



Rep. Elaine Noble



Mayor Kevin White

Minister 'Comes Out' in Church

By Neil Miller

ORANGE, Mass. — The minister of a Congregational Church in Central Massachusetts has "come out" to his parishioners as a gay person three weeks before he was due to leave his position. Rev. Edward T. Hougen of the Central Congregational Church of Orange, a small community east of Greenfield, had announced his resignation in June, without giving any specific reasons.

However, in a Sept. 5 letter to members of his church, the largest and most prestigious in the town, Rev. Houghton revealed that the reason for his leaving his position of four years was because "I feel a particular calling to serve Jesus Christ with and through the gay community because I am gay." Rev. Houghton and his family will move to Boston in October. He is one of several candidates being considered as minister of the Metropolitan Community Church in Boston.

Rev. Hougen preached a "coming out" sermon to his congregation on Sunday, Sept. 14. He told GCN before the sermon that he "wanted the community to deal with the issue." At the same time he "didn't want to make a big incident," and therefore sent a letter to his congregants first and delayed his talk until the time close to his departure.

Rev. Hougen said that so far response to his announcement had been "good" in the conservative, small town of 6500. "I wanted to leave Orange well," he said. "There have been surprising demonstrations of support and it has been much easier than I expected. The issue is going to come to Orange. The people must see being gay as something not just going on in the big cities," he explained.

Rev. Hougén, who served as minister to the 1st Congregational Church in South Hadley, Mass., before coming to Orange, is married and has two

children. His wife is also an ordained minister in the United Church of Christ and is a part-time minister in Whately,



Rev. Edward Hougen

Mass. She read her husband's letter about his homosexuality to the leaders of her church. Rev. Hougen told GCN that he and his wife of ten years will remain together, despite his open gayness. "We've had to deal with a lot of social pressures," he said, "but it's worked out well."

In his letter to his congregation, Rev. Hougen gave some sense of his own struggles in revealing his gayness and involving himself with MCC. "In the last three months," he wrote, "I have come to realize that although God may call some men and women to pursue difficult or unpopular causes, He does not abandon them, but truly does give them the power and strength to persevere. More than that, I have been learning that along with the struggle, God gives them a new sense and experience of love and freedom and joy. I have discovered that when the Christian faith is lived at its most demanding level, it is also most rewarding."

Noble Backs Mayor

By David Brill

BOSTON — Arguing that “there’s a hell of a big difference between the two of them,” state Rep. Elaine Noble of Boston last week announced her endorsement of Boston Mayor Kevin H. White for a third term. Noble said that she had been undecided in the race between White and state Sen. Joseph F. Timilty, until reading each man’s reply to a questionnaire from GCN on gay-related issues.

Noble now joins many other pro-gay members of the Boston delegation to the legislature, including Rep. Barney Frank (D-Back Bay), Rep. Norman S. Weinberg (D-Allston), Rep. Dennis Kearney (D-Charlestown/East Boston), and Sen. Michael LoPresti (D-E. Boston), in endorsing White's re-election effort.

"The mayor has much more of a grasp of the issues in terms of depth," Noble remarked. "It's quite obvious." She noted that her district has no voice on the City Council, and an "unresponsive" representative in the state senate (Sen. William M. Bulger of South Boston), and therefore needs a "sympathetic ear" in charge at City Hall. "My relationship with Mayor White has been a good and healthy one . . . I have had no problem in getting what I want out of City Hall."

An added reason for her endorsement of the mayor, she said, was his approval of a \$52,000 grant last year to the Charles Street Meeting House to fund Project Lambda, the gay youth advocacy program. Although the funds for Lambda come from the federal government, Noble said that it was White who earmarked the money for the gay project. "He told me that he thought it was the best proposal of the bunch, and he has stood behind it," Noble commented.

"If Kevin were really concerned about his re-election, he wouldn't have funded Project Lambda," she said.

Noble's endorsement of White was not unexpected in some quarters. Last year, Robert Schwartz, White's chief educational advisor, and Ann Lewis, long-time White aide, were very active in Noble's campaign for state representative from Boston's Sixth Suffolk District. In addition, J. Michael Freedberg, a columnist for the *Regional Review* (an East Boston-based newspaper owned by the family of Rep. Emanuel Gus Serra, a Timilty backer) had predicted that she would throw her support to White over six months ago.

The weight of Noble's and Rep. Barney Frank's support is not taken lightly by knowledgeable observers. Although the two solons are not ideologically compatible with the vast majority of the Boston delegation of the legislature (neither of them is Irish, and none of them is against busing), they have proven ability in the area of fund-raising, an area which is important to White, who plans to spend about \$1 million in his re-election effort. Frank

raised over \$14,000 in his own campaign for representative in 1972; Noble amassed over \$18,000 last year, almost twice that of any first-year legislator.

This also marks the first noticeable split between Noble and members of the legislature's Black Caucus. Although the Caucus itself does not endorse candidates, Rep. Melvin H. King (D-South End) and Rep. Doris Bunte (D-Roxbury) have already begun working for Sen. Timilty, with Rep. Royal L. Bolling, Jr. (D-Mattapan) reportedly planning to also.

Sen. Bill Owens (D-Mattapan) had made no public endorsement of either White or Timilty at press time. Many of White's campaigners were active in Owens's campaign for the new "Black Senate seat" last year, however.

Noble said, "Ninety-five per cent of my district is for White, and unlike Mel King's, my relationship with the Mayor has been good."

In addition to White, the Fenway representative also last week announced her support of Roxbury lawyer Clarence Dilday for the Boston City Council, along with incumbent Councillor Lawrence S. DiCara, and likewise endorsed John D. O'Bryant and Lee Grant for the Boston School Committee, and incumbent school committee member Kathleen Sullivan for re-election.

The Boston chapter of Americans for Democratic Action, which, like CPPAX, has lobbied extensively for gay rights, has also endorsed White. CPPAX had made no endorsement for mayor as of press time. ROAR ("Restore Our Alienated Rights"), the city's major anti-busing organization, has called for a boycott of the elections.



Protester at Miss World Pageant.
See story on page 3

Photo by Ellen LaMonte



news notes

LESBIAN CAUCUS

BOSTON — The Massachusetts Lesbian Caucus of the National Women's Political Caucus (NWPC) will begin a campaign of lobbying for the Massachusetts gay civil rights bill. The caucus met last Monday night to discuss strategy. In the next two weeks, it was decided, efforts will be made to obtain written support from the NWPC national organization, from the League of Women Voters and from the National Organization of Women. Members of the caucus will be contacting local bars and women's organizations to ask for space in which to set up tables where people can write and send letters of support for the bills to the legislators that have not yet shown support.

The Lesbian Caucus was first convened at the NWPC spring convention in Boston. It has been recognized as an ongoing part of the caucus and has received two delegates and an alternate to Steering Committee meetings. Future plans of the Massachusetts caucus include writing to all state chapters of MWPC to find other state lesbian caucuses and/or discover if such caucuses are in the planning stage. They hope in this way to set up good communications between the state caucuses of the national organization.

BARS WIN CITATIONS

BOSTON — Two of Boston's most popular gay bars, Sporters and the 1270, have been praised by the Massachusetts House of Representatives for raising money for needy children. Offered by Elaine Noble, the House issued citations to the two bars in recognition of raising between \$3500 and \$4000 last year at auctions held at the two bars.

One of the citations, issued to Sporters, read as follows: "The Commonwealth of Massachusetts, House of Representatives, offers its sincerest congratulations to Jack Rubin and the staff of Sporters in recognition of their concern for the welfare of the people of Suffolk Six. The entire membership extends its very best wishes and expresses the hope of future good fortune and continued success in all endeavors."

SELF-DEFENSE

PHILADELPHIA — A non-violent self-defense group sponsored by the Gay Activists Alliance has finally gotten off the ground in the "city of brotherly love." Designed as a rap group to deal with the problem of street harassment of gay men, the two-session course also involves role-playing.

GAA of Philadelphia organized the program as a way of answering the need in the community for some sort of self-defense. This summer there have been numerous reports of attacks on gays by "straight" men, particularly in the cruising areas. The publicizing of the location of gay bars and cruising areas in the local press has been felt by some people to increase the danger of attacks.

Plans for the immediate future include second and third groups starting in mid-September as well as seeking the support of other gay community groups.

BAR SHOOTING

PROVIDENCE — Shots were fired into the Gallery, one of Providence's most popular gay bars, just before closing time early Saturday morning, Sept. 6. No one was hurt although the Providence police reported that cartridges were found just inside the door of the bar.

The owner of the bar told GCN that the shooting was the work of "some kook." Meanwhile, the Providence police department is continuing its investigation of the case.

MONTREAL DANCES AGAIN

MONTREAL — Liquor license problems and some anti-gay harassment have brought an end to the popular monthly gay dances at McGill University, sponsored by Gay Montreal. On Aug. 22 and 23, however, dances were held at 57 Prince Arthur, East, sponsored by a private, non-mafia interest known as Outrageous Sound. Outrageous Sound, which has formerly prepared the music and lighting for the McGill dances, plans two dances every two weeks at the Prince Arthur address. The first two dances, in the middle of a transit strike, were very successful, and featured a very unusual light show.

NAVY INVESTIGATES

WASHINGTON [Boston Globe] — The Navy has confirmed that it conducted an investigation into charges that eight servicewomen at its Key West (Fla.) Naval Air Station were lesbians. It has been reported that two of the women agreed to general discharges. All of the women involved have complained that they were not informed of their rights by investigators.

MONEY FOR GAY WRITERS

TORONTO — The Ontario Arts Council, an agency of the Provincial Government, has allotted a total of \$3500 in grants to writers recommended by Catalyst, a small Scarborough, Ontario, publishing house which since 1969 has published books by a number of gay writers.

Poet Ian Young, spokesperson for the co-operatively run press, said that the grant will be divided equally among the seven writers who have published books with Catalyst. The writers, who will receive \$500 each, are Graham Jackson, Michael Higgins, Gavin Dillard, E. A. Lacey, Wayne McNeill, Ian Young and Richard Phelan.

Young added that Catalyst is continuing its policy of publishing gay writers and young Canadian writers, and will be publishing five new titles over the next six months.

NATIONAL BILL

WASHINGTON — Hearings on the National Gay Rights Bill have still not begun in the House of Representatives. The bill remains stuck in the Subcommittee on Civil and Constitutional Rights of the Judiciary Committee. Gay people are strongly urged to write to Congressperson Don Edwards of California, chairperson of the Subcommittee, to put pressure on him to get hearings on HR5452 going.

The Democrats on the Subcommittee are: John Seiberling, Ohio; Robert Drinan, Massachusetts; Herman Badillo, New York; Christopher Dodd, Conn. Republican members are: Caldwell Butler, Virginia; Thomas Kindness, Ohio.

MEN'S RAP GROUPS

BOSTON — Gay men will have two new rap groups to go to starting this fall. One will be a coming out rap for men who want to get together with other men to discuss their experiences, good or bad, in coming out. The main purpose of the group is to provide a supportive atmosphere for men to air some of their feelings concerning their gayness.

The second rap group will be for older gay men, out or not, to discuss some of the problems of being an older gay man in a very youth oriented gay community. This rap group will be for all gay men who feel the word "older" may apply — regardless of age.

The coming out raps will be held every Tuesday at 8:00 p.m. at the Charles Street Meeting House. The older gay men's rap will be every Thursday at the Charles Street Meeting House. The groups will begin the week of Sept. 23.



INDIAN WOMAN APPEALS

SPOKANE, Wash. [Lavender Woman] — Yvonne Wanrow, a 31-year-old Colville Indian from the state of Washington, is appealing a 25-year prison sentence. She was convicted for killing a man who had attempted to molest her young son and had earlier raped her babysitter's 7-year-old daughter.

A man attacked Wanrow's son Aug. 11, 1972. The boy escaped and the babysitter called the police. The man, 62-year-old William Wesler (known as "Chicken Bill") had a police record for child molesting.

Despite the children's testimony and knowledge of Wesler's record, police did not arrest him. They suggested that the babysitter spread flour outside her bedroom window in case the man returned.

Both Wanrow and the babysitter sat up that night to guard the children. In the morning, after an altercation with Wanrow's brother-in-law who called him a child rapist, Wesler ran to the babysitter's house where Yvonne and the children were. When he moved to grab Yvonne, she shot him.

During the trial, the prosecution contended that Wanrow had planned to kill Wesler and had lured him to the house. His record as a sex offender was judged not admissible as evidence.

Support petitions can be obtained from Yvonne's Indian Legal Defense Committee, 2517 West Broadway, Spokane, Wash. 99201.

BILL OF RIGHTS

SAN FRANCISCO — A "Bill of Rights for Patrons and Employees of Gay Establishments" has been issued by Bay Area Gay Liberation (BAGL). According to BAGL, the purpose of the "Bill of Rights" is to "initiate discussion within the gay community of the role of gay commercial establishments and their responsibilities. It is our hope that this will begin a process starting with the realization by patrons and employees of gay establishments that they are entitled to basic human right and culminating in some very substantial changes in the lives of gay people."

The Preamble to the "Bill" emphasizes that "gay-oriented bars and businesses are not just commercial establishments but social institutions in the gay community. Therefore, gay people have the right to expect that the proprietors of these establishments will conduct their businesses in a way responsive to the legitimate needs of the community they serve."

The BAGL "Bill of Rights" demands the right of equal access of all gay people, "regardless of race, sex, lifestyle, or style of dress to all gay-oriented bars and businesses."

As for the rights of employees the "Bill" proposes the right to "decent wages, job security, and collective bargaining." It also asks that blacks and other Third World gays be given "preferential hiring to make up for years of discrimination." It also proposes that lesbians be given preference in hiring in mixed institutions.

In addition, the "Bill of Rights" demands that bars meet safety regulations, that drinks and services not be "inferior" and that gay establishments act as part of the struggle for gay rights.

For further information on BAGL and the "Bill of Rights," people are urged to write Box 171, 1800 Market St., San Francisco 94102.

BRILL APPOINTED

BOSTON — GCN political writer David Brill has been appointed by Secretary of State Paul Guzzi as a Notary Public for the Commonwealth of Massachusetts. Guzzi appointed Brill after his name was submitted in nomination for the post by Gov. Michael Dukakis. The term of the notary public expires on July 10, 1982.

GAY TELEVISION

"On the Rocks" — ABC's prison comedy about inmates in a minimum security prison will be shown every Tuesday at 8:30. The series has already been mentioned in *The New York Times* as dealing with homosexuality on a regular basis.

"Medical Center" — CBS will air part 2 of "The Fourth Sex," a drama about a doctor who decides to undergo a sex change from man to woman, on Monday, Sept. 15.

"Jenny Storm Homicide" — ABC is also planning a made-for-TV movie, based on the Kitty Genovese murder. The movie features Tina Louise as a lesbian dental assistant. ABC, under pressure, granted a screening to the West Coast Gay Media Task Force.

"The Young and the Restless" — The CBS soap opera, broadcast at 12 o'clock weekdays, features a young man in the process of "coming out" in its cast of characters.

CORRECTION

Sister Jeannine Gramick was inaccurately described as a lesbian feminist nun in the last issue of GCN. She should have been described simply as chaplain of the Baltimore Chapter of Dignity.



At the Miss World Pageant. The placard reads "Bob Hope, What Does Your Member Measure?" Photo by Ellen LaMonte courtesy of Women Magazine

Anti-Sexist Guerrillas Protest Pageant

By Lisa I. Schwartz

SPRINGFIELD, Mass. — Many people at the Springfield Civic Center on Aug. 16 couldn't decide which to watch. Inside, the Miss World Pageant was taking place. Women in bathing suits were vying for the coveted title of Miss World — the symbol of the American ideal of a woman's place. Outside, 200 people engaged in guerrilla theatre, leafletting, and singing. Women, draped in bands proclaiming "USDA Prime Beef," were linked by paper chains, and "whipped by sheepherders."

The beauty of the situation was the broad base of the coalition. Women from the anarchist Emma Goldman collective, members of the Gay Caucus of UMass-Amherst, and rank and file garment workers (Local 226) marched with lesbians and feminists. Their presence was felt during the pageant itself, as protestors entered the lobby, chanting "Sisterhood is beautiful" and "Racism is not beautiful." People attending the event left their seats and came to watch the demonstrators as Civic Center officials lowered an iron gate, separating the auditorium and the lobby. The group left when police surrounded the group and forced their exit.

According to promotional material, Bob Hope, George Hamilton and Sammy Davis, Jr., were to act as "emcees" for the pageant. Bob Hope slipped in by a side door. Sammy

Davis, Jr., however, was greeted as he descended from his private bus. Davis, quickly looking at the signs, tried to move past the women and said dismissively, "You know where I stand." The group responded, "No, where do you stand?" Davis stopped and asked "What's going on here?"

"We feel that the U.S. standard of beauty is oppressive," said one woman dressed in female drag, replete with accentuated bust, makeup and short dress. "Do you know what it feels like to be me? I have to walk around the city like this, and it hurts me. It oppresses me." At this point, Davis was handed a leaflet.

After reading it, he was asked to show his support by refusing to participate in the pageant. Davis scanned the waiting crowd, the placards, the expectant faces. He turned back and said, "I have a statement for the press."

In the statement, Davis explained, "These are the same people who supported me when I demonstrated in Birmingham," pointing to the protestors. "I marched with Black women and children. We have to scratch each other's backs. I'm going back to Hartford." Boarding the bus among the cheering group, Davis, who worked for Nixon's re-election, said, "I couldn't go in, I just couldn't. I have a larger moral responsibility." Some people were heard to comment, "Where was his morality when Nixon was elected?"

Jimmy Carter for Rights

BOSTON — Jimmy Carter, former Governor of Georgia and an announced candidate for President in 1976, has announced his support for HR5452, the federal gay rights bill now in Congress.

In an exclusive statement given to GCN, Carter said, "I oppose all forms of discrimination against individuals, including discrimination on the basis

of sexual orientation. As President, I can assure you that all policies of the federal government would reflect this commitment to ending all forms of discrimination."

Carter's campaign in Massachusetts is being headed by state Sen. Stephen J. McGrail (D-Malden), who is also a supporter of gay rights legislation.

Psychologists Meet

By Tony Russo

CHICAGO — The Association of Gay Psychologists (AGP) held its third annual series of symposiums, caucuses, meetings and socials at the site of the American Psychological Association (APA) convention in Chicago. The convention, lasting from Aug. 30 to Sept. 3, concerned most areas in psychology and related fields. AGP, through the Society for the Psychological Study of Social Issues, presented several symposiums dealing with research, theory and trends pertinent to the gay life style.

Although the APA held many symposiums, panels and related events, of particular interest were those events presented by AGP.

The symposiums proved themselves to be interesting and drew upward of 400 people. Many panelists concerned themselves mainly with empirical research while others concerned themselves with personal and political statements.

Homophobia was a topic of interest to many AGP panelists. Many felt that homophobia should not be a topic for research and that it is too narrow for a concept which is really related to other forms of bigotry. Others felt using a medical model was tantamount to a reversing of the controversy and as such might be a poor way of approaching the situation. The phenomenon is an attitude too highly ingrained in everyone. For this reason many felt it should be labeled a heterosexual bias or just attitudes toward homosexuality. Others felt the term "homosexism" should be used. This term implies sexism between individuals of the same sex (although they may differ in sexual orientation). It is similar to sexism between the sexes, although it refers to maintenance of sex roles by individuals of the same sex and therefore lacks the power differential inherent in sexism between males and females.

During the conference the AGP held its yearly meeting of the membership. At this meeting the progress throughout the year was reported. Although the group is only entering its third year of existence the record was long and impressive. One accomplishment included the recent ruling which was passed by the Board of Representatives of APA which stated:

WHEREAS homosexuality per se implies no impairment in judgment, stability, reliability, or general social or vocational capabilities

... Further, the American Psychological Association urges all mental health professionals to take the lead in removing the

stigma of mental illness that has long been associated with homosexual orientations.

Although the APA never issued a ruling regarding homosexuality and disease (such as the American Psychiatric Association had), the organization had never issued a positive statement. Also, Steven Morin, chairperson of the board of directors of AGP, reported, "APA sent a representative to the hearings of House of Representatives Bill HR5452 (the national gay civil rights bill) testifying that homosexuality as such is not an illness and that because of this the American Psychological Association would like to endorse the bill."

Morin reported several other proposals that were now in the works regarding gay parents and gay children. One proposal for APA consideration states that "Natural parents with a homosexual orientation should not be discriminated against on the basis of their sexual orientation in custody cases regarding their own children."

The AGP also proposes that "In considering the foster home or adoptive placement of children, the sexual orientation of possible foster parents should be only one of many factors considered in determining suitability, and prospective parents with a homosexual orientation should not be categorically excluded from consideration." The AGP also asked the APA to consider that "lesbians and gay men be given preference in cases of the care and custody of gay children."

The Association of Gay Psychologists also asked the APA to resolve that it supports "the implementation of affirmative action recruitment and hiring of openly gay psychologists in academic, research, clinical or administrative positions (as well as in the graduate training programs that lead to such positions) that have been accorded other minority groups."

Although these proposals will not be voted on before this winter, at a general meeting of APA members and interested APA board of representative members a straw vote recommended almost unanimously that the proposals regarding gay parents and children be enacted (the consensus regarding affirmative action was not sampled).

With AGP in existence for only three years, the membership now exceeds 140. Presently the group requires a Masters to obtain voting privileges, but this ruling is now being challenged. For more information regarding AGP and its activities write: Association of Gay Psychologists, P.O. Box 214103, Sacramento, Calif. 95821.

New Haven Protest

NEW HAVEN — A demonstration in support of political prisoners Ellen Grusse, Terry Turgeon, and Jill Raymond, will take place on Saturday, Sept. 27, in New Haven. The protest is scheduled for 12 noon on the Green across from the federal courthouse. The three women are presently in jail for refusing to testify before two separate grand juries investigating Susan Saxe and Kathy Power.

Ellen and Terry have been in jail for four months in Connecticut's Niantic State Correction Facility, while Jill Raymond has been imprisoned since March in Kentucky county jails. Under the present grand jury system, the three women can be held for the life of the grand jury (18 months) and can be re-

subpoenaed and jailed again when a new grand jury reconvenes.

On Friday, Sept. 26, motions for the release of Ellen and Terry will be filed in New Haven federal court. That same evening there will be a benefit concert for the prisoners with Casse Culver, lesbian/feminist singer and songwriter, performing.

The protest rally will feature speakers from various groups of community and political activists from all over the country. There will be entertainment as well as an ecumenical Service of Mass. The service is being sponsored by various church groups.

Information about the events can be obtained by calling (201) 622-4545.



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EDITORIAL

Judge Garrity, in his now famous "desegregation order," stated that for ten years the City of Boston had, through the School Committee, not only "shown discrimination," but had actually planned and enacted discriminatory policies. In order to end this discrimination and de facto segregation, he implemented his controversial "busing order."

This order was answered by the formation of a large "anti-busing" contingent. However, there is the question, is this contingent anti-busing or anti-black? When the word "nigger" is scrawled on a street sign (as shown in the accompanying photograph), when "welcome niggers" is written on school walls, when an effigy with racial slurs is burned by a group of busing foes then anti-busing becomes synonymous with anti-Black.

Anti-busing should be synonymous with anti-Federal Government. People who are against "forced busing" should also be against "forced schooling." Citizens who believe the government has no right to tell them where their children should go to school should also question the government's right to tell them their children "must" go to school.

It seems very few people have made the transition from anti-busing to anti-schooling. If these people truly feel the government has too much control over their lives and the lives of their children they should then stop aligning themselves with the racists. This alignment only weakens their credibility and misdirects their energies. They should immediately disassociate themselves from the racist tactics presently being employed. They must and should become more vocal and more visible in their denunciations of these tactics. They must affirm their position that they believe in "equality and justice" for all, that they will not tolerate violence, and that they do not condone any form of harassment of Blacks.

It is only through these actions, plus the removal of racists from within their ranks that the "anti-busing" contingent can gain legitimacy and realign themselves with the anti-Federal Government forces. Then they can get on

with their work of decentralizing the governmental power and the removal of bureaucratic dominance in their lives.

The above argument is meant to speak to anti-busing people who are not racist, to convince them that the racist support that they are receiving is reprehensible and detrimental to their cause.

We at GCN are split on the issue of busing. We do not all feel that busing is the best solution to the racial imbalance



in schools or a significant factor in changing the racist attitudes of people. However, we all denounce racists who are using the busing issue to gain support for their stand and to incite others to back them up with senseless acts of violence. And we denounce anti-busers who play on the prejudices of bigots to gain numbers at their rallies and votes in their campaign. We also denounce the Boston School Committee who had the power to search for workable solutions and did nothing for ten years to work for school desegregation. They have been in violation of the law and do not deserve to retain their positions. We urge voters to watch carefully that they do not support these people in the present election.

LETTERS

any info
helpful

Dear GCN,

It is with great pleasure that I renew my subscription to the GCN. It is my most welcome piece of mail. Your hard work and perseverance for the Gay Community is obvious by your news

coverage and articles of interest to all.

Several months ago (April I believe) I read a short article about artificial insemination for lesbians. I had hopes that there would be more on this subject but as yet I have seen none. Could it be that no one is interested but myself? I find this hard to believe. Do you or anyone on your staff know where this service is available?

I have applied for adoption but as yet have heard nothing — the process is so long. Also the possibility of my sexual preference being discovered is always present and then the adoption may fall through. Therefore, since my desire to become a mother is strong I am looking into all opportunities.

If you can help me in any way please do — I will be eternally grateful.

Name withheld by request

forum Time

By Sheri

ATTENTION gay sisters and brothers, isn't it about time we stopped the corporate presses? How many more times are we going to line up like lambs only to be slaughtered once more when we get to the printers? How much of the positive material that some of those *Time* reporters must have written (I can dream can't I?) about us lies on the editing room floor along with the wool that still hangs over our eyes? How many more betrayals by the straight media can the gay movement take before we stand up and say, "No more interviews until we have control over what is going to be printed about us."?

Let them write their news stories but no more "cover stories" until they can write an article that will cover all of us. I resent reading an article that is supposed to be about my way of life; what we are all about and find out that although it may cover some facets of gay life, it is written to appeal to the prurient interests of a homophobic society.

One expects biased, one-sided, superficial reporting from the pulp-pushers but not from a weekly such as *Time*. Success stories about real people do not sell magazines so once again the corporate giants put money before humanism and OUR feelings.

The superficial handling with which a handful of up-front gay activists/celebrities was misleading, distorted, negative and disappointing indeed; leaving the rest of us either toweling off at the baths, bandaging our beaten bodies or choking on the fumes of moth balls!! Because we are who no, what we are we have very little history. When someone like Dr. Howard J. Brown "comes out" or Sarah Montgomery tells the world she's proud of her gay son, they become very important to us. Dr. Brown got nine short lines but the world was not spared the fact that Sarah's beloved son committed suicide along with his lover. Hopefully some readers will grasp the true meaning of their deaths.

appreciate
interest

Dear David:

This is just a note to say how much I appreciate the article on the Council in your recent edition. Few papers have spelled it out as clearly and favorably and for that we are indeed grateful.

An interesting paper — keep up the good work. And again, thank you.

Sincerely,

Lawrence S. DiCara
Boston City Councillor

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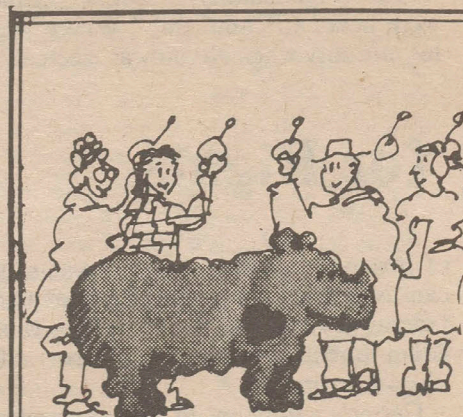
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NEED OF THE WEEK

GCN needs, immediately, an office manager, and a distribution/circulation manager. Call George at (617) 426-4469 for further information.

Elaine Noble got eight negative lines of print. Not a word was written about the fact that many of the people who put her in office are elderly. They are concerned about her state house performance but how she performs in bed is none of their business and many told her as much.

For those who missed the article let me give you a little synopsis of the piece. Three lines into the article we are told that 300 millionaire, pot-smoking, homosexual dude-ranchers paired off for lovemaking.

People are being *jolted* with the knowledge that we are crawling out of dark theaters, out from behind tutus and bolts of crinoline to stand unabashed with the rest of society. Many Americans are *alarmed* while others are *viscerally hostile* and believe our behavior is *harmful* to the very fabric of society. Lots of citizens are *concerned* with the fact that we find ourselves as desirable as heterosexuals.

We *pose dilemmas* to each other and we have everything to *lose*. "Coming out" is *painful*. We *commit suicide*, *lose* our lovers, receive *obscene* phone calls and get our tires *slashed*.

Most male homosexuals go to sexual market places and others lose their virginity. Males are promiscuous and have quick, anonymous, furtive sex

everywhere. Here in Boston we get beaten and killed while giving out free sex although some of us sell it! Little boys are in great demand and 100,000 of them are engaged in prostitution.

Males go to the baths where they fuck their lives away in small cubicles and orgy rooms because all they want are casual contacts.

We *hate* ourselves; feel conflict, pain and anguish. Lesbians are less flamboyant (we got 24 lines by the way) but are facing identity crises. We embarrass one another and lesbian mothers usually lose their kids. (That fact ought to help society breathe easier.)

As homosexuals we face an array of penalties. We can't live in a lot of places, people won't hire some of us, some of us can't get into medical school and of course we are insurance risks. Two thousand of us are kicked out of the armed services each year, we're deviants who must be kept out of the classroom for our immorality might rub off and for some of us we are queer because we are emotionally disturbed. When we do seek help it is because we are confused as to who should be dominant in the relationship, that is if we happen to find ourselves in a relationship!

Like the plague of old, there is a

concern that homosexuality will spread affecting mainly the young. How could it not spread with all us mannish looking bull-dykes roaming the streets?

I don't want to leave you with the idea that nothing positive was said. We are told in two sentences with a total of 16 words that, "Many homosexuals lead quiet lives," and "Yet many homosexuals do live together quietly in stable relationships."

I for one am tired of quiet gay people. When we can "pass for white" we are not helping one another. We here in Boston feel particularly "ripped off" by the meretricious, yellow journalistic style of the *Time* article. We spent hours of our precious time being interviewed, feeding information to the local correspondents. No word about GCN or GMA who have done so much in the area of dealing with the straight media. It would be unkind to let the American public know that some of them were deprived of a chance to view the child molestation scene on Marcus Welby!

What can we do — and we must, in 1975, do something to counter this trash. Each one of you reading this article sit down and write a letter of protest to *Time* magazine. Support those politicians who support us and contact those who don't. If you have

never given time and/or money to a needy gay organization do so today and if any of you can find out who those rich, pot-smoking dude ranchers are ask them to share their wealth. Other Fund here in Boston is failing and needs their help. Give a copy of GCN to a friend and mail one to a "closet gay." Tell your straight friends about the late Dr. Howard J. Brown and Sarah Montgomery's Parents of Gays.

Now is the hour for the 20 million of us to start moving. It's this kind of specious journalism that should give courage to more "closet gays" to "come out" and join the rest of us in the sunshine. How many of us "came out" when we could no longer tolerate the lies?

Some of you will remember the intolerance Lois and I faced when we "came out" to my 80 year old mother two years ago. Yesterday we took her past the gay coffee house at the CSMH. It was overflowing with faggots and dykes. My mother remarked, "That looks like a really nice place to go." I told her we went there a lot. Perhaps society is more tolerant than the media dares to believe. Mother is swinging with the times while *Time* is standing still . . .

VISITORS FROM THE HOLOCAUST

By The Most Rev'd Mikhail F. M. Itkin, C.L.C.

Wearing pink triangles, these visitors I did not know came early, and stayed with us.

They neither talked nor ate, but invisibly watched us at our barhopping and socializing, at our lovemaking and our interminable movement meetings: they walked with us, in and out of doors.

As the hours pass silently on, our shadows lengthen, slowly losing identity, becoming one entity

as the guests take our hands and make us trace each other's features on their pain-scarred faces.

Then, like lightning flashes from the east to west, and thinker comes along with it: the silence broke!

The strangers spoke in unison. They answer the question I have not, even yet, dared to ask.

"My sisters, my brothers," they say, "We wear your mask, because we were your surrogates.

By birth and time and place alone each has met a different fate:

but know that all must pay the cost of each one lost.

Neither will humanity's beingness be free of debt, until you bring our people's liberation.

That witness who fails to halt the murder is never freed from the crime—

it must stay there in consciousness until death relieves.

Remember each time you turn on lights at night,

that tattooed human skin stretched thin gave our oppressors a more diffused glow.

Remember as you lie on cool white sheets

making love awake and sweating,

or as you go into your troubled sleep,

how gentle nuclear families kept their linen clean with soap of human origin.

There are some sins that never are forgiven!"

The visitors paused—and in that pause, I cried:

"But I was not there! I was not there!"

"You knew and you know now," was their reply:

"and in that knowing you did not stop it.

Remember the Night of the Long Knives*,

and the following many many nights,

with Gay sisters and brothers rounded up

in streets and bars and in the Gay Institutes

where they left a legacy that still may save you all.

Remember that *official memory*—

stone monuments outside the camps of death—

do not remember the Gay victims with the others.

The oppressor is the same today as then—

but terror shared is terror halved

and the oppressor faced is in that very act defaced:



When all hope's gone, revolt! defy and dignify!

Gay wills are now weapons, Gay deeds now seeds

on which only the brave will feed

while there is human beingness on this planet.

For, from those deaths Promethean discipline rises giving this new commandment to the world:

Thou shalt prevent the torment of the innocent!

Remember them: remember us.

Of all the stories of our unknown history

now to be discovered by a new Gay people—

remember those who defied the crematories,

who in the last few seconds of life raised a clenched fist

and like the defiant giant rising from slumber

screamed out to the murderers:

"Your structures yet will choke to death on our smoke!"

Remember them: remember all of us!

And for our sakes, nay for your own,

forsake your fears!

Seek out the outcast and the despised and the rejected,

seek out those who are weak and suffering

and with them build a common bond of strength.

Let every Gay life be *unyielding shield* for every other!

Remember the Night of the Long Knives!

Remember that Auschwitz and Dachau and Buchenwald

are ever within us, their seeds sown in patriarchy—

and know that those who were absent

can never escape the pleas and agonies of all!"

Again, the visitors paused.

Their hands probe, find, probe again then open wide

our still unhealed and festering wound.

Again they speak:

"Our sisters, our brothers," they say,

staring into our eyes now denuded of the lies:

"When will you know us, if you know us not now?

'Tis accident of time and place that displace us all:

yet now each by the other must seek to be redeemed.

You—the brothers—, you—the sisters—who escaped our doom:

we are the victims hidden in your lives.

When you hear our screams,

you must know that you do not merely dream:

do not escape again into sleep—

'Awake and sing, ye that dwell in dust:

for thy dew is as the dew of herbs,

and the earth shall cast out the dead.'—Isaiah

Resist! Defy! Awake for our freedom!

If you do not bring Gay Freedom

know that we will have died in vain

and your lives will be lived in vain:

Resist! Defy!"

*The Night of the Long Knives marked the beginning of the Nazi pogrom against Gay people, which resulted in the slaughter of thousands of Gays in the death camps, whose memory is not commemorated in the plaques with the other victims.

News Analysis... Boston Election

By David Brill

Those who are claiming that there is no substantive difference between Boston Mayor Kevin H. White and state Sen. Joseph F. Timilty — and this includes, predictably, radicals on both ends of the spectrum, such as ROAR leaders and officials of the Socialist Workers Party — are not looking closely enough. A cursory inspection of the two replies to GCN's questionnaire clearly indicates that the differences between the two are stark.

This does not, however, mean that either man's support should be construed to be less sincere than the other's. The differences are as much ones of style than anything else.

Timilty's answer was brief, conspicuously brief in fact, especially in view of the fact that the questionnaire specifically asked for replies "in narrative form." It is clear that Timilty wants gay support, and that he is willing to listen to new, challenging ideas. It is similarly obvious that he does not want to commit himself on specifics of any issue in detail, though this may be more a sign of open-mindedness than doublespeak campaigning.

Mayor White's reply to the three areas of questioning, while complete, shows a degree of familiarity with the issues raised, almost to the point of smugness. He goes a step further than Timilty, in stating that he would issue an executive order, if re-elected, adding "sexual preference" to the city's affirmative action hiring plans. This would not require approval by the City Council, unlike the City Charter change. White seriously errs, however, in stating that FIOs are not used discriminatingly against homosexuals. In a hearing before the state's Alcoholic Beverage Control Commission last April, Deputy BPD Supt. John Doyle stated outright that the police department "FIOs known homosexuals" (I have the hearing transcript to prove it), and he stated before the Boston Licensing Board this year that they also "FIO drag queens" seen in the Bay Village.

It is unimportant that each candidate has support from pro-gay members of the legislature. The Barney Franks and Elaine Nobles behind White are offset by the John Finnegans and John Melias (D-Brighton). Timilty may point with pro-gay pride that Reps. Brian Donnelly (D-Dorchester), Mel King (D-South End),

and Doris Bunte (D-Roxbury), all gay rights supporters, are behind him, but he's still got some explaining to do about Reps. Michael Scaccia (D-Hyde Park) and Ray Flynn (D-South Boston). It would appear that these alliances are more formed by personalities than ideologies.

The two men's replies show clearly that White does, as Elaine Noble said, have a much firmer grasp of the issues than Timilty. But his near-denial that abusiveness to gay citizens exists within the police department only reinforces that aloof image of his that some people have. The fact that regulations and written policy prohibits police antagonism does not mean that they will disappear. White is a lawyer, and is fantastic with words, so he knows how to effectively cover up the gray areas where regulations fail him.

Timilty is not a lawyer (he's not even a college graduate), and that may help him as much as hurt him. Some people have had it up to their chokers with slick, evasive lawyers, and would appreciate a "man of the people" in charge. The brevity of his reply — in particular the ambiguity of his answer to Question Three, which required more than "yes" reply — may mean

that he wants gay votes but is less than willing to earn them. White can fake naivete, Timilty doesn't have to fake it.

The most significant fact that the two replies indicates is the change in the two officials. Four years ago, White and Timilty both refused to reply to a similar questionnaire sent to them by the now-defunct Homophile Union of Boston. (Only Thomas Atkins chose to respond then.) White was mayor for four years until Barney Frank was elected to the legislature, which was when gays began communicating with City Hall. And Timilty, in 1973 and 1974, consistently voted against gay rights legislation; only this year did he "come around." That is changing.

Changing for the better, hopefully. That gay people are finally being looked at as a serious political force and issue in city politics, and not just a subject for liquor licensing payoffs and graffiti, shows how far the politicians themselves have matured, and that is a credit to both men. I wonder what took them so long.

[The opinions expressed in this analysis are those of the writer and not necessarily those of the staff of GCN.]

The following are the questions which all candidates for Mayor and City Council were asked to respond to:

1. Would you, if elected, support amendments to the city's Human Rights Charter to include "sexual preference" as well as race, sex, religion, etc., as a basis for non-discriminatory policies?
2. What are your views concerning adult entertainment? Do you believe that such

entertainment should be contained in a manner like the recently rezoned "Liberty Tree" section of the city? Do you advocate criminal penalties for purveyors of adult films or books?

3. What are your thoughts concerning the use of F.I.O reports by the police department? Would you support the formation of a public advisory board to advise the police in gay-related matters? Do you advocate the strengthening of present police policies regarding abusive language and actions towards citizens?

Joe Timilty. For Boston.

David:

In response to your questionnaire on behalf of the Gay Community News:

1. Yes.
2. I believe it is a good idea to contain adult entertainment areas. I insist that sufficient police protection be provided for all citizens that enter the area. I do not advocate criminal penalties for purveyors of adult films or books. I believe the government has no right advocating measures which restrict the freedom of choice of its adult citizens in such matters.
3. Yes.
I support any policy that increases the professionalization of the Police Department.

Sincerely,

Sen. Joseph F. Timilty



KEVIN H. WHITE
MAYOR

CITY OF BOSTON
OFFICE OF THE MAYOR
CITY HALL BOSTON

1. I would support amendments to the City Charter forbidding discrimination on the basis of sexual preference and would issue an amendment to the City Affirmative Action plan to that effect.
2. While recognizing that adult entertainment has its place in a city, the policy of this administration has been to limit rather than expand this type of zoning. In pursuing this policy, the Boston Redevelopment Authority has followed the model of several European cities in defining and concentrating this zoning in one area.
I do not believe in criminal penalties for the sale of adult films and books to adults who wish to purchase them. However, I do believe in penalties for selling these materials to minors. I also endorse the enforcement of restrictions on open display of adult books and photographs.
3. Police Department policy is that FIO reports are to be used only for general suspicion of criminal activity. They are never used solely because an individual is homosexual.
I do not support the concept of citizen advisory boards for the Police. Instead, it has been my consistent policy that Commissioner diGrazia be available to meet with all groups of citizens who have grievances about police actions.
Abusive language or actions toward any citizens are specifically forbidden by the Police Department. Since Commissioner diGrazia's appointment, police training has been extended from a few weeks to a full year with increased emphasis on the role of the police officer in the community. If violations exist, however, complaints should be directed to the Internal Affairs Division to the Commissioner himself or to my office.

New York Rights Near Vote

NEW YORK—Civic, religious, professional, and political spokespeople testified at hearings on Intro 554, the New York City Gay Civil Rights Bill, last Thursday. The New York City Council's General Welfare committee was scheduled to vote on the bill later that day. The bill is expected to be voted on by the full council this week.

This was the sixth time a Gay Civil Rights Bill was voted on by the General Welfare Committee. On April 18, 1974, a similar bill was voted out of committee only to be defeated by a 22-19 vote on the council floor. The defeat came after heavy lobbying against the bill by the Catholic Church and Orthodox Jewish leaders.

Intro 554 would add the words "sexual orientation" to the Administrative Code of the City of New York. The Code already prohibits discrimination on the basis of race, creed, national origin, ancestry, physical handicap or sex.

The lobbying campaign in support of the bill was highlighted by use of the symbol of the Pink Triangle. The Pink Triangle was the symbol used by the Nazis to brand the quarter of a million

homosexuals they imprisoned in concentration camps and later murdered.

At a news conference held Sept. 8 to put pressure on the council, New York religious and political leaders all wore the notorious Nazi emblem. Attending the conference were Borough Presidents Percy Sutton (Manhattan) and Robert Abrams (The Bronx), Dr. Kenneth Clark, Rabbi Balfour Brickner of the Union of American Hebrew Congregations, several members of the City Council, and others.

In an article on *The New York Times* op-ed page, Ira Glasser, executive director of the New York Civil Liberties Union, wrote, "During World War II, no king, no premier, no prominent citizen came forward wearing a pink triangle, as it is said the yellow Star of David was worn by the King of Denmark."

"Today, and every day until Intro 554 is passed, the pink triangle is being worn not only by homosexuals, but also by those who believe that the tolerance of good people is what permits bigotry to persist. The City Council, it is hoped, will get the message this time," Glasser concluded.

SPRINGFIELD NOTES

SPRINGFIELD, Mass. — The Springfield Gay Alliance is planning an interesting and varied fall program of speakers and social events. Attorney Forgotson, the legal counsel for the American Civil Liberties Union in Springfield, will address the group on Tuesday, Sept. 23. Forgotson has actively worked on legal problems of gay people.

The SGA is currently trying to get in touch with Mr. Moriarty of the Springfield Police public relations department to arrange an October speaking engagement with a similar format.

In November the SGA has decided to repeat a discussion of VD in the gay community which was presented last year. Ms. Codere of the Springfield Health Department will present the

program.

On the social side, the Gay Alliance will hold a dance on Saturday, Oct. 19, at Blake's Banquet House, 769 Worthington St., Springfield. There will be a \$2 admission fee and Lillith will provide the music.

The Springfield Gay Alliance presently meets in the Unitarian Church and holds meetings on Tuesday evenings. The SGA hopes to have its own meeting place in a few months. This will serve as a drop-in center for all gay women and men who would like a meeting place in a non-bar atmosphere. In the meantime, gay women and men in the Springfield area are invited to attend the Tuesday night meetings or to write to the SGA at P.O. Box 752, Main Post Office, Springfield, Mass.

Laura Allende Speaks of Chile

By Lisa I. Schwartz

Two years ago, a violent military coup overthrew the popularly elected government of Salvador Allende. During the course of the coup, President Allende was assassinated. Chile, the only Latin American country to establish a socialist democracy, by democratic means, was placed under martial law and remains a dictatorship to this day.

Laura Allende, sister of the slain President and former member of the presently outlawed Chilean Congress, is touring the United States, talking at universities, political rallies, and to government officials. On Wednesday, she held a press conference at the Massachusetts State House. The following is a report and commentary on the proceedings.

BOSTON — The Massachusetts Senate met a socialist woman yesterday. Rep. Harrington, mumbling through a list of her credentials in a broad South Boston accent, presented Laura Allende to an obviously bored, practically empty floor. Ms. Allende received a similarly thankless welcome from the House earlier in the day, where representatives talked, roamed the floor and



Photo by Jane Picard

Laura Allende at State House press conference

generally ignored her short speech. She greeted the House as compatriots, "... since I served in the Chilean Congress for nine years, and in that tradition, I ask you for one minute more." She laughed self-consciously. There was no response from the floor. Ms. Allende relinquished the chair.

At a hurried press conference at the State House, Ms. Allende spoke about her experiences in a detention camp, the junta's repressive policies, and her

continuing struggle to "restore human rights to the people of Chile."

In her opening statement, Ms. Allende said, "I am interested that the average person understand that Chileans feel no rancor towards America. We have felt the effects of organizations such as the CIA and the large multinational corporations such as ITT but we realize that these policies were unknown to the average person."

"Also, I would like to speak to you as residents of Massachusetts. Congressman Michael Harrington has been insisting on a clarification of the activities of the CIA in Chile. For this reason, Massachusetts is very important to me, because it is very important for other representatives to make that connection between local and national issues, that they understand the world-wide importance. It is important that every U.S. citizen knows how relative his or her liberty is, that every day they are losing the right to clearly express their thoughts, to elect and struggle for the system that most people want for their country."

I had hoped to speak to her about women and socialism, about whether she felt that economic change could significantly affect the personal dynamics between men and women, and women's conception of self. The press conference was unfortunately slotted for an hour, and because everything she said had to be translated, there was little time for questions. As State House officials hurried us out of the room, I asked her translator to ask her about the position of women in Chile during Allende's brief reign.

Ms. Allende greeted me warmly, saying that the topic was endless, and in

the crowded elevator, she explained that women had played a large role in the labor strikes that formed the basis for the Left in Chile. Also, Allende had stressed that changes for the working class included women as an oppressed class, and that women's rights were not only consistent with, but necessary to, any real political evolution.

I asked for some concrete examples of this policy. She spoke of the establishment of the Secretariat of Women, a federal bureau that dealt with both women's and children's rights. One law that came out of this agency was the cessation of discrimination against "illegitimate" children. In pre-junta Chile, there was no legal distinction between children born to married or unmarried women. We reached the bottom floor and the discussion was unfortunately terminated.

Latin America is a region with deeply rooted sexism as part of its culture. In a society where women have been oppressed and victimized by the "machismo" male role and the Madonna/prostitute dichotomy, this legislation is a death blow to the concept that children are dependent upon the patriarchal structure of marriage for their legitimacy.

Ms. Allende's presence itself is eloquent. It speaks of her six month detainment in a political prisoners camp, where she was subjected to torture and daily humiliation. She watched mass rapes, hangings, beatings. Although she exudes a strong sense of self and determined struggle, there is a subtler sense of the tentativeness of her personal success — a situation that is reflective of her beloved Chile.

Julia Flynn Lucas

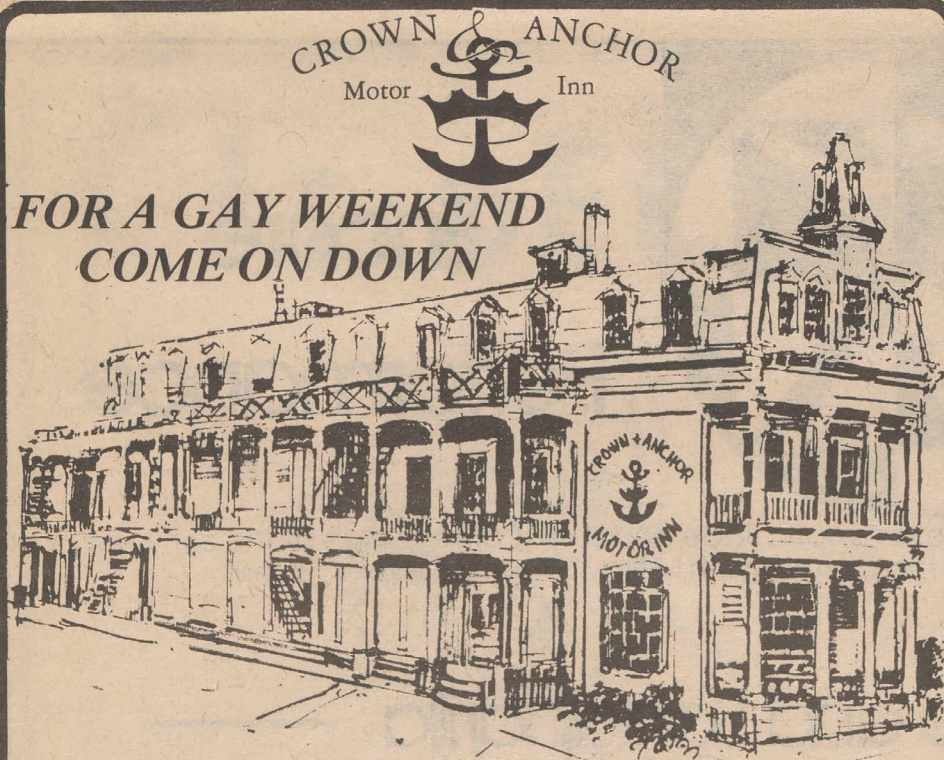
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Now that the patriarchy's Over

By Richard Dey

Standing on the threshold of The Sexual Revolution, those few of us who measure time by the stars and not merely by the sun and moon are celebrating (quietly) the death of the last one, the Sexual Revolution that broke out in Greece and the Near East about 1000 B.C.

Back then, the moon was the paramount deity, a reflection of Earth, the Mother of All Things. Women, bound to it, knew its secrets; but men did not. Men were unaware of their role in procreation in those days; they were kept as pets, sleeping by themselves beyond the campfire at the limits of civilization. These were the last days of the Great Matriarchy — when Gaea, the Earth Mother ruled all things. The moon was her mirror and reflected her menstrual cycles, her seasons, and her fertility. She was the single parent of all things, absolute and ultimate, and her rule and her worship was virtually universal.

The Dorian (Gray) Invasions

Each tribe was ruled by a Queen (in the original meaning of that term) and she was ruler of the clan, a personification of Mother Earth. In her Cretan garb, she is the bare-breasted, bell-skirted snake-charmer who, forever taking lovers, sacrificed them when they wore out or scattered their still-pulsing flesh upon the worn-out fields.

Then, out of nowhere (the steppes of Central Asia) came a tribe of Dorians with extraordinarily controversial ideas — and the means to enforce them religiously. They brought with them the unheard of and heretic concept of *male gods*, much to the horror of prehistoric Europe and the Near East. The Dorians were fearsome and warlike — and their invasions of Greece are the basic "plot" of one of history's greatest Sexual Revolutions, the Greek Myths which are corroborated in the Old Testament (and vice-versa). But the Greek Myths in particular are the long, violent story of patriarchal invasion which finally truced with an equal number of male and female deities on Olympus.

Cleopatra and the Amazons

Remnants of the Mother Earth cult survived into historical times with the Amazons. Vestiges of it are found in matriarchal systems landlocked in central Africa today, in the 20th century.

When Alexander the Gay's general Ptolemy usurped the throne of Egypt, his son, Ptolemy II carried on the matrilineal monarchical system of ancient Egypt by marrying its queen, the throne's true inheritor; from then until the last Ptolemy, Cleopatra, the "brother" married the "sister" to inherit the Nile. Cleopatra was the last matriarchal queen in the West.

The Patriarchy

There is strong evidence to correlate patriarchal supremacy over the inherent matriarchal system of our world to the dissemination of the concept of the male generative process, the idea that the male was consequent to the process of fertilization. Well, don't snicker. Male Aborigines in our own lifetime were oblivious to the idea!

With the coming of the patriarchy, the pursuer/pursued roles, sexual and social, were reversed. The Jews went several steps further; they uncompromisingly eliminated matriarchalism, the one exception being that Jewishness itself remains inherited through the female; otherwise, it reduced women to a level beneath contempt and subjected the matriarchal clan to the greater power of the patriarchal state.

Those who did not fit into this rigid church-state system were stoned to death, adultresses, sodomites, and people of the third sexual world. David and Jonathan are extraordinary exceptions. The Bible has never been much fun for Homophiles; in the glories of Rome and the Renaissance, Homophiles have preferred the precedents of the ancient Greeks, and no wonder.

Perspective—Solon and Sappho

But we must be honest in our assessments. To the matriarchy we owe our survival as a species. Thank you. To the patriarchy we owe our present "unicameral," *thinking* mind. In the Sexual Revolution at hand, Homophiles will fuse these two great gifts to create a new world. I feel it in my organs of generation.

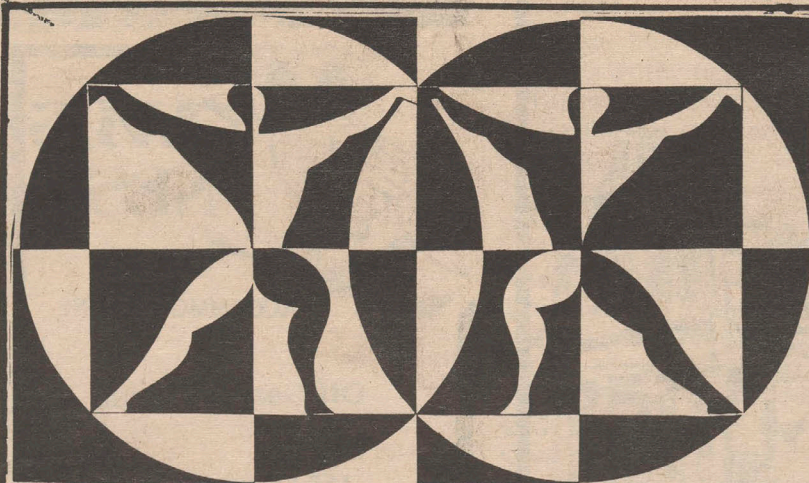
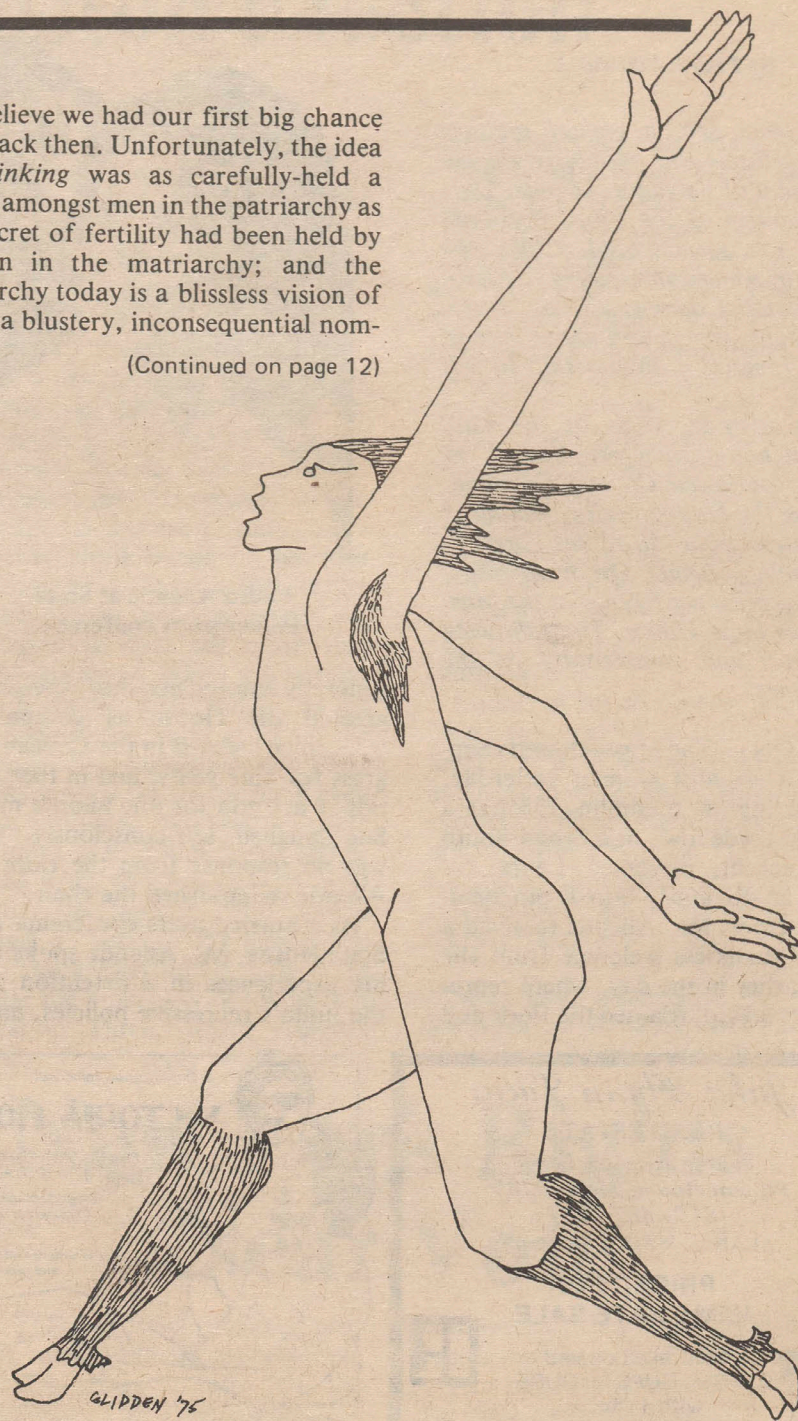
Somewhere after the fall of Troy, humans came across the idea of *Thinking . . . for themselves*, subject not to "spirits" and "voices," not beholden to thunderstruck rock tablets or burning bushes or descending angels with messages from Heaven. It was a truly revolutionary idea.

It is comforting to know that the first unquestionably unicameral, thinking mind, subject only to rationality, was that of Solon, a Homophile, the first truly modern man; and no less comforting to know that the first person to suggest the concept of *mutuality*, a life-style patterned entirely on rational, mutual consent, was Sappho, a Lesbian, the first truly modern woman.

It is to these key figures, a Greek reformer and a Greek poetess, virtual contemporaries in the 6th century B.C., that we owe our future and perhaps, that which the future will owe to us when we too are people of the past.

I believe we had our first big chance way back then. Unfortunately, the idea of *thinking* was as carefully-held a secret amongst men in the patriarchy as the secret of fertility had been held by women in the matriarchy; and the patriarchy today is a blissless vision of itself, a blustery, inconsequential nom-

(Continued on page 12)



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Benefit Gay Community News

Making Porno: it ain't easy



Film Director Arthur Bressan relaxes between takes of "Passing Strangers."

By Tom McNamara

We've all had the fantasy — let's become a pornographic moviemaker — all those bodies on the casting couch, all that free sex — what a way to spend your working days! And the money, imagine what the money must be like!!! Well, as in most things, the reality is far different than the dream. Especially, if you're a dedicated filmmaker like Arthur Bressan, who chose to make his first film for an X-rating so that he would have the freedom such a rating affords.

"Passing Strangers," which he made on an "infinitesimal budget" — "it was so small I hesitate to tell it," he says — has triumphed artistically. It has already won a number of awards,

including the Director's Award of the Fist Erotic Film Festival sponsored by San Francisco's Museum of Erotic Art. It has, in a short time, become a classic of the gay cinema, playing two and three times in major cities and drawing viewers back to see it again and again. It has done just about everything but make a Hollywood fortune for Bressan, who has decided to follow the lead of Christopher Larkin and film and edit for R-rated release in the future.

"I want to reach a much larger audience," he says, "as well as get the monetary return that will enable me to produce better films. The gay X-rated circuit is just too limited. Most of the theatres seat less than a hundred people at a time. There are too many crooks

involved in distribution, too much ripping-off. I've done my genre picture. Now I'm going for the mass audience. No more just preaching to the already converted. I want my pictures to play the leading theatres in Oshkosh and Charlestown, West Virginia." This is something that "Passing Strangers" cannot do under present rules and regulations. "If I cut 'Passing Strangers' down for an R-rating I'd have a twelve-minute travelogue," he says with a wry smile.

The picture, which stars actors Robert Adams and Robert Carnagy in an explicit love story, was made over a two-year period and is Bressan's first feature. It is the story of the coming out of a young man, played by Robert Adams, who responds to a classified ad in the *Berkeley Barb*. Bressan actually ran the ad in order to have it set in type. "It was a good ad," he says, "I got eighteen responses, all of which I answered."

"The picture centers around the San Francisco cruising scene, utilizing black and white footage until about halfway through; when the two men meet for the big love scene, the screen bursts into a rhapsody of color. It ends in a gay romp as the two lovers celebrate their affair on bicycles, wheeling around what is considered to be one of the nation's most beautiful, liberal, livable and gay cities. It climaxes with footage of a San Francisco Gay Pride parade.

Bressan has learned the perils of porn picture production and distribution, although distribution has not been the problem that it could have been, since his own company, Good Friends Productions, has been distributing the film itself. This has not, it appears, kept the film out of the hands of unscrupulous rip-off "pirates" who

duplicate prints using a cheap and inferior process. This seems to be what happened when a film purporting to be "Passing Strangers" was seized during Boston showing.

"It came as a complete surprise to me," Bressan says, "since I knew there wasn't a print in the Boston area." His main objection to this unethical practice is the poor quality of such "duplicates," which in some cases still carry the original credits and director's name.

At the present time, Bressan is finishing up his second film, a non-gay X-rated picture called "Inside Norma Garland." It will, however, feature a homosexual flash-back sequence, which may be an innovation for patrons of the heterosexual film theatres. The usual practice in hetero X-rated films is to show only lesbian homosexuality as a kind of "side dish" titillation.

"It will be interesting to see how the so-called 'straight' audience reacts to the gay flashbacks," Bressan says. Bressan has directed this film in order to get funds to continue his own projects. These include a prison picture with the working title "Seven Years and a Day" on which he has started production in San Francisco, and "Unwritten Rules," a picture which is set in a Catholic boys' school and which is based on his own experience as a teacher in such a parochial high school. During the fall and winter of this year, he hopes to begin production on a surfing picture to be filmed in Hawaii. All of these projects will be produced for R-ratings.

Although producing the films has been exciting and satisfying, operating with limited capital and dealing with

(Continued on page 12)

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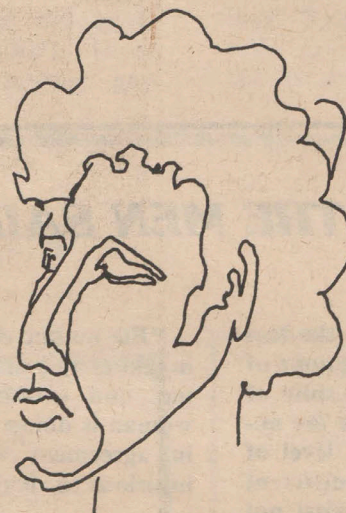
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What the Women Say

By Allison Platt

Have you ever spent an evening with women friends discussing your experiences with therapy? If you have, you probably heard some surprising — and disturbing — stories. The pattern is becoming familiar: a woman seeks a supportive counselor but usually finds a male (or male-identified) therapist who hints (but of course never says) that independence and ambition are unnatural and (if the woman is gay or thinks she might be) homosexuality is either pathological or “a phase.” She finds these things out, of course, only if she can afford the price of such expert counsel — often \$35-40 an hour in the Boston area. In the past many women have fallen prey to the “mystique” of psychotherapy — the doctor-patient, dominant-submissive roles that make it very difficult to question the values or motivations of the all-knowing therapist. But radical therapy and the women’s and gay liberation movements have begun to demystify traditional therapy and expose its ingrained sexism and homophobia. Many women who have worked in the mental health care system are forming their own counseling services which offer women an alternative to the oppressive norm.

I talked for a long time with the women who run the Janus Counseling Service at 419 Boylston St. in Boston. We talked about their philosophy about women (especially gay women) in therapy. I should mention that I was equally impressed with all the places I visited and all the women I met, but my conversations with the women at Janus seemed to best encapsulate the philosophy behind alternative mental health care.

ME: Of the people who come to you with problems about coming out, what portion *do* come out?

LAURA ROOD: I’ve referred a lot of people to D.O.B. (Daughters of Bilitis). If it’s not a psychological problem; if it’s strictly a “coming out” problem, for me the best thing is to give them a little support, so we send them to D.O.B. That’s what D.O.B. is for.

BEVERLY WEAVER: I’ve also seen people who wanted to know whether they were gay or not who decided they weren’t.

ME: Do many lesbians come to you from homophobic therapists thinking they are sick because of their homosexual feelings?

LAURA: Oh, yes, you wouldn’t believe the trips some therapists lay on people. It’s especially bad with the young people — I guess therapists think they stand a better chance of reforming lesbians when they’re young

ME: How do people generally find out about you?

JEANETTE SARBO: We have referrals in through the Women’s Counseling Resource Center, which is in the Harvard Epworth Church in Cambridge, the Cambridge Women’s Center, Focus, and we usually have an ad in GCN, and we’re also listed in the phone directory in the Real Paper . . . Most people are usually referred to us by people who have had contact with us and were pleased.

LAURA: Fees are on a sliding scale, usually from \$5-\$25 an hour, but it’s highly individual.

ME: What kind of counseling services are available?

LAURA: I’m particularly interested in lesbian couples, and I try to see them as often as I can. We will probably start a lesbian couples group and another group this fall.

JEANETTE: We do one-to-one therapy, and couples, and groups, and whatever our clients want, really. We’ve done some interesting things, too: Laura and I did crisis intervention with roommates and we’re doing a workshop at the Women’s Retreat in upstate New York this fall. We’re flexible.

I guess I consider myself eclectic in terms of what kind of techniques and theory I use. What I do is a combination of talking, role-playing, psychodrama, Gestalt, and drawing pictures. I find the variety to be helpful — I feel I have so much more freedom than in more traditional settings. But you find out what works best with a person and what they like. To some people the idea of role-playing is so frightening that they’d be miserable, so I usually try different things and what they like and what seems to get them somewhere is what I end up with.

ME: What percentage of the people you see are women?

LAURA: 99.999 . . . (laughter) No, I see one man.

ME: What percentage are gay?

LAURA: Probably 50%.

BEVERLY: Many people come to us from previous experiences with other therapists and they come with definite ideas about the kinds of biases they *don’t* want in their own therapist. They have clear-cut questions about the therapist’s attitudes about homosexuality or feminism . . .

JEANETTE: . . . Or just different life styles. I’ve had people ask me would I think it was valid if they decided to be celibate. Clients of mine have often picked up on their previous therapist’s hidden agenda but they couldn’t find out exactly what attitude of his was behind his actions which were pushing them in a certain direction or encouraging a certain kind of response. Therapists are taught not to answer certain kinds of questions. The clients pick up these subtle signals but they’ve never gotten an honest answer when they’ve questioned the therapist. The traditional therapist chalks the client’s fears up to transference.

When people come to us they want to know that they’re going to get some validation for their perceptions, and that’s what I mean by reducing the mystification of therapy.

ME: It’s an interesting contrast with the traditional patient-doctor relationship.

JEANETTE: Many people come in and they want us to tell them that we *know* what’s wrong with them.

BEVERLY: We go after that very quickly. We only know what people tell us.

LAURA: There’s a whole mystique about that: that the therapist *knows* everything, and that’s a complete myth, of course. We may have some idea, but . . .

ME: So you hand the responsibility for getting well over to the patient early on.

LAURA: Yes.

WHAT THE MEN SAID

“(Women) refuse to accept the fact of being castrated and have the hope of someday obtaining a penis in spite of everything . . . I cannot escape the notion . . . that for women the level of what is ethically normal is different from what it is in man. We must not allow ourselves to be deflected from such conclusions by the denials of the feminists who are anxious to force us to regard the two sexes as completely equal in position and worth.”

—Sigmund Freud

“But no one can evade the fact, that in taking up a masculine calling, studying, and working in a man’s way, woman is doing something not wholly in agreement with, if not directly injurious to, her feminine nature.”

—Carl Jung

“ . . . woman is nurturance . . . anatomy decrees the life of a woman . . . When women grow up without dread of their biological functions and without subversion by feminist doctrines and therefore enter upon motherhood with a sense of fulfillment and altruistic sentiment we shall attain the goal of a good life and a secure world in which to live.”

—Joseph Rheinhold

“ . . . as much as women want to be good scientists and engineers, they want, first and foremost, to be womanly companions of men and to be mothers.”

—Bruno Bettelheim

Revolutionary Therapy

JEANETTE: But of course this contract between patient and therapist is also two-way. I'm not willing to be all-giving, either. I've had people say they want to be able to call me at any hour if they feel like it, and I'm not willing to do that... I have had referral places call and say 'this woman wants to improve her relationships with men and she really wants a male therapist only they want so much more money than women therapists so she can't afford a male therapist. Will you see her as her second choice?', and I say no. Let her start working on why men charge too much for her to see them...

JEANETTE: It's an interesting fact that Boston is one of the most heavily influenced centers of strict traditional psychoanalytic thought anywhere. The diversity of therapeutic methods taught in other parts of the country is much greater. Helene Deutsch, who wrote *The Psychology of Women* is in Boston, and she's very anti-female and very male-identified, and she's probably much harder on us than Freud or anyone else.

LAURA: There's an interesting story about Helene Deutsch. She saw a lesbian in therapy for some time, and I guess when the woman came to see her she was very depressed and on the point of slitting her wrists and so on, but after a while she met another woman and they became lovers and the woman improved enormously. She was happy and the relationship was going very well, but of course the therapy was a failure because the woman was still a lesbian. Deutsch was a great authority on lesbians, of course, because she had seen eleven or so in her career, and she told Freud about this failure. She was a student of Freud, and, although Freud had seen only one lesbian in an incomplete analysis, his reply was "at least she was a happy lesbian."

I talked with women from several such alternative health care counseling services and was pleased and impressed by their competence and commitment to women. They presented a striking contrast to the formality and sterility of more traditional institutions. I saw

none of the accoutrements and ambience of money and power that one comes to expect, but rather a relaxed home-like atmosphere. Deborah Silverstein of *Focus* told me that some women are so surprised by the lack of formality that they ask if she really knows what she's doing (she does). All of the counseling services that I visited are run collectively by the women who staff them. Some of the community-based centers (such as the Cambridge Women's Center and the Somerville Women's Health Project) have paraprofessional as well as professional staff (the rest are staffed entirely by professionals). In those cases where women do not have professional degrees, they are either in the process of getting them, or they have previous experience in counseling and/or they are supervised and trained by professionals. As one would expect, most of the degrees these women hold are not Ph.D.s in psychology or M.D.s (after all, very few women get admitted to such programs), but rather most hold master's degrees in psychiatric nursing, psychiatric social work, or clinical psychology. Many are studying for more advanced degrees, and what was most impressive to me was the amount and variety of counseling experience they have.

Since none of these counseling services have psychiatrists (M.D.s) on the staff (with the exception of the Somerville Women's Health Project), if someone needs to see a psychiatrist either because they are under medication or because their health insurance only covers them if they see a psychiatrist (unfair but true), all of these groups maintain referral files. These files contain not only the names of psychiatrists and other counseling services, but information about their fees, the type of clients they are willing to see, and the therapy techniques they use.

The fees are all set on a sliding scale basis, dependent on income and expenses. The community centers generally had the lowest prices, and the rest were slightly higher. The range was from nothing to about 25 an hour.

Many of these organizations are run on a volunteer basis, or as a second job for the staff members; only the *Focus* staff works full time and supports itself on client fees. All of these groups have some gay staff members and are more than happy to see gay clients. One-to-one therapy predominates, but groups (with leaders) and couples (lesbian and sometimes heterosexual) are also counseled.



All over the country similar alternative therapy services are appearing. These groups of women are dedicated to creating a supportive atmosphere for the woman of the seventies, the woman who, whether her consciousness is feminist or not, is feeling that the old ways, the men's ways, have failed her. The feminist therapist is not the faceless, pipe-chewing figure that says "Hm" at stated intervals and writes down little notes to himself. The feminist therapist relates to the client as person to person, woman to woman, helping by sharing. It's a revolutionary concept, a feminist concept and, for today's woman, it works. Check the women's center in your town for the feminist therapists in your area. Below is a guide to these in the Boston area.

Guide to Women's Counseling Services in the Boston Area

Janus Counseling Service, 419 Boylston St., Boston, 536-3071. Three staff members. One-to-one, gay

couples, and groups (lesbian couple group starting this fall). Sliding scale fee, \$5-\$25/hr. Call for appointment.

Focus Counseling and Consultation for Women and their friends, 186 1/2 Hampshire St., Cambridge, 876-4488. Six staff members. One-to-one, couples (lesbian and heterosexual — no men are seen individually), and groups. There is a sliding scale fee, but the average has been around \$15/hr. with individual exceptions, although this policy is being reevaluated and may change to make it available to more women. Referral file if needed (the file is composed only of people the staff knows of or has met and talked with about what techniques they use, fee scale, and what kinds of clients they are willing and open to see). Call for appointment.

Cambridge Women's Center, 46 Pleasant St., Cambridge, 354-8807. Drop-in crisis center and counseling by appointment. Thirteen staff members. Referrals. One-to-one, gay couples, and groups. Fee varies ("We usually try to charge what a woman earns in an hour, or if she can't afford that, she can work at the Center instead"). Stop by or call.

Women's Counseling and Resource Center, 1555 Mass. Ave., Cambridge (in the Harvard Epworth Church), 492-8568. Short-term counseling and referrals. Hours: Monday 9 a.m.-1 p.m., Tuesdays and Thursdays 5:30-8:30 p.m. Fifteen staff members (five at each session). Request donation for payment. One-to-one only at present but some groups may start in the fall.

Somerville Women's Health Project/Somerville Mental Health Collective, 326 Somerville Ave., Somerville, 625-2729. Four staff members (including one psychiatrist). One-to-one, couples, and groups (one will start soon for older women). Referral list. Fees on a sliding scale based on income. Stop by or call for appointment.

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Feminist Science Fiction?

Will the Real Female Man please...

A Review by Jojan

I've been pondering on *The Female Man* since I read it two weeks ago. It speaks to women in every tense. It defies all definitions. Who is Joanna Russ? She's a character in her book. She is one of the Four J's. She wears a bathrobe; she is mysterious.

Somewhere in the middle she reviews her own book with much more acuity than anyone on the back cover. May I quote: "twisted, neurotic... some truth buried in a largely hysterical... another tract for the trash can... a woman's book... this pretense at a novel... the usual boring references to Lesbianism." Complete with tongue in cheek, what more can be said?

Plenty. Of course I must make clear that I am bound to like any book full of powerful female role models, any book about planets where women are the only human species, any book about women who are lovers.

porno

(Continued from page 9)

the sometimes less-than-ethical aspects of the pornographic motion picture business has been difficult. In addition, Bressan has had to deal with serious personal health problems, as well as the problems of close personal friends. He's had to talk actors and technicians into working with him without immediate salaries, learn the ropes of distribution, promotion, and advertising, guiding his film through the process like a Hollywood mother managing a child star. He spent months researching the X-rated film scene at San Francisco's cheapest porn theatre, which he finally utilized for the opening sequence in "Passing Strangers." All in all, he's proved that if you really want to make good movies and you're really dedicated and ready to surmount the obstacles, it is possible to convert that Hollywood dream into a celluloid reality.

patriarchy

(Continued from page 8)

inal paternalism. The patriarchal "state" is as silly today as the concept of "empire"; and so too the matriarchal "family" is as silly today as the concept of "genealogy."

Matriarchy and Patriarchy are dead; but their gifts to us have survived.

The "Coming" Revolution

It was not Homophiles who were booted out of Eden, yet they have suffered greatly without their rightful inheritance. We have been brought up in the decadence of Heterosexual excess, in the slum-remnants of matriarchal and patriarchal decay, the Heterosexuals' own Sodoms and their own Gomorrah. We have been cheated out of not only our feelings, but our being.

I have nightmares... not instilled by the Devil, but out of my thinking gut... that our last chance is at hand.

Homophiles have grasped upon a seminal concept which many believe harbinger a new world. Between the thinly-veiled androphobic and misogynist lines of the gay press, between the bitching about smothering, matriarchal mother-love and smoldering, hairy-worm father-hate, I hear Solon and Sappho murmuring, "let go, let go." Let go of the past. Do not forget, but let go. One is freed from the inside, not the outside. You are not the "chosen people," you are the people who choose yourselves.

However, the story is planted with land mines and booby traps. The Whileawayian Amazon, Janet Evason, visiting Earth, soon reveals that she is a cop by profession. (Blushing at my idealism — what right have I to assume a planet of women would have no need for police?) Her world is brutal in necessary ways. Their culture is not romanticized in the book. It is merely waved under the reader's nose like smelling salts. Wake up. What do women do with a planet? Unfortunately we never actually travel to Whileaway. Shit. I wanted to go.

Most of our time is spent on earth. Jeannie and Joanna are our hosts.

Jeannie the girl next door, setting everything in perspective. Joanna is a closet case, and she is the one writing the book. She writes amidst rusty coat hangers and worn-out sex roles. Janet, the Whileawayian, falls in love with an Earthling named Laura despite the fact that she has a wife, two daughters and a family of 19 women back in her world. I'm not trying to disclose any plot because there isn't one. I'm merely interested in relationships.

Speaking of which: meet Jael, the fourth J, if you're keeping count. She's from Womanland. She's giving us a tour of Manland. She has steel claws and iron teeth. Guess where we are?

Now, who is the female man? It isn't me; I assure you that I'm a woman's woman. You've marked your Ballot. Will the real female man please stand up?

Oh, no. We're back where we started from. Pondering. Pondering.



Postscript: Incidentally, the book is only slightly more coherent than this review.

You might forgive him if he were with another woman. Could you go one step further?

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"The Wiz"

By Don Shewey

Disco on Broadway? Sounds unlikely, in fact, downright absurd. But there it is, and it's the hottest ticket in the Big Apple — of course, it's "The Wiz!" In the hands of authors William F. Brown and Charlie Smalls, *The Wonderful Wizard of Oz* has been whipped into a stunning soulful spectacle that has already won seven Tony Awards and wowed thousands of spectators, and it's still going strong at the Majestic Theatre.

By now, everyone knows that "The Wiz" is a smashing success that features an all-black cast in a modernized adaptation of the L. Frank Baum classic. The translation is a near-perfect one; the story has been updated so well that it encompasses the woes and wonders of contemporary America and still carries the universal impact of the tale of Dorothy and her search for home.

The fairytale aspects of the plot are quickly dispensed with by a no-shuck-and-jive attitude. The Wiz reluctantly admits that the only "magic" he's ever done in Oz was giving all the people green sunglasses (there goes the mystery of Emerald City). And even though Addaperle, the Good Witch of the North, makes a fancy entrance via a puff of smoke, when it's time for her exit, she's not sure her "magic" will work. "I haven't been disappearin' much lately," she confides. "I usually been takin' the bus." Besides being uproariously funny, these surprise variations on the legend make the story more accessible and realistic than you could ever imagine. And in its own unique, down-home way, "The Wiz" makes you stop and ask yourself, what more could you want than some brains, a heart, a little courage, and a home?

The performances shine throughout but none so brightly as that of 16-year-old Stephanie Mills. The role of Dorothy will undoubtedly reap as many garlands for this tiny woman (with a voice as big as the sky) as it did



for our Judy. Ted Ross as the Cowardly Lion, Mabel King as the formidable Evillene, and Phylicia Ayers-Allen as the Diana Ross version of Glinda stand out particularly among the brilliant singers and dancers in the cast.

But the music is what makes "The Wiz"! No musical since "Hair" has had such a wonderful score, and "The Wiz" will probably sound just as fresh 50 years after the hippies in "Hair" become a time-capsule item. Some of the best songs are slow, moving ballads

(Aunt Em's "The Feeling We Once Had," Dorothy's "Soon As I Get Home" and the finale "Home"). But most of the tunes are so light and funky, you feel like you're boogieing in 1270 rather than watching a Broadway show. "Ease On Down the Road" is, of course, the big hit, but "Everybody Rejoice," "Tornado," and "Y'All Got It" are also so funky that the cast can't keep from doing an ecstatic bump all the way through. (One song also gets in a few innuendoes

for the faggots. In "Slide Some Oil to Me," the Tinman sings, "If you don't have STP, Crisco will be just fine." Anybody know what that could mean?)

The hot sounds from the orchestra pit and the jubilant dancing onstage are like nothing you're going to see in the theater for years, so you owe it to yourself to catch the fabulous, funky "The Wiz." It's the only show on Broadway where a standing room ticket might as well be stamped "dancing room."

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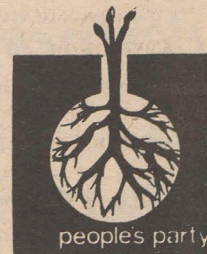
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Gay Sensibility on Broadway



Donna McKechnie dances in the new Kirkwood/Dante play "A Chorus Line" at the Shubert in New York City.

A Review by Tony Russo

Although "A Chorus Line" has not officially opened, it has managed to play to "sold out" audiences. The play, adapted by Michael Bennett, concerns the role of the dancer in trying to obtain a part for a chorus line. The cast starts out with 26 people. During the first ten minutes of the show we see the cast narrowed down to 19. The "lucky" 19 are quizzed and asked some of the most traumatic questions concerning their lives and the events which led them to their present situation. "Why did you come here," the director asks. "Why do you want to be a star, tell me about your life, not the superficial," are the questions posed to the various potential members of the chorus line.

The answers to these questions were not always the most direct. When it became obvious that approach-avoidance had taken root, the director would focus in on the situation and ask again. "You are avoiding the question, now stop performing and answer." At one point one of the actors broke down and started crying. Others just became depressed.

Bennett's objective in the play was not to show one an example of an audition, but an example of the genre of acting. The real life situation as it appears on the stage becomes a deceptive look at a person's life. When acting becomes life and life becomes acting we know we have reached one of the most important statements the

stage can make.

Throughout the show homosexuality and the gay life style are subjects germane to the play. The show's gay sensibility is one which should be an example for all shows. *To mention homosexuality, not as a problem, but as an issue in one's life which like a spark ignites other issues, is an indigenous quality that theatre should confront.* In "A Chorus Line" the issue is confronted with full force and in a beautiful and touching way.

The book is by James Kirkwood ("P.S. Your Cat Is Dead") and Nicholas Dante. Kirkwood is known for his sensitive handling of gay themes in his books and plays. GCN readers will remember that "P.S. Your Cat Is Dead" was blasted by critics for his homosexual theme. It will be interesting to see how "The Chorus Line" is received by the straight people.

To the acting one can only say that the members of the cast will have a terrific future. One performance in particular which deserves mention is that of Donna McKechnie in the role of Cassie. Her performance is one of the best on Broadway. Michael Bennett has done an excellent job in writing, directing and choreographing the show. The set, by Robin Wagner, was one of great innovation. It stands up particularly well with the fine lighting job by Tharon Musser. The show has one or two catchy tunes by Marvin Hamlisch which will certainly become popular in the months ahead. Needless to say, with all this going for it, this Joe Papp production will become a classic on Broadway.

"A Chorus Line" is playing at the Shubert Theatre located at 225 W. 44th St. in New York City.

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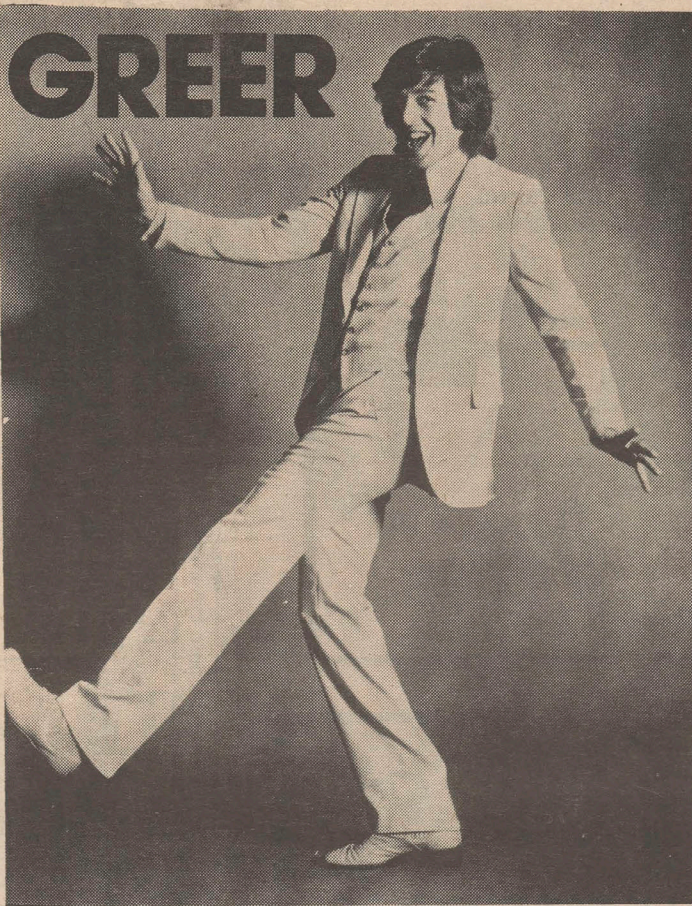
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A friendly textbook

Human Sexuality: An Age of Ambiguity (MagaBack: Social Issues Series). Ed. by John Gagnon. Text by Bruce Henderson. Boston: Little, Brown. \$1.95. 64 pp. Paperback. Book #30170-1.

(The MagaBack series books are promoted only to schools and you will not find them in bookstores. Copies may be obtained by sending \$1.95 to Little, Brown at 200 West St., Waltham, Mass. 02154.)

A Review by Dennise Brown

"Honk If You're Horny."

"Do you honk because you're horny? Indeed, how do you know you're horny? Above all, why do you feel horny?"

"According to most sexual theories and sexual folklore, this common experience of many men and women — feeling horny — must be because of pent-up sexual drives or energies. Nevertheless, if there has been any major change in explanations of human sexuality, it has been a movement away from those points of view that exclusively emphasize biology in determining sexual orientation and gender roles. Today, more and more emphasis is being given to the social and psychological factors involved in the creation of each person's sexuality."

You can tell already that *Human Sexuality: An Age of Ambiguity* is going to be a lot friendlier to gay people than most sociology texts. (I recall my friend who tried three times to get through *Abnormal Psychology*, each time realizing that *she* was listed under "perversions" in need of "cure".) I hope that this book, planned for use in courses like Intro to Soc., Social Problems, Marriage and the Family, and Human Sexuality (does almost everyone still take Intro to Soc.?) gets to a lot of people — especially those who are, or may be, or know gay people (and isn't that everybody?).

The book is based on the "social learning" theory — that we "assemble our sexuality beginning with gender identity, and we build upon that the activities that we come to think of as fitting to ourselves." There is a chapter on heterosexuality and one on homosexuality, with an emphasis on Gay Liberation, notes on legal reform, Lesbian invisibility and bisexuality. The portion on Lesbianism has a fair and encouraging outline of the similarities between gay and straight women in a sexist society, and outlines some usual differences between Lesbians and male homosexuals!

"The tendency for Lesbians to establish long-term relationships in part

accounts for society's ignorance about them. Until recently, most lesbians have been relatively invisible. Thus homosexuality continues to show the influence of conventional gender roles on sexual development . . . With changing cultural attitudes about gender and sex, it should become easier for homosexual men to establish more enduring emotional relationships and for lesbian women to increase their degree of sexual activity — just as a similar kind of liberation is reducing the differences between male and female heterosexuals."

Even the format of the book reflects the ambiguity mentioned in the subtitle — it is called a "MagaBack" — a book in magazine format. The writer used the extensive files of *Time* magazine, and the large format (8½x11") and many photographs add to the reader's pleasure. It is a short (64 page) summary of current information about sexuality, but includes a brief overview history through Greek and Roman

of the history of sexuality, from pre-civilization to the eighteenth century, Puritanism and Victorianism, with special focus on Sigmund Freud, Havelock Ellis, Alfred Kinsey and Masters and Johnson. James/Jan Morris and transsexualism is used to highlight the current interest in gender changes and ambiguities. Sex therapy and the acquisition of sexual skills are the subject of another chapter.

I enjoyed reading the book; I think students will not only enjoy it but, for once, not feel their own sexuality, whatever it is, condemned in class. The language is as non-sexist as possible and men and women alike are treated as humans, not objects (even of a study). It is encouraging to read such a level-headed view of sexuality, and even more encouraging that it was published in the "straight" world, with resources and salespeople to promote its use. I am encouraged, and I hope that the students who use the book are, too.

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Beginning Improvisation and Theatre Game Work

Wed: Politics of Gay Liberation. John Sarkisian, MA.Ed (Social Studies) Suffolk University. 7-8:15 pm

Thur: Photography. Judy McDonald, Framingham State College (Film). 7:30-9:30

Fri: Basics of Creative Cooking. Chef Peter Wiggin, Culinary Institute of America, Chef Christopher Guerin, Culinary Institute of America. 7-10 pm (includes dinner)

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shop. Neil Passariello, The Actor's Place, New Haven, Ct. Sue Endel, MFA, Boston University. 7:30-9:30 pm.

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Alain Resnais on 'Stavisky'
male nudes: on target
opera: Salome, the Wilde one
Holly Woodlawn's autobiography
bisexuality: the explosion of freedom
theatre: at long last, 'Lovers'
rock: on the road with Bowie

By Tom Myles

Many people, I think, pick up magazines containing male nudes in bookshops and peruse them, first, for the nudes, and then if the nudes are good, the content. Mandate excels in both areas. The nudes are well photographed, each photo showing the style and grace of a Greek statue. The photographers strive to show the beautiful men they select in a manner that exhibits energy and physique in repose, a balancing of tensions which is itself very Classical and quite beautiful.

This magazine is different, one soon realizes. Its stated purpose is to combine an intellectual magazine with an erotic one, *not* in dubious taste, in order to create an entertaining journal on the arts, directly focusing on the gay experience (unlike the homophobic After Dark).

Most of the articles in the first three issues are about the arts. What impressed me most in this publication is the level of sophistication in the articles. By and large they focus on the significance of a drama by looking at its metaphors. An article about Benjamin Britten's *Death in Venice* explains how the satiated richness of Venice reflects Aschenbach's cultured mind, and his journey through the canals is a labyrinth of self-discovery. When he and Tadzio meet, he sings and the boy dances. The two art forms are used to show the two characters on very distinct wavelengths, an interesting observation which Clive Barnes of the N.Y. Times significantly failed to pick up. Another article tells how and why the plays "Equus" and "Seascape" use animals as metaphors of the most animalistic part of humanity. A bril-

liant review of "The Day of The Locust" explains how director Schlesinger uses Hollywood illusion to create a false Paradise. The article goes on to compare the metaphors in Schlesinger's previous films, "Midnight Cowboy" and "Sunday, Bloody Sunday" to this one to suggest that a Paradise gained is really a hell.

Drama doesn't get exclusive treatment, though. There are also articles about music and fashion. One issue has a brilliant article about the relationship between eros and the physical arts, such as sculpture and painting.

The only difficulty I see in this magazine is that the articles are too brief for a fully comprehensive treatment of the often complex subject matter. They all have so similar a style, one suspects that the editors rewrite every article into witty, biting, imagistic, colorful prose, full of double meanings and puns. But nobody's name goes at the head of each article, which, as a writer, I know I wouldn't like at all. Brevity is a virtue, though, and while certain articles could be longer, their succinctness does not mean they are at all trivial.

While Mandate makes positive statements about gay themes in the arts, the focus of the articles is always on the art first, the gayness secondly, which is as it should be. While there are articles about Genet's "The Maids," Marlowe's "Edward II" and Broadway's "Lovers," all of which have homosexual themes, there are others like the review of Mandingo and "Day of the Locust," which lack gay themes, but which merit the attention of gay audiences just as the former dramas should be seen by straight people.



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A Dictionary of Gender Identity

By Charles Bonnell

There are several words used in the scientific literature to describe people who dress in clothes that society would say are inappropriate for them given their anatomic sex. Since gay people sometimes are uncertain as to which word to use in a given situation, here is a list with definitions and a few comments.

Cross dresser — This term is often used, but rarely defined, in the scientific literature. Its meaning is thus a little imprecise. It usually means anyone who dresses in clothes considered appropriate for the opposite sex. Thus, transvestites and drag queens (see below) are cross dressers. Most authors would also apply the term to a pre-operative transsexual (see below) dressed as a member of their preferred sex. Most would probably not apply it to a post-operative transsexual, since anatomic sex and sex of dressing are then congruent. Usually, the term does not carry any implication that the cross dressing is done well enough to "pass," although it usually is.

Drag queen — Less often used by scientists, a drag queen generally means a homosexual man who dresses as a woman. Sometimes a distinction is made depending on whether the cross dressing is done regularly or occasionally. I have not heard the term applied to women, nor extended to them as in "drag king." ("Drag king" is listed in *The Queen's Vernacular*, but I have never seen it in the scientific literature. This is not to say scientific papers are

the only source of authority — just the only source I'm using for this article.) To the best of my knowledge, there are no scientific articles about drag queens — just articles that mention them briefly, comparing them to other sorts of people.

Transsexual — A person whose innermost sense of femaleness or maleness is in conflict with their genetic sex (XY for males, XX for females). Most transsexuals have had this conflict for as long as they can remember. Transsexuals can be pre-operative (before undergoing a sex-change operation) or post-operative. A transsexual can begin as a female or as a male; there is controversy as to which is more common. Transsexuals can be heterosexual, homosexual, or bisexual with regard to their preferred sex; as with non-transsexuals, the heterosexual condition is most common. The term "transsexual" has degenerated in some circles to mean anyone who applies for a sex change operation. Those who do not fit the "classic" transsexual description range from gay people who want to regain a bisexual lover to out-and-out schizophrenics who feel the sex change is inevitable and they might as well get it over with. Most scientists agree an effort should be made to restrict the definition of transsexual to those who fit the "classic" pattern. There is a minor controversy as to whether the word "transsexual" should be spelled with one or two s's.

Transvestite — This word is often

used as a synonym for cross dresser. However, most scientists now give it a much more specific definition — a person who achieves an *erotic* thrill or arousal by putting on some clothes of the opposite sex. By this definition, most transsexuals have never been transvestites, since cross dressing for them seems natural and not erotic. A prominent sex researcher has also stated that including the requirement of erotic arousal apparently means there are no female transvestites. (In fact, he stated that if anyone knows of

a woman who gets an erotic arousal from wearing men's clothing, she should get in touch with someone who could interview her and write it up for a scientific journal, since literally no such cases have ever been reported.) Defined in this way, it seems from the literature that most transvestites are heterosexual — Mr. Respectable Businessman, for example, who wears lace panties under his 3-piece suit because it gives him such a charge. Homosexual transvestites have scarcely been investigated in the scientific literature.

Connections

by Avi

"You know, you don't look gay."
 "What do you mean by that."
 "You don't look or act gay at all."
 "How am I supposed to take that."
 "Take it in a good way. That's how I meant it."
 "You don't understand what I mean."
 "Tell me then."
 "I know I should feel good."
 "Then why don't you?"
 "Because I am gay. I'm just being my self."
 "All I said was that you don't look or act gay."
 "But I am gay."
 "I know that. It's just that you, well . . ."
 "Hey let's forget it. I don't like this rap."
 "I'm sorry. I was only trying to be nice."
 "I know that but I just feel a little offended."
 "Offended. God, I was just being nice."
 "Nice. What if I said to you that you don't look or act straight."
 "You don't mean that."
 "That's beside the point."
 "Well I don't look and act gay."
 "You see, you're already offended."
 "So."
 "So don't you see what it's all about."
 "No."
 "Why can't you tell me that you like me the way I am."
 "I did."
 "You didn't. All you told me was how I wasn't."
 "Aren't you glad you don't look or act gay."
 "But aren't we all gay."
 "Well, we don't just hold hands."
 "Then why don't you just tell me you like me for being me."
 "I love you for being you."
 "Now that's nice. That I like. Kiss me you fool."

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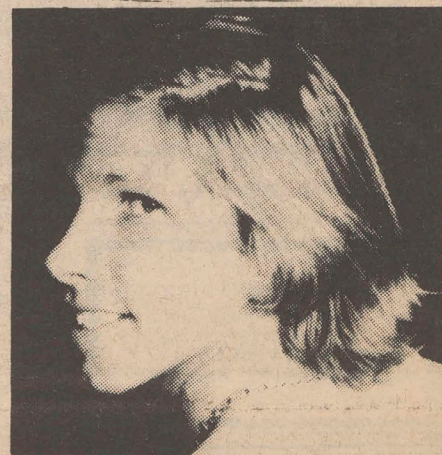
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The Peoples College of Law of the National Lawyers Guild is a new 4-year law school oriented toward those usually excluded from the legal educational process.

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

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

pen pals



Gay, blonde hair, blue eyes, confined and in need of outside stimulation. Please write: Larry Hathaway, PO Box 747, FSP, Starke, Fla. 32091.

Athletic, open minded man incarcerated in Florida needs to hear from people in the outside world. Please write: Jimmy Hall, Box 747, East Unit, Starke, Fla. 32091.

David World, PO Box 747, Starke, Fla. 32091. A lonely prisoner in need of correspondence.

I have a song that I have kept through the years. It is waiting to be sung. I cannot sing it without you. The song when sung alone will lose the essence of its tune. Tony Smith, #016296, PO Box 747, Starke, Fla. 32091.

Lonely prisoner seeking correspondence with people interested in becoming good friends or even closer in time. Would love to hear from some gay brothers and sisters. Jessie Anderson, PO Box 747, Starke, Fla. 32091.

Lonely male prisoner, blk eyes & br hair, good looking, needs people to correspond with. Let's get something started. I will answer all mail. Please write: John Williams, PO Box 747, Starke, Fla. 32091.

Prisoner, very lonesome, without mail or visits, needs someone to write to very badly. My hobbies are reading, writing songs and poetry, and motorcycles. William Gustafas, PO Box 747, Starke, Fla. 32091.

Kam in prison and I like gays and would like to correspond with aware people. Mark Robinson, PO Box 667, Bushnell, Fla. 33513.

Male prisoner, into water skiing, swimming, reading and writing. Black hair, grey eyes, slim. Lonely. Please write. J. P. Parrish, PO Box 747, Starke, Fla. 32091.

Aquarian male doing time, would like to develop a strong relationship before getting out of prison. Walter R. Larkins, PO Box-B-45704 CT North WR 116, Soledad, CA 93960.

Young man formerly from Boston now a prisoner in Fla., suffering from the disease of loneliness, in great need of correspondence. Please write Caluin Carter, PO Box 747, Starke, Fla. 32091.

Young man, br. hair, gr. eyes, into body building, incarcerated and lonely. I will answer all letters. Please write. Bob Jorgensen, PO Box 600, Tracy, CA. Lif. 95376.

I would like to correspond with anybody, sincere as well as serious about getting something together. I'm into bodybuilding, writing, poetry, music and all outdoor sports. Will answer all letters. William Dunn, PO Box 600, Tracy, CA 95376.

Would like to correspond with a gay queen. I am a lonely male prisoner. Would like to establish some type of relationship. Thomas Beanfield, PO Box 747, Starke, Fla. 32091.

Lonely young man incarcerated in Marion, in need of someone to write to. I have no friends and no mail. Please write. Bernard York, PO Box 57, Marion, Ohio 43302.

Scorpio prisoner loves art, Jazz, chess and sex, looking for a lover-relationship. Will trade pictures. Dennis Johnson, Box 69, London, Ohio 43140.

Gay employers: want gay employees? Why not try a GCN classified in the Jobs section?

personals

TOY BALLOONS

BiWM professional with unique fetish — kids' balloons turn me on! If you have some or complementary turn on, would like to hear. GCN Box 464.

SOUTHERN NEW ENGLAND

Happy male feminist hopes for acceptance & affection by person ANY age. Life style includes Radical Catholicism and helping profession. GCN Box 465.

EDDIE

I Love You Billy

Straight male TV seeks WF sensitive, caressing, caring. Would like lean, no drugs. In Bos. noon, Cape & Central MA, evenings only. Enclose phone #. Females only. GCN Box 430.

MOTORCYCLE OWNERS

GWM Prof's interested in meeting other prof. types of Boston into motorcycling. Prefer those with large cycles. Send name, phone and best time to call to GCN Box 467.

Are you a GWM under 30 who is good-looking, sincere and circumsized? This young GWM wants to meet you. Send name and phone number to GCN Box 468.

NEED A PARTNER

For squash, jogging, canoeing, boxing, board games, canasta, frisbee, etc.? The Gay Recreational Activities Committee has expanded to include non-team games, and provide partners for people who wish to play and/or learn such games. For information write Ron at GCN, Box 471.

Dear Classified Advertiser: If preference as to race (B or W) does not matter, why put it in?

Gay male, 56, 6', 170, blond, seeks others for fun & sex. Any age or race from 30 up. No fats please. Permanent relationship possible. GCN Box 469.

DON'T BE BORED THIS FALL

Enroll in a fun course at HCHS adult education program. Watch for more info in GCN or call 542-5188. Meet new people and grow at the same time.

FRI. NITE BLUES?

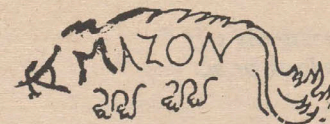
Why be bored, hassled or stood up? Come to GCN office at 6 pm and experience good folks and pleasant conversation, while folding and mailing GCN.

Young, Gay and Hassled?

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

Prof. GWM, 28, seeks gay or bi teen for companionship. I like sports, theater, movies, camping. Sex not necessary unless mutually agreeable. Be sincere. Box 1980.

College student, 20, handsome and well-built, 5'10", 160, seeks financial assistance from gentleman in exchange for companionship. Send tel. and/or pic to GCN Box 432.



GWF couple just moved to Merrimack, N.H., would like to meet other GWF couples from N.H. for friendship. Age 40 to 50. Write GCN Box 446.

NEW LEATHER CATALOG

Just published. Has great handmade S&M, B&D Leather Gear plus fantastic Erotic Jewelry. Only \$3. Send with name, address, age to: TANTALUS, P.O. Box 9052-G, Boston, MA 02114.

GWF age 38, feminine, attractive, well-built, gentle natured, seeks same for lunches, drives in the country etc. In Western Mass. area. GCN Box 453.

Relax & unwind with NYC student 21 available as model-masseur-escort. Good looking. Experienced. Can travel. Moderate fees. Mike, 212-348-5035.

WANTED MALE OVER 40

Masculine GWM 46 desires a . . . permanent relationship based on Love, Trust and Giving one's All. Prefer white or Oriental and those in service. Sincere only. Write GCN Box 461.

GWM, central Connecticut seeks responsible male, 18-35, to share apartment expenses (life?). I have many interests, what are yours? Please send photo. GCN, Box 421.

BOSTON ESCORT WANTED

A frequent visitor wants Bi or G butch companion to see Boston. Prefer Italian, Greek. Must have looks, sharp and enjoy people. Letters with photo answered first. Pay good with interesting dude. GCN Box 456.

BI STRAIGHT GAY NEED ANY CASH GWM 43 7'1" 180" straight looking loves to worship young men with good physiques. All you do is enjoy. Have supply of gay films for you to watch while I go round the world. Photo please & phone # if poss. Your place or my home in the country. Can travel. GCN Box 458.

A GAY PERSON'S GUIDE TO NEW ENGLAND

1975 edition . . . 400 listings of businesses, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, Bridgeport to Bangor. \$2 to GCN/GPG, Box G-1, 22 Bromfield St., Boston, MA 02108.

publications

DEY THEORY NOW AVAILABLE Dey's brilliant Gen'l Theory of Homophile Genius now avail. from BU lectures from 1HI: 168 Hillside St., Boston 02120. \$3.00.

FOCUS

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

PEACEWORK

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

MAJORITY REPORT

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

WIN MAGAZINE

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

TEAM. MAIL ORDER HOUSE

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

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

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

resorts

2 bdrm furn quiet 30 mi. P'town nr. lake, shops, etc. Off season rates or Oct.-May. Also sm. locn 2 bdrm unfurn. 1 yr. lease. Both new! 1-617-353-1204, 6 pm plus.

HAITI

If you like cho mousse you will love Port-au-Prince. Escorted tour lvs. late Oct. Seven days for \$285 doub. occ. Call Mike at (617) 567-7634 after 8 pm.

TORONTO 4 DAYS/3 NIGHTS

Roundtrip jet from Boston, deluxe accom, includes all transfers, taxes & sec chgs. \$135 pp. dbl, \$165 p.p. singl, \$128 p.p. triple. Call Jim 482-2900.

GAY SKIERS

I am tired of the macho ski scene and would like to share a winter house with other gay skiers pref. Sugarbush/Stowe. Contact GCN Box 457.

JOIN US IN PROVINCETOWN

Don't stop enjoying yourself just because someone said it's "Labor Day." The most popular Gay-Spots in "P"-town are still open. Come visit them and visit us. Carl and Joe, 68 Bradford St., "P"-town. 617-487-1650. Singles \$8, doubles \$12.

rides

RIDE NEEDED

2 women need ride to Chicago, Sept. 18th for Lesbian Writers Conference. Call M-F, 10-6, Diane or Lynn, 338-8173

roommates

The Sandbox is a bisexual farming commune looking for people. Meeting Tuesdays 8-11 pm in Cambridge. Call 491-8711 for more information.

GAY COLLECTIVE

needs roommates. Help build a community on Fort Hill. Call Greg, 445-6676 Roommate for 2 br. lge apt. on the edge of Charlestown City Sq. Your share of rent \$52.50 heated plus 1/2 gas and elect. Call 338-8173, ask for George.

1 or 2 GM — 3 story private home, tree-lined West Roxbury, w/air conditioning, with 3 others, \$125 each. Mornings before 12, call 321-3150 or write GCN Box 366.

ROOMMATE WANTED

To share large 7 1/2 rm. apt. in Newton with GWM 29. 2 min. from Mass. Pike and on bus line. Rent and utilities \$140/mo. No ferns. Responsible person only. Call 617-244-0574 after 7 p.m. Keep trying.



Four women looking for a feminist to live in our friendly political Camb. house. Prefer a Lesbian. 547-0268.

Lesbian/feminist mid 20s to share 2 bdrm Inman Sq. apt, own lg room part furn. Safe nrhnd conv. to MTA. No pets. \$60 plus util. Call 547-1852 eves.

Interim roommate wanted, 1-3 mos. Beacon Hill, own bedroom, \$150 mo. rent. Settled, amiable person. Tel. 227-6167.

Professional woman wanted to share my home & expenses. GWF, 35-45 — Central Conn. Must be clean and honest — photo please.

Gay brother wanted to join radicalized faggot collective on Fort Hill. Non-smoker preferred. \$60/month +. (617) 440-8551.

services

Gay Trips

BEACON TOURS

24 Tremont Street,
Boston, MA

LINDA —
742-1220

MUSIC

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

EAR PIERCING

(14K gold filled stud) Quick, easy, no pain. At The Cuttery, 119 Charles Street, Boston, MA. (1 ear \$4, 2 ears \$8.) Tel. 227-0119.

Walter Driscoll

Registered Electrologist
Free Consultations Invited

26 West St. Phone 426-5067
Boston, Mass.

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.

TRAVEL SERVICE

Complete Travel Arrangements

FOREX TRAVEL

Statler Bldg.—Park Sq.
Boston, MA 02116

Tel. 482-2900 or 569-2900

[Michael or Frank]

STRONG RESPONSIBLE MAN

Will clean your house the old fashioned way, once or on a regular basis. Reasonable rates, refs. John, 964-2037, early morn or late evenings.

Horny j/o letters \$3.00, cassettes \$20.00; more fun items. Send payment. For details write MICO, 300 East 96 Street, New York City, N.Y. 10028.

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.

MAKE MAILING EASIER

Addressograph machine for rent. Reasonable rates (\$5.00 minimum). Call Skip or Ann, 426-4469.

wanted

AMATEUR BOTANIST

Seeks field trips with same in New England and correspondence with those in other parts of the country. Exchange of drawings, photos, materia botanica desired. If interested, write Ron Arruda, 43 Hano St., Allston, MA 02134. Friends of Pflanzen unite!

ATTENTION BEACON HILL!

\$200 Reward for info. leading to the arrest of Wayne A. Tiffany, wanted by New York and Boston Police for Grand Larceny. Call Det. John Toomey, at 247-4370 or write Mr. Gold at 65 Bardin St., Hanover, MA 02339.

Attention: North Shore Gay Females — we know that many of you desire to "come out" and meet your Gay Sisters. Let's Get Together! We are casual gays, seeking more North Shore friends. No drug users please. We want your friendship! Write GCN Box 436.

classified ad order form

Classified Ad deadline is Tuesday noon (prior to Sunday publication).

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

Since we serve the Northeast, please include your area code if your ad includes a phone number.

Non-business: \$2.00 for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents for 25 characters.

Business (if you charge money for a service, you are a business): \$3.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

Box Numbers:

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

Number of weeks ad is to run

Name.....

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

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

Please circle one of the following ad categories:

APARTMENTS FOR SALE INSTRUCTION
JOBS OFFERED JOBS WANTED PEN PALS
ORGANIZATIONS PERSONALS RESORTS
RIDES ROOMMATES SERVICES WANTED
MISCELL. LOST & FOUND PUBLICATIONS

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

First 4 lines..... at \$..... per week \$.....

Each add'l line..... at \$..... per week \$.....

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

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

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

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

PLEASE PRINT NEATLY.

Address.....

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

Contact

Intensive National Gay News Coverage * * A Dozen Regular Columns * * Centerfold Photo Feature from Primus * * A Complete & Accurate National Gay Bar & Bath Guide with 2000 listings of names, locations and phone numbers * * 48 pages every 3 weeks * * Only 75¢ at news stands or send \$7 for the next 17 issues (one year) to CONTACT, box 70282, Houston, TX 77007



ALBATROSS — A RADICAL LESBIAN FEMINIST MAGAZINE containing: news-views-reviews-interviews humor-satire-fiction-poetry & comix. Published by the ALBATROSS COLLECTIVE approx. 12 times per year — subscription per year \$4.50 — Submit Material/send subscriptions to:



ALBATROSS

82 SO. HARRISON STREET
EAST ORANGE, N. J. 07017

BOSTON AREA

[area code 617]

Access (Cambridge Hotline) 661-3900
Adolescent male rap session, 4-6 pm 227-8587
B'nai Haskalah (Gay Jewish group) 265-6409
Black Gay Men's Caucus, GCN, Box 9600 734-0618
Boston Gay Men's Rap Group 426-9371
Boston Lavender Theatre:
Women's group 492-5220
Men's group 440-5220
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-0368
Civil Liberties Union of Mass. 227-9469
Closet 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.) 727-2584
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Framingham Unicorn Society,
P.O. Box 163, Framingham, MA 01701 440-8551
Fort Hill Faggots for Freedom 426-9371
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Recreational Activities Committee (GRAC), c/o GCN, Box 8000 266-2069
Gay Academic Union of New England,
P.O. Box 212, Boston 02101 523-0368
Gay Alert (for gay community emergency only) 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,
c/o GCN Box 251, Boston 02108 287-1900x2396
Gay People of UMass/Boston 547-1451
Gay Speakers Bureau 353-2790
Gay Way Radio (WBUR, &? & FM) 491-2787
Gay Legislation '75, P.O. Box 8841, JFK Sta., Boston 02144 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 Gays 495-1927
Homophile Community Health Svc. 542-5188
Integrity/Boston, P.O. Box 2582, 02208 354-8807
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, Eli Ctr. 426-0412
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105 267-9150
Other Voices Bookstore, 30 Bromfield St., Boston 267-0764
Project Place 227-8587
Fr. Paul Shanley 267-0764
Project Lambda 227-8587
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139 863-1386
Transvestites/Transgenderists: Ariadne Craig, Box 161, Cambridge 02140 862-2397
Tufts Gay Community, c/o Student Activities Office, Medford, MA 02155 862-3237
Waltham-Watertown Gays, c/o GCN Box 7100 862-5504
Women's Community Health Center, Cambridge 547-0302

EASTERN MASSACHUSETTS [area code 617]
Alcoholics Together/Worcester 756-0730
Dignity/Merrimack Valley, P.O. Box 348, Lowell, 01853 547-1281
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393, 487-3234, 487-3344 568-2656
Homophile Union of Massachusetts, P.O. Box 262, Fitchburg 01420 527-5612
MCC/Worcester 756-0730
Provincetown 24-Hour Drop-In Center 487-0387
Provincetown Homophile Assistance League, Box 674, Provincetown 02657 999-1070
New Bedford Women's Clinic 745-0594
Salem Gay Hotline 8-10 pm (Tuesday only)

WESTERN MASSACHUSETTS [area code 413]
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, P.O. Box 488, Forest Park Sta., Springfield 01107 545-0154
People's Gay Alliance, UMass/Amherst 545-0626
Southwest Women's Center 583-3904
Springfield Gay Alliance 586-2011
Valley Women's Center, Northampton 274-4737

RHODE ISLAND [area code 401]
Alcoholics Together, 290 Westminster St., Rm. 510, Providence 274-4737

Dignity/Providence, Box 2231, Pawtucket 02861 831-5184
Gay Women of Providence 274-4737
Homophile Community Health Service, Providence 274-1693
MCC Coffee House, Providence 274-1693
MCC/Providence, 63 Chapin Ave. 274-1693

VERMONT [area code 802]
Counseling for Gay Women & Men, c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386
Gay in Vermont, Box 3216, N. Burlington Sta., Burlington 05401 862-2397
Vermont Gay Women 862-7770, 863-3237
Women's Switchboard 862-5504

CONNECTICUT [area code 203]
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, 2031 Yale St., New Haven 06520 436-8945
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
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]
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, P.O. 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), P.O. 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]

Capital District Gay Community Council, P.O. Box 131, Albany, N.Y. 12201
Dignity, P.O. Box 1554, N.Y., N.Y. 10022
Gay Activists Alliance, P.O. Box 2, Village Sta. 10014 966-7870
Gay Media Coalition, Box 128 Ansonia Sta. 10023
Gay Men's Health Project, 247 W. 11th St. 691-6969
Gay Switchboard 924-4036
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, N.Y.C., N.Y.
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460
Lesbian Switchboard 741-2610
MCC/New York 691-7428, 369-8513
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097

Quick Gay Guide

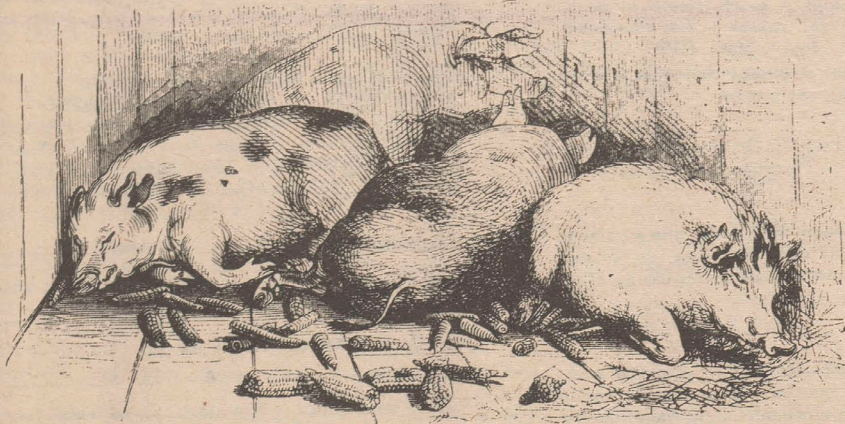


"HELEN CLOSED HER MOUTH."

Coming... Sept 15 thru 29

Hieroglyphic
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Museum
of Fine Arts,
Boston.

HEROglyph

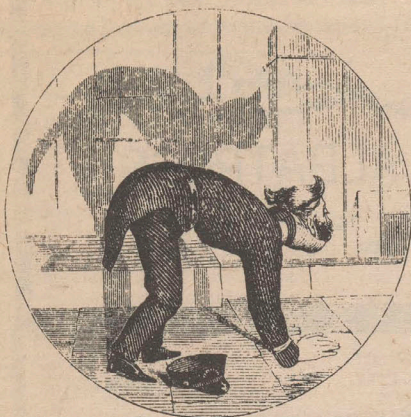


OTIUM CUM DIGNITATE.

15 mon

Bowling season is here again! The gay recreational activities committee bowling league is reforming for another season of athletic sharing. Bowling begins at 8 pm at the Boylston Bowl-drome, 1260 Boylston St., Boston. All gay women and men are invited to come out and get on a team. If you do not know how to bowl we'll teach you. Cost will be \$2.10 weekly. Don't be left out.

The Sexual Orientation Committee meets this evening at the MCC/Hartford Center at 8 pm. It is important that we get an early start on the bill this year so we can get it passed. Everyone interested in this goal is invited to attend. Directions: Rte. 95 to Rte. 91 (New Haven), Rte. 91 to Rte. 84 West, Rte. 84 West to the Sisson Ave. exit, Sisson Ave. exit to light — turn left. Go to second light (Park St.), turn right on Park. First light on Park is Amity — turn right. 11 Amity Street is on left side of street. If you get lost call MCC at (203) 523-9837.



THE CAT

16 tues

Michael Greer, comedian-songwriter, will make his only Boston appearance of 1975 tonight at 10:00 pm at the Cabaret-Charles Playhouse on Warrenton St. in Boston. Donation will be \$5.00. There will be only one show, so come early. Doors open at 9 pm.

18 thur

Jade and Sarsaparilla will be appearing at the Charles Playhouse Cabaret, 74 Warrenton St., Boston, Sept. 18, 19 and 20. Showtime tonight is 10 pm, on the 19th at 11 pm and on the 20th. Admission \$2.00.

Emerson Homophile Society is having its first meeting of the new school year tonight at 7 pm at the Student Union, 96 Beacon St., Boston. Check at desk for room number.

Public meeting, Caucus of People with Gay Concerns, 7 pm, 194 Richmond St., Providence, R.I. There will be a pot luck supper followed by a business meeting. Join this effort to create a community wide organization of gay groups and people. All are welcome regardless of orientation. For further info call (401) 274-1693.

20 sat

The first dance of the season sponsored by the M.I.T. Student Homophile League will be held in the M.I.T. Student Center, 84 Massachusetts Avenue, Cambridge. Donation \$1.50. 9 pm-1 am.

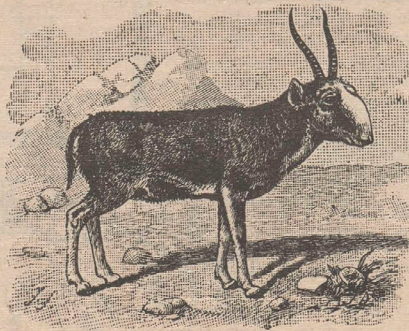
21 sun

Encore performance! Jade & Sarsaparilla, The Next Move Theatre, and Margo's cosmic lesbian blues, in a repeat benefit performance for *Gay Community News*. This is a sure way to make your Sunday afternoon something special; don't miss it! Showtime is 4 pm at the Charles Playhouse Cabaret, 74 Warrenton St., Boston; admission \$2.50. For information call (617) 338-8173.

Board Games & Card Playing will be held at the GCN office beginning at 7 pm this evening. Games include scrabble, chess, clue, monopoly, dominoes, poker, bridge, etc.

Whatever your game is come and play. Bring your favorites. You don't have to be a grand master of chess or a tiddly wink champ. Anyone with any varying skill of games is welcome. Come learn a new game, or teach one of your favorites to someone else.

Community games will take place at the GCN office, 22 Bromfield St. (a short walk from the Park St. subway). Bring your own refreshments if you like, and meet new friends.



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22 mon

Harvard-Radcliffe gays will hold their first meeting this evening at 8 pm at the Phillips Brooks House, 1st floor parlor, 198 Memorial Hall, Cambridge, Mass. For further information call 495-1927.

23 tues

Coming out rap for gay men. An on-going rap group for men coming out, or for gay men who are out, but want to rap, will be held every Tuesday night at 8 pm, at the Charles Street Meeting House, 70 Charles St., Boston.

Dignity/Merrimack Valley will celebrate its first birthday at DiRocco's Cabaret in Tyngsboro, Ma. The evening's celebration will include liturgy at the Dignity center, a hot buffet, female impersonator, live music, a DJ for dancing, and a whiskey raffle. Ticket prices are \$5.00 per person. Tickets are available at DiRocco's or at Dignity/Merrimack Valley, P.O. Box 348, Lowell, Ma. 01853, or by calling (617) 851-6711.

25 thur

Older Gay Men's Rap Group will be held this evening at 8 pm at the Charles Street Meeting House, 70 Charles St., Boston. For all gay men who feel the word "older" may apply to them, regardless of age.

27 sat

DEMONSTRATE! Free Ellen Grusse and Terry Turgeon, imprisoned in Niantic State Correctional Facility for four months for refusing to testify before a federal grand jury. Free Jill Raymond, imprisoned in Kentucky county jails since March for refusing to testify before a federal grand jury. Stop grand jury witchhunts and government repression! Meet on the Green in New Haven at 12 noon. Sponsored by the New Haven Grand Jury Defense Fund Committee/New York Women's Union Grand Jury Project. For more information call (201) 622-4545 or write 25 Prospect Place, Brooklyn, N.Y. 11217.

29 mon

Darlene Love Enterprises presents a Disco Flotilla. Come dressed to the max., 7:30-11:00 pm rain or shine, M/V Bostonian departing from Long Wharf. Two bars, two decks (1 enclosed). For advance tickets mail \$5.00/\$6.00 at the wharf, Darlene Love Entp., Box 356, 310 Franklin St., Boston 02110. For information call (617) 547-0544.

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

MONDAYS

10:00 am—Gay News, WCAS, 740 AM.
5:30 pm—Women's community Health Center open house, 137 Hampshire St., Cambridge.
7 pm—Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., NH.
8:30 pm—Alcoholics Together, 290 Westminster St., Prov. RI (401) 274-4737.
8:00 pm—Lesbian rap and action group; Cambridge Women's Center basement; (617) 354-8807.
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.

TUESDAYS

6-9—Homophile Community Health Counseling (401) 274-4737
7:00 pm—Pot-Luck Supper, MCC, 63 Chapin Ave., 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 pm—Coming Out Rap for gay men, CSMH, 70 Charles St., Boston
8:00 pm—Gay Way Radio, WBUR, 90.9 FM.
8:00pm—Homophile Union of Montachusets, 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.
6:30-0 pm—Gay Health Night at Fenway Community Health Center, 267-7573.

7 pm—Open Rap, 63 Chapin Ave., Providence, R.I. (401) 274-1693
7:00 pm—Liberation Rap Group (617) 756-0730.
7:00 pm—Women's Rap, 63 Chapin 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).

THURSDAYS

7:00 pm—Gay Support and Action Group, Bangor, Maine.
7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.
7 pm—Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730
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.
8:00 pm—Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.

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—Rap group for men & women, MGTF, 193 Middle St., Portland, Me.
8 pm—Rap group for older gay men, CSMH, 70 Charles St., Boston
8-11 pm—"Open house at the parsonage," MCC/Providence, 63 Chapin Ave., Providence

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

3:00 pm—Soccer for dykes & fags, Hatch Shell, Esplanade, Boston.
3:00 pm—Worcester Gay Union Radio, WCUW, 91.3 FM.
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, ME.
8:00 pm—East Conn. Gay Alliance, 889-7530.
8-11 pm—"Open house at the parsonage," MCC, 63 Chapin Ave., Providence.
8:00 pm—MCC/Hartford Drop-in Center, 11 Amity, St.

SUNDAYS

12:30 am—"Closet Space," WCAS, 740 AM.
2-4 pm—Gay Women of Providence Rap, etc., 942-2094.
2:00 pm—Gay Volleyball, call 241-8357.
2:30 pm—"Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.
4-6 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—Metropolitan Community Church worship service, 63 Chapin Ave., Providence (401) 274-1693.
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.
7:00 pm—Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.
7:30 pm—MCC/Gartford, 11 Amity St., Hartford, CT.
8:00 pm—Worcester Homophile Organization, (formerly W.G.U.), 892-9113 for meeting place.

everyweek



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Quick Gay Guide see page 19