free Susan Saxe." The group said that no formal defense committee has

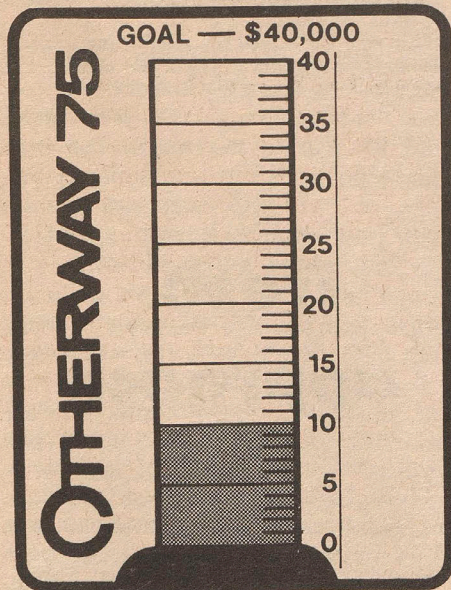
yet been formed in Boston, and that the gathering on Monday was made up of individuals who had come to show Saxe their support.

Leslie Cagan, one of the women supporters, told GCN, "I support Susan Saxe because I believe that the real criminals in this society are not individuals, but rather the military establishment, the government and the corporate structures which have produced a society which is criminal to the core. Susan represents to me a part of a movement that challenges that oppressive system. I also support her for her courage and determination and her ability in the midst of this chaos to be an up-front lesbian-feminist."

Only a few supporters managed to enter the courtroom. The courtroom was filled with press and other spectators were workers in the office building where the arraignment took place.

Nancy Gertner stated, "I am heartened to see supporters from within the community here."

Reports in the *Boston Globe* of Tuesday, June 24 that Rep. Elaine Noble had requested information about obtaining an interview with Saxe were denied by Noble's State House office.

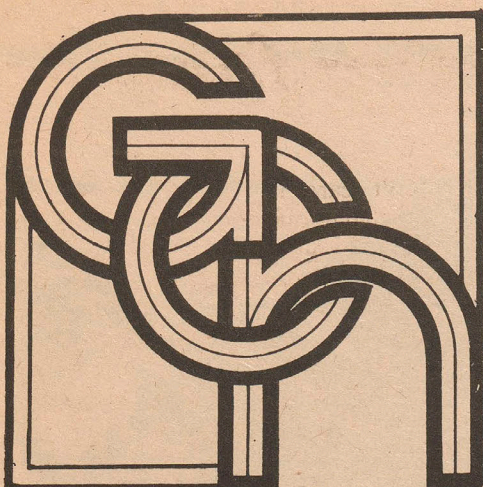


Otherway '75, the fund-raising campaign of Otherfund Inc., has a goal of raising \$40,000, which will be used to help support gay organizations and projects in the Boston area. Cheques and letters should be addressed to Otherfund Inc., P.O. Box 1997, Boston, Mass. 02105.

## NOTICE

Due to the Fourth of July holiday, GCN layout next week will be on Wednesday, and the paper will be mailed Thursday.





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 union within the community.

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In the past year segments of the lesbian community have dealt with their feelings about the transsexuals in their ranks, but lesbian oppression of transsexuals has not stopped.

GCN has tried to bring the issue out into the open by printing two articles on the "Lesbian-Transsexual Misunderstanding" (Vol. 2 # 35, Vol. 2 #38). In these two articles Margo Schuller cited many instances in which lesbian and feminist groups or individuals discriminated against a transsexual. We had hoped that this extensive airing of the problem would lead to a better understanding by lesbians of the problems of the male-to-female transsexual who may also be a lesbian. Perhaps it did help, but now that another instance of discrimination has come to our attention we feel that a strong editorial statement is necessary.

Last week at the Citadel, a male-to-female transsexual was refused entrance to the room reserved for women and asked to sit where men are asked to sit, at the front bar. GCN wishes to state that we believe that transsexuals, persons who live 24 hours a day as women, are entitled to be considered women. They have opened themselves totally to the oppressions that women face; they are entitled to the privileges.

GCN contacted both the Saints and the Citadel to ask about their official policy. The Saints stated, "We treat transsexuals as men whether they be pre-op or post-op." The Citadel said that "women are women who are born and raised as women." We further arranged a meeting at the GCN office hoping that a discussion of the issues might bring clearer understanding between the two parties. In the past, when the bars have had com-

## EDITORIAL

plaints with GCN, we also arranged a meeting to hear their views and we all attended and spoke on the issues that they wanted to raise. They did not attend Tuesday's meeting and thereby declined an opportunity for constructive dialogue with concerned members of the gay community.

The male-to-female transsexual is true was born a man, but has rejected that role. Often, transsexuals have spent more time exploring and trying to understand society's strict sex-role constructs than natural-born women. They had to choose to be women. Because of their intense study of these roles, many transsexuals have become feminist, rejecting the traditional female role and accepting that a woman can forge her own identity. In their love for feminism and women, they have often become woman-identified-women, or lesbians. These feminist transsexuals especially want to socialize with other women-identified-women. It is true that many lesbian and feminist groups have used the wit and will of the transsexual, her woman-power to get community jobs done. How, then, can they exclude her from the fun part, from the dancing and carrying on, from women being with women just for the hell of it on a Friday night?

At the meeting one transsexual said, "As long as there is still a recognition of gender differences in this country, a person without a gender is like a person without a country." She lamented that if she were turned away from the bar, she would have no place to go. She felt that she did not fit in a men's bar, certainly not a straight bar since she was a lesbian, so where could she go to be with other women like herself?

There are only two women's bars in Boston.

In the past year D.O.B. voted down a motion that would only allow natural-born women in their organization. Conference 74 took a pro-transsexual stand. Apparently the bar policies do not reflect the feelings of the entire community.

The question here is whether the bars need to be responsive to the general feelings of the community. GCN feels that legally they are not required to respect the wishes of the community. The bars are businesses and may be run as the managers see fit. It is unimportant that the law states that there should be no discrimination in bars on the basis of sex; the gay community has long realized that women and men need places of their own to mix socially. Thus, men in the know respect the women's places. It is because the community polices itself that the bars have been maintained as refuges for women. GCN is not attempting to tell the bars how to run their business; we are attempting to remind them that the community working together has kept the businesses as they wished them to be. GCN is asking the community to respond to this incident and all incidents of oppression within the community by setting up a board to hear and handle discrimination complaints. Hopefully, such a board could manage to bring the two sides of each quarrel together and arbitrate. GCN feels that the community can handle its own problems and suggests that this might be a way to do it. We tried to bring the sides together and failed.

We are an oppressed people. Hopefully, some day, we can realize that until all of us are free, none of us is free.

## LETTERS

Letters to the Editor should be 200 words or less. We still retain the right to edit all letters.

## knee-deep in bull-manure

Dear GCN,  
Steve Blevin's review of *Men's Liberation* was a delight to me (the author). It retranslated into incisive form the concerns of those who aren't satisfied by masculinist show. My book is not an end product in the development of these ideas, but a voice in the general revolution of attitude

that sweeping thru many parts of the globe . . . coming in many guises, one of which is the developing of freedom for new postures for men.

Whatever I have said needs amplification and extension. I've only sounded a few words which I hope will help to loosen both me and everybody, to unsettle the complacent in old corporate-state castles, so that we are never too fooled or satiated by gobbling too much of one posture alone . . . a posture which may seem sexy to some because it fits prescriptions, but which begins to look stiffer-by-the-day.

Women and men both will need elasticity — the ability to jump upside down if necessary — in coming times. It was not thought undignified for us to flip about and play when we were kids, and to become — in some respects like children — may help us to find our way thru some of the bull-manure that is so maligned but seldom seen, until we who thought ourselves "urban sophisticates" are knee deep in quite a pile. As long as our schemes for the future are fettered by masculinist promptings we're stiff.

Anyway, thanks for what looks like truly avant-guard fairness in your pages.

peace,  
Jack Nichols

## beneficial benefit

Dear GCN:

Your benefit Sunday the 22nd at the Charles Street Playhouse was fantastic!

I particularly want to note that Jade and Sarsparilla's dedication of the song, "She's that kind of Woman," to Margo was beautiful. Considering all the shit that each one of us has to put up with every day, it's refreshing to see two human beings make it past their 'own' oppression long enough to relate to another. If we were all so humane, we could finally come to recognize that each person is simply trying to create their own space and that none of us have the right to negate another's self-definition either with our own perspectives or through extraneous labelling.

To J. & S. then, right on, sisters. And a special thanks to Toni of the GCN staff for making it all possible.

Janine Bernier

## fresh approach

GCN,

I wish to say "Thank-you" to Ms (pvt) Debbie Watson and Ms(Pfc.)Barbara Randolph — U.S. Army — stationed in Fort Devens, for a fresh, honest approach in their fight for Gay Rights.

It's great to see young people standing up for what they believe in. Particularly when keeping silent would have assured them anonymity. Some have and will condemn them, I am one male (non-chauvinistic) who applauds their decision, I hope they win. It could mean a whole new world for gay persons in military and government service.

Signed,  
a gay male  
in government service.

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# The Lawful and the Loud

By CHARLEY SHIVELY

Some who pretend to speak for the "gay community" now make an odious distinction between those among us who are "law-abiding" and those who are "criminal." The *Gay Community News* writes about "the criminal element that the Bay Village citizens endure . . ." (18 Jan 75). The *Boston Phoenix* (13 May 1975) talks about the unhappy tendency of some gay bars to "attract a certain criminal element, ex-convicts with homosexual tendencies." And the Harvard-Radcliffe Gay Students Association recently thanked the Harvard Campus Police for their crack down in Lamont Library tearooms; the assn. was grateful that "efforts are being accurately directed towards the criminal element, and that no effort is being made by Harvard police to harass gay members of the Harvard community." (GCN, 17 May 75). The synonyms "dangerous," "violent" and "turbulent" also appear frequently.

Unfortunately too much of the "law reform" efforts are directed toward separating the "law-abiding" from the "criminal" so the latter may be more easily taken care of by the authorities.

After sodomy was legalized in Illinois in 1964, efforts were stepped up to arrest gay males in the parks for solicitation. A few "respectable" gay people, consequently increased their self respect largely at the expense of the less respectable. Even before they have passed any reform measures in Massachusetts, leaders in the law reform movement are trying to close down those gay bars that they find turbulent, noisy and criminal. In the meantime, the chief of police in Boston sponsors legislation to increase the penalties for solicitation.

David Brill instead of warning us to beware at all times of the police suggests more gays should become police. "The police officer's badge,"

according to him, "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." (7 June 1975)

The issues here have been clearly delineated by Ti-Grace Atkinson in the *AMAZON ODYSSEY*:

**No system is absolutely perfect. There is always at least a tiny minority within the Oppressed who simply will not (later coopted by the Oppressor as can not) play out its proper political function in society. This minority is labelled, by those in power (the Oppressor), as the "criminal" element.**

The "criminal" element, when contained — that is, not politicized — serves several functions for the Oppressor. This element is permitted to exist by being bought off by the Oppressor and paid out of the pockets of the Oppressed — crime *does* pay. But the Oppressor keeps check enough on this element, so that there is always sufficient risk (deterrent) to discourage too large a number of the Oppressed from becoming "criminal." (The distinction between "criminal" and "revolutionary" is partly quantitative.) The criminal element is the "buffer" between the Oppressor and the remainder of the Oppressed. "Criminality" is both a safety valve and an object lesson. (p. 133)

As I see it, this is exactly the situation within the Boston "gay community." And there are five particular areas where I think we are being sold short by our "leadership" and spokespeople. (1) Noise & Outrageousness, (2) Prostitution, (3) Age Line, (4) Public sex and (5) Drugs.

First off, on the issue of noise: straight nuclear families in the suburbs live quietly, go to bed early and live discreetly. In the city, some among us are very noisy, we stay up all hours of the night and do not pull our blinds to play Peyton Place. Rep. Barney Frank

says, "Yes, I do object to noisy fags and dykes at 2 o'clock in the morning when people are trying to sleep. I object to noisy *monsignors* at 2 o'clock in the morning." That may be, but I know no noisy monsignors. And none of the people complaining about the noise suggest where fags & dykes can go to carry on in the streets. Essentially in the Bay Village, suburbans have moved in and demanded that people behave as they do in the suburbs: go to bed at 11 p.m. — it's *natural*.



Jimson-weed, with cross-section of seed-vessel.

Secondly, prostitution. All sorts of people are horrified and deplore the notion of male prostitution just as they do female prostitution. Very middle class values: if someone makes love to you because he or she needs emotional support, that psychological dependence is called sublime; if they make love to you because they need financial support, that economic dependence is called vile.

Third, the age line. In Hawaii, sex with anyone under fourteen is criminal; in Connecticut, sixteen; in Massachusetts, seventeen. Yet what is wrong with crossing the age line? Why do parents so frantically fear for the imaginary "innocence" of the young. A couple of years ago I was at the Mass. legislative hearing on the obscenity bill and all the learning senators and representatives suddenly rose to eloquence to defend the "children." Freud's essay on the sexuality of children appeared in 1905; in seventy years, his insight has made small headway.

Fourth: Public Sex. One of the kings of England is supposed to have said, he

didn't care if we had sex but he objected to our doing it in the road for fear it would scare the horses. That objection is no longer valid now that horses have been retired from their carriages. I cannot conceive of any possible objection to public sex — anywhere, anyplace, anytime. Why not do it in the streets?

Fifth: Drugs. In a recent hearing to close some bars, Detective Arthur Linsky of the Boston Police Drug Intelligence Unit claimed that among fags & lesbians ". . . 99% of the ones I know use drugs to justify their existence . . ." And a Harvard study in 1972 found that "homosexual experience was found almost entirely among the males most heavily involved in drug use." (*Record American*, 24 Jan. 1972; A.M.A. ARCHIVES OF GENERAL PSYCHIATRY). In the Spring 1975 issue of *Fag Rag*, Arthur Evans celebrates "The Sensual Drug-Users of the Middle Ages." He points out that:

Since hallucinogenic experiences are illegal, people who want to have them must act outside the law and social approval. As a result, they get entangled in personal guilt trips and become vulnerable to legal harassment. They become choice targets for black-marketing criminal syndicates, who seek to unload, by any means possible the greatest amount of drugs at the highest possible cost. In the culture of the Old Religion, healthy, socially approved channels existed for using hallucinogens. Forms of drug-taking were celebrated as part of the natural order of things. There was no incentive for people to become secretly obsessed with drugs and there was no economic incentive for hard-sell black marketers. Just as sexual puritanism is the historical cause of sexism, so drug puritanism is the historical cause of addiction.

Gay Liberation must involve so much more than legalizing some acts of sodomy — otherwise gay liberation will become a prime instrument for oppressing gay people.

## Gay (Pride) Week?

By D.W.C.

The gay community is celebrating an annual event known as "Gay Pride Week". Started in New York City several years ago, it provides an opportunity for many gays to release pent-up frustrations from supposed social prejudice by publically proclaiming "pride" in being gay. Demonstrations and whatever else can be thought of for group action are employed to provide witness to the general community of the presence and needs of this minority.

Like all oppressed minorities, the gays suffer from the same types of prejudices that abound in our over-dense population for anyone who happens to not come from quite the same mold as the Jack Armstrong — Shirley Temple ideal — or dares to deliberately deviate from it, willingly or unwillingly. There is need for the public to be aware that sexual preference is not born of *controllable* or self-determinable self-disciplines, no more than is being short or tall, right or left handed or artistically talented. It is not a moral, educative nor hygienic problem. Neither can psychiatry nor spiritual suasion "convert" the homosexual from what he or she is. But efforts to do so, and, especially public non-acceptance of individuals based primarily on rejection of deviant

sexuality practices can most assuredly create a massive hygienic problem for these people.

As a matter of fact, one great issue has been that of the concept of the homosexual being "sick". Any reference to this now is generally enough to arouse flaming tempers in the gay community. The ironic fact of the matter is that many gay people are very possibly "sick" — though definitely not from the sense of being homosexual. A person who must live a life of social duplicity and who must continually live in fear of losing his employment, credit, even living accommodations and ostracism from essential "straight" social environments certainly is a candidate for mental illness or psychiatric mal-adjustment. The "sickness" therefore, is not of the homosexual's innate condition but rather mercilessly and unsympathetically inflicted by the ignorant and paranoid masses.

Hence — the reason for Gay Pride Week. It is unfortunate, however, that the gay community lacks leadership sufficiently sensitive to realize that just as words like "faggot", "queer" and "sickie" annoy a gay, overemphatic, chauvinistic use of the language by gays to call attention to their concerns similarly annoy the intelligent public. It is one thing to emphasize *unashamedness* of being gay, but quite

another to choose the strongest antonym of shame — pride — to say so. This is an important distinction which can be likened to someone's stating that he is *proud* to be stunted or left-handed when all he really means is that he is unashamed and completely respectable in his condition and wants to be treated as such — but not *proud*.

Pride must be for something earned from personal effort or application — not accident. If the gays wish to convince the public on the one hand that their condition is merely a personality "quirk" harmless to others, they should not, on the other hand, champion it as something superlative and exaltable. The problem ensues that the use of the word "pride" immediately calls attention to the possibility of argument (since it is part of a public campaign effort) for application of its antonym—*shame* — which is the very concept the gays are trying to fight. It would be better to avoid even bringing such possible argument to mind by choosing a term less extreme whose family of meanings and anti-meanings would not include possible offensiveness.

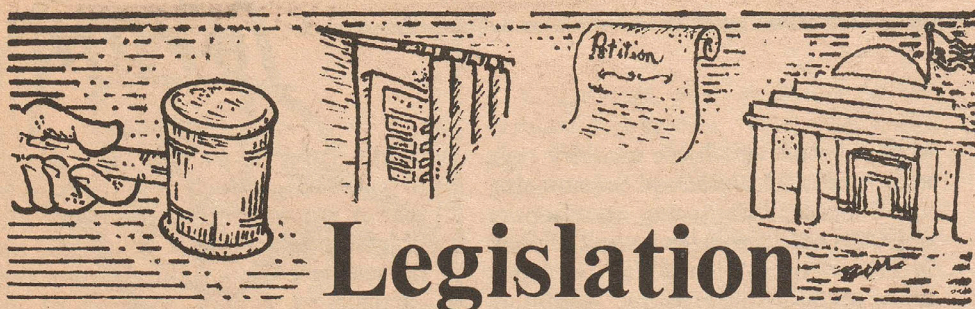
While "Gay Unashamedness Week" obviously wouldn't "sell", something like "Gay Humanities Week" or "Gay Americans Week" might be more impressive and work for the gays far more effectively within the communi-

ties they feel are oppressive. Possibly someone could think of an alternative, one syllable word to use in place of "pride" if it is felt that public slogans must be limited to monosyllabic four or five letter words. Actually, it is hardly the gauche masses that will relieve the pressures on the gays but, rather, the more educated articulates who *are* capable of understanding both longer words and the intrinsic meanings of the short ones!



**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!





## Legislation

By Neil Miller

### SAN FRANCISCO: CLOSETS TO CLASSROOMS

The San Francisco Board of Education has finally made it legal for homosexual teachers to teach in the public school system. After intense lobbying by gay groups, the Board agreed to ban discrimination on the basis of "sexual orientation" in employment in the San Francisco Schools. The victory was an important one for gay rights forces especially since the teacher issue has been one of the most volatile anti-gay arguments in legislative battles throughout the country.

### ARIZONA: CAN THIS MARRIAGE BE SAVED?

Arizona may be the home of Morris Udall, a presidential candidate who backs rights for gays, but the state is rapidly becoming known as a "Mississippi for gays." The issue is homosexual marriage and a wild and hysterical campaign has resulted in the Arizona House of Representatives' passage of a bill outlawing marriage between members of the same sex. The House passed the bill by an unprecedented 48-2 vote but the bill appears to be bottled up in the predominately Democratic Senate.

The hysteria began when two men received a marriage license in Maricopa County, a decision which was immediately voided by the County's Attorney General. The marriage issue has polarized forces in Arizona and one result seems to be increased organization and activism by the state's gay community.

### TEXAS: COWBOY CONSCIOUSNESS

A bill to legalize sexual acts between consenting adults has died an unnatural death in Texas. Although the actual bill never got reported out of committee, the issue was debated on the House floor as gay sex was stricken from a penal code reform bill. Despite the failure, gay activists were heartened that the Legislature was forced to address itself to the gay issue.

### NEW ZEALAND: COMING OUT DOWN UNDER

After nearly a year of testimony, legislation legalizing sexual acts between consenting adults has received a favorable report out of committee in New Zealand. The bill, which applies to men only (lesbian acts are not illegal in New Zealand), has now reached the floor of Parliament.

## New Mexico Legalizes Sex

By David Brill

SANTA FE, N.M. — The state of New Mexico became the tenth state in the country to abandon criminal sanctions against private sexual acts between consenting adults, under a rape law reform bill signed by Gov. Jerry Apodaca that becomes effective on July 1. Sodomy was previously punishable by a fine of up to \$5,000 or two to ten years in a state prison, or both.

The rape law reform package is almost exactly the same as a legislative package filed in Massachusetts last year with the sponsorship of the National Organization for Women, and former Rep. Jon Rotenberg (D-Brookline). The legislation increases the scope of the present rape laws to include men, and defines criminal sexual contact as contact committed through the use of force, or threat of force.

The New Mexico legislature passed the bill with almost no debate. The vote was 41-1 in the Senate and 53-0 in the House.

The difference between this quietly

passed sex-law repeal bill and the much-ballyhooed bill filed by Assemblyman Willie Brown in California is that the latter was a single-bill piece of legislation. In the eight states that had repealed their sex laws since 1961, repeal has occurred only as part of an omnibus criminal-code reform package. History has apparently shown that legislatures are less likely to raise objections to the sex-law repeal issue if it is ensconced or hidden amidst a collection of other legislative reforms.

The Massachusetts sex-law repeal bill, H.2944, was killed in April when Sen. John J. Conte (D-Worcester), who chairs the Joint Judiciary Committee, quickly moved to kill the bill within his committee. Rep. Laurence R. Buxbaum (D-Sharon), a sponsor of the bill and committee member, was incensed at the action, but Conte has not relented to pressure from either Buxbaum or representatives of Gay Legislation '75 to bring the bill out of committee.

The New Mexico legislation was enacted without the knowledge of any of the gay groups in that state.



## Conferences

By Neil Miller

Washington's Gay Activists Alliance is planning a 'Bicentennial Conference on Gays and The Federal Government.' The Conference, whose announced goal is to "help define more clearly the goals of the national gay community vis-a-vis the federal government", will be held on Columbus Day Weekend, October 10-14. Washington's GAA, rejecting the concept of rollcalls and resolutions, is preparing a series of general and panel sessions in almost every area in which gay people find themselves in contact with the U.S. Government. These subject areas range from issues like prisons and the military to health care policy, education, taxes, and civil rights legislation. The Conference will also give gay activists an opportunity to lobby congresspeople about the national gay rights bill. Registration information is available from Bicentennial Conference, GAA/DC, Box 2554, Washington, 20013.

Thanksgiving Weekend will mark the third annual conference of the Gay Academic Union. The gathering will take place in New York City from November 28-30. The GAU organizers

are interested in receiving abstracts of potential papers for delivery at the conference. These abstracts may be "from all disciplines on any aspect of the gay experience", should be typed in triplicate, and be sent out as soon as possible. Registration forms can be received from Conference Committee, GAU, Box 1479, Hunter College, New York 10021.

Several conferences have recently taken place both in the United States and Canada. Texas gays met in San Antonio for their second annual conference called Texas Gay Conference II on the weekend of June 20-22. On the same weekend, New York Anarchists gathered at Hunter College for the Live and Let Live Festival. The festival, trumpeting the slogan "There's No Government Like No Government", featured two gay workshops and a workshop on Anarcho-Feminism. Canadian gays held their National Gay Rights Conference in Ottawa the weekend of June 28 and marched on Parliament. Meanwhile at the end of last month, women from the Middle Atlantic States got together for a Lesbian Feminist Weekend in the Poconos.

## Bernier, Pulling Resign

By Kevin J. McGirr

BOSTON — At a Vestry meeting on May 28, 1975, the Rev. Lawrence Bernier tendered his resignation as Pastor of the Metropolitan Community Church in Boston. Bernier's, along with Associate Pastor Jeffrey Pulling's resignation were accepted at a subsequent meeting on June 13 and will become effective on Aug. 4, after the MCC National Convention in Dallas, Texas. Bernier has pastored the Church since its inception in Boston in 1972.

While it is acknowledged that Bernier's resignation comes after a trial of internal conflict within the Church over questions of leadership, sources in the Congregation were reluctant to

place blame. A consensus was reached within the Church that the change was in the best interests of all concerned. A committee comprising the Church's Vestry (Board of Directors), Deacons, and two representatives from the Women's Caucus are now in the process of finding a new Pastor.

Both Bernier and the Vestry have expressed that the transformation of leadership is merely indicative of "growing pains," a time of review and evaluation within the Church.

A Public Relations Committee is being established prior to the new Pastoral selection to ascertain the disposition and desires of the present congregation as regards their overall view of the Church.

## Gay Fired

(Continued from page 1)

Avery that there was absolutely no evidence that Godfrey was involved with any of the program residents. "We feel," he said, though, "that to allow Randy to continue with the program would be detrimental to the spirit and credibility of the program."

Randy first became involved with the YMCA five years ago when he was one of the first graduates of a Y-operated drug rehabilitation program for former inmates of the Concord Reformatory. He previously had spent 18 months at Concord for drug-related offenses. He worked with the Y in various capacities until last summer.

In April of this year, Wimberly asked him to return to the Y to his most recent position, which paid about \$100 weekly. On July 1, he was scheduled to receive a raise, and would have been earning \$165. No replacement, according to Randy, has been found yet.

Randy said that Gary Miller, the

director of the Challenge Program, "went out on a limb" to defend him, ostensibly to no avail. He said that he wanted to gain some publicity on the issue, not for himself, but because "I'm tired of seeing this happen to my gay brothers all the time."

Randy first contacted Tom Nylund, leader of the Fenway Gay Community Alliance (Fengay), whose organization he had read about in a recent issue of *The Fenway News*. Nylund said that he referred Randy to GCN and to several persons who could provide legal assistance. Randy is also seeking help from Rep. Elaine Noble, in whose district he lives. Sen. Bill Owens of Boston and Gov. Dukakis have also been reached for assistance.

The YMCA is self-described as an "equal opportunity, affirmative action employer."

Wimberly and Avery could not be reached for comment prior to press time.

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## Why We Won WWII Department

By I.H.I. Hist. Res.

Here are two gems, right after another, from the March, 1941 issue of *Strength and Health*, a well-known body-building magazine, addressed to its "As the Doctor" column.

What is the saltpeter formula for producing temporary sexual impotence?

Is the long and continuous use of this mineral advisable? If not, why does the army use it?

**Ans. Saltpeter (Potassium Nitrate) is often used to repress sexual excesses. It should be taken in very small quantities. It is soluble in coffee or tea. It can be used on foods just like ordinary table salt.**

I am a boy 16 years old and in the eleventh grade in high school. I like sports and am normal in every respect except that I have homosexual tendencies. Ever since I can remember I have been this way.

I have wanted to write to you for some time but I could never get up the courage to tell anyone, even my parents. I don't mean this letter to be a display of exhibitionism but I feel I can't keep this to myself any longer; I just have to tell someone.

I have not the slightest interest in the opposite sex, but the attraction of other fellows is as strong as any normal boy could have toward a girl.

I have always kept my desires in check but sometimes it seems as if it will be almost impossible to control them. It's so hard especially in the gym classes at school when we take showers and other places where there is so much temptation.

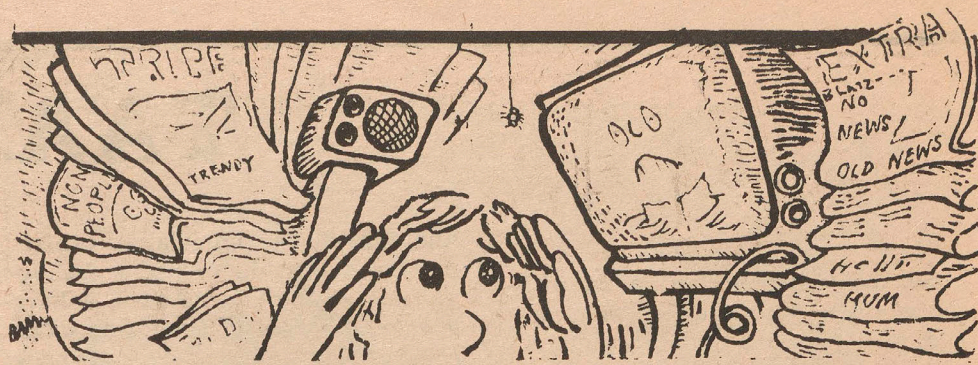
I have hardly any feminine characteristics and I must have a normal attractiveness for the opposite sex I never want opportunities for dates, but I have no interest in girls whatsoever.

While I admit I have a morbid interest in the pictures in *Strength and Health* I also have a definite desire to build my own body.

Of course I don't want you to publish this letter but if possible I would like the following question answered in the Ask the Doctor column.

What causes homosexuality and how can it be cured?

**Ans. This is an unfortunate condition as homosexuality is an inborn trait brought about by maladjustment of glands. Sometimes an adjustment comes about naturally and sometimes an operation is successfully resorted to. However, we have on hand reports of heavy physical exercise giving the subject more masculine tendencies. It would be worth your while to earnestly apply yourself to heavyweight training.**



## Did You See?

By Tony Caporaletti, Jr.

### Cosmic Comet Speaks

An editorial in an Indiana newspaper, "Hooray for Women" comes out in strong support of women's rights, in particular the right to be called Miss or Mrs. Citing an announcement of the government in South Australia that all government correspondence will be addressed "Ms." in celebration of International Women's Year, the paper said:

"As it turned out, the dictatorial decision (of South Australia) ran into a solid wall of opposition — from women. According to an Associated Press dispatch, even members of Dunstan's own government staff have objected. They say that the title Ms. has led to their being called lesbians, manhaters, and fanatics. Many other women have threatened to return unopened to the government any mail addressed as Ms. — and that would include water bills, tax forms, automobile licenses and everything else."

The editorial went on to say, "Hooray for the women!! We're glad to see them standing up for their right to be called Miss or Mrs. if they so prefer. As a next step, how about removing male chauvinist Don Dunstan from office?" Don Dunstan is the premier of S. Australia. (*Carroll County Comet*, Flora, IN, April 9, 1975). Of course this raises the question of when women will stand up for their right to be called broad and chick.

### Ms. Saxe's grim cause

"As its reward for notoriety, America offers a soapbox . . . Ms. Saxe's explanation of why she evolved from a Brandeis University student into a militant feminist and lawbreaker ought to arouse the sympathies of only those persons who believe that there is no way within the system to better it . . . But now that the United States has ended its disastrous involvement in Vietnam and that women are gravitating to positions of power in Massachusetts government and elsewhere, Ms. Saxe's remarks have a hollow rusty sound.

" . . . Ms. Saxe probably has won a few converts in her appeal for more violence against the system; but she has succeeded in condemning herself to a rather grim life." (*Globe*, June 12, 1975)

### A Favorite Character

"There are numbers of odd ball characters in 'the Wrong Case' but my favorite is Lawrence Reese: a tremendous homosexual who wears lavender eye shadow; is meaner than a professional defensive end; bites the necks off beer bottles; and in general causes a panic whenever he appears." (Margaret Manning, *Globe*, Book of the Day, June 16, 1975)

### Happy Reunion in Heaven

"Clyde Tolson, a bachelor like Hoover, was Hoover's most intimate friend. Through most of his 44-year career in the FBI, Tolson was Hoover's second in command. He and Hoover socialized, travelled, and worked together. They were virtually inseparable. After Hoover died on May 2, 1974, Tolson was importuned to write about and disclose the history of their relationship. Tolson refused. He did not, however, refuse to accept as principal beneficiary the \$550,000 estate Hoover left him. Many FBI veterans regarded Tolson as the single most knowledgeable man concerning the secret life of J. Edgar Hoover." ("Parade Magazine", *Globe*, June 15, 1975; also see *Fag Rag* #2.)

## Saturday Night at the Cabaret

By DAVID BRILL

## Tyngsboro's Cabaret: It's Worth the Ride



Think of loud music, a young crowd, and multi-colored strobe lights and you think of a downtown disco and faded (some say "lived-in") blue jeans. Think of plush carpeting, chandeliers, and tuxedo-wearing table servers and you automatically conjure up thoughts of cufflinks and closets, reeking of piss-elegance and Cadillacs.

The twains, though, can and do meet. They meet in Tyngsboro, Massachusetts, of all places, at DiRocco's

Cabaret. Only a forty-minute drive from Boston on Route 3A (right on the New Hampshire border), DiRocco's is a forest's oasis — to be sure: it's in the middle of the woods, miles from everywhere — and it comes highly recommended.

The recommendation is based on the two aforementioned qualities. It is a young, lively, and — a welcome surprise to this Auld Sod Bostonian — friendly place where the New Hampshire farm boys (it's two-thirds male, folks) and the downtrodden Lowellites tickle each other's fancies on a translucent, Mylar dance floor that offers rhythmically-controlled rainbow lighting. Three-quarters of the crowd (500 people, it seemed, last Saturday night) is under thirty-five. There is no cover charge, and the drinks are good.

The decor is definitely Contemporary Wellesley sans Garrity. The waiters and waitresses make you feel like you're at your cousin's *Bar Mitzvah* and the coat-check persons and uniformed guard at the door are only more convincing. Those with a social conscience may disapprove. It is completely inaccessible without a car (and everyone, but just everyone seemed to have one) and I could sum up the number of jeans-and-sneaker wearers on one hand.

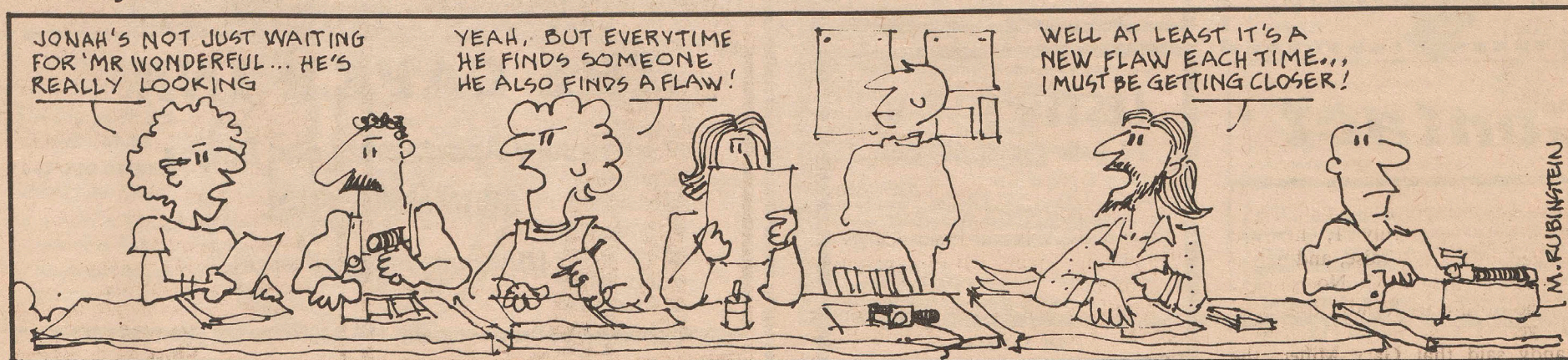
Adjacent to the Grand Ballroom

(and that's my word, not theirs) are two more intimate alcoves that look like something out of "The Edge of Night." The same deep red, pile rug, with a juke box, and off-and-on subtle cruising that offers a healthy contrast to the loud, eye-opening aspects of the Room Next Door.

The best element of this "Cabaret" though is the fact that if you do not want to trip the light fantastic to the tunes (slow or fast) offered by their d.j., you can sit down at a table and be served. Both the dancing and seating areas have plenty of room, and consequently there's no need to fight through a crowd to buy a drink. I don't know about anyone else, but I can think of a hundred other ways I'd rather work up a sweat than pulling my Filene's Basement routine to get through a mob to the bar. Boston bars could take a lesson.

It was an enjoyable night. Not living in nearby Lowell or Chelmsford, nor at Benson's Wild Animal Farm, which is right down the road, the evening ended quietly for us, but we weren't complaining about whom we had met. Although I was twice forewarned to never again darken the doorstep of a gay bar with Italian-owners, I can say with some degree of certainty that DiRocco's Cabaret in Tyngsboro was worth the ride.

## the layout crew





# TAAXXII!

By DAVID BRILL

My own personal fascination with the world of Cabs started two years ago, when I began a to-this-day intense relationship with a hack-pushing young man who enjoyed the ride (and the fare — me) back to the suburbs from 1270 at 2:30. The best things in life can happen outside bars!

The card-carrying gay passenger would find, as I did, the driver-passenger relationship to be wrought with wonderful potentialities. I mean, look, here is this beautiful young man all alone for twenty minutes and no one for him to talk to but me. Vulnerability personified.

Being a passenger all those months, though, quite literally took its toll upon me. It was last November when I decided to see how the world looked from the front seat. I thought, after all my passenger experience, that I would be prepared for it.

I wasn't. I wasn't ready when five of the pride of Southie High School's finest jumped into the cab coming from "Boston's Most Talked-about Nightclub" and jumped out at the corner of L and Seventh Streets winging bottles at me in a successful attempt to evade the \$2.70 fare.

Nor was I ready when an anxious hooker from Mission Hill threw four rolls of pennies at me in an unsuccessful effort to get me to Get Her to the Zone On Time.

And I was about as ready for the 55-year-old inebriated gentleman emanating from the Iron Horse lounge at North Station who offered to blow me for \$20 (I deferred, politely, to "the next time" or the next driver, whichever was later) as I was for the middle-aged divorcee, equally drunk, who wanted me to "come up to the house for a cup of tea" at three in the morning. Mr. and Mrs. Robinson!

The diversity of personalities to which the cab driver is constantly exposed has been the most enlightening element of the profession to this one, hitherto sheltered, Semitic/Suburban boychick who was brought up to believe that driving a cab was the human equivalent of being an urchin.

And indeed, the humiliation experienced was at first more than enough to age me. In the cab business, I have learned that going from the social equal of ambrosia to manure and back again is not uncommon.

There are three different basic personality types discernible from behind the wheel. The first, the most heard-about, is the bitch: The one who'll yell at the driver for not running a yellow light, and then two minutes later insist he slow down. Other famous last words of these types include, "Your cab's rather dirty," or "Can't you do anything about this bumpy road?"

The second stratum is just the oppo-

much the same position as the proverbial pig in shit — for several reasons. First of all, most night drivers are younger men (most of the older ones prefer daytime driving for safety's sake) and I often find myself overwhelmed by the presence of all these "dudes" (colleagues all, mostly friends) around me at all hours.

The number of gay cab drivers in the big city is phenomenal, and the straight (or, perhaps more accurately, "less gay") ones are usually congenial, and often, to their credit, even compromising. It is not generally an employment situation in which the gay employee fears dismissal following "discovery"

addition to themselves. "Oh, you're a fruit, too?" I was asked by one unquestionably gauche tourist. How the gay driver gets his "hi sign" across to the passenger varies from driver to driver (the vast majority, I've come to find, equate the closet door with the glass partition), although I personally have found the latest copies of Playgirl, or GCN on the dashboard or a simple, fanciful question like "Is Bill tending bar there tonight?" to be great ice-breakers.

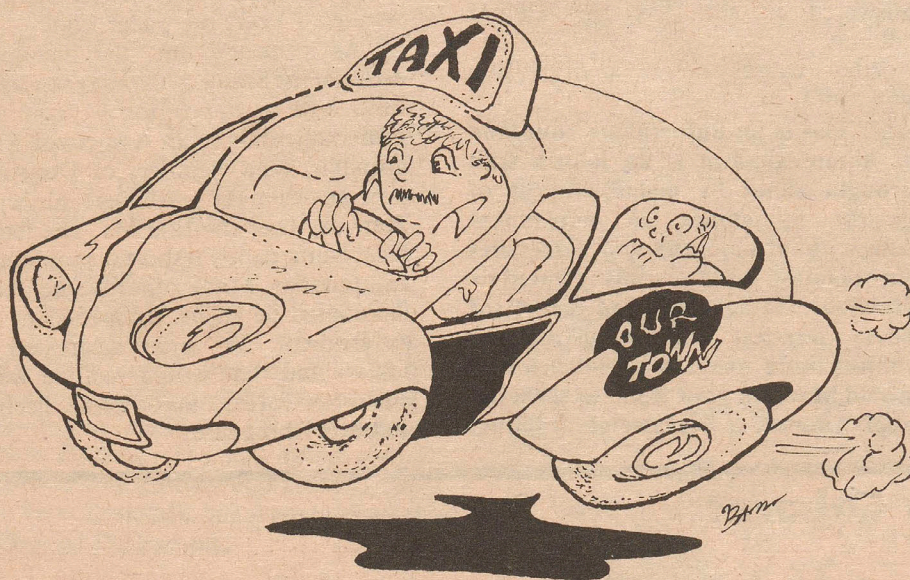
The most difficult aspects of driving are the negative feelings, specifically the racism, encountered constantly. I frankly didn't know what a jiggerboo was until one of the senior drivers told me not to pick them up if they try to flag me down. I was further unnerved by the unhealthily high dosages of humility I was forced to accept. I never liked being yelled at, and wouldn't think of ever doing it to a total stranger, but am still awed by the number of persons who vent their frustrations out on the man behind the wheel.

I like talking and listening to people, and that's what seems easiest. It's as good as being a bartender, and you know that you're performing a service for the person at the same time. It costs the passenger less than a psychiatrist, and the driver is, fortunately, bound to fewer ethical standards in case a longer relationship is desired.

Sex is still another occupational incidental, and if this one Fag in the Front Seat — avoidupois and all — can speak of it with reverence, then my 30-inch waisted counterparts would find the whole experience, in the least, challenging, and perhaps, even exhausting.

Driving a cab in The Big City is not like being in Cinderella's pumpkin. There's more danger than many can take, and losing more than one's glass slipper is not unheard of. I couldn't do it for a living.

But it is a test of skill, of memory, and of psychology. To be sure, I've never worried about being shot in my office or teaching a class, but then, ennui is not the by-word of the cab business.



site. This person is overly friendly, inquisitive, and seeks to find out, within the span of a 90-cent ride, where the driver is from, how long he has been driving, whether he likes driving, ad infinitum. On longer fares, an out-and-out proposition (gay or straight) is common.

Thirdly is the person who puts his or her nose in the air when I try to make some terribly astute remark like, "Do you mind if I open the window?" I'm just waiting for the day when one of those persons verbalizes what I can tell they're thinking: "I do not *taulk* to cab drivers. Hmphh. Take me to the Ritz!"

The gay driver often finds himself in

— everyone at my company knows, I think — and it offers all the independence, mobility, and variety often so vital to gays.

Then there are the gay passengers — avec and sans closet. The former will whisper, "Do you know where Piedmont Street is?" alluding to the velvet-and-polish buff of Boston's own Napoleon Club, while the latter will brashly and crassly hop in the back seat and, in a combination Bette Midler-Pointer Sister No. 2 voice, yell, "Sporter's, honey!"

Both types, though, are invariably shocked at the discovery of a second lavender occupant in the vehicle in

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## i took my teddy bear to the senior prom

By HORIZON  
(formerly Chris Murphy  
of Bedford, MA)

To the best of my knowledge, I have done a first. I took a guy (I am also male) to my high school senior prom. This climaxed a year of ignoring everything a male in high school should be.

Being gay in high school was truly different. The year started off with me standing up for myself against a daily shower of insults. The "machos" (remember them? Leather jackets, etc.) would greet me with "faggot" and I would reply "Mr. Faggot to you." By the end of the year I was so bored with them that I would reply, "So?"

I will always remember my senior year. I told my sex education class that I was gay, and none of the males ever came back. I greeted male friends with hugs, which never failed to turn a few snickering heads. I wore my "How Dare You Presume that I'm Heterosexual" button from March on. I had my picture taken by a friend showing me looking as limp-wristed as possible as I smiled adorably at the camera; the picture wound up in the yearbook.

In April our choir went to New Jersey for an exchange concert. At

a party there I played my guitar and captured the adoration of several young women. All the time, my button was in full view, and I told several people that I was gay. However, the young women told friends that they had developed crushes on me, and they refused to believe that I was gay. "But he seemed so nice," one of the young women commented on discovering my sexuality. When they came to our town, I was even more open. I directed all my love songs to men (except for one which was directed to a cow), and I even played a song called "Senior Prom" which was about my planned event. I still don't think that they are convinced, so to them I dedicate my next song "Honest to God I'm Gay."

Well, anyway, June 2 rolled around and leaped on me before I knew it. My date, Alan Trachtenburg by name, was just a friend who bore a striking resemblance to an evil Teddy Bear. He picked me up at my place around 7:00. We drove to the Montvale Plaza in Stoneham, and arrived a teeny bit late. We went into the door and were immediately whisked off into a little room. Somehow the teachers knew that I had brought a knife (I had been threatened). They took it and assured



Alan greets Horizon at the door with a fond kiss.

me that there would be no trouble.

Since we were now rather late most of the tables were filled. The ones that did have room were filled with people that I never had the pleasure of meeting during my four years at Bedford High, and I didn't think it was the time for introductions. One table had a few friendly faces, but when we approached a not-so-friendly face said that the seats were reserved for some friends. We were sitting there when his "friends" never showed up.

The evening became dull rather quickly, until dinner was over and we were able to join our friends. The first time we danced, some macho individuals came up to us and gave us a sickening smile and lisped, "Hi, Fel-lath." But as I was telling them to relax and have a good time, the principal escorted them to the other side of the room. The faculty members were on their toes; anything that looked like trouble was snuffed out before it got started. They were taking no chances.

There were a few names called and many, many stares, but for the most

part people felt that I had a right to be who and what I wanted to be. At one point I was coming out of the bathroom and bumped into a leather-jacket type; we had a friendly chat that went like this:

Him: You Faggot!

Me: Yes, that's right. Very observant of you.

Him: Why don't you blow me?

Me: Your place or mine? (This was accompanied by a lewd wink.)

(after a sarcastic laugh)

Him: Oh, no, you're not queer.

Me: Oh, but I am.

Him: I know!

Me: Well, if you know and I know, why bother to bring it up?

I went back to the dance hall.

On the whole it was a fun evening. I was greeted with smiles both entertaining and exciting. I even danced with another friend's male date. I feel like I did some good for the gay movement in Bedford. Unfortunately, I am all of it. But what the hell! I had a good time and so did Alan. And I think that's the main goal of Senior Proms.



An exhausting time was had by all

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# Christopher Street Pre-History

By JOHN KYPHER

Christopher Street was not as much a cause as it was a consequence of gay militancy. The June, 1969, riot was a catalytic event, like Rosa Parks' refusal to sit in the back of the Montgomery bus, which touched off a decade of Black civil rights protests. The new consciousness had been transformed from the elite to the mass of the gay community. As Allen Ginsberg exulted shortly after the riot, "They've lost that wounded look that fags all had ten years ago."

The riot was preceded by two decades of quiet work, from the timid beginnings of the original Mattachine Foundation in Los Angeles in 1951. (Legend has it that it was formed in a closed room, with the blinds drawn and lookouts posted at the door, because the founders were not sure that a gay organization would be legally tolerated.) Gay Pride is a new concept that dates only to the mid-1960s, when the Mattachine Society of Washington declared confidently (many thought recklessly) that homosexuality was *not* a disorder, and began to picket the Civil Service Commission, the Pentagon and the White House.

The forerunner of the Christopher Street Parade was the annual Reminder Day demonstration on the fourth of July at Independence Hall, sponsored by the Eastern Region Conference of Homophile Organizations (ERCHO). It began in 1965 and was sedate by today's standards: a quiet picket around the Mall, with the women wearing skirts and the men coats and ties. Although the dress code was relaxed over the next few years, the demonstration's purpose remained to appeal to middle-class respectability by saying that gays wanted in.

The fifth Reminder Day occurred one week after The Stonewall Riot of 1969. By this time there was considerable dissatisfaction over the demonstration's purpose and scope, especially within the New York contingent. Craig Rodwell, founder of the Oscar Wilde Memorial Bookstore, began to organize support for a demonstration that would institutionalize the spirit of the rebellion. ERCHO's fall convention unanimously approved his motion to move the annual demonstration to New York, on the riot's first anniversary.

Rodwell and the Christopher Street

Liberation Day Committee planned a march up Sixth Avenue, from Sheridan Square to the Sheep Meadow in Central Park. No gay demonstration before had ever attracted more than a hundred, and organizers were not sure how many people they could get. There were rumors of a confrontation with police, sparking fears that people would be scared away and the event would be a flop.

But beyond their wildest hopes, 5,000 people showed to march, coming from all over the Northeast, and beyond. The march was a resounding success, demonstrating that gay liberation was coming of age as a political force.

In the years since 1970, the Parade has attracted thousands of people to march and celebrate. But it has been increasingly marred by the factional infighting of New York's gay politics and by the exploitation of the Mafia bars.

The 1973 rally at Washington Square was a disaster. That year's "gay pride gala" was a closed forum, a celebration of self-congratulation designed to deny real differences within the movement, especially between the women and the men. A bitter onstage confrontation was the result. Arthur Bell's account in the *Village Voice* further dispelled the rally's apolitical pretensions by documenting the extent to which it had been organized by the bars.

Significantly, Rodwell was refused service in one of these bars after Bell had quoted his criticisms of the march. In 1971 he had organized the parade for his second and final time, and he had to struggle to keep bar floats out of the parade. Christopher Street had been a revolt against the ghettoization of the bars and against the system of "protection" payoffs to the police. Now that it was a success, the bars wanted in on the action.

The original idea of the march was simple: to get everyone together in a celebration of their gayness, without speakers, or a rally, or movement heavies. In the anniversary celebration of the rebellion, all gay people should be equal. As Rodwell put it, "My original purpose was in not creating another Columbus Day parade, a gay version of Macy's parade. But we can be *creative* and have our own idea of a parade."



## Certain Inalienable Rights

By ALLAN STEWART

In one of those curious coincidences which fills history, both the anniversary of the signing of the Declaration of Independence and the anniversary of New York's 1969 Stonewall Inn riots (now celebrated, of course, as Gay Pride Week) fall within a week of each other. Thinking about this, it occurred to me I hadn't actually read the Declaration of Independence since I was in junior high school. I found a copy and read it. Perhaps it's stretching a point, but there seem to be some parallels between these two events which are worth thinking about.

The American Revolution, of course, really started long before the signing of the Declaration. This document was a result of the struggle which was already in progress. It was a manifesto, an open letter to the world (especially England), a declaration of intent, a justification and a rationale which said, This is why we are fighting, these are the things for which we're fighting.

Gay Liberation, too, started long before the Stonewall riots, but in much the same way that the Declaration served the Colonists, the riots served notice to the world that the days of rampant oppression of gay people, without resistance, were over. We could and we would fight back. Our rights were indeed precious to us; we would no longer allow them to be trampled without protest. The Stonewall riots and the subsequent Gay Pride Celebrations have become our Declarations of Independence.

Although each movement had its beginnings in a diversity of prior experiences, for Colonists and Gay People both, it was a decisive, positive, identifiable, single action which crystallized various factions into a single unity and started the respective movements on courses from which there was no turning back.

But the Declaration was not, was not intended to be, nor is the "law of the land." There were twelve long, hard, sometimes bloody years ahead before the new little nation achieved its independence (liberation, if you will) and adopted the Constitution as the "law of the land." It's still not perfect, not by a long ways, but at least the mechanism for change is there and operable, though sometimes the pressure required to make a change is immense.

The Stonewall riots, the intense and beautiful Gay Pride Celebrations, and the staggering amounts of time, energy, and money given freely by thousands of people have not yet given gay people the rights which should be theirs simply because they are citizens of a country which once fought hard for its own liberation. But even at the time of the Revolution, an easy majority of Colonists opposed the efforts of the "radicals" who were so intent on independence. The Declaration was as much for raising home morale as it was for affirming our nation abroad.

Gay people today also need to affirm ourselves, declare ourselves, commit ourselves to Gay Liberation. We have to help bring other gay people out of their closets and into liberation, as the Declaration was needed to bring out the Colonists. When fifteen THOUSAND people march in Boston's Gay Pride Parade, when a hundred thousand march in New York, it will be easier than ever for gay people to leave their closets and the sidewalks, and join the rest of us marching to liberation.

The leaders of the Revolution made incredible numbers of compromises to keep to the thin line separating the majority of Colonists' turn-on and turn-off points. We will also have to be more and more flexible in meeting the varied needs of gay people of all kinds if gay liberation is to succeed. But as the early compromises were undoubtedly healthy, because they forced people to think about and examine issues and questions from a variety of perspectives, so the compromises gay people will have to make will probably be healthy, too, for the same reasons. Somewhere along the way we may lose some of the farther-out extremists, but we will more than gain in strength and depth and numbers of gay people who will fight the battle to the end.

Someday, then, and the sooner the better, the words which that incredible optimist Tom Jefferson penned into the Declaration will truly hold for ALL people, gay and straight, men and women, old, new, or Third World:

"We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness."



Photo credits: Pictures of last year's New York march are by Bob Tevis.





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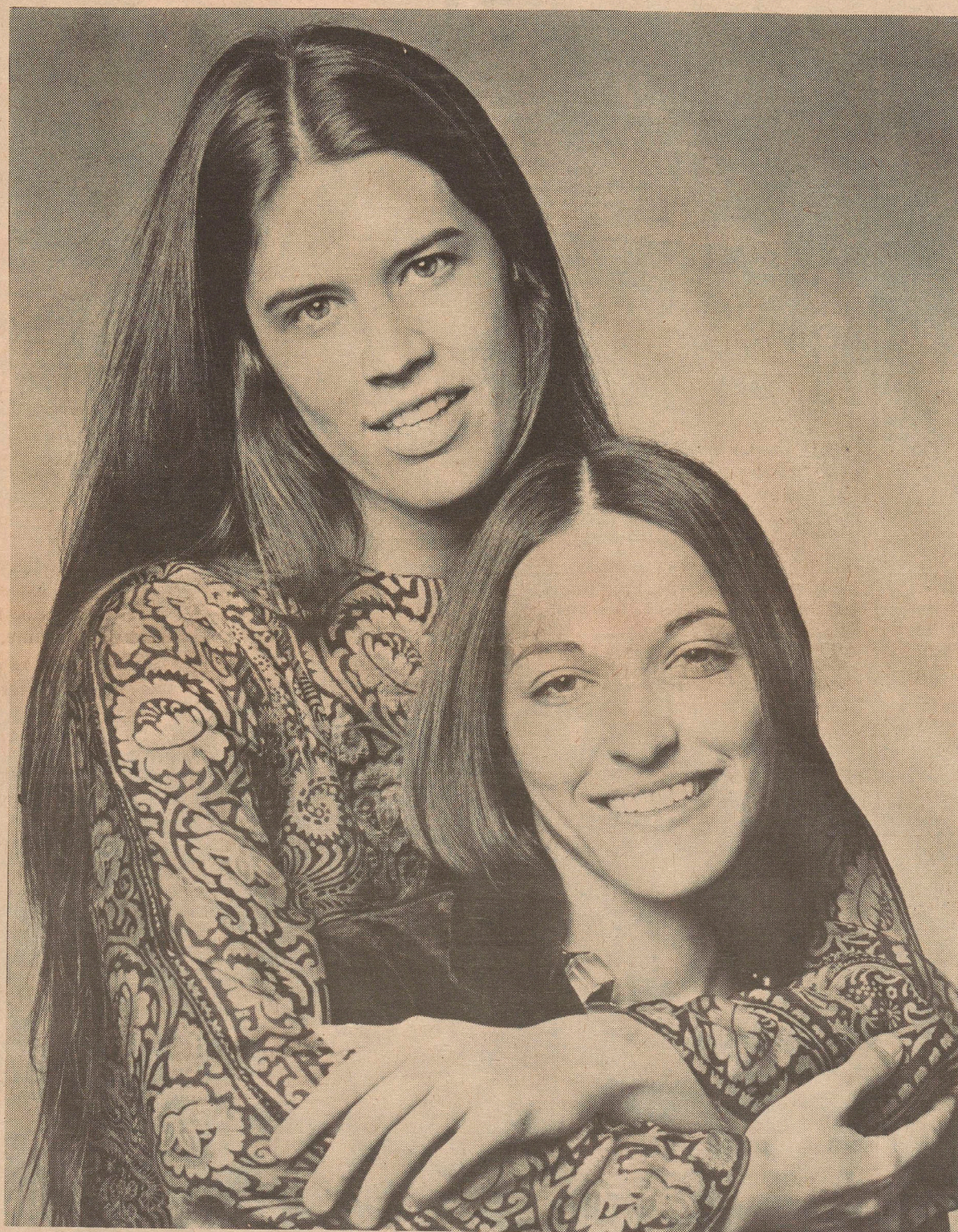


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## Pension Williams Off?

By DON SHEWEY

Tennessee Williams is one of the most highly acclaimed dramatists America has produced (some would say the greatest). His skill in writing for the stage has been established firmly through a long line of successful, truly important works — *The Glass Menagerie*, *A Streetcar Named Desire*, *Cat on a Hot Tin Roof*, *Night of the Iguana*, to name a few — through which he earned a vast audience, universal respect, and two Pulitzer Prizes. Unfortunately, the plays Williams has offered in the last few years have been mediocre, burnt-out creations, culminating in the brand-new, excitingly ambitious, and thoroughly disastrous *The Red Devil Battery Sign*, which recently jolted through Boston on its way to Broadway.

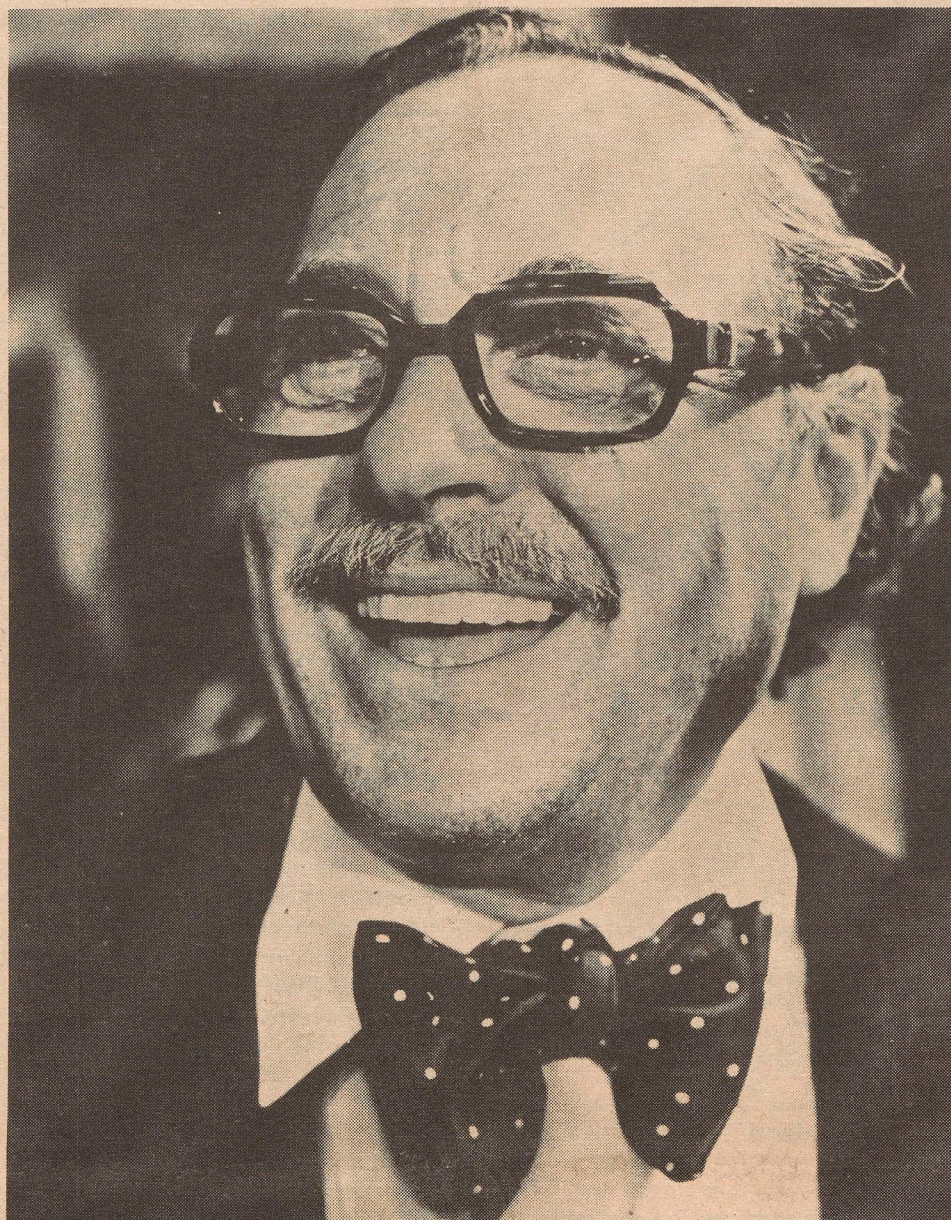
Billed as a passionate love story set in Dallas shortly after the assassination of JFK, the play exhibits little passion and no discernible relation to Kennedy's murder. In the bar of the Yellow Rose Hotel, a woman who chooses to be known only as "Woman Downtown" pounces on King Del Rey, an aging, once-popular Mexican bar singer who has dropped in to visit his old band. Woman successfully gets the King up to her room where she proclaims her loneliness, her alienation, and finally her love, to the unwavering incomprehension of the King.

Cut from this sequence to the King's home, his faithful but nagging wife, and incestuous undertones concerning the King's daughter, La Nina, sent away to make her break as a singer in Chicago. Eventually, other facts become clear — the King is suffering from a brain tumor, the wife is fiercely jealous of the daughter, Woman Downtown is madly obsessed with the King. These fragments cut back and forth, the whirling events leading to the climax after La Nina returns home with her husband-to-be and a promise of a child, the disease-ridden King gives his approval and wanders off to be gunned down in the street.

What?

*The Red Devil Battery Sign* is full of partly-explored themes and no ultimate message. The timely curiosity about the Kennedy assassination is an interesting enough topic but appears to be merely a random setting for another set-in-the-South Williams opus. The JFK theme is consistently confused by echoes of earlier Williams plays — the terminal illness of *Cat*, the alienation of *Summer and Smoke*, the neurotic Blanche duBois of *Streetcar*. Fantasy flashbacks by the King to his career singing with La Nina provide the only new element in the play; these often moving scenes are mostly successful because they seem to represent Williams' own vision of his past through graceful, wistful remembrances. Otherwise, the play is surprisingly dreary, appallingly unrefined, poorly written. Like the modernistic, handsomely-designed set pieces (by Robin Wagner), the sections of the plot roll out onto the stage and remain isolated in four corners, never fusing into a centerstage focus.

Even the occasionally admirable performances are engulfed by the murky script. Anthony Quinn manifests enormous stage presence and brings a well of humanity and personality to the role of King Del Rey; one of film's grandest actors, Quinn presents a fascinating visual image that is marvel-



ous to watch, regardless of the silly things he is given to say: "Life is only a while — love longer," "A man isn't a man if he is supported, limited or buttoned."

On the other hand, Quinn's co-star, Claire Bloom, is, at best, horrendous. It's only fair to emphasize that *Woman Downtown* is one of the worst roles for women in recent memory. Presented as a relentlessly crazy bitch (as only Tennessee Williams can), this character wallows in self-pity so obnoxiously as to chill the most sympathetic heart. She babbles at length about the murdered Kennedy, often to the point of tastelessness. "I've had every policeman in town," she raves, "except Officer Tippet." However, Bloom never manages to bring the character to life; as a result, her verbose ramblings comprise 20 to 30 minutes of uninterrupted tedium. Katy Jurado as King's shrewish wife pulls off a warm and attractive performance, although she has made a career of this sort of character acting (the fat, dumpy Mexican mama).

The single merit of *The Red Devil Battery Sign* is the Broadway debut of Annette Cardona, who, in the role of the daughter La Nina, almost surely is on her way to stardom. Singing and flamenco-dancing her way through the King's fantasies, Cardona literally stops the show with each of her too-brief appearances.

It's still hard for this reviewer to believe *Battery Sign* is as scattered and incoherent as it is. If this is what must come forth from a playwright past his prime, perhaps we should give Williams a pension in exchange for a vow of silence.

## Coffee with Tennessee

By JOHN MITZEL

There'd be some people, no doubt, who'd say that Tennessee Williams has had more "comebacks" than the late and beloved Judy Garland. And certainly this season he's put on a strong showing.

He was in Boston recently to promote the publication of his new novel, *Moise And The World of Reason* (Simon and Schuster, \$6.95) as well as preview his new play, *The Red Devil Battery Sign*, which is in Boston for two weeks before moving onto The Kennedy Center in Washington and then Broadway for an unorthodox August opening.

I caught up with Tennessee Williams in his suite at the Ritz recently one morning, and over his coffee we talked of his new play.

"I have only one great problem now as far as the script is concerned, and that is the final — and it's the most important — speech. It's a cathartic speech for a tragedy."

He's set the play in Dallas in the autumn of 1963, and it's about two love stories.

"One's a middle-aged love story, and the other love story's of a girl with a married man whom she brought down from Chicago. He got on a plane with a gun and threatened to kill himself. The play is mainly those two stories."

The man is suffering brain cancer.

"The cancer corresponds to moral decay in the country. You hear references to the Kennedy assassina-

tion, but I'm not pushing it. I don't want the play to become a polemic. I don't like polemics."

The play stars Anthony Quinn, Claire Bloom, Katy Jurado, Stephen McHattie and Annette Cardona. Williams says about Cardona: "She's going to be a Star."

Besides these five principals "we have a mariachi band of 9 or 10. They're not real mariachis because we discovered that real mariachis cannot read music. And all the music for this play has been composed. And I think it may be just a shade too somber for my story. There are one or two numbers which are just as memorable as those in the finest musicals. Sometimes they are on, singing live on stage; other times they are just piped into the bedroom."

The conversation turned toward Williams' days as a scriptwriter for Metro back in the '40s.

"I was working for the Strand Theatre for \$17 a week as an usher during the run of *Casablanca*. It ran all the while I was there — a month and a half. My agent at the time, Audrey Wood, sold me to MGM in a package. I was sent out there with the impression that I was to write a certain book. That task didn't work out. So they had me assigned to *Marriage Is A Private Affair* for Lana Turner. So I went to work and Mr. Pandro Berman kept saying 'Beautiful, beautiful work Tennessee . . . [sotto voce] but Lana cannot deliver these lines.' They were literate, you see."

"Pandro was a very nice man. He then offered me the opportunity of a

screenplay for a child actress named Margaret O'Brien. And I told him what I thought about Hollywood child stars. If I can't write lines for Lana Turner, I can't write for a child star. He laughed and said, 'I couldn't agree with you more. All you have to do now is go home to Santa Monica and do your own thing!'

I mentioned to him that I, along with most other of his readers, think that he's done his finest writing about women. And yet these days, it seems that most parts are being written for men, on stage as well as in the movies, and that Blanche DuBois in 1975 would have a much harder time making it onto the Big Time Boards.

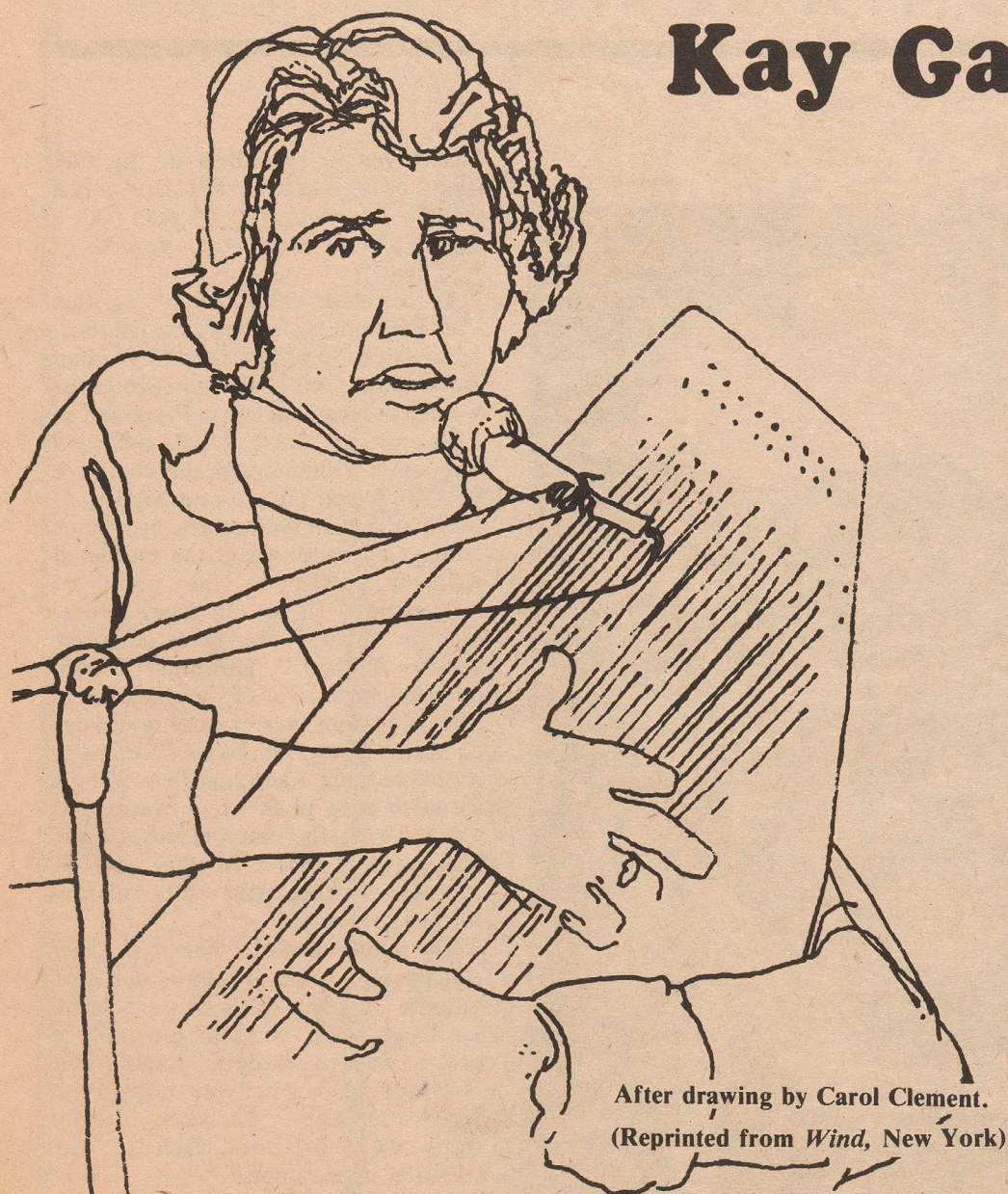
"There's more interest around today in the male on stage than the female because there has been too many Joan Crawfords and Lana Turners and Debbie Reynolds."

It's been a good many years since Williams has had a full-blown success on Broadway, which is odd in that he's one among the few of our living great American playwrights. And yet through his career as both a playwright and a prose writer the critics have always had open hunting season on him (see Margaret Manning's bitchy review of *Moise* in the 29 May *Boston Globe*).

He's got a lot of hopes on *Red Devil*, though he candidly admits the critics may be in for another taste of his scalp. Either way, once *Red Devil* has opened in NYC, he plans to travel to the Orient.



# Kay Gardner



By XENIA WILLIAMS

Kay Gardner in Cambridge! Kay Gardner who plays that wonderful flute music on the Lavendar Jane album, who arranges and composes woman-music! Wow! I rushed over to Bread and Roses, the women's restaurant, excited about seeing her in person and hearing her music. It was a good thing I had rushed: the restaurant's big back room was wall-to-wall women, and more kept coming until we were packed in like sardines with people standing outside both doorways. Sit on your feet or hug your knees, lean

against the feet in back of you as the woman in front of you leans on yours. Inhale and exhale only when your sisters do. A mite cramped but very cozy, surrounded by lovely lesbians who are all giving their rapt attention to Kay Gardner.

Kay sits on a high stool on the platform with her flute, guitar and autoharp around her, wearing blue jeans and a powder-blue tee shirt which proclaims proudly across her breasts **FOR WOMEN ONLY**. Her manner is friendly, relaxed, intimate, and very compelling: a striking woman.

Her first selection and several others are on the flute, which is her primary instrument. Lesbian mood music, she calls it; beautiful haunting melodies, lilting tunes which take you back across time to Sappho's Aegean island. Her control on both soprano and alto flute is superb, the result of many years studying flute, playing in ensembles and orchestras, and teaching flute at several colleges. Later in the evening she does a flute instrumental into which are woven the songs of many birds. If you close your eyes you can almost see the countryside.

She sings "Wise Woman", a powerful song about the life of a woman (about the lives of all of us), accompanying herself on the autoharp. With other songs she plays the guitar, needlessly apologizing that it is not her best instrument. There are songs for sitting by the fire, songs for singing, songs to make love by.

Kay tells us that we will not hear political slogans tonight: she is not political. Or rather, her politics are that she loves women, and loves women loving women, and wants to make romantic music about it. One song is both romantic and specifically sexual: she feels the time has come to sing and talk freely and joyously about our sexuality. The audience is spellbound; we applaud wildly after each number. No standing ovations only because we are packed in much too tightly.

Kay Gardner's concert, which took place on June 15, was a benefit for Calliope, a coffeehouse for women which is being created in the Boston area. Kay is now recording an album, "Mooncircles", which will be released in the fall by Lima Bean Records and distributed by Olivia Records, a women's music company. It will undoubtedly be available at New Words in Somerville and similar places. Buy the record when it comes out, and hear Kay Gardner in person any time you get the chance.

Ron Robbin of WVBF

## Top Six

1. Ease on Down the Road, Consumer Rapport (Disco version)
2. The Hustle, Van McCoy
3. Sexy, MFSB
4. Free Man, South Shore Commission
5. El Bimbo, Bimbo Jet
6. Swearin' to God, Frankie Valli

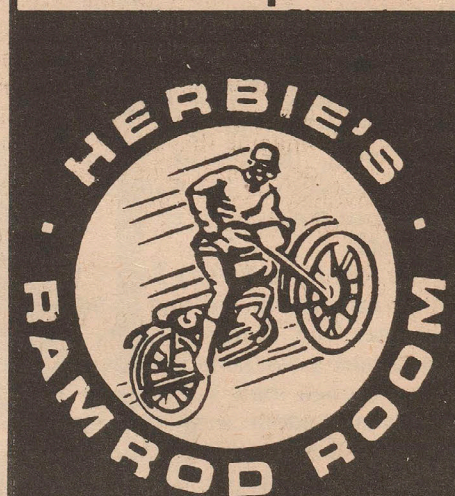
## Extras

Dreaming A Dream, Crown Heights Affair  
Fight the Power (Parts 1 & 2), Isley Brothers  
Walk On By, Gloria Gaynor  
Jive Talkin', Bee Gees (Andrew-Zelda)  
Il Dottore (Italian Doctors Orders)  
I Can't Help Myself, 4 Tops/Trammps  
Disco Theme (Blend) (Jimmy Stuard 1270)

The Disco Festival which I hosted at Boston Garden this past Friday went off smoothly . . . some early problems with late arriving equipment but the 8 o'clock show started at 8:15 which is unbelievable for most concerts. People were still coming in by 11 o'clock. Eventually it was estimated that 10,000 attended. The show opened with disco Tex and the Sexolettes. Monty Rock was all decked out and expressed how a lot of people think he is gay "just because I carry on". Then he mumbled something and went on to introduce his next song "which is done by Tony Orlando, that other faggot". And that set the mood for the night. Then followed B.T. Express and The Ohio Players. Each group was excellent and the audience was quite mixed with a bunch of people with a lot of energy and a lot of whistles . . . no trouble.

Gay Community News reported I was one of three people interested in re-opening Cabaret. That's true, except that unless an angel comes down with several thousand more dollars, someone else will open it. No lease has yet been signed.

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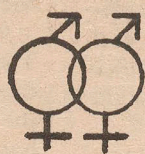
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## Transsexual Birds and Bees

By Margo

For a number of years, the Erickson Educational Foundation (EEF) in Baton Rouge, La., has been carrying on research and education in the area of transsexualism and gender identity. This organization, which seems to consist mainly of straight and non-transsexual professionals, is concerned with sponsoring frequent conferences on gender development from a clinical viewpoint, as well as with publishing information about transsexualism.

A reading of some EEF literature suggests that this organization is indeed providing generally accurate information for both transsexuals (female-to-male as well as male-to-female) and their friends, at least as far as the medical realities of sex change procedures are concerned. However, EEF may have the same shortcomings as the early Homophile movements of the Fifties tended to have: the stress in both cases is on acceptance within straight society rather than the creation of a new Gay culture with radically new values about sex and gender.

In any area of human sexuality, knowledge of the birds and bees, the basic physical and psychological realities, is certainly a precondition of liberation. For example, during the early and middle Sixties, more and more women became acquainted with the facts of birth control and abortion; but such knowledge was not of *itself* liberating; for that a feminist movement was and is necessary. We have found also that knowing the facts of life about Lesbianism (or Gay love in general) is only a prelude to the emotional and cultural process of liberation. What the EEF does is to provide transsexuals with the "birds and bees"; but this necessary step is not sufficient.

For example, the pamphlet *Information for the Family of the Transsexual* gives good information on the many physical and legal processes required to change sex in one direction or the other; it should certainly enlighten those who imagine that transsexualism is an easy decision or that medically it only involves "having an operation." Hormone therapy, electrolysis or mastectomy, and various administrative and legal processes are all necessary; in addition to physical pain and

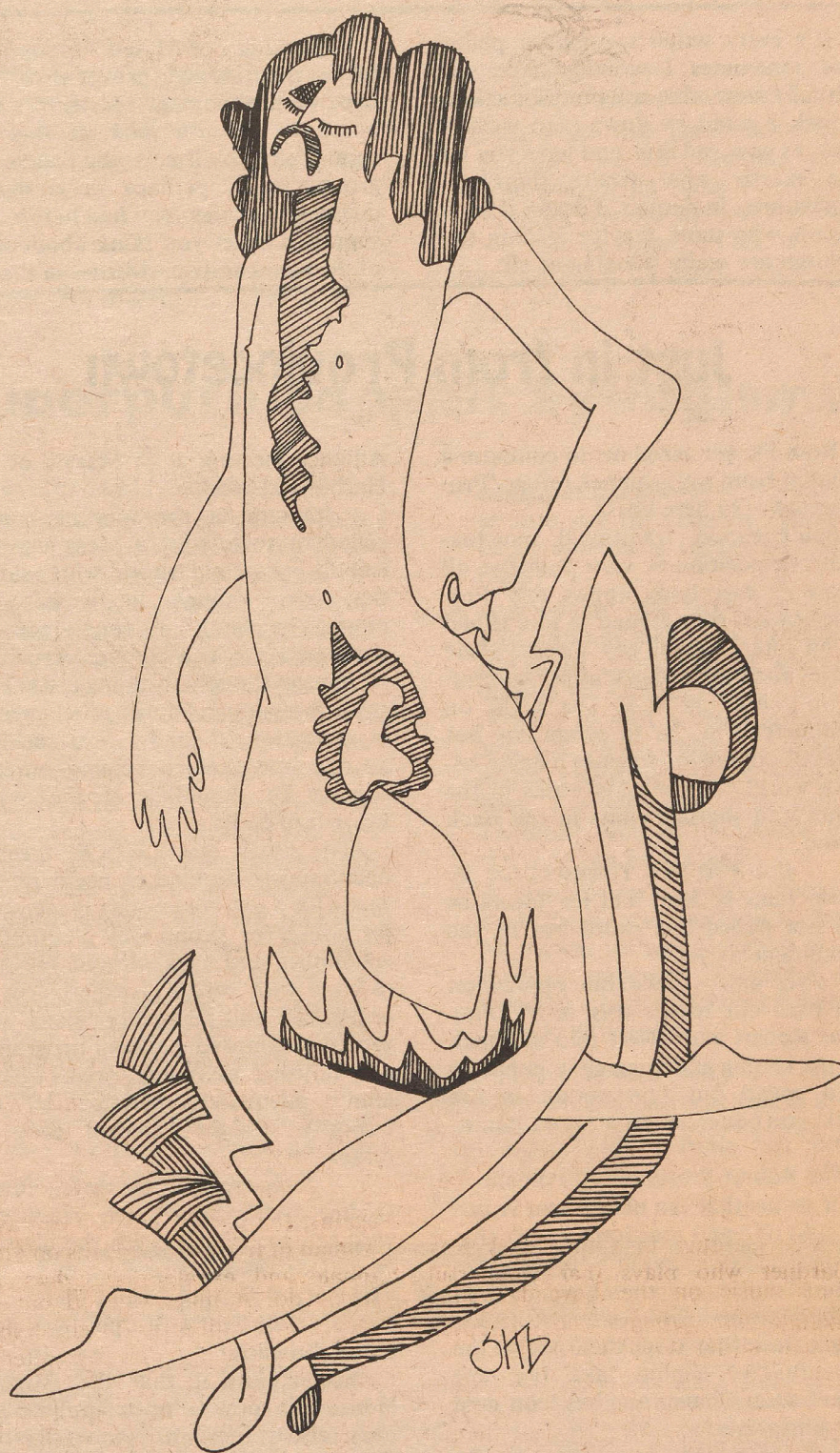
discomfort there is social oppression and internal emotional struggle. In stating the basic facts of what it means to be transsexual, and in calling for tolerance, this leaflet certainly must be commended.

However, even on a medical level, there are political (or if you prefer, "cultural") considerations which EEF does not explore. For example, why is it that so much emphasis is placed in male-to-female surgery on constructing a functional vagina, but so little on creating a functional clitoris? What are some of the forms of psychiatric oppression which may be perpetrated by the screening committees which many transsexuals must confront in seeking surgery (remember therapeutic abortions)?

As a male-to-female transsexual who is also a radical Lesbian, I wonder about statements like: "... for the transsexual girl, the breast development and the onset of menstruation so prized by the heterosexual girl are deeply repugnant to her." What about the young Lesbian woman? She is not mentioned.

Another generally useful pamphlet, *Legal Aspects of Transsexualism*, unfortunately contains similar heterosexual biases. For example, this pamphlet includes a section on "Divorce, Marriage and Sex" which offers the following advice: "The transsexual, like all other citizens, is liable under the law for fornication and adultery. In most states, a transsexual who engages in sexual relations with his or her mate is not in violation of the law. The keynote in such matters is discretion." Note that "fornication" and "adultery" are both *heterosexual* offenses as usually defined; Gay sex involving transsexuals is not so much as mentioned. Such silence is indeed oppressive for someone struggling against two or three levels of sexism simultaneously.

One positive note: the pamphlets mentioned (plus a third, *Religious Aspects of Transsexualism*, which is a collection of friendly statements by various religious figures) make a real attempt to give equal time to the plight of the female-to-male transsexual. Since there is no male figure to compare with Christine Jorgensen in public notice, it is not surprising that male-to-female transsexuals have



"come out" so far, having the benefit of a well-known precedent for their own feelings. Part of sexism is the extra attention granted to a native male in doing anything including even changing gender. But with better information about female-to-male transsexuals, these brothers are proving

more and more numerous in our midst.

In short, read EEF literature as you would read homophile or sex education material in the Fifties; be grateful for the basic information, and for the people with the courage to put it out; but recognize it as the beginning of a long struggle.

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## Speaking for Myself

By ALLAN STEWART

It's every writer's common complaint, but sometimes I wonder if anyone actually reads this column. Sometimes I wish I could sit down with each of you, as you read this, and have you tell me exactly what you're thinking. Sometimes, in despair, I doubt if some people who think they're reading this column are really thinking at all.

"Speaking For Myself" is supposed to be questioning, provocative, perhaps even annoying. Mostly it's supposed to let you *look* at this gay community you live in, the people and groups in it, perhaps in a slightly different way than you had before. It's supposed to let you *think* about some of the issues and quasi-issues in the gay

## WHAT IT'S ALL ABOUT

community in a hopefully little different way than you had before.

It isn't important whether people agree or disagree with me. That's not the point. And I'm not necessarily trying to make people see things the way I do. Your reaction to a particular column will depend on where your head is as you read it, and your prejudices and biases will slant the way you read it. In the same way, my prejudices and biases (there are, you may have noticed, lots of them!) are slanting the way I write.

I moved to Montreal in mid-1967, not as a draft resistor, but simply to a new and (I thought) better job. At the time I thought of myself as a Vietnam "hawk," if I thought about it at all. The more people I met in Canada, the more I was forced by their questions to defend what I really thought I believed, the more I found my position indefensible. When I came back to the U.S. in late 1968 (it wasn't such a hot job after all, and the company went bankrupt), it was as an activist Vietnam "peace-nik."

My thinking had swung completely around from an un-thought-out but firmly believed position, through persistent questioning and doubts, to a well thought-out even more tenaciously held position. It was an incredible, shattering experience. I had rationally changed my mind about a very important issue!

The same thing happened again after the "Stonewall" riots in 1969, but more slowly. Sure, I'd always accepted myself as gay, but I thought it was something to be kept separate from my professional life. I was "out," but only

selectively, to people I thought I could trust. I'd even joined the N.Y. Mattachine and One, Inc., long before Stonewall, but I'd never gone to a meeting.

Finally (obviously?), after persistent questioning and doubts, I made the swing. I could comfortably call myself gay to anyone who cared to ask. Very few people did ask, actually, and my gayness didn't drastically change any of my relationships with professional associates or straight friends. Then I took the last big step and became more active in gay liberation. Through pressures and persistent questioning and doubts, I had again changed my mind on a very important issue. It was an exhilarating experience.

So that's what "Speaking For Myself" is all about. The important thing is that I was open to people who would question, intelligently and sometimes outrageously, my positions and let me question them, too, in the same way. It isn't at all important that I could change my mind: that's a personal thing, and I don't necessarily expect anyone to change their mind about anything because of this column.

What I would like this column to do is let you examine your own views and positions, by questioning intelligently and perhaps outrageously and from a contrary position to what you think you believe. By thinking about the ideas and issues discussed, you will know *why* you hold the positions, prejudices, and biases you do. That's what is important, for you and for gay liberation. To have a position, and to know *why* you have it: that indeed is what it's all about.

## Just in from Provincetown

Rose Flower asked me to compose a column from my summer refuge/Provincetown/so here goes/

don't expect traditional punctuation/composition or view point/we all know or everybody knows that Provincetown is only second to Fire Island as an international gay mecca/where fairies and their honeys/as porky/rent-a-cop called my lover last night on Commercial St./go to escape the hot cities of oppression to enter a make-believe world of moon lite walks in the dunes and sharing joints in the Back Room.

But Prescott Townsend/of P. Town fame is dead and his successor has not pulled the sword out of the monument/as yet/

/yes gay is good/but oppression still ekes out harms way in P T/my lover Robert and I were told to knock off the kissing and hugging in public or we'd spend our honeymoon in the clink/you better get your honey home/quoth the short stubby/badger/me thinks Robert protesteth too much/

/it seems that the nudity ban is just the start of a new reactionary wave that granite jettys wouldn't break/peak season is still a couple of weeks off/as straight business men secretly scorn the faggot trade that keeps their pot on the stove/full/we should take our cue from Caesar Chavez and boy/cott dem dair businesses/

/I stumbled into the P T/CCGCC??/committee to create a gay community center/would you believe/and a concurrent P T Gay Activist's

Alliance meeting at St Mary's of the Harbor last week/

/present at the meeting was a canadian sociologist/a cross between icabod crane/and an elf/who told us that even though he wasn't gay himself/he identified strongly with the gay experience/another intellectual closet queen i thought/is doing a study on gay oppression in Housing/in hiring/in recreation/in family relationships/anyone interested in helping out/can contact Dr. Faulding at the White Door Inn/26 B/

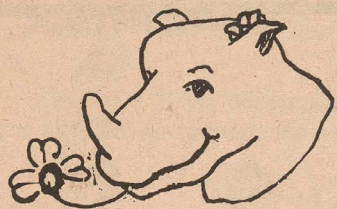
/The GAA and CCGCC meeting unanimously decided to begin raising funds for a gay community center/coffee house/for aiding Gay Youth/Gay Alcoholics and gays without partners to cope with everyday experiences of oppression and depression/along with job counseling/educational programs/and housing assistance/needs/which/aren't adequately handled by the basically straight oriented drop in center/

/consciousness-raising/fund-raising events have been planned/a yard sale to coincide with the blessing of the fleet June 28th & 29th and a day long Gay Fair/or Gay long day fair/Sat July 5th/with open aire poetry/and theatre/

/Rumor has it that the Atlantic House will soon be open/applaud/the back room loses its monopoly/one thousand pardons to the Town House/

/Until later your roving/eaves-dropping/reporter/poet/David Emerson Smith/

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# The View from the Closet

By A. NOLDER GAY

## LIVING STATUES

As I was about to say, before I was interrupted, this is the best season for my favorite sport, Boston-walking. Like our alleged closet brother, H.D. Thoreau (who admired the flesh-tones of boys bathing at Hubbard's Bend on just such warm June days as these), my mind gets to the general through an intense love-affair with the specific. Henry claimed to have travelled much in Concord; I should like it chiselled on my tombstone that I travelled much in Boston.

We are not yet at the point, ecologically or socially, where such visual fringe benefits as H.D.T. enjoyed are available along the lower Charles. Yet the idle stroller in this venerable city finds much to please him besides the not-to-be-scorned beauty of human bodies. One of these is the pantheon of statues in commemoration of Boston's bygone worthies, each telling us something about the city's culture past and present.

Three of these, all contiguous to the Gay Pride parade route, have relevance to us as we celebrate our identity as a special people. The first is that of the abolitionist William Lloyd Garrison, on Commonwealth Avenue mall near Dartmouth Street. Thorny, egotistical, inclined to split with old friends over abstractions and to damage his own cause out of high principle, Garrison was, I fear, a classic "movement type." Still, the inscription on the base of the statue, taken from the first issue of *The Liberator*, carries its own authority: "I am in earnest, I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be

heard."

The second statue, and my personal favorite, is the 1867 monument "in gratitude for the relief of human suffering by the introduction of ether," in a shadowed corner of the Public Garden. Its fountains silent now (though soon to be restored), this secluded Gothic pile is capped by a middle-aged Good Samaritan tenderly lifting up a handsome young male stripped of his clothing by thieves, beaten, and left for dead.

John Quincy Adams Ward's sentimental work is a metaphor in stone of the ideal relationship of older, established gays to the many hurt younger contemporaries who need our strength and support. And the inscription on a side tablet, "neither shall there be any more pain" (from the Book of Revelation) expresses our determination to be healing rather than divisive forces in a community and in a world too often racked by suffering and anguish of spirit as well as of body.

Finally there is the contemporary bronze sculpture "Thermopylae," in front of the Federal Building in Government Center. A memorial to John F. Kennedy, it is "an abstract portrayal of the theme of courage," according to its creator, Dmitri Hadzi. For us, it evokes a more special image, that of the band of brothers in 480 B.C. who fought to the last man "because they had volunteered for the service," writes Herodotus, "and had pledged themselves to Leonidas to maintain the post."

Robert Lowell expresses its meaning magnificently for us in "The Spartan Dead at Thermopylae:"

*Leonidas and his three hundred  
hoplites  
glittering with liberation, combed  
one another's  
golden Botticellian hair at the Pass—  
friends and lovers, the bride beside*

*the bridegroom—  
and moved into position to die.*

We will stand together in adversity and in pride, we will maintain our posts, we will lift up those who have been brought low, we will not retreat, and we will be heard. This is the message of Gay Pride Week. Think on it.

## Superpure Sapphic Syllogisms

By KENDALL PRIGGARD

In the recent issues of *GCN*, much verbiage has been wasted in trying to deal with Lesbianism at the level of feelings and vague moods; it is time to purify and clarify the Lesbian revolutionary mission through some simple and cold principles of logic. The following ineluctable steps of reason show the path to a truly perfect Lesbian revolutionary consciousness:

1. Lesbianism is the love of women for women. But men are not women. Therefore any woman who loves any man is not Lesbian.
2. Some women who are mothers claim to be Lesbians. But any mother has had heterosexual experiences. Therefore Lesbian mothers have had sex with men. Therefore Lesbian mothers are not Lesbian.\*
3. Everyone is either a woman or a man. Everyone includes all persons. But transsexuals do not fit this rule strictly. Therefore trans-

sexuals are nonpersons. But only persons can be Lesbians. Therefore transsexuals cannot be Lesbian.

4. Any woman who has a relationship with any man is not Lesbian. But under patriarchy, all women directly or indirectly have a relationship to men as the oppressed sex. The United States is a patriarchy. Therefore all U.S. women have a relationship with men. Therefore none of the women in the U.S. can be Lesbian.
5. A revolutionary Lesbian movement should seek perfection. But all human beings (including women) are imperfect. Therefore, a perfect Lesbian movement should exclude all women.

\*The sincere revolutionary will note that adoption and parthenogenesis are only exceptions that prove the rule.

[Ed. Note: Of course we're not serious.]

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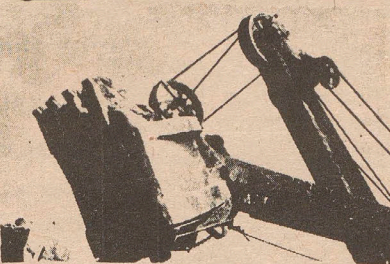
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### miscellaneous

ATHENS, Sept. 9-17, \$359. ISTANBUL, Oct. 13-21, \$299. LONDON, Oct. 8-15, \$299. VIENNA, Nov. 4-21, \$299. RIO DE JANEIRO, Dec. 10-18, \$389, plus tax and services. Price includes: airfare, hotel, breakfast and sightseeing. For details write: GF Enterprises, 1621 Second Ave., N.Y., NY 10028.

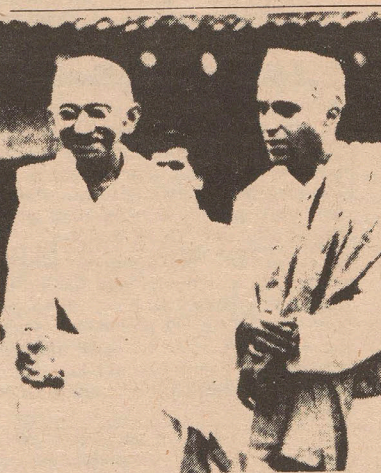
The Gay Recreational Activities Committee is in need of all kinds of athletic & camping equipment. To be used by & for the gay community. If you can donate such, please call 241-8357 or drop it off at the GCN office, 22 Bromfield St., Boston. Many thanks.

Need a ride somewhere? Or do you need an apt. for Sept? The GCN Classifieds are an inexpensive way to reach gay New England. You won't be disappointed.

### 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.



### organizations

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.

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)

FRAMINGHAM UNICORN SOCIETY Framingham, the largest township in the country and not a single social organization, bar, MCC chapter; f.v.s., a social group, c/o P.O. Box 413 (please note that this is corrected box number), Pawtucket, R.I. 02862.

### 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.

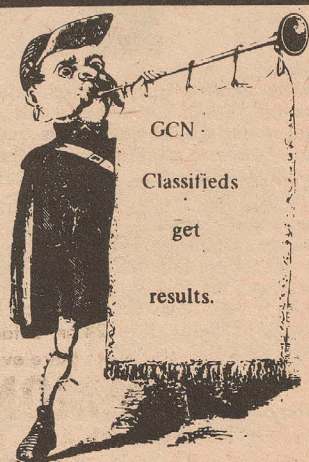
Metropolitan Community Church meets for worship every Sunday at 7 p.m., 131 Cambridge St., Boston (Old West Church). Fellowship hour 8:15 p.m. Revs. Lawrence Bernier, Stephanie Biquisiak, and Jeffrey Pulling, pastors. All persons are welcome. Telephone (617) 523-7664.

### 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.

### GOLDEN GAYS

A new group for mature men and women. Social meeting Fridays, 7-9 pm., Charles Street Meetinghouse, Gallery Coffee Shop. Come make new friends in a relaxed atmosphere. All are welcome.









田中浩兵衛  
前川善兵衛  
大倉孫兵衛  
渡邊省亭  
月四出版

M wanted share quiet spac. apt. off Mass Ave., Arlington-Cambr. line for summer mos. with two gay men, own room, very reasonable. Call 646-4481.

**URGENT!**  
Rommate wanted! Single female, 20, needs someone to share expenses. Looking for single female between 19-25; call after 6 p.m. (617) 746-2708.  
Live by-the-ocean-share large old house with gay male — looking for responsible stable male or female. Call (617) 592-6494, Box 15, Swampscott, Mass. 01907.

**H<sub>2</sub>OTOWN 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.

Find a roommate in the GCN Classifieds. Find a house to live in the GCN Classifieds. Hire gay people from the GCN Classifieds. Need a job? Try the GCN Classifieds. Have a special message to someone? Try the GCN Classifieds.

Need help with growing costs? Prof. male needs room, privileges. Quiet. Near MBTA. Need access to libraries in Cambridge, escape from country. Full time through August, weekends during academic year. \$100 range. GCN Box 358.  
Non-sexist M or F sought to share lg. 2 bdrm. Cambr. apt. for summer. Good trans. to Harv. Sq. Rent \$112/mo. Call Mark in a.m., 648-2376.

## services

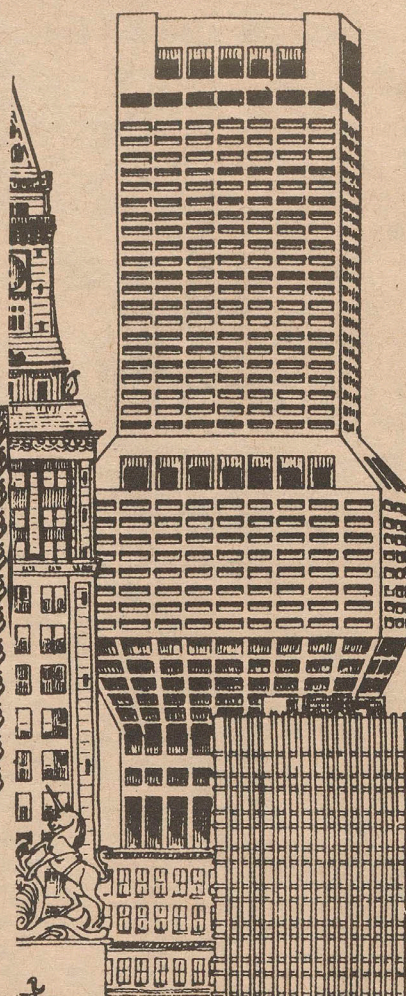
**UNWANTED HAIR  
PERMANENTLY REMOVED**

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DRISCOLL**

*Registered Electrologist*  
26 West St., Boston, MA  
Tel. 426-5067  
*Free Consultations Invited*

**ACCOUNTING SERVICES**  
Need help with your business? income tax? investments? Public accountant, Box 1980.

**EAR PIERCING**  
(14K gold filled stud) quick, easy, no pain. At the Cuttery, 119 Charles St., Boston, MA (ear, \$4; 2 ears \$8).



**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.

**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 39.

**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.

## wanted

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

Foster parents are needed by Project Lambda. Sensitivity to adolescent problems and an informed willingness to work with teenaged youth are musts. If you have these qualifications and an interest in working constructively with young people, you are welcome to attend our general orientation meeting on July 15 at 6 p.m. Please call 227-8587 for more details and directions. A concise brochure describing our Project is also available by request.



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.

## « now open »

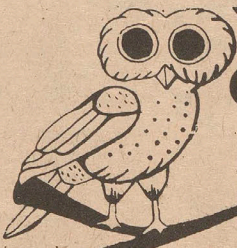
Boston's finest people meet at

**Twelve  
Carver**

12 Carver Street, Boston, Mass. 02116  
Tel. (617) 338-8577

## PEASANT STOCK RESTAURANT

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Somerville. 354-9528



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Provincetown, Ma.  
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(617) 487-0138



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gentlemen and their  
friends*

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Disco Dancing  
Open 6 till 2  
Cocktails 6 to 9

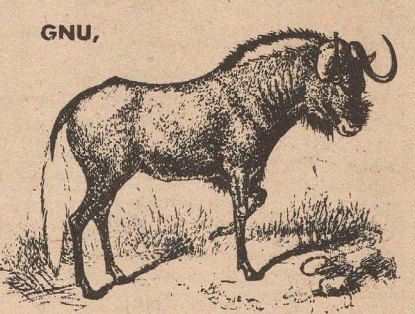
Next to the 90's No Cover Broadway  
Behind the 57 No Minimum Boston

## Quick Gay Guide

**BOSTON AREA** [area code 617]  
Adolescent male rap session: 4-6 pm. 227-8587  
B'nai Haskalah (Gay Jewish Group) 265-6409  
Cambridge Hotline 876-7528  
Cambridge Women's Center 354-8807  
Charles Street Meetinghouse 523-0368  
Charlestown Gay Neighbors Assn. 241-8357  
Civil Liberties Union of Mass. 227-9469  
Clost Space (WCAS), 740m AM 492-6450  
Daughters of Bilitis 262-1592  
Dignity of Boston, c/o 1105 Boylston St., Boston. 727-2584  
Elaine Noble (Rep.) 536-9826  
Fag Rag 267-7573  
Fenway Community Health Center 267-1066  
Fengay, c/o Tom Nylund 440-8551  
Fort Hill Faggot for Freedom 426-9371  
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371  
Gay Recreational Activities Committee, (GRAC), c/o GCN, Box 8000  
Gay Students Organization, c/o Student Federation, Rm. 152, Ell Center 437-2654  
Gay Academic Union of New England PO Box 212, Boston 02101 266-2069  
Gay Alert (for gay community emergency only). 523-0368, 267-0764  
Gay Media Action, c/o GCN, Box 5000 22 Bromfield St., Boston 02108 523-1081  
Gay Community News 426-4469  
Gay Media Action Advertising 783-1627  
Gay Nurses Alliance 232-6323  
Gay People of UMass/Boston 287-1900x2396  
Gay Speakers Bureau 547-1451  
Gay Way Radio (WBUR, 90.9 FM) 353-2790  
Gay Legislation '75, PO Box 8841 JFK Sta., Boston 02144 491-2787, 661-9362  
Gay Youth Advocates, 70 Charles St. 227-8587  
Gender Identity Service 864-8181  
Golden Gays 482-8998  
Good Gay Poets 536-9826  
Harvard-Radcliffe G.S.A. 498-6555  
Homophile Community Health Svc. 542-5188  
Lesbian Liberation, c/o Women's Center 354-8807  
Lesbian Mothers 354-8807  
Lesbian Therapy Research Project 354-8807  
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450  
Metropolitan Community Church 523-7664

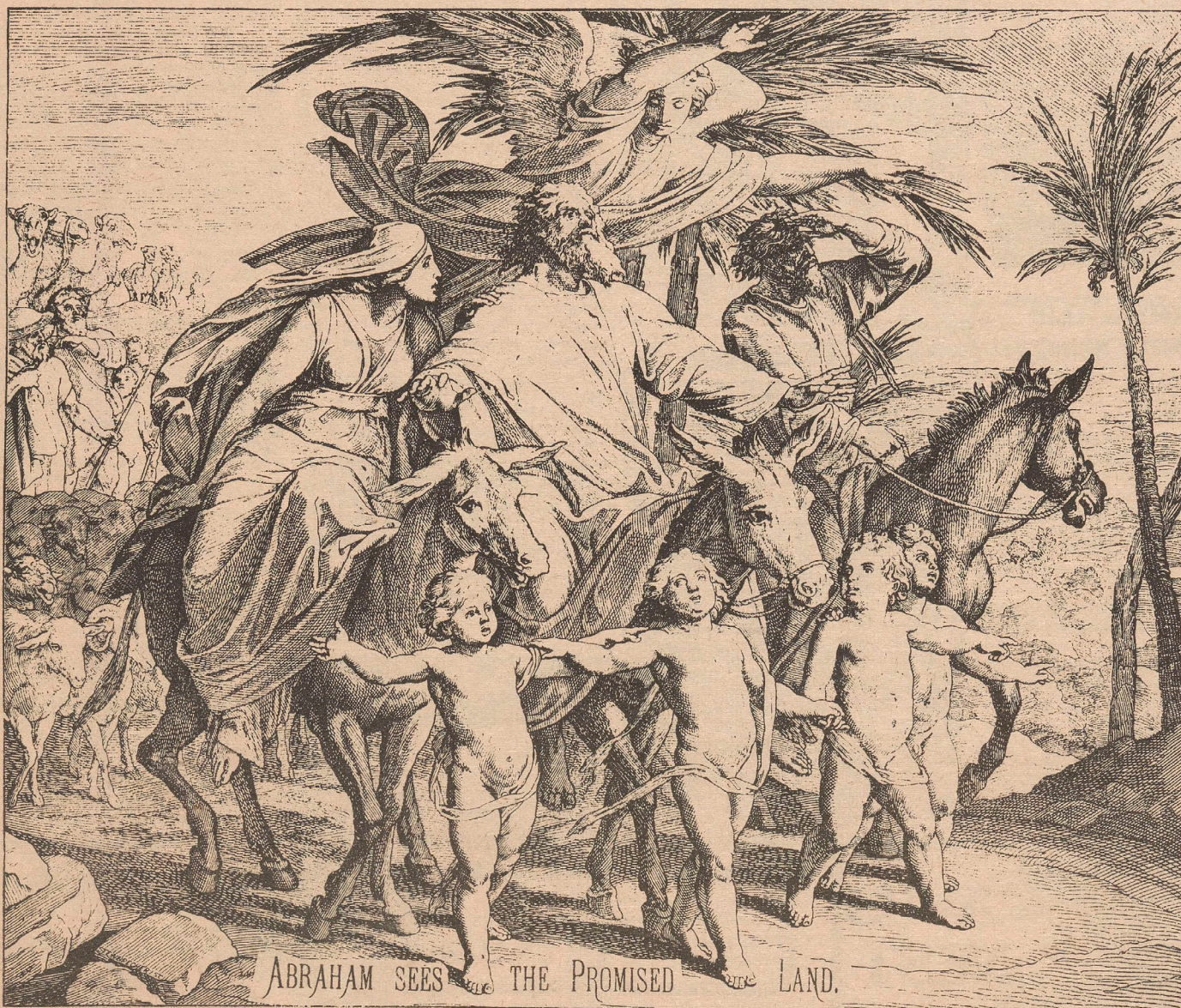
MIT Student Homophile League 253-5440  
National Organization for Women 267-6160  
Northeastern Gay Students Org., c/o Student Federation, Rm. 152, Ell Ctr. PO Box 1997, Boston 02105 428-0412  
Other Fund Inc. (Gay United Fund), PO Box 1997, Boston 02105 428-0412  
Other Voices Bookstore 30 Bromfield St., Boston 267-9150  
Project Place 267-0764  
Fr. Paul Shanley Project Lambda 227-8587  
Transvestites/Transgenderists: Frances Craig, PO Box 291, MIT Branch, Cambridge, 02139  
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140  
Waltham-Watertown Gays c/o GCN, Box 7100  
Women's Community Health Center, Cambridge 547-2302  
**EASTERN MASSACHUSETTS** [area code 617]  
Alcoholics Together/Worcester 756-0730  
Dignity/Merrimack Valley, PO Box 348, Lowell 01853  
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393, 487-3234, 487-3344  
Homophile Union of Massachusetts, PO Box 262, Fitchburg 01420 756-0730  
MCC/Worcester 487-0387  
Provincetown 24-Hour Drop-In Ctr. Provincetown Homophile Assistance League, Box 674 Provincetown 02657 999-1070  
New Bedford Women's Clinic 8-10 pm (Tues. only) 745-0594  
Salem Gay Hotline 892-9113  
Worcester Homophile Organization  
**WESTERN MASSACHUSETTS**  
Amherst Gay Hotline (men & women) 545-0154  
Everywomen's Center, Amherst 545-0883  
Gaybreak Radio (WMUA-FM, 91.9) 545-2876  
Gay Women's Caucus, Amherst 545-3438  
Dignity/Springfield, PO Box 488 Forrest Park Sta., Springfield 01107  
People's Gay Alliance, UMass/Amherst 545-0154  
Pioneer Valley Gay Union, Amherst 253-2591

Southwest Women's Center 545-0626  
Springfield Gay Alliance 583-3904  
Valley Women's Center, Northampton 586-2011  
**RHODE ISLAND** [area code 401]  
Dignity/Providence, Box 2231, Pawtucket 02861  
Gay Women of Providence 831-5184  
Homophile Community Health Service, Providence 274-4737  
MCC Coffee House, Providence 274-1693  
MCC/Providence, 37 Clemence St. 274-1693  
**VERMONT** [area code 802]  
Counseling for Gay Women & Men, c/o Vt. Women's Health Ctr., 158 Bank St., Burlington 05401  
Counseling for Gay Women & Men 863-1386  
Vermont Gay Women 862-7770, 863-3237  
Women's Switchboard 862-5504  
**CONNECTICUT** [area code]  
East Conn. Gay Alliance, Norwich 889-7530  
George W. Henry Foundation, Hartford 522-2646  
Hartford Gay Counseling 522-5575, 523-9837  
MCC/Hartford 522-5575, 523-9837  
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281  
Kalos/Gay Liberation, Hartford 568-2656  
MCC/Hartford 522-5575  
The Church of the Eternal Flame Universal 527-5612  
Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457  
**NEW HAMPSHIRE** [area code 603]  
Gay Women's Rap Group 772-6636  
Seacoast Area Gay Alliance, Box 1424, Portsmouth 03801  
Women's Group, PO Box 137, Northwood 03261 (Do not use "gay" on any mail to this group).  
**MAINE** [area code 207]  
Bangor Unitarian Gay Caucus, PO Box 1046, Bangor 04401

Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011  
Gay Community Center/Gay Support and Action, c/o Bangor Tenants Union, 23 Franklin St., Bangor 04401  
Gay Rights Organization (GRO) PO Box 4542, Portland 04114  
Lambda, 7 Nancy Rd., Brunswick 04011  
Maine Freewomen's Herald, Box 488, Brunswick 04011  
Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667  
Maine Gay Task Force/MGTF Newsletter, Box 4542, Portland 04144  
**NEW YORK CITY** [area code 212]  
Gay Activists Alliance, PO Box 2, Village Sta., 10014 966-7870  
Gay Media Coalition, Box 218 Ansonia Sta., 10023  
Gay Men's Health Project, 247 W. 11th St. 691-6969  
Gay Switchboard 924-4036  
Lesbian Feminists Liberation, c/o Women's Center 243 W. 20th St. 691-5460  
Lesbian Switchboard 741-2610  
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010  
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097  
**GNU,**  




# Coming... June 30 thru July 12



## 30 mon

Mass. Chapter of the Gay Nurses Alliance will meet at 7:30 pm. Open to gay or straight RNs, PNs, nursing aides, attendants, and student nurses interested in improving health care for gay people. Call (617) 232-6323 or 354-4169 for directions.

**Woven Construction**, by gay artist Ellen Cohen, will be on display at the Boston Architectural Center, 320 Newbury St., Boston. The exhibit will continue through July 15, Monday-Thursday, 9 am to 10 pm; Friday and Saturday 9 am to 5 pm, and Sunday 12 noon to 5 pm.

## 3 thur

**Women as artist, a support group** is having an open meeting at 8 pm at the Women's Center, 46 Pleasant St., Cambridge, MA. We hope to evolve a structure and goals to meet the needs of creative women. Women who view themselves as creative and artistic are welcome. **WHATEVER THEIR MEDIA.** This includes painters, poets, photographers... as well as any non-traditional artform.

## 4 fri

**Horizon, folksinger-comic**, will be playing and telling some stories about being gay in high school, including going to his prom with another male. To take place at 8:00 pm, Somewhere coffee house, 11 Amity St., Hartford,

**Beach Party and Picnic at Crane's Beach**, Ipswich, Ma. Pack a lunch and join us in front of St. Clement's Church, 1105 Boylston St., Boston, at 9 am. Those who have cars please bring them so we can provide transportation for those without.

**A Day of Independence Garden Party** will take place this afternoon beginning at 2 pm at the Metropolitan Community Church parsonage, in Providence, R.I. Call (401) 274-1693 for details.

## 5 sat

**Gay dance, Unitarian Church, Pleasant St., Brunswick, Me.**, 9:00 pm to 1:00 am. \$1 donation requested, but if you don't have it, you won't be turned away.

**Boston Gay Youth** will hold its first of weekly picnics this afternoon. All interested young women and men should meet on the steps of the Charles St. Meetinghouse or on the Esplanade (in front of Hatch Shell) at 2 pm. Please bring your own lunch.

**A day long Gay Fair** will be held in Provincetown, Ma., from 12-5 pm. Events will include Street Theatre, an Art Sale and Open Air Poetry readings. Gay poets wishing to participate are asked to contact David Emerson Smith, at 15 Howland St., Provincetown before June 29th. Proceeds will help the funding of the Gay Community Center.

## 6 sun

**Maine Gay Task Force meeting**, 1:00 pm, MGTF office, 193 Middle St., Portland. If door is locked, call MGTF.

## 10 thur

**Black Gay Men's Caucus**, meeting every Thursday evening beginning tonight at 8:00 pm. For further information call (617) 734-0618.

## 12 sat

**A march and rally** will take place at St. Patrick's Cathedral in New York City protesting the Roman Catholic Archdiocese attack against the gay rights bill, Intro 554. More information can be obtained from (212) 966-7870.

**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.  
8:30 pm—Alcoholics Together, MCC/Prov., 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.  
7:00 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 of sexuality, MCC/Boston, 131 Cambridge St., Boston (except 1st Tuesday).  
8:00 pm—Gay Way Radio, WBUR, 90.9 FM.  
8:00 pm—Homophile Union of Massachusetts, business and social, Burbank Hospital, Health Clinic, Fitchburg, MA.

### WEDNESDAYS

12-8 pm—Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.  
6:30-9 pm—Gay Health Night at Fenway Community Health Center, 267-7573.  
7:00 pm—Liberation Rap Group (617) 756-0730.  
7:00 pm—Women's Rap, 63 Chapin St., Providence.  
7:00 pm—Open Rap, 37 Clemence St., Providence.  
7:30 pm—Waltham-Watertown Gays, meet and sup (2nd and 4th Wednesdays), Box 7100, c/o GCN.  
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).  
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.  
8:00 pm—Health Clinic, Burbank Hospital, Fitchburg, MA.  
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—KALOS, Hartford, CT, 568-2656.

### FRIDAYS

7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.

7:00 pm—Golden Gays, social meeting, Charles Street Meetinghouse Coffee Shop.  
7:30 pm—MCC/Providence Health Clinic, 37 Clemence St., Providence.  
7:30 pm—Rap group for men & women, MGTF, 193 Middle St., Portland, Me.  
8:00 pm—"Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.  
8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.

### SATURDAYS

2:00 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, ME.  
8:00 pm—East Conn. Gay Alliance, 889-7530.  
8:00 pm—MCC/Hartford Drop-In Center, 11 Amity, St.

### 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.

3:00 pm—The Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford.  
4-6 pm—Gay Women's Group of Providence Rap, (401) 831-5184.  
4:00 pm—Dignity Rap Group (except 1st Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church, 1101 Boylston St., Boston.  
4:00 pm—MIT-SHL (1st and 3rd Sunday), Rm 50-306.  
5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.  
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, ME.  
7:00 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.  
7:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester.  
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.

## Quick Gay Guide...see page 19