

March 1 thru 7



1 mon

NY — Len Fulton will autograph his book "Dark Other Adam Dreaming" at Gotham Book Mart, 41 W. 47th St., 1 to 4 p.m. For more info call 413-568-8743 (Westfield, Ma.).

Boston — DOB hosts building fund appeal meeting to plan for purchase of building for women, at 8 pm, 419 Boylston St.

2 tues

Boston — Robert Patrick's "Haunted Host" continues at Charles Playhouse, 74 Warrenton St., thru March 14. For info call 426-6912.

Providence — Shrove Tuesday pancake supper at Resurrection House, 5 Junction St., 7 pm. \$1.50.

Boston — DOB sponsors topic rap on Susan Saxe, 7:30 pm, 419 Boylston St., room 323.

Boston — *I Am A Woman* by Viveca Lindfors opens tonight for a two week run at the Charles Playhouse, 74 Warrenton St. For info call 426-6912.

3 wed

Providence — Gay Alliance meeting, Rhode Island College, Lounge F Student Union building at 1 pm.

4 thur

NY — Disco 'til Dawn at Galaxy 21, 256 W. 23 St., 9 pm, open bar. Proceeds benefit area gay student groups. Admission, students \$3.

Boston — Free University of the Fenway offers a seminar, "Exploring the Gay Lifestyle" beginning tonight 7:30-9:30. This is the first of eight meetings given by Thomas Nylund at 68 St. Stephens St. For info call 247-1919 or 437-2729.



Cambridge — Len Fulton will autograph his book "Dark Other Adam Dreaming" at Grolier Book Shop, 6 Plympton St., 4 to 6 pm. For info call 413-568-8743 (Westfield, Ma.).

Milton MA — A seminar on the Changing Norms of Sexuality will be given by Fr. Paul Shanley. They will take place the first three Thursdays of March at 1:30, repeated at 7:30. Fee is \$15 per series, students 1/2 price, fees negotiable. Lectures will be given at Columban Seminar, 1200 Brush Hill Rd., (128 to 138, north to Brush Hill Rd., Milton). For further info write Exodus Secretary, 1 Warwick St., Warwick House, Roxbury MA 02120.

5 fri

Boston — Jade & Sarsaparilla will be at the Charles Playhouse, 74 Warrenton St., tonight and Saturday at 11:30 pm. Admission \$2.50.

Portsmouth, NH — SAGA will meet at 8 pm at 75 Court St. Everyone invited; for more info write Box 1424, Portsmouth, NH 03801 or call 436-7196 or 431-8209.

Athol, NY — A Woman's Place offers weekend workshops, this weekend "Lesbian Mothers." Write A Woman's Place, Athol, NY 12810 or call (518) 623-9541 for info.

Provincetown, Ma. — Elana Dyke-woman, author of "Riverfinger Woman," will read poetry at St. Mary's of the Harbor, 519 Commercial St., at 8 pm. \$1 donation. Sponsored by Everywoman's Center for women only. Info call (617) 487-3075.

Cambridge — Harvard-Radcliffe Gays 'Second Annual Film Festival.' Part I: "Multiple Maniacs" (starring Divine) at 8 pm and "Something for Everyone" (starring Michael York) at 10. Admission \$1 for each film. Also shorts, "Loveletter to Edy" (by John Waters) and "Thank You Mask Man" (by Lenny Bruce). At Harvard University's Burr Hall, just outside the northeast corner

of Harvard Yard, across the street from Cambridge fire station. For info call 498-4236 or 495-1927.

6 sat

Portland, Me. — Disco/Dance Benefit for MGTF will be held at the Oasis Ballroom, 195 Middle St., from 8 pm. \$3 admission to help your local gay group.

Rutland, Vt. — Len Fulton will autograph his book "Dark Other Adam Dreaming" at Book King, 64 Merchants Row, 1 to 4 pm. For more info call 413-568-8743 (Westfield, Ma.).

Boston — International Women's Day Women's Dance, Univ. of Mass., 100 Arlington St. Live music by Liberty Standing, free childcare, 8-12 pm, donation \$2.50. Benefit Cambridge Women's Center. Refreshments.

Portsmouth, NH — SAGA will sponsor a House Tour of 17th and 18th century homes in the area. Exterior viewing will move chronologically from early to late colonial styles. Tour starts at 10 am at 75 Court St. For more info call 436-7196 or 431-8209.

Provincetown, Ma. — Linda Shear, lesbian musician and composer, in concert at St. Mary's of the Harbor, 519 Commercial St., at 8 pm. \$2 advance, \$2.50 at door. Sponsored by Everywoman's Center for women only. Info call (617) 487-3075.

7 sun

Boston — Dignity service and meeting at 1:30, St. Clements Church, 1105 Boylston St. First Sunday of month.

Boston — Benefit concert for Factory Fire Relief Fund at Emmanuel Church, 15 Newbury St., 6 pm. \$3 donation. Sponsored by the Jazz/Arts Ministry and the Jazz Coalition.

NY — Alternative Sexuality in Science Fiction, talk by Wayne Dynes at Church of the Beloved Disciple, 348 W. 14th St. (near 9th Ave.) at 8:30 pm. Donation \$1. Sponsored by Gay Activists Alliance.



Submit Calendar items to Calendar Editor, GCN, by noon on Wednesday prior to date of publication.





**the
gay
weekly**

Vol. 3, No. 36

March 6, 1976

35c

N.Y. Show Battles Bureaucracy, p. 10

**Inside the Prison Walls
More "Snuff" Protests**

Terry White (l.) and Edwina Lewis in "Mirror Song"



Photo by Ken Howard

gay community news

Vol. 3, No. 36

(617) 426-4469

March 6, 1976

NY Women Move to Snuff Out 'Snuff'

NEW YORK — A massive picketing campaign is underway in New York City to halt the showing of a film which shows the murder and dismemberment of a woman. The film, "Snuff," was the target of demonstrations by Dyketactics, a group of lesbian feminists in Philadelphia. The Philadelphia protests resulted in the closing of "Snuff" in that city. Advertising for the film boasts that "This film could only be made in South America, where human life is cheap." The advertising campaign has implied, in the view of many women, that an actual actress was murdered in the process of the filming of the movie.

Picketing against "Snuff," organized by a group called Women Against Violence Against Women, began on Sunday, Feb. 15, and is continuing at the National Theatre. The theatre, located on Broadway and 44th Street, is in the heart of Times Square. Some 200 to 300 women participated in the first day of picketing and many have returned every day. A support group of men leafleted and picketed at the office of the booking agents for the film — Mann's Theatres of California — located in New York City.

Although the constant demonstrations have had little effect on the film's showing thus far, the assistant to the distributor of "Snuff," Barry Glasser, was quoted in *The New York Post* as saying that he was "ashamed" of his role in the film's distribution.

A group of women and men involved in the arts, churches, and the feminist and gay movements, have sent a telegram to Manhattan District Attorney Robert Morgenthau, asking him to prohibit the showing of "Snuff" in New York City. The telegram read, "We the undersigned citizens call upon you as District Attorney of Manhattan to prosecute and to prevent presentation, distribution, and



New York women protest the pornographic film *Snuff* which depicts the murder and dismemberment of a woman. Protests by Dyketactics closed the film in Philadelphia.

Photo by Bettye Lane

advertising of the film "Snuff" now being shown at the National Theatre in New York City. The film exhibits the violent dismemberment and murder of a woman for the purpose of arousing sexual interest. As citizens we demand the immediate investigation, prosecution and removal of this barbaric film from our community."

Some of the list of signers of the telegram, which reads like a list of "Who's Who" of the women's and gay communities in New York, include, Susan Brownmiller, author of "Against Our Will"; Ellen Burstyn, actress; Joseph Chaikin of the Open Theatre; David Dellinger; Barbara Demming, lesbian feminist author; Roslyn Drexler; Martin Duberman; Andrea Dworkin, author of "Women Hating"; Gloria Emerson, writer; Sandra Elkin; Mary Irene Fornes; Lea Fritz; Dr. Emily Gibbes, Associated General Secretary for Education and Ministry of the National Council of Churches; Corinne Jacker; Karla Jay; Myra Lambe; and actress Viveca Lindfors.

Also among the signers of the telegram were author Robin Morgan; actress Ann Mira; author Grace Paley; Dr. Jovelino Ramos, Assistant General Secretary for Justice and Liberty of the National Council of Churches; Dr. Clair Randall, General Secretary of the National Council of Churches; Elizabeth Reed, the highest ranking feminist ever to serve in a government (Australia); Donald Shriver of the Union Theological Seminary; Joan Micklin Silver, director of "Hester Street"; writer Susan Sontag; John Stolteberg; playwright Megan Terry; Harriet Van Horne; actress Shelley Winters; Sol Yurick; Peter Zeisler.

Lea Fritz, one of the organizers of the protest, denounced the film "as clearly encouraging the murder of

(Continued on page 3)

Hartford Radio Show Staff Fear Curb

HARTFORD — "None of the Above," a Hartford radio show that is the only radio show in central Connecticut to treat gay issues, may be in trouble, some of its staffpeople feel. The show, heard every Monday night at 8 p.m. on WWUH-FM (91.3) in West Hartford, was "temporarily suspended" from the air last week. Although the show went on as scheduled, due to strong resistance among WWUH personnel, a seven-minute cut was made from the show "on the basis of taste."

WWUH Program Manager Joe Rudich told GCN that the problems with the show and the seven minute cut had "nothing" to do with the gay content of the show. "We have no objection to the gay part of the show," he said. "Although there's been some negative response, the show is handled well and provides a viewpoint that needs to be expressed."

However, one member of the "None of the Above" collective disagrees. Eric Gordon told GCN that the "temporary

suspension" was due to complaints by anonymous telephone callers who "complained vaguely about the gay news" and what they view as the "socialistic" orientation of the program. Gordon confirmed Rudich's story that the seven minute cut had to do with a parody of the Catholic Church and had no connection with the gay part of the program.

However, Gordon noted that the general manager of the station, Mel Yates, has said that he believes that "None of the Above" is rapidly becoming a "gay program." Gordon strongly denies this. The show "has not shifted direction at all," he says.

Gordon strongly urges people who live in the central Connecticut region to write to WWUH and express support of the program. All letters should be sent to Joe Rudich, program manager, and Mel Yates, general manager, and should be sent to WWUH, 200 Bloomfield Ave., West Hartford, Conn.

"None of the Above" has been on

the air since last September and has regularly covered gay-oriented news from a local to an international level. Almost every program contains some gay songs, interviews, news or reviews. For example, recent programs have featured a review of the *Gay Person's*

Brooklyn Bishop Backs 'Rights'

BROOKLYN, N.Y. — The Bishop of Brooklyn has issued a pastoral letter in which he called upon his one million parishioners to respect and defend the legitimate rights of all people, including gay people. Bishop Francis J. Mugavero stated in his letter that "Our community must explore ways to secure the legitimate rights of all our citizens, regardless of sexual orientation, while being sensitive to the understanding and hopes of all involved."

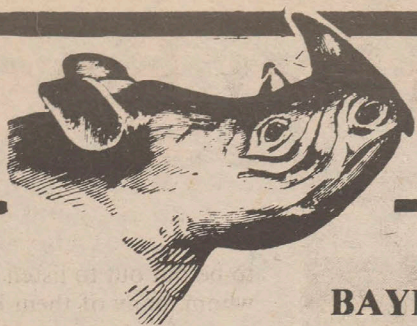
The New York Times reported that a diocesan spokesperson said the Bishop's statement was a "comment on" as opposed to a "response to" the Jan. 15 Vatican declaration which reaffirmed the Church's traditional attitudes on homosexuality, premarital sex, and masturbation. The spokesperson also stated that the Bishop's purpose was to

Guide to New England, a four-part essay on gay life in Hartford by Keith Brown, news about MCC Hartford, an interview about the current attempt to pass a gay rights bill in Connecticut, and songs by Michael Cohen, Cris Williamson and Eric Bentley.

"urge priests, counselors, and others to express concern and compassion for those men and women who experience pain and confusion due to sexual orientation."

In his letter the Bishop avoided any direct condemnation of homosexuality. At the same time he did state that heterosexuality was "normal." In a rare departure from objective news-writing style, the *Times* reporter who covered the story, George Dugan, wrote that "while his [the Bishop's] remarks did not depart from what was widely understood to be Catholic teaching on human rights, his views represent to an unusual degree an understanding and a concern for justice for individuals who many consider to be immoral."

Thursday, Feb. 26, the Massachusetts Alcoholic Beverage Control Commission (ABCC) ruled that Jacques and The Other Side could remain open until 2:00 a.m.



news notes

WALLACE WATCHING

BOSTON — At the several district caucuses held recently on behalf of the various Democratic presidential candidates, Alabama Gov. George Wallace received the support of several known anti-gay figures in State House circles.

Michael Ozella of Malden was elected as a delegate from the Seventh Congressional District on the Wallace slate. Ozella, an activist with St. Mary's Holy Name Society, has consistently been present at the State House to testify against various gay rights bills, including anti-discrimination and sex-law repeal legislation.

Also elected from the Seventh was Everett City Councillor/lawyer Alfred "Slippery Al" Farese, as well as his wife, Elaine. Farese was the defense attorney for the late Robert Shaughnessy of South Boston, who hanged himself in the Charles Street Jail last year while awaiting trial for the murder of John Asinari of Arlington on March 22. Boston police believed that Shaughnessy was one of a large gang of young South Boston men responsible for several gay-related murders and/or assaults during recent years.

Boston City Councillor Albert L. "Dapper" O'Neil, long known for his homophobic remarks, is head of Wallace's Massachusetts election committee but did not seek election as a delegate to the Democratic National Convention.

GAY DELEGATE?

WASHINGTON — Another gay delegate may be going to the Democratic national convention if a slate backed by Washington Mayor Walter Washington wins in the D.C. primary, the *Advocate* reports. Two factions are competing to send their slate of "uncommitted" delegates to New York.

The openly gay potential delegate is Paul J. Kuntzler, who is a member of the national board of the Americans for Democratic Action. The ADA has made an alliance with Mayor Washington in the election and their slate will be opposed by a slate backed by D.C. congressional delegate Walter Fauntroy and most of the Democratic members of the Washington city council.

At the Jan. 27 caucus, Mayor Washington made a point to stand up and applaud Kuntzler after his speech.

Frank Kameny, long-time Washington gay activist, failed in a last minute attempt to become nominated on the Fauntroy-council slate.

BICENTEN HASSLE

SAN ANTONIO, Texas — Recently GCN reported that the San Antonio Forward Foundation had received a \$5,000 grant to give gay presentations as part of that city's Bicentennial celebrations. However, Dallas County (Texas) Commissioners have now gone on record as opposing the federal grant.

The resolution, co-sponsored by a Republican and a Democrat, stated that the "allocation of tax monies for such an irresponsible and socially unacceptable program is the height of decadence within the federal bureaucratic spending system."

BAYH BENEFIT OFF

BOSTON — The Birch Bayh benefit at Boston's 15 Lansdowne St. Discotheque, sponsored by Representative Elaine Noble, was cancelled the day before it was to have been presented. Cancellation, by the Bayh headquarters, was due to the complexity of the candidate's schedule, the day after he placed third in New Hampshire's primary. According to Ann Blumberg of the Bayh headquarters, there was also the problem of properly publicizing the event, and the schedule of guest celebrities. It had been hoped, for example, that Bette Midler could have made a surprise appearance, and when she was taken ill in the middle of her commercial run in Boston, that became impossible. The Bayh campaign organization, and Representative Noble, expressed their regret that a benefit could not be re-scheduled before the Massachusetts Primary March 2, but have plans to promote a larger benefit in the course of the national campaign.

COUNSELING CONF.

NEW YORK — The *Homosexual Counseling Journal* is sponsoring a series of conferences on Counseling and Homosexuality. The New York City conference will be held on Saturday, March 6, and the Boston conference will meet on Saturday, March 20. Dr. Ralph Blair, director of the Homosexual Community Center in New York and editor of the *Homosexual Counseling Journal*, will lead the workshops.

For more information or registration (\$20 per person), interested people are urged to contact HCCC Inc., 30 E. 60th St., New York City 10022.



Grasshopper. 1/3

SOUTH RISES AGAIN

CHAPEL HILL, N.C. — A conference for all gay groups in the South will be held in Chapel Hill on April 2-4. The conference is sponsored by the Carolina Gay Association along with the Duke Gay Alliance, and the Triangle Area Lesbian-Feminists. There will be a program of speakers and panel discussions as well as a wide variety of workshops.

For more information about the Southeastern Gay Conference, people should write to Carolina Gay Association, Student Union, Box 39, University of North Carolina, Chapel Hill, N.C. 27514.

LESBIANS CONFER

NEW YORK — New York area Lesbian/Feminists will gather together in New York the weekend of April 24-25. The conference is being sponsored by no single organization, but it is a coalition effort to bring as many lesbians into dialogue with each other as possible. The New York conference is one of several regional conferences in preparation for a National Lesbian/Feminist Conference to be held this summer.

For more information, please write Virginia Apuzzo, 229 Dean St., Brooklyn, N.Y. 11217. Phone information is available at (212) 624-7223.

ANTI-LESBIAN TV

NEW YORK — The National Gay Task Force has announced another Media Alert. The object of the NGTF concern is CBS Television and the Feb. 18 airing of its program "Cannon." According to Ginny Vida, NGTF Media Director, the program "had a story involving the murder of a woman by her former lesbian lover. At first, the victim's football player boyfriend is suspected, but late in the program detective Cannon visits the home of the football player's manager who is a woman. She's not there, but her "roommate" (actually her present lover) tells Cannon that the dead woman and the manager had been lovers."

The description continues, "Cannon goes to the manager's office. She admits the crime and explains that she killed her former lover out of jealousy. When she pulls out a gun and tries to shoot Cannon, he snatches the gun away from her as the police break in."

The NGTF urges gay people to write letters of protest to Tom Swafford, Vice President, Program Practices, CBS, 51 W. 52nd St., New York 10019.

"We should demand a moratorium on images of lesbians as murderers, villains, sickies, etc., until positive images of lesbians and gay men are frequently and regularly appearing on the networks," the NGTF Media Coordinator stated.

DEMO PLATFORM

NEW YORK — Jean O'Leary, legislative director of the National Gay Task Force, reports that the National Democratic Platform Committee has scheduled four regional meetings at different locations in the country. The purpose of these meetings is to formulate the Party's majority plank. Gay organizations, according to O'Leary, must be at these regional meetings to testify if gay rights is going to be taken seriously as a platform issue. Testimony should include examples of discrimination, the need for federal, state, and local protection, and repeal of the sodomy laws. Other issues can of course be included at the discretion of each organization. However, O'Leary emphasizes the importance of uniformity on major issues.

Issues which are not mentioned in the majority plank can be lobbied for at the convention itself. Twenty-five percent of the 100-person platform committee must be in favor of including an issue to have it be accepted as a minority plank at the convention.

In order to testify it is necessary to write in advance to Michael Barnes, Staff Director, National Democratic Party Platform Committee, 1625 Massachusetts Ave. N.W., Washington, D.C. 20036.

Locations and dates of the regional hearings are: April 3, Providence, R.I.; April 17, Atlanta, Ga.; April 24, Kansas City, Mo.; and May 1, Denver, Colo.



White-tailed
Gau. 1/3

MEDIA ALERT

NEW YORK — The Gay and Women's Alliance for Responsible Media (GWARM) warns of possible offensive material on a CBS TV show called "The Treasure." The show was to be aired on Friday, Feb. 27, just after GCN went to press.

According to Judith Christ in *TV Guide*, the film is "an adventure yarn about a treasure hunt . . . It suddenly turns tasteless and sick with the involvement of homosexual sadist convicts who take over the treasure ship."

CBS informed the National Gay Task Force that two-thirds of the gay segment was edited out. However, just in case, the NGTF has called another media alert.



contact

By Tom Caruso

HARTFORD — Support for Connecticut's proposed gay rights bill gathered momentum last week following an amendment to the bill barring any affirmative action enforcement programs.

By a vote of 6-1 on Feb. 19, the General Assembly's "Human Rights and Opportunities Committee" approved an addition to the "Sexual Orientation Bill" reading: "Nothing in this act shall be deemed to authorize or permit the use of numerical goals or quotas, or other types of affirmative action programs, in the administration or enforcement of those provisions relating to discrimination on account of sexual orientation."

The wording is identical to that suggested by Yale Law Professor John Emerson to counteract concern that the bill would require employers to abide by "gay hiring quotas." Emerson had maintained that such an enforcement program would be illegal since investigations into an employee's sexual orientation would be a constitutional invasion of privacy.

Sen. Betty Hudson, D-Madison, sponsor of the amendment and a strong advocate of the bill, told GCN that the amendment was not a "self-defeating compromise." "It won't take the teeth out of the bill because Prof. Emerson's view is one shared by many representatives," she said. According to Hudson, opposition to affirmative action was a significant factor in losing votes last year. "It was not a 'red herring,'" she said.

Gail Robinson, a member of the "Sexual Orientation Committee" and a lobbyist for the bill, told GCN that she received a written promise of support from one of last year's bill opponents following the amendment.

"Rep. Richard Balducci, D-Newington, says he will vote for the bill this year," Robinson explained. In his letter, Rep. Balducci, a teacher in Connecticut, said of the affirmative action issue: "If this question is clarified, as I think it will be, I will vote for the bill."

Sen. Hudson was elated by the news, and suggest that several representative friends of Balducci may also decide to vote yes this year. "And when you only need 16 more 'yes' votes, every one counts," Hudson said.

Asked when the bill might reach the House floor, Hudson could only predict that it would be within the next several weeks. "We just have to play it by ear," she said.

Gov. Shapp Campaigns at Boston Gay Bar

By Neil Miller

BOSTON — "Who's that guy?" one gay man asked his friend at Boston's Fifteen Lansdowne Discotheque last Tuesday. "He's running for President, I think." "Which one is he?" "I don't know. I think he's governor of Tennessee or someplace like that."

And so, Milton Shapp, who is in fact the governor of Pennsylvania, became the first presidential candidate to actually campaign in a gay bar. Shapp, the longest of political long shots and, for many gays, the noblest of lost causes, made a short speech and shook hands at the most sumptuous of Boston's gay-oriented discos.

Flanked by a group of Secret Service men, Shapp entered the bar at 11:45. The governor, who is one of the many candidates to actively seek the support of gay voters this year, was supposed to appear at the Lansdowne about an hour earlier. However, according to one member of Massachusetts Gays for Shapp, a police officer informed Secret Service agents that the bar was "not safe" because there had been a fight inside. In fact, there had been a scuffle



Gov. Milton Shapp of Pennsylvania seeks votes at Boston's 15 Lansdowne Street Discotheque.

Photo by John Scagliotti

outside. The governor returned to his hotel, but the situation was soon clarified and he made his planned appearance.

Gov. Shapp's reception at the bar was unquestionably mixed. When he got up to speak from a platform just above the spot where the go-go boy

holds forth, the crowd refused to quiet down. Many bar patrons had obviously come for a night of dancing, cruising, having a good time, and were unwilling to be put out to listen to a governor of whom many of them had never heard.

Obviously miffed, Shapp thanked the crowd for letting him appear and quickly left the platform. However, the governor brightened up as several gay women and men came up to him and told him how much they appreciated his strong support of gay rights. As governor of Pennsylvania, Shapp issued an executive order barring discrimination against homosexuals in state employment, and recently set up a Council for Sexual Minorities. The governor seemed comfortable, shook some hands, and returned to his hotel for a good night's sleep.

For Milton Shapp it was just another day on the stump in what most observers feel is a campaign for the vice-presidency or an ambassadorship instead of the White House itself. But for gay people, Shapp's appearance, as well as his and candidate Fred Harris's recent pre-primary advertisements in GCN, gave persuasive evidence of the new respectability of the gay vote.

A Tale of Two Churches—Episcopalians in Boston

By Matthew Perry

BOSTON — "If anything goes, it goes straight to hell," Reverend G. Harris Collingwood, Rector of Boston's fashionable Church of the Advent, told his congregation in his sermon on Jan. 18. "Licentiousness is not a way of righteousness. Discipline, self-control, renunciation are absolutely essential components of Christian life."

"Sexual purity is not something to snigger at but to strive for," the Episcopal minister continued. "Adultery, promiscuity, licentiousness, lust, fornication are not the marks of Christian life: purity, temperance, chastity, abstinence, fidelity are. These are virtues of the narrow way that leads to eternal life."

Only three days had passed since the Vatican had delivered its controversial "Declaration on Certain Questions Concerning Sexual Ethics," and so Rev. Collingwood's sermon to a congregation that includes a large number of gay people, seemed deliberately timed. Episcopal Beacon Hill was clearly coming down on the side of Rome.

However, diversity of opinion is the rule within the Episcopal Church, and one week later the pastor of Boston's Emmanuel Church, Rev. A. L. Kershaw, delivered a sermon that he called "a response to the Vatican Guidelines on sexual ethics." The sermon sounded as if it might be interpreted as a response to Collingwood as well.

"When I was asked immediately if the declaration represented a general 'Christian view of sexuality,' 'NO,' I said. There are Roman Catholic theologians who disagree as well as agree. There are Anglican and Protestant leaders who agree and disagree. No — it is *not* the Christian view. It is not my view..."

"We are in mid-revolution," Rev. Kershaw continued. "The old rules and mores are gone. The patterns of the future have not jelled."

It's clear that many gay people are attracted to the established churches in their search for some sort of moral and spiritual meaning in their lives. A member of the Advent's parish, who declined to be identified, told GCN that "There is no institution that

provides moral guidelines for gay people, and the church, I believe, should be one." When asked if he felt that this was provided at the Church of the Advent, he replied, "No, I haven't found that to be true there, or in any other church for that matter, except maybe the MCC."

In a letter sent to GCN, composed jointly by members of Boston's Dignity (gay Catholic organization) and Integrity (gay Episcopalian organization), David Frusti, Joe McCally and Richard York emphasized their commitment to their churches. "We can and will continue to witness to Christ, to call ourselves Christians, and remain members of the church." To clarify, the letter continued, "We can do this in conscience because the organized church and the Church are not necessarily the same. The organized church is the body which makes decisions. Those who do the will of God (i.e. believe and accept the call of Jesus Christ, care for the sick and disabled) are the Church."

Both Rev. Collingwood, rector of the Church of the Advent, and Robert Sevensky, former sexton of the church, declined to talk to GCN concerning the Advent's position on the Vatican and on gays generally. In a letter emphasizing his refusal to talk with GCN, Sevensky indicated that "We at the Advent are beginning to go through a re-examination, and evaluation of our condition as a Christian community." He noted that "This re-examination was initiated by the Rector and announced to the Parish on Jan. 6, 1976, at which time the rector appointed a committee to assist in this undertaking."

As Collingwood's announcement of self-examination took place, according to Sevensky, nine days before the Vatican statement, the timing would tend to reinforce the impression of self-inspired re-assessment.

A person who has attended services at the Advent for twenty years expressed how he felt about Rev. Collingwood, with the qualification that he is not a member of the parish. "In my opinion, he [Rev. Collingwood] is a strong, good, helpful man, and believes in the teachings and the 'canons' of the church. He is greatly maligned and misunderstood. It is not in him to

be 'condemning'."

On the other side of the Back Bay, the gay Episcopalian group Integrity holds its weekly services at Emmanuel Church on Newbury Street. "Emmanuel has been very supportive of our group," Dick York, Integrity spokesperson, says.

And the sermon of the church's minister tends to back up that assessment.

"Homosexuality is the sexuality of millions of persons. This is their mode for expressing their relationship to God and to neighbor."

"In most of human history, a fundamental concern was continuing the species. War, pestilence, plague, high infant mortality, short life expectancy, disease put a premium value on procreation. It is not difficult to see the tight bind of sex with procreation."

"Today the human problem is almost exactly the reverse: it is how to reduce the human family if there is to be any quality life at all; it is how to insure sufficient food, green spaces, clean air and water and ocean."

"Sex takes on another meaning..."

"If those meanings include accepting our own sexuality as good, and include entrusting our sexuality to another person, as I to Thou, and receiving the sexuality of another person as Thou to I, then there is an entirely new basis for evaluating the meaning of masturbation, homosexuality and pre-marital sex. In fact, they no longer make sense as moral categories."

"The moral issue becomes: what is the meaning of sex as it relates to

personhood: self, self meeting another person; in all my relationships?"

"For the homosexual as for the heterosexual, the issue is whether eros is directed by Agape — whether it stands for I-Thou or I-It."

"The church true to its vocation must pronounce the Thou in every person, must affirm the individual and particular sexuality by which the Thou is realized, must celebrate the common human-ness of us all — in which together in love we know our common pilgrimage toward citizenship in the Kingdom of God."

"It was in light of procreation that homosexuality was called a sin or disorder. We live now in a different light, which reveals to us that such judgments are themselves sinful and disordered," Kershaw said.

In a brief telephone conversation, Rev. Kershaw was asked by this reporter if it was his belief that a person could be morally acceptable and a homosexual. "It is more than a simple belief," he said. "It is my conviction."

Despite the pressures and the hostility for many gay people, working within the established churches is still a priority. As Richard York, Joe McCally and David Frusti put it in their letter to GCN, "The church is always in need of reformation. Therefore working within the church is necessary. Our vocation is to stay within the church. This is not necessarily every person's vocation... we continue steadfast to our faith in Christ."

Snuffing Out 'Snuff'

(Continued from page 1)

women." "We don't feel that the big money creeps should be able to foist their sick eroticism on the rest of us," Fritz told GCN in an interview.

Fritz strongly attacked those who would defend "Snuff" on the basis of freedom of speech, particularly the American Civil Liberties Union. "No one has the right to call an open season on women," she said. "There is a recognized limit to free speech. If a film encouraged the lynching of blacks or the gassing of Jews, we'd hear about it. There seems to be a particular blindness when it comes to women."

We've got to seriously rethink our attitudes in these areas," Fritz said.

She also noted that "Snuff" first opened in drive-in movie theatres in south New Jersey. "It worries me to think that there were women with their dates in the back seats of cars while a movie like this was being shown," she said.

In addition to the daily protests at the National Theatre, a demonstration against the film will take place at the office of District Attorney Morgenthau, 155 Leonard St., on Tuesday, March 2 at 12 noon.



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

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EDITORIAL

There has been a running battle in our letters column pro and con staying in the closet. As you know, GCN prints almost every letter we receive; we do not select subjects. However, in this case, we would like to editorially add our voice to the controversy.

Coming out may be seen as a three-step process: realizing to yourself that you are gay, telling significant persons in your life (friends, parents, children), presenting yourself to the outside world (employers, neighbors, community) as gay. To GCN all these phases are valid lifestyle choices.

Of course, those gays that run for office or demonstrate or come out on the job make the news that we print. Gays that write, act, sing about their identity also make the newspaper. But we would like to write more about you who enjoy your gay lifestyle quietly within the confines of your special group. We recognize that many have

damned good reasons for not coming out publicly. If true gay liberation were here, we wouldn't even need a newspaper. But it isn't, and there are still family, jobs, court cases to be considered. At the same time, if you are in the closet, GCN has a difficult time finding you to discover your interests so that we can best serve you.

Gays in the suburbs, with children, teaching, doing therapy or marriage counseling to heterosexual couples, running businesses, gays in any form of work or living situation that makes public stance a difficulty — we want your stories. And we do not mind changing names, places and dates so that you won't blow your cover. The important thing to us is that your story with different names and places is the story of many of our readers. A lesbian mother in Quincy trying desperately to keep her husband from finding out has the same problem as a lesbian mother in New York City. We want GCN to be

able to give support to all closeted people.

While GCN respects and supports the right of all gay people to decide whether or not they want to come out and to choose whatever degree of coming out they feel is appropriate in their lives, nevertheless we feel that there is a definite relation between political progress for gay people and coming out. The more gay people at all levels of society who make their gayness known, the less easy it is for straight society to ridicule gays, to fear them, or pretend that they don't exist.

GCN would like to make the word "gay" so commonly heard that it has as little effect as "blonde" or "short" on the listener. We'll keep putting "The Gay Weekly" on the streets, newsstands, and in bookstores until that happens. Because when that happens there won't be any struggle: to come out or not to come out. Everyone will just be.

LETTERS

Letters to the Editor should be 200 words or less. All letters submitted for publication must be signed; names will be withheld upon request. GCN retains the right to edit all letters.

sincere hopes

Dear David Brill:

I am sorry that I was unable to attend the benefit you held on the 18th. I have been working with the Mayor's Office of Cultural Affairs trying to help relocate the Jamaica Plain fire victims. As you are well aware, this is not an easy task, but one my office will continue to work on. I can appreciate the enormity of the artists' loss.

I sincerely hope that your benefit was a great success.

Sincerely,
Lawrence S. DiCara
Boston City Councillor

thanking you

Editor, GCN:

The Factory Fire Relief Organization would like to thank the Gay Community News as well as the gay community, for their support in our time of need. Many thanks for your being organized and ready to work quickly to provide the kind of help that is desperately needed at this time. To date, the Gay Community News contribution has been the largest single contribution to the relief fund.

Many thanks also to the individuals who gave their time and efforts to help put together the

show at 15 Lansdowne Street which provided exceptional entertainment for those who turned out in support.

We hope the gay community will continue to be sympathetic to the artists' needs caused by the fire and hope that in appreciation the artists' community will aid in supporting the gay community.

Many thanks again.

Sincerely,
Tom Harris, Chairman
Factory Fire Relief Organization

prison detention blues

Dear Brothers and Sisters:

In November 1975, I wrote you about Rape in Prison. Since then I really have received the pressure because of the article.

I am writing you this letter from inside a cell that is no larger than 6 feet wide by 7 feet long and some 13 feet high. In my cell there is a urinal, commode, and sink all built into one ungodly work or form of craftsmanship. It also has a set of bunk-beds and a light that burns for 17 hours a day.

For those of you who are unfamiliar with my living conditions, I could suggest that you go into your bathroom, lock the door, by the way flush the key down the commode, then lay down in your bathtub for 3 (three) months. Now I ask you is this dehumanization or what is. I was placed in prison detention because of an Institution Accident Report numbers 208 and 306. (208) Possession of anything not issued to him through Institution channels. (306) Conduct which disrupts the security and running of the institution. In so many words I stated some confidential memos.

The reason for this letter. Well, I've written

several articles about what goes on behind these Gray Walls, and they, the Prison Administration, just put the pressure on. I am forced to live in a bathroom, eat and sleep in it 24 hours a day.

Since my incarceration I've started a book called, Marian Penitentiary — Alcatraz for the Mind. My manuscript so far contains 19 chapters in which it deals with Behavior Modification right on through to the Institutional Life Style one must adapt in order to survive inside Prison. I would like to give it to the GCN newspaper — free of charge of course, in hope that a running article of the book be printed. If there is a possible chance this could happen I would be happy to send it to you.

Thank you, signed:

Slowly being Dehumanized,

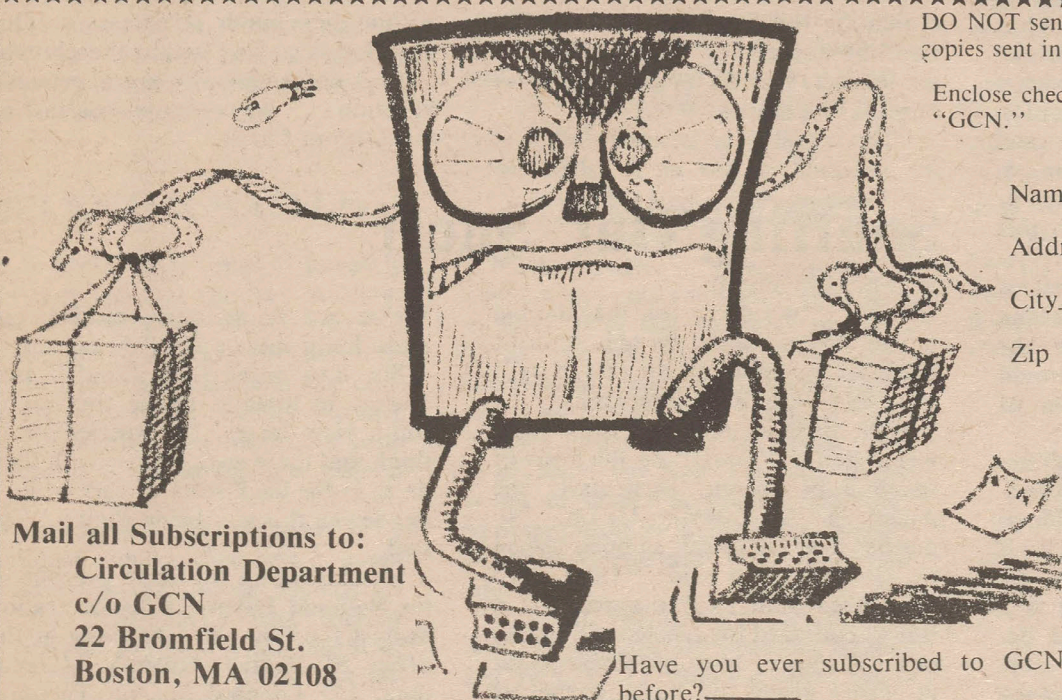
Daniel Sanickus

P.S. The book is an honest and true statement of what living in prison is like for 6½ years. Please print my article in hope that the response will be favorable towards reading a running article of the book. Prior to your approval of the book, that is.

JOB OPPORTUNITY

GCN needs a managing editor; should have newspaper experience and/or management background. Send resume to GCN, 22 Bromfield St., Boston, or call Lester at 426-4469.

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on coming out

Dear GCN,

I was really impressed with the letters section of the Feb. 14 GCN. There was so much concrete criticism and information that the letters formed one of the best parts of the paper.

I feel the need, however, to take issue with Bob Schwartz's remarks on coming out. Coming out is an incredibly important process. It gives one a sense of "wholeness" and makes a powerful statement to the het world. Admittedly, for some, the problems of coming out are insurmountable, but for many they're not. Those of us who are out must not only encourage but criticize those who remain in the closet. Criticism can be honest and caring, and it helps to lead one to self-fulfillment. Everyone who remains in the closet helps the het system to oppress me, and I'm not going to sit back and maintain polite silence while that happens.

To those who are out, I say, "Give support and honest criticism to your closeted friends." And to those still in the closet I say, "Come out."

Gayly,

John Campbell

proud pederasts

Dear GCN:

In his letter-to-the-editor (GCN, Feb. 14, 1976, p. 4) W. B. Secor attempts to justify behavior modification. Let no one be deceived! His efforts to ingratiate himself with the gay community by repudiating "therapy programs at altering the choice of adult partners" and by approving "in-vivo desensitization" by which the "client's sex orientation is changed from young male boys to that of an adult homosexual" [his emphasis] clearly shows a continuing determination to exploit the current legal situation and his fellow human beings. In fact, increasing social acceptance of homosexuals and changes in state laws have deprived behavior modification of clients who wish to change their sex orientation from adult homosexual to adult heterosexual. As a result, an attempt is now being made to stay 'one step ahead of the law' and attract clients by suggesting the desirability of changing one's sex orientation, not from adult homosexual to adult heterosexual, but from "young male boys" to "adult homosexual." The self-serving intent of this should be clear to all.

Of course there are pederasts who are in violation of the law (just as in most states many adult homosexual and heterosexual relations violate the law), but it is the law and not the sex orientation that needs to be changed. Above all, it is social attitudes that need to be changed, for ours is not — as is widely believed — a 'nation of laws'. There needs to be a recognition of the right of minors, and not just 'consenting adults', to have sexual relations with one another and with adults of their choice. There needs to be a recognition that the majority of pederasts are not exploitive, but on the contrary, feel an obligation to help and 'be there' for the young person long after he/she has passed the age that is sexually attractive. And if this feeling of obligation is not as prevalent as one might wish, then we should consider ways of encouraging it, rather than promoting the responsibility-dodging attempt to

change sexual orientation from "young male boys" (male boys?) to that of an "adult homosexual."

A pederast can be very helpful to a young person, and most *do* want to help. Why should their help not be accepted? The belief that pederasty should be totally rejected is (to use the words of W. B. Secor) "as naive and ill-informed as the belief that homosexuality is a 'disease' or that behavioral therapists go running around 'zapping' gays with electric shocks in order to 'cure' them of their 'illness'." The time must, and will, come when we can say to the proud practicing pederast — "Right on!"

Hubert Kennedy



the whole hog

Dear GCN:

Tony Russo's "New York Revelations" (GCN, Feb. 14) states, with astonishing inaccuracy, that the New York State Coalition of Gay Organizations demonstration planned for the Democratic Party convention next July has as its purpose to "push for a plank on the Democratic Party Platform in support of Gay Rights." The purpose of the NYSCGO demonstration (the idea for which originated in GAA) is *not* to press for the Democratic Party to include a plank, but rather to address itself to the public and the world at-large in an effort to focus attention on the discrimination faced by homosexuals, and on the callousness of so-called public servants (many of whom will be at the convention) in failing to repeal sodomy laws and to pass gay rights legislation. Our aim will be to demonstrate to the world that gays have no reason to celebrate the Bicentennial so long as our basic civil rights are still denied us.

The meeting which Russo reported on actually

decided *not* to make the mistake of diverting the gay movement into the dead end of lobbying as a pressure group within the Democratic Party. Let other people, Democrats, spend (or waste) their time doing that. Our aim is to mobilize other oppressed gay people in demanding our rights, not to get sucked into the party shell game of bartering away the rights of the oppressed to advance the personal cause and glory of one or another self-appointed presidential candidate. We will be there to demand the whole hog — now. Repeal all consensual sodomy statutes, and pass gay rights legislation. Now. Everywhere. That message should not be directed only at Democrats, but at all politicians and governmental benchwarmers — Democrat, Republican, or whatever.

Yours for gay liberation,

David Thorstad, President, G.A.A., N.Y.

P.S. Thanks to John Kyper for his fine report on GAA's forum "Is There a Gay Culture" (GCN, Feb. 21).

megalo-maniacs and presidents

Letter to GCN:

Richard Goodstein's *Advocate* tirade against gay liberationists reveals more about him than it does about us whom he is attacking. I agree with David Indiana's letter (GCN, 2/21) that some activists are possessed of monumental ego trips (though we must realize that *anyone* who creates or speaks out is motivated by at least some ego — nothing necessarily wrong in that). But Goodstein lacks the decency to identify his opponents by name and the integrity to take their politics seriously. It is clear Goodstein is attempting to manipulate the gay movement for his own commercial and political purposes. Thus in accusing activists of megalomania, he is guilty of the grossest hypocrisy. Look who's talking!

On another matter, I wish GCN's presidential candidate profiles had included at least a paragraph's discussion of Wallace, Ford and Reagan. I assume these candidates have either avoided the issue or are outright hostile, but I'd like to know for sure. The quick dismissal of Wallace, especially, is a case of our desire for wishful thinking: ignore him and he'll go away. Real life is not that easy.

John Kyper

wholesale condemnation

Dear People:

I wish to advise your readers that the Rabbinical Council of America which, according to the Feb. 21 GCN, supports the recently issued Papal pronouncement which criticized gay people as "rejecting God," only reflects the views of those individuals at the Council's convention who supported the statement. Jews have never authorized any individual or group, whether it be the Rabbinical Council or the State of Israel, to speak in their collective name.

Contrary to what the article states, the head of the Rabbinical Council does not "speak for the most traditional branch of Judaism." I know of many observant Jews who would take issue with the Council's negative stand on gay people.

It has been pointed out to me that the same issue of GCN carried a news brief regarding a group of New York based Gay Lib people who picketed a Jackson rally. Your article quotes David Thorstad, one of the group's leaders and a member of GAA, as saying, "... we wanted to show the alliance between Jackson and the reactionary Orthodox Jewish Community." Such statements can only serve to alienate people who are not necessarily hostile to the gay community. If certain self-appointed Black leaders were to criticize gays, which they have repeatedly done, would Mr. Thorstad and others like him issue a wholesale condemnation of the "reactionary Black community"?

Shalom uvracha!

Tavi Goodman (Chicago)

On February 18, a benefit was held on behalf of the victims of the tragic fire in Boston's Jamaica Plain section. Many community leaders were invited to attend, but only one invited member of Boston's non-gay community offered his presence: That was State Representative Mel King of the South End. Mel's contribution to the welfare of gay people as a member of the state legislature are innumerable and in this brief space, we would like to state with our deepest respect. Thanks for everything, Mel King.

FORUM — BLACK MALE HOMOSEXUALS VIS-A-VIS THE GAY LIBERATION MOVEMENT

By Jon Clayborne

It is readily evident to me that black male homosexuals are not motivated to participate in Gay Liberation endeavors, for despite the fact that two of the most populous black communities in the United States are located in New York City, few blacks have ever marched in the city's annual Christopher Street Liberation Day parades, or attended Gay Liberation meetings; nor, I suspect, is this situation unique to New York City. Leaders of the GAA/Washington admit that they have been unable to attract black homosexuals to GAA, although the city is 75% black; heavily black Detroit almost seems devoid of movement activity; and news reports from the West Coast do not suggest that black homosexuals are any more concerned about gay consciousness out there than those on this coast.

While I note, with concern, the attitude of many gay activists who ignore the lack of black participation in the movement and seem unperturbed that gay liberation usually receives sensational and frequently misleading coverage in the black press, I am troubled by the circumstances that I believe inhibit black homosexuals, black male homosexuals in particular, from becoming associated with and/or familiar with the Gay Liberation Movement. I have heard other black male homosexuals cite white racism as

a justification for their refusal to involve themselves in the movement far too often to dismiss the claim as a mere closety cop-out. This claim has occasionally been accentuated by the fear that once Gay Rights have been secured blacks will still be struggling to obtain their rights. Gay Liberation is viewed as a white dominated phenomenon and a component of that same gay sub-culture where black homosexuals are denied entrance to some gay bars and are either pitted against a blue-eyed blonde ideal or treated as mindless sex toys.

Sexism, and in this case I am referring to the oppression of women, has also contributed to the reluctance of black male homosexuals to become identified with a public and mass movement for Gay Rights. Until recently the image of women as the weaker sex and sub-servient to man had gone basically unquestioned; leadership in our society was presumed to fall naturally to the male. In the United States there has been a modification on the male prerogative of dominance in that that prerogative has, for the most part, been restricted to white males. While at the same time the idea of male supremacy was being reinforced among whites, black males were forcibly being deprived of their "role." Many black males, consciously or unconsciously, feel that they must fulfill the role of sole provider in the black community

and by asserting "masculine" traits they will accomplish that goal. In order to avoid the stigma of weakness and "effemininity" envisioned in the homosexual stereotype, most black male homosexuals prefer to and superficially do pass as heterosexuals in public. Although white homosexuals also must contend with the myths surrounding homosexuality, their coming out process is not complicated by racial oppression.

By presenting these thoughts, I am not attempting to justify the hesitancy of black male homosexuals to join the Gay Liberation Movement; I hope, instead, to have stimulated further consideration of the black male homosexual's predicament which will initiate positive action that will result in a higher gay consciousness among black male homosexuals and all gays.

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



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News Commentary

By Tom Reeves

BOSTON — More than 15 years ago, when I first roamed Boston streets as a student, one of the few havens I found was the dirty, smelly, but somehow friendly and comfortable Stuart Theater on lower Washington Street. The bars left me cold. To be honest, I was left in the cold by the bar patrons. At the Stuart I could watch a film — sometimes good ones — *Rage*, *Psycho*, *Tea & Sympathy*, *A Thousand Clowns* — and perhaps find a warm hand or a hesitant kiss as well. My first visit to the Stuart was to see a Dostoevsky film for a course at Harvard. I wound up exchanging gropes with a charming young Armenian from Watertown who showed me a lovely alley spot beneath a fire escape for love-making. Those were uptight, closeted days for me. I was desperate for any kind of physical contact with

The Abrupt Passing of the Stuart

men. I remember being crushed when the Armenian failed to show at a date we'd made for the next week, and for which I had bought a new rug and a sofa! But I saw — and touched — him again at the Stuart.

The Stuart was full of all kinds of people — a most democratic scene, when compared to the bars. There were many elderly men — and some women — often exposing themselves and sharing phantasies and hugs. There were somewhat incongruous businessmen and lawyers in fine suits and with briefcases, as well as black and Chicano workers and Dorchester, Eastie and Southie teenagers. There were always a number of people with handicaps: a woman who hit herself from time to time, extremely fat people, deaf mutes, hunch-backs, cripples. Hustlers rested from their work, but were not averse to free samples.

One young girl was there almost every day. She wore Dondi-like clothes and was probably retarded, but she found affection and release along with the rest.

One day last month I saw fifteen men at once enjoying the abandoned pleasures of every inch of the body of a handsome, masculine man in his early twenties. The men varied in age from under thirty to over seventy, with backgrounds and ethnic strains which appeared to be as varied. While that went on in the bathroom, a teenaged Latino was being rushed and fondled by six or seven equally diverse men in the back seats of the theater. Over 100 assorted human beings found their needs served at the Stuart every day. Some lived there.

Last week the Stuart abruptly closed. One man sadly told me as we watched the antique red marquee removed by a

crane, "I have come here since before the depression." Patrons who hadn't missed a performance in thirty years had no warning. Where have they gone? Certainly not to the plastic, money-making "Pussycat Cinema" that stands in the Stuart's place, showing slick het porn.

Many gay people scoff at the Stuart and are glad to see it go. "What a sick scene," said a queen at Carnival. But the Stuart was an important institution for our people. It grew directly out of need directly out of our phantasies, directly out of a shared consciousness of men and women of all ages and classes. The Lansdowne discos, Men's Centers and Gay Pride Weeks, as important as these may be, cannot replace the Stuart. We might consider, however, what the Stuart meant to so many different people as we attempt to create less alienating places for ourselves.

NEW YORK REVELATIONS

By Tony Russo

NEW YORK — Taylor Ross, co-coordinator of Gay Media Coalition (GMC) has resigned both as an officer and member of the group. Ross, probably the most dynamic worker GMC has ever had, is resigning to spend more time writing her novel. Along with her resignation in GMC she has also resigned from all her activities in Lesbian Feminist Liberation. GMC will be having elections this week for a new co-coordinator.

Jean O'Leary and Allen Roskoff have been working on their campaigns for delegates to the Democratic National Convention. Seventeen hundred votes are needed to insure election. To vote one must be a registered Democrat in either O'Leary's district 20 or Roskoff's district 18. Although both O'Leary and Roskoff are delegates for Birch Bayh, if Bayh is not nominated and if the candidates obtain 1,700 votes, there still can be delegates at the convention. For O'Leary a strong fight is certain. Other candidates who are running for the six seats are Bella Abzug, Fred Orenstein, Robert Abrams (who is at the head of O'Leary's slate), and representatives for Henry Jackson.

days as the election grows near.

New York State Coalition of Gay Organizations was incorrectly reported last week as having set up an ad-hoc committee to work on a Gay rights plank for the Democratic National Committee. The committee is not working on a plank, but only a demonstration which will coincide with the convention. The demonstration will be held on Monday, July 12 at Union Square (14th Street and Broadway).

Last week a Gayproduction of Noel Coward's "Private Lives" opened off-off Broadway. The play, presented by Thunderbolt Enterprises Inc., is a "camp" version of the Coward original. The cast is all male. Some pronouns in the play are changed and some are not. Words such as "she" and "her" are sometimes not changed to the correct "he" and "him." Lines such as: "Well I can do that because I am a man" still remain. The play, while having no feminist appeal, is a curious version of the original. Lines which were comical in the non-Gay version lack comic relief in this version and vice versa. According to the playbill, there is sufficient evidence to conclude that Coward originally meant the play to be Gay. The female charac-

ters are male-like. They are similar in one sense to some of Tennessee

Williams' female characters. Because of the changes old lines become funny.

British Liberal Leader Called Gay

LONDON, England — Allegations have been made public and given extensive press coverage here that Jeremy Thorpe, leader of the Liberal Party, one of England's three major parties, is gay. The *Gay News* reports that allegations about Thorpe first surfaced on Jan. 29 when a male model and author named Norman Scott claimed in a Barnstaple court that he was being hounded because of his "sexual relationship" with Thorpe.

Thorpe quickly issued a statement which read, "It is well over 12 years since I last saw or spoke to Mr. Scott. There is no truth in Mr. Scott's wild allegations."

However, the next day the London press revealed that former Liberal Member of Parliament Peter Bessell has been making small weekly payments to Thorpe's accuser for a period of about 18 months. Bessell claimed that the payments were made on his own behalf and had no relation whatsoever to Thorpe.

The allegations against Thorpe cast doubt on the fate of the Liberal Party's gay rights campaign. The Liberals have been the only major party that has had a positive attitude towards gay rights.

Bernard Greaves, newly appointed director of an internal campaign to educate party members about gay rights, asked for a meeting with a senior member of the Liberal Party to discuss the campaign. "It would be wrong for the party to panic and scrap the gay rights campaign," he told the *Gay News*.

However, there has been some disappointment about the way in which the Liberal Party leader has handled the accusations. Ruth Addison, former Young Liberal chairperson who inaugurated the gay rights campaign, asked Thorpe why he "didn't come out, and say the Liberal Party believes in love." She asked why Thorpe had not simply said that his party believes that sexual relations between consenting adults was a personal matter.

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Raiders Survey Police Departments

PHILADELPHIA — The Philadelphia-based Gay Raiders has released the results of a survey of police departments in key U.S. cities concerning employment practices towards gay police officers and prospective officers. The results seem to indicate a quietly increasing acceptance among police officials of gay women and men as prospective recruits among the nation's municipal law enforcement agencies.

Seven of the city police officials (Madison, Wis.; East Lansing, Mich.; Ann Arbor, Mich.; Berkeley, Palo Alto, Mountain View and Sunnyvale, Calif.) indicated that their departments were following employment guidelines in barring discrimination on the basis of sexual orientation.

One of the most positive responses came from Berkeley Police Chief Wesley A. Pomeroy. In a letter to the Raiders, Pomeroy stated, "We make no inquiries about an applicant's sexual preferences, and we would not deny employment to someone because he or she is gay." "We need no ordinance to force us to take this position," Pomeroy continued. "It's clearly within the spirit of constitutional guarantees not to discriminate



Gay Raider Mark Segal

against gays. Beyond that, common decency demands that they be treated no differently than heterosexuals."

Madison (Wis.) Police Social Services Coordinator Michael Puls indicated "To my knowledge, we do not have any admitted homosexuals in our employ. If it became known that one of our officers was gay, it would not in any administrative way jeopardize his

or her employment. Realistically, however, I'm sure the officer and the department would be faced with a rather difficult readjustment period. Perhaps you could be of assistance to our department in providing us with some information on how we could facilitate this transition with as little problems as possible."

Police officials of three of the nation's large cities were less positive, however. Boston Police Commissioner Robert J. diGrazia wrote the Raiders that "The Boston Police Department does not have any such policy with relation to the hiring or nonhiring of such persons. It is not known if there are any homosexuals in the employ of the BPD as none have so stated publicly."

New York City Legal Division director Matthew Byrne stated that "The criteria for appointment to and promotion in the police department are many. A candidate's total character is considered and the ultimate criterion is his ability to perform satisfactorily as a police officer or police superior."

The Chicago Police Personnel Director stated that "The problem of sexual orientation which you refer to is a matter of law. The Chicago Police

Department chooses to leave the question to the courts."

The only really negative response to the Gay Raider survey came from St. Paul (Minn.) Chief of Police Richard H. Rowan. "The department," he wrote, "has both psychological and psychiatric testing for persons desiring to become a police officer. If this testing identifies persons with abnormal tendencies, they are encouraged to seek employment elsewhere." "We have no surveys which would provide us with hard information relative to the number of homosexuals in our department. I would hope that if we could develop that information, it would produce a zero result," Rowan wrote. He also indicated that "the passage of the 'Gay Ordinance' in this city was not at the recommendation of the police department."

Mark Segal, the Gay Raider director, was pleased with the result of the survey. "This survey, like others we have conducted," said Segal, "indicates the many inroads the gay movement is making into the mainstream of society, and the acceptance of the public to a valid issue of equal rights in employment."

Judge Rules Saxe Can't Serve as Co-Counsel

By Nancy Wechsler

BOSTON — "This is wrong. Even if you know it's going to happen. Even if you assume that Saxe can't possibly get a fair trial . . . still some part of you gets outraged when it happens. Legally we should have won the motion." This was the reaction of one member of Susan Saxe's defense committee to Judge McLaughlin's refusal to allow Saxe to act as co-counsel in her defense. The judge also said that he would deny a defense motion which would allow Saxe to sit at the defense table, and urged her lawyers not to even bother bringing such a motion before him.

In making the Feb. 24 ruling, the judge brought up the fact that Saxe had been a fugitive for five years and that she presented a security problem. He said he didn't want her roaming around his courtroom at will. He wanted her kept in the prisoner's dock. The judge also pointed out that if she were allowed to be co-counsel she would have the right to sit in on discussion in his chambers, in the lobby, and act as an equal member of the legal team. "He seemed insulted by the idea that Saxe would in any way be treated as an equal," a defense committee member said.

Judge McLaughlin said that Saxe

had had the opportunity to act in her own defense but had chosen instead to have a lawyer. Once she made that choice the judge claimed she forfeited the right to act as co-counsel. McLaughlin also made a point to say that he felt the trial would be difficult without the "ramblings of a layperson."

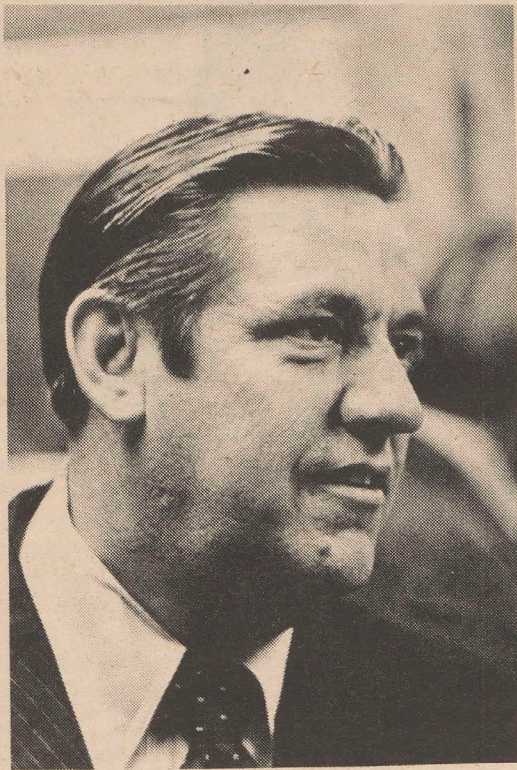
Members of the defense committee felt that the real motivation behind the ruling was to insure that everything was stacked in favor of the government. "If this is the justice she has eluded for five years . . . it's a good thing." A member of the defense committee went on to say that the judge

was making no attempt to be impartial. "In fact," she said, "the judge is doing all he can to play up people's fears of Saxe as a violent person. This is why he brought up the security business. People should keep in mind that Saxe has never been accused of pulling a trigger; never been accused of hurting anyone; she was not armed when she was arrested and she did not resist arrest; no complaints have been made against her by any of her jailers; and she has not been convicted. Nonetheless the judge continues to make allusions to her as a security risk, and therefore a dangerous person." Another member of the defense committee felt that the judge's ruling spoke to the government's desire to make sure Saxe does not get the chance to come across as an intelligent and feeling human being in court.

The defense also brought to court a challenge to the felony statute — the law under which Saxe was indicted. A similar law has been struck down in Maine. Under the Felony Murder statute a person accused of being involved in a felony where a murder is committed is held responsible for the murder — whether or not they pulled the trigger, whether or not they had anything to do with the murder, whether or not they would have prevented the murder if they had the chance. Felony Murder carries the same sentence as first degree murder (natural life imprisonment).

In the courtroom, Nancy Gertner, Saxe's lawyer, challenged the constitutionality of the law based on the contention that it violates the Fourteenth Amendment right to due process and the Eighth Amendment right which protects against cruel and unusual punishment. Gertner also claimed the law violates the Massachusetts Declaration of Rights, in that the punishment is disproportionate to the crime.

The defense's contention is that under the felony murder statute the prosecution needs much less evidence to convict than if they sought a conviction under the first degree murder law. The felony murder statute relieves the prosecution of the necessity of proving malice aforethought. It is assumed that



FRED HARRIS FOR PRESIDENT

"The government has enough to do without involving itself in the private sexual acts of its citizens, homosexual or otherwise."

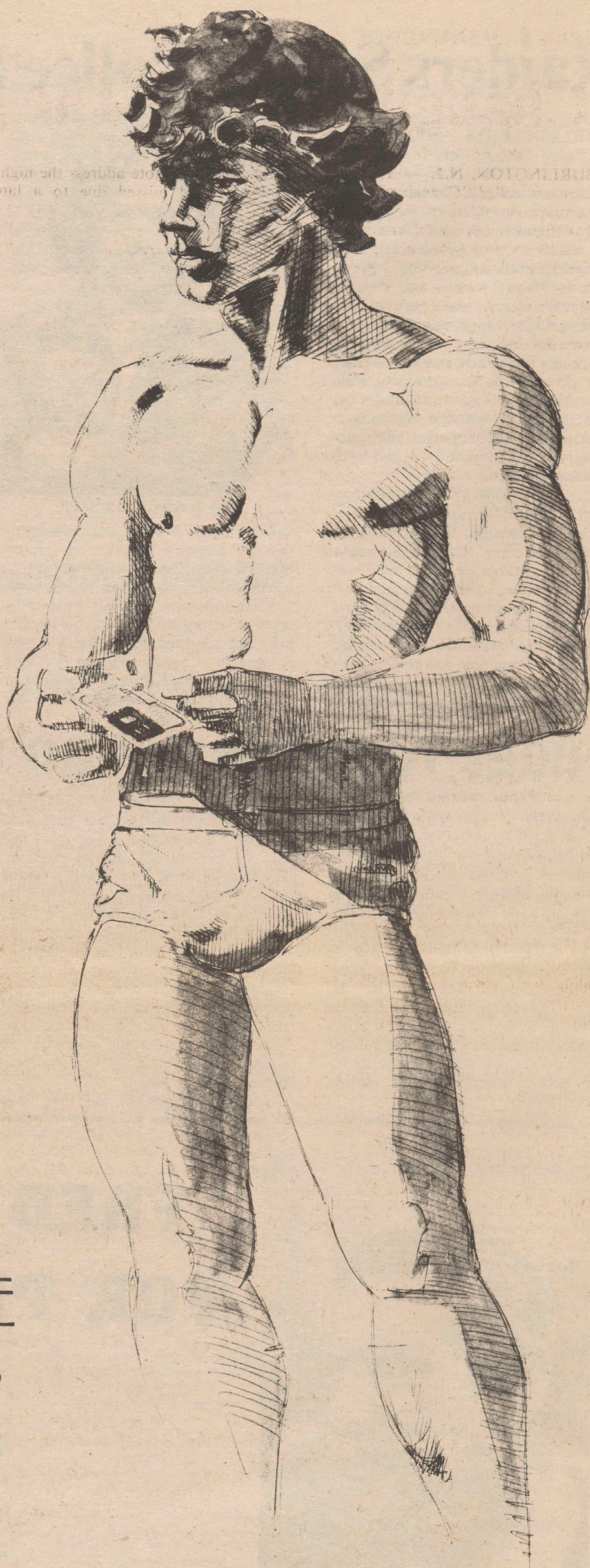
When other presidential candidates were afraid to mention the word "gay," Fred Harris was openly supporting gay rights. And today Fred is the only major Democratic candidate who mentions gay rights in his campaign literature. Fred Harris confronts issues — openly, honestly. His slogan in this campaign is "The Issue IS PRIVILEGE." The privilege that Fred is fighting against is not only the privilege of the super-rich and the giant corporations, but also the privilege implied by discrimination — whether it be based on race, age, sex, or sexual orientation.

Paid for by Mass. Harris for President

(Continued on page 9)

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'Changing Men' — The Burlington Men's Conf.

By Tom Hurley

BURLINGTON, N.J. — The conference was called "Changing Men: A Conference for Men in Transition" and, as I look back, the title was apt. I travelled to Burlington County College in New Jersey last January 23-25 partly with the rather smug goal of seeing what "liberated" heterosexual men were up to these days, partly (and more humbly) to talk with other men about our experience as males in America. But I had some fear about how gay men would be treated at the meeting, and how willing all of us would be to confront our own sexism. I had heard too much from gay men about the subtle ways homophobia manifests itself at men's gatherings not to be wary; I myself had witnessed the sexism of seemingly sensitive men at a meeting last fall. But the Burlington Conference turned out to be different from my expectations: here was a large group of men "in transition" away from homophobia and that more fundamental evil, sexism, toward a healthier view of themselves and women. Here were men who had looked hard at their lives and resolved to change. And we gay men discovered not only that we were at the conference in strength — at least one third of the 150 men in attendance — but that our psychological presence was even stronger than our actual number.

The large number of workshops dealing with gay and feminist issues further evidence that this was more than the glorified "good ole boy" gathering I had dreaded. There were 36 workshops in all, most of which I wanted to attend. Each of the six periods had at least one workshop dealing with gayness. I decided to focus on the workshops dealing with gay men, a decision that made sense at the time but which now seems unnecessarily narrow. In explaining why, let me tell you about some of the workshops I attended.

"Becoming Brothers: A Gay-Straight Dialogue" set the tone for the way gay and straight men got along at the conference. The man running the workshop first divided us up, gay men in the center of a circle of straight men. He then asked those of us in the center to dance to a Stones tune as "masculine" men would. We got the idea quickly and clumped around the floor in our best imitation of graceless heterosexuals. Then the straight men took the floor, dancing in a "feminine" way to a slow song. It was all rather stagey, as these therapy games frequently are, and some of us objected to the typing of slow dances as feminine, fast dances as masculine (and the implication that gay men are feminine, straight men masculine), but after all the laughter and discussion of stereotypes, we broke out of our nervousness and danced together. A degree of physical intimacy between straights and gays is a small step, but it opened the way for more discussion between us.

The title of a Saturday afternoon workshop — "What Gay Men Can Teach Their Straight Brothers About Affection" — struck me as presumptuous; at least I'm unconvinced that gay men by virtue of being gay know how to show affection to other men. The workshop broke into small groups of men talking over their fears and uncertainties about those of the other sexual preference. Although I began to feel like a professional homosexual, the questions put to me and the other gay men were honest and friendly. Somehow we were developing a warmth that surmounted our differences. Jack Nichols, the author of *Men's Libera-*

tion, whose keynote address the night before I had missed due to a late arrival, offered for discussion the remark of a woman friend of his: "Men won't understand what it's like to be a woman until they've been fucked." The ensuing discussion

over is the degree of warmth all of us felt, for each other, from and toward the straight men. We made new friends, we wished the conference could have gone on and on. I'm sure the warmth permitted us to gloss over some of the thornier differences be-



showed that for most of the straight men, "getting fucked" connoted something awful being done to them — more like what the phrase "getting fucked over" suggests to me. Is this because they fear being passive, not being in control? Are they thinking, if men are supposed to be the active partners in bed as elsewhere, how can a man submit to being had by another man? The straight men seemed to think of sex as rigid role playing, and being fucked suggested to them nothing of the pleasure it did to many of us gay men.

The third gay workshop I attended was "Gay Men: Do They Need Liberation?" and it was, to my knowledge, the only time during the conference when a large group of gay men were together alone. The significance of this for me is that we weren't *desperate* to get away from the heterosexuals. One by one the other gay men echoed my thought that for once we felt pretty much at ease with straight men. We felt that we were being heard and dealt with as human beings, not as "The Other," not as problems for straight men to solve (an attitude I find prevalent in most men's liberation texts). We were happy to be together because we wanted to talk about our own problems as gay men: about intimacy vs. tricking, loneliness, growing older, the persistence of self-hatred even after coming out. We also talked about how being gay is good; about being free of legal ties, relating to women in a non-threatening way, achieving a hard-won but powerful self-awareness through coming out.

What I want to emphasize over and

tween us, but it still seems remarkable that 150 men could overcome fear and suspicion and begin to bear with each other.

The last workshop I attended was called "Men Sharing Their Power with Women" and a good part of the discussion concerned the politics of the verb "share." It seemed to many of us that "share" suggests doling out power while in fact retaining most of it, rather than really supporting women as they take control over their lives. We first broke down into pairs and told each other about women in our lives, how we saw their situations, how we were trying to support them. Although the general discussion that followed was confused, open-ended, and non-conclusive, and we saw that almost all of us felt some anger at the thought of losing power (that core of the male ego), the fact is, we were aware of our anger and its causes. We had developed enough consciousness to catch each other at our male games.

If I were going to the Burlington Conference now, I would plan on attending workshops other than those by and for gay men. Some of the other titles were fascinating (if a little long-winded): "Pleasures and Responsibilities of Running a House with Children," "Male Pride: The Strengths of the Traditional Male Role" (one of the more provocative titles; I wish I had found out what was discussed), "The Other Sexual Minorities (S&M and bestiality, the latter making what must be one of its very first appearances at a conference), "The Relevance of the Men's Movement for Afro-Americans," "Sexual Politics and Social-

ism," "Men and Rape," "And Man Created 'Sexuality' in His Own Image" (a feminist analysis of the masculine value system), "Legal Discrimination Against Men," "Eroticism and Violence in the Father-Son Relationship," as well as one slide show on "Growing Up Male in America" and the film "Men's Lives."

Some of the best moments in the conference occurred on Saturday night. Two Philadelphia gay poets, Tommi Avicoli and Jack Veasey, read from their works to the delight — and pain — of the entire audience. Then we acted out a series of skits. In one, several of us gay men got to play young "straight" street toughs, who pick on a local "queer" (played by a straight man). I think we overplayed our parts, but we gave the straight men some idea of what many of us feared as we were growing up.

I can think now of where the conference failed for me, of how it blurred distinctions between gay and straight men that should have been made very clear. Where was the discussion of how gay men fear losing their jobs, friends, relatives, by coming out? Do straight men ever risk losing so much? When did the straight men hear how lonely and painful it was to grow up knowing we were "different"? Should there not have been a workshop on how the law discriminates against women, surely a far more monstrous discrimination than that against men? How much did the gay men talk about their own sexism? What would happen to our good feelings once we returned from the enchanted circle of each other's company to everyday life? It may be that many of these questions were discussed in the workshops I didn't attend. I hope they were.

But even if the conference had some faults, even if at times it took on the boisterous air of a fraternity party, even if the men tabled their discussion at the opening session about whether to admit women, thereby avoiding a good opportunity to consider exactly what a "men's conference" means (and I was as wishy-washy on the question as most of the other men), it was proof that some men in America are taking feminism seriously, that some straight men are beginning to overcome their homophobia, that some gay men are learning that not all heterosexual men are fag-haters, that we can share our lives with others and respect our differences.

Saxe

(Continued from page 7)

because someone participates in the felony they also had malice aforethought in terms of the murder. The prosecution does not have to prove this, and the defense is not given the opportunity to rebut it.

District Attorney Gaffney indicated he would submit a brief in writing which would answer the issues raised by the defense. The judge will rule on the motion after reading the D.A.'s brief.

Other motions before the court which the judge has failed to rule on, include a motion to dismiss because of pre-trial publicity, and a motion to dismiss the indictment because of the makeup of the grand jury which handed down the indictment.

The judge did not set a date for continuation of the pre-trial hearings, nor did he say when the actual trial would begin.

Let My People C



By Bishop Mikhail Itkin, C.L.C.

Since 1969, coincidentally with the birth of the modern Gay Liberation Movement, lovers Phil Oesterman and Jim Sink have produced some of the finest theatre transcending the cliches of even Gay Liberation and Feminism. Their work has consistently pointed to a new era of body-mind-spiritual Human Liberation.

It was Jim who, in early 1970 in San Francisco, provided the *Gay Liberation—Workshop In Nonviolence* with its slogan, "Total Human Liberation is the goal! Gay Liberation is one Path to that Goal!"

Beginning with their production of "Geese" in New York City, and the vastly expanded production of "Geese" in San Francisco (including in its cast male-actress Charles Pierce), Oesterman and Sink have endeavored to show that Love — any kind of Love — is the Transforming Energy that will free human beings from the strictures, repressions and oppressions of socially and culturally induced conditionings.

On January 18th, their current production of Earl Wilson, Jr.'s "Let My People Come" celebrated its third anniversary of consistent running — in spite of ever-accelerating pressure from the New York State and City bureaucracies to close down the show.

"Let My People Come" covers the

entire spectrum of human sexuality and — far more than any simplistic affirmations of "equal rights for Women" or "return to the matriarchy," of "Gay is Good" or "Black is Beautiful" or of any of the other partial slogans that refuse to consider the whole picture — demonstrably manifests and demonstrates the Truth that We are all One! We are all One Beingness manifesting in infinite diversity of individualism.

One of the latest attacks on the so-called "new morality" — which is actually a very ancient ethic of sensual accommodation based on transcendence of the false body/mind duality and a striving for fuller Self-Realization and the individual/societal acutalization of the Truth of our Oneness — is New York City and State's bureaucracy's attempt to shut down "Let My People Come." The major bunt of the attack has come from the New York State Liquor Authority (SLA).

For three years now, the SLA has been consistently trying to cancel the liquor license of *The Village Gate*, a cabaret-theatre in Greenwich Village where "Let My People Come" is playing. In the belief of corporate egoism that it has the right to legislate "morality," the SLA wants to cancel the liquor license because they consider the show to be "lewd and indecent."

I spoke with Art D'Lugoff, the owner of *The Village Gate*, who said that he's fighting the SLA's repressive attempt in court. D'Lugoff said, "I have no intention of halting the show in the meantime." He indicated that the SLA's latest moves are just "more persecution" directed against the show and said that the persecution has been an on-going process for the three years of the show's run.

I also spoke with Earl Wilson, Jr., the author of the show's words and music, and Phil Oesterman, the show's producer-director, by telephone. Wilson was in Los Angeles, where the show just opened to a sell-out success. (The show is also in continuous production in London and New Orleans with openings scheduled for Houston and Australia and San Francisco and Honolulu companies in the planning stages.)

Wilson said, "On behalf of the half-million people from all over the world who have seen 'Let My People Come,' I'd like to thank the New York State Liquor Authority for the best laugh yet."

Oesterman was in San Francisco when I spoke with him. He indicated that he felt the flack from the SLA is proof of the show's success in breaking through the stupidities of bureaucratic functioning and "the type of thinking which separates body, mind and spirit and then says that the body and honest sexual expression are dirty. It is the dirty-minded who see the show as dirty; the lewd-minded who see it as lewd."

During the SLA's first attempt to close down "Let My People Come," the show — which features nudity and simulated sex acts — attracted support from top authors, theatre people and liberationists including Betty Friedan, Kate Millett, Garson Kanin, Alvin



Cast of "Let My People Come"

Photo by Ken Howard

le Come

N.Y. Bureaucracy Vs. Liberation Theatre

Toffler and Thane Walker (Dean and co-founder of *The Prosperos*, a Fourth Way School which has provided inspiration and teaching for many of the founders and initial leaders of the early Homophile and Gay Liberation Movements in America: including Harry Hay, the founder of the original *Mattachine Foundation*; Del Martin and Phyllis Lyon, authors of *Lesbian/Woman* and co-founders, along with Billye Talmadge and other *Prosperos* students, of *Daughters of Bilitis*, the *Council on Religion and the Homosexual* and the *National Sex and Drug Forum* and presently extremely active in *NOW*; Jim Kepner of *one, inc.* and journalist with many Gay periodicals: Don Lucas and Hall Call, leaders of the oldest continuing *Mattachine Society* in San Francisco; Leo Laurence and Don Burton, co-founders of the *Committee for Homosexual Freedom*; the late Gerald Heard, philosopher and author; many of the Ministers who were among the founders of the original *Council on Religion and the Homosexual*; the Bishops and Priests of *The Community of the Love of Christ*; and many others.)

At the present, the battle has been joined by the City of New York Buildings Department. On Friday, Jan. 2, the Village Gate was closed down by order of the Buildings Department which falsely claimed a lack of adequate fire doors while the building in which the Gate is housed is being renovated. That claim was disproven; and on Saturday, Jan. 5, the show was reopened by order of State Supreme Court Justice Leonard H. Sandler.

The night of the closing, the second show took place at the Astor Place Theatre, with the Village Gate paying cab-fare for audience.

With all of this storm brewing, I recently visited "Let My People Come" for another look — to see what all the fuss is about.

It really is understandable why some lewd-minded purient-thinking legislators of morality would find the show "dirty." After all, it humorously and lovingly attacks their most cherished beliefs. It is a deliberate and consciously-induced shock to the value systems of those who function as sleepwalkers in a world in which all power-structures are based on the necessity of maintaining the false belief in separateness.

"Mirror, Mirror on the Wall" is a glorious two-person modern ballet, danced by a nude male and nude female mirror-imaging first her "feminine" movements and then his "masculine" movements, changing sides on the "mirror" in the process.

"Mirror, mirror on the wall,
who's the fairest one of all,
touch me, take me, tell me who I am.

Mirror, mirror on the wall,
won't you be my crystal ball
see me, save me, show me what to do."

It comes across as a crystal-clear depiction of androgyny. As the song/dance makes perfectly clear, the woman that most needs liberating is the woman in every man; the man that most needs liberating is the man in

every woman. "Whatever Turns You One," one of the other songs, contains — in its title — the key to the entire show.

"I'm Gay!", a sung letter from a Gay man to his parents, is a beautiful and clear statement of Gay pride. It's sung by two men, in counter-point: and it's one of the most moving statements of the show for anyone, Gay or non-Gay . . . although particularly meaningful, perhaps, to Gays and their parents.

The night I revisited the show, a woman sitting right in front of the singers was in tears during the show. When spoken to afterwards, she said that she wished she had been more open and accepting of her son when he told her that he was Gay.

"What's in a word?" is a marvelously satirical song, demonstrating the principle that there is *nothing* — absolutely *no-thing* — "dirty" in any word, but only in the small-minds of those sleepwalking people who project their own inner "dirt" on to the language.

"It takes a lot of fear to build up a wall . . .
It takes a lot of time to build up trust...
It takes a lot of love to tear down that wall . . ."

is one of the songs that most directly attacks all of the cultural-socially conditioned fear/aggression drives that are required to keep the power-structures

in business. It's immediately followed by a song which proclaims the end of body/mind duality and the social consequences of the transcendent energy of active love:

"I believe my body when it talks to me . . .
I believe the time is right, the time is now."

The show continues on to "Take Me Home With You," set in a Gay-male bar, sung and danced by two of the men from the cast. The woman I was with was in tears throughout the song; clearly showing that the condition of loneliness is what's being spoken and sung about, not simply a Gay experience but one that's universally applicable.

The Lesbian love-song, "And She Loved Me," is sung by two black women and danced by two white women:

"Then she kissed me, oh
And gently touched my breast,
how long I tried,
Then she hugged me, oh,
My body opened up to her
so long denied."

By the balance between the so-called "races," it becomes clear that the black and white women could easily be interchanged . . . and thus helps to shatter the duality of "race" as thoroughly as the "Mirror" song/dance helped shatter the duality of "gender."

Here, as throughout the show, the clear message is Oneness!

There will be some Feminist, Lesbian Feminist and Gay male separationists — excuse me, they'll probably deny being separationists and say that they're Liberationists — who'll object to Women's songs, Lesbian songs and Gay male songs being written by a non-Gay male. However, they were written by a warm, sensitive human being, as so clearly shows in the songs and in the show. Sure, he's "non-Gay" and "genital male"; but so what!

The two closing songs of the show sum up the message:

"Doesn't anybody love any more . . .
And if not, then what are we here for?"

The show isn't militant in any way; but it is gracious, loving, humorous and piercing. It fulfills Genet's requirement that a work of art exist "To pierce the shell of the world's contempt." (*Notre Dame de Fleurs*). It clearly breaks down the boundaries, breaks through the dualities, and says: To hell with all separatisms and all repressions! Let's be! Is it any wonder that the anti-sex, anti-Love, anti-Life bureaucrats of the death culture want to shut it down?

(All songs Copyright © Earl Wilson, Jr. and Phil Oesterman; article copyright © Bishop Mikhail, C.L.C.)



Dean Tait (l.), James Bryan and Jim Rich (f.) in "Let My People Come."

Photo by Ken Howard

Cris Williamson: *The Changer and the Changed*, Olivia, LF 904.

Willie Tyson: *Full Count*, Lima Bean

Kay Gardner: *Moon Circles*, Urana, ST/WWE/80

Reviews by Suzana Themis

Having gone to the Boston Women's Music Festival here in October, I was really anxious to hear the singers on vinyl and now it's finally happening. *The Changer and the Changed* is an LP featuring Cris Williamson along with an extensive list of other female musicians in a package that's a mellow collection of words, music and moods. The disc is a product of Olivia, a national women's recording company, and though the reproduction quality is decent, I found some frustration over the mixing. The wonderful entourage of talented women on cellos, violins, banjos, violas, Arp synthesizer, fretless bass, percussion, flute congas and classical guitar was unfortunately relegated to a seemingly fixed attenuation and only teases the careful listener with their muffled presence. One comes away from the album remembering only Cris's huge voice, a piano and sometimes a guitar.

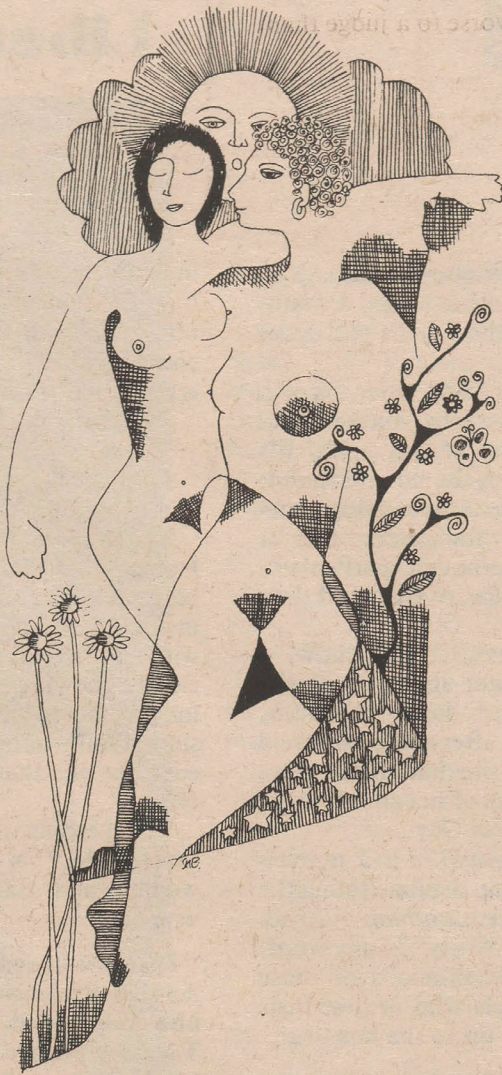
Be that as it may, the finer points of the album win out in the end. With the exception of 1½ songs, they're all Cris's compositions and you'll want to sit and read the words to most of them. At first I had trouble distinguishing one from the other as she tends to stick with a similar key and tempo, but after a few listenings I had a notion of each one. "Waterfall," "Sweet Woman" and "Shooting Star" come through with flying colors and are loaded with

Cris's own individual sound. On the whole, I got some really nice feelings hearing the album over a weekend and I even left the arm of the stereo up a few times. Recommended.

Entry number two is Kay Gardner's latest, an LP called *Moon Circles*. This album was sheer joy to listen to, having an incredible sound and style all its own. It's really a recording to get

excited about for it offers a sound that is uniquely female, conjuring visions of Sapphic life and musings and going completely away from popular music's tendency to build up to a climax. Instead, the music revolves rhythms and cosmic melodies round and round and just never lets you down. Only three songs have vocals in them and wisely so — Kay's tour de force is definitely music — her lyrics aren't half as exciting. All of the instrumentals are noteworthy but I impulsively want to cite "Lunamuse," the nine-minute final cut, as exceptionally magical. I don't know too much about Urana Records, but they produced this LP and the mixing (done, incidentally, by E. Gardner and M. Ries) is excellent. *Moon Circles* will make you want to dance — you can play it when you're happy, sad, when you're making love, or painting the floor. Highly recommended.

The Willie Tyson LP, *Full Count*, is a year old and I took this into consideration when I listened to it. I also tried playing each song separately, as opposed to hearing an entire side at once and then I realized I was going way into left field to make excuses for what is simply a bad album. Maybe boring would be a better description. The back-up music and mixes are O.K. but nothing exciting. Maybe this is because the album isn't really a part of the new wave of women's music that is coming into its own now. Its only identity with that genre is that Willie Tyson is a woman; the rest of the musicians and engineers are men and the pace, style and sound of the album are equally old hat. On the Lima Bean Label should you be interested.



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There are three ways to get out of a psychiatric institution, short of running away. Patients can return to their old environments and resume everyday life again. Patients who have recovered, say the doctors, but who are unable to resume day-to-day life may be transferred to other institutions, such as nursing homes. Thirdly, patients can leave the hospital for the funeral home.

Younger, more recently hospitalized people had the best chance of a short stay. The doctors forgot to mention that the rate of those who leave a hospital and later return is high — especially so among young people. Older patients were found to recover less well and were frequently transferred to other institutions. Patients over 60, referred to as geriatric inpatients, had extremely low recovery rates. They were found to be a high death risk while residing at a mental institution regardless of the length of time since most recent admission.

I found, however, that in practice, getting out has a lot to do with how one got in. Hospitals make it difficult for people to get out, regardless of their state of mind. If one experiences an emotional crisis and goes to a mental hospital, the American Civil Liberties Union will say that if one happens to recover in the hospital, it is in spite of the treatment there, not because of it. Frequently old people are committed so that relatives can gain access to their money. Young people are often hospitalized by parents who disapprove of their children's politics or lifestyles. In short, if one ends up in a mental hospital against her or his will, chances are good that someone is benefiting from the hospitalization.

Below is a discussion of the Massachusetts laws concerning mental patients. Keep in mind that these are the most liberal state laws and contact local ACLU for your state's laws.

If the admission is *Conditional Voluntary*, the patient has agreed to remain in the hospital for treatment. To leave one must notify the hospital 72 hours in advance of intention to do so, during which time the hospital is likely to file for a Civil Commitment from a District Court. This court proceeding usually takes place with a judge in a hospital conference room. The judge can order commitment for six months.

Ten Day Involuntary Admission gives a prospective patient a better chance for getting out. The patient will be released in ten days unless the hospital requests Civil Commitment from a court. The patient can then file for a Writ of Habeas Corpus, which is a petition for release. A hearing will then take place in a public courtroom, not a hospital room.

A patient does not have the right under current laws to refuse any treatment, medication, therapy or seclusion the hospital decides to give during the

stay in the hospital, no matter what the length of duration. And a drugged person may look worse to a judge than one that isn't.

Needless to say, any mental patient needs a good lawyer, and it is his or her own responsibility to get one. It is an irony of law that a person considered irrational by the state must arrange for his or her own legal defense.

Legal Aspects

Incarceration in a psychiatric institution seriously abridges one's rights to liberty. When someone is arrested, he or she is guaranteed by law a trial and lawyer. Those brought to a hospital are not so lucky.

As I will point out below, the mental hospital as an institution has a bad history of abusing patients. Fortunately most mental health care today is done on an out-patient basis where the patient is free to discontinue appointments at any time. But mental hospitals are still around and are very different from state to state. What kind of treatment a person would get, how long he or she could be held against her or his will, whether or not money and possessions could be seized all depends on the state. The American Civil Liberties Union has published a paperback entitled *The Rights of Mental Patients*, by Bruce Ennis and Loren Siegel (New York, 1973, \$1.25). The problem with the ACLU book is that it costs \$1.25 and must be bought from them or in a bookstore. Mental patients usually don't get to go shopping. The ACLU says they will send it in the mail upon request, but when I asked them to send me a copy, it never came. I had to go to their offices and buy it.

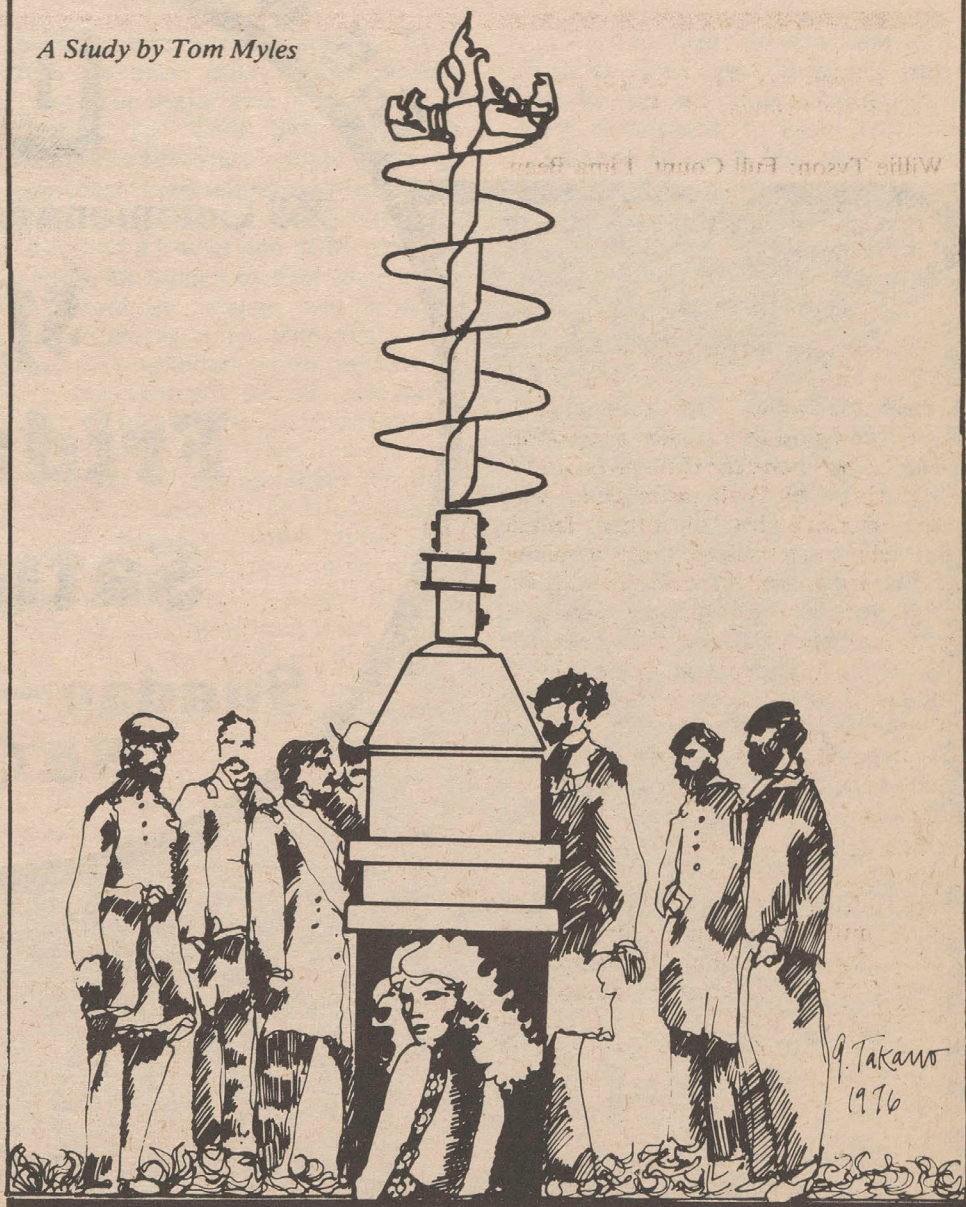
The Mental Patients Liberation Front has published a booklet entitled *Your Rights as a Mental Patient in Massachusetts*, which they distribute free in mental hospitals. The only problem with this booklet is that it only pertains to Massachusetts.

Anyone confronted by the possibility of a stay in a mental hospital, no matter how short the duration, should contact a lawyer. Hospitals take advantage of the fact that patients often do not know their rights. *It is true that most admittances are involuntary into mental hospitals. The hospital as well as the state calls them "Emergency Hospitalization."* But, in fact, if one wanted to go to a mental hospital, one would probably have a hard time getting in. But if the hospital wants a person, they can admit her or him.

Conclusion

The role of the mental hospital in the United States is changing. Hospitals cost the government an awful lot of money. It is in the state's best interest to get as many people out of mental hospitals as possible. Not only would the state not have to support them any more, but if these individuals went to work, they could then pay taxes. A large population in mental hospitals benefits nobody.

A Study by Tom Myles



"it is an irony of the law that a person considered irrational by the state must arrange for his/her own legal defense"

Fortunately, someone who realized all this was President Kennedy, who sought a way to get as many people out of mental hospitals as possible. In 1963 Congress passed, and President Kennedy signed, the Community Mental Health Centers Act (Public Law 88-164) whereby Congress provided federal assistance for the construction of health centers which would provide five essential services: inpatient and outpatient treatment, emergency services, partial hospitalization, consultation and education. Noticeably missing is long-term inpatient care. The aim of Congress and President Kennedy was the reduction of the hard-core mental hospital population by 50% within a few years. The emphasis was to be on out-patient care, for it was thought that a patient would become healthy faster in a home environment than in a foreign, isolated one. Community mental health centers were then born.

Because of this extraordinary piece of legislation, the mental hospital population has decreased dramatically. Boston State Hospital, for example, reportedly once had 4000 patients. It now has about 400.

There are mental health clinics around, many of which operate on a sliding fee basis. Gays with serious

personal problems should consult with a clinic. The emphasis on out-patient care leaves the patient free to refuse any medicine or therapy that seems suspicious. A good doctor will tell how long treatment should take and when a person doesn't need him or her anymore. *Treatment should not go on indefinitely. Many problems can be effectively dealt with in three visits.* If a doctor tells a patient that treatment will extend beyond three visits, the patient is well advised to go elsewhere. Only if two or three doctors say treatment will take a long time should a person agree to undergo the treatment.

Gays should be wary of any doctor who considers homosexuality part of the patient's problem. The real problem may be the doctor's hangup about homosexuality. If the doctor does not show sympathy to homosexuals, leave.

Psychotherapeutic drugs are given to out-patients. Personally I wouldn't even take an aspirin from a psychiatrist or psychologist.

Gays are as likely as anyone else to undergo great stress and be in need of professional help. Gays should seek help if it is needed, but gays should shop around to make sure what they're getting is worthwhile.



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Not "a typical gay-lib-porno -Love Story-whodunit"

Butterscotch Prince. By Richard Hall. New York, 1975.

A Review by Rick Paquette

"What can I say about Ellison Greer? That he liked to go to the Lyric The-aytur every Friday night . . . and suck cock in the doorway to the men's room . . . and after that he liked to go home and listen to good music, and he looked like me.

"Somebody's going to rewrite Genesis one of these days. Adam made love to his garden boy in the toolshed and for that he was thrown out of Paradise. That's the real meaning of the serpent myth. I mean why should God make a woman out of a rib when he could supply a fresh young boy instead? Adam's rib was an Arab nymphet with big dark eyes and a shlong down to his knees and if the Bible doesn't say so it's because Moses didn't want his mother to find out." Thus writes Richard Hall in his gay mystery book.

Richard Hall has attempted to raise gay love and lifestyles slightly above the porn level. I must admit that through the first third of the book, I had decided that *The Butterscotch*

Prince was just a stereotypical gay-lib-porno-"Love Story"-whodunit. I didn't even want to finish it. There was, however, a slightly kinky twist involving a rubber fetish which did interest me. My only knowledge of rubber had been an occasional passionate nibble on my pencil eraser in school. Much to my delight, the book got better — or I got more generous. Anyway — I stayed up all night to finish the last half.

But then I came away feeling like I'd been ambushed by Hall. He starts off onto tangents but surveys them only superficially. This, of course, is thought-provoking, but is also teasing — like someone getting you turned on just before pushing you out of bed. Hall's book, though interesting, could easily have been twice as long and still been interesting. His style is like that of a sniper, sitting in his hideout, machine gunning his readers with a plethora of poignant, interesting, entertaining and, at times, brilliant ideas. But he only touches upon things and never elucidates. It's kind of like dropping pearls into a sea of white gumballs.

The vehicle is a murder case. Cordell McGreevy's lover, Ellison Greer (a platonic relationship), was murdered. The N.Y.P.D. couldn't be bothered with

another homosexual murder. Cord feels he must track down Ellison's killer. The major clue is some sort of "rubber toy" Cord finds in Ellison's room. His adventure leads him through previously unimagined experiences. He finds a rubber type who's into raw liver, and a leather and S&M type into getting his nipples pierced while hanging from the ceiling, and a movie maker-photographer who films their love making (unknown to our hero).

Cord eventually becomes the movie maker's lover and experiences an outstanding menage-a-trois with the photographer's assistant taking the third lead. This scene in the book, though brief, smacks of some outstanding writing. The three start out smoking a couple joints and the reader is drawn to a high by the writing style, so that the actual sex becomes more of a James Joyce type stream of consciousness rather than a step-by-step: "A" stuck this into "B" who was doing such and so to "c."

The adventure continues into the S&M sequence, and the leather type, Klaus, tries to explain S&M to Cord. "It's really the slave who is in control . . . the master is the servant of his slave and the slave is the master of his mater." "It's like the relationship between God and the saints . . . God is a character in the minds of the saints

. . . without them, He would not exist. Without Him, they would not enjoy that they suffer." That still didn't help Cord understand, so Klaus tells him it's like in Grimm's *Marchen? Hansel und Gretel*, "Hansel loved the witch. Hansel was the one what helped her build the cage, so . . . Hansel was most happy when he was in the cage, you see . . . There is a great love for cages in this world. Otherwise there are not so many of them." [sic]

You see . . . But the plot winds and rewinds to an interesting conclusion. In fine Perry Mason fashion, Cordell unravels the mysteries, in search of the murderer. And it was interesting to learn along the way that "The poet Pindar died at the age of 79 in his Lover's arms at the gymnasium in Argos . . . They had been wrestling. Yes, wrestling. He died with one shoulder pinned to the earth, to the hard beaten earth of the Palestra . . . His heart stopped. But he died in bliss . . . in bliss . . . In his Lover's arms in Argos."

It's certainly worth a buck and a quarter to pick up *The Butterscotch Prince* in paperback, printed by Pyramid Books in New York. Once you get past the Ali-McGraw-has-died, tear-jerking-butwelookedlikeeachother beginning you will enjoy the book.

Best All-Male Films of '75

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Harvard-Radcliffe

The Harvard-Radcliffe Gay Students Association members have been pretty busy recently getting ready for their second annual film festival. The festival as currently planned will have two world premieres of new gay movies, along with several high-quality old ones, so we put our reporter on the telephone lines over to Cambridge to find out about it all.

The first weekend (March 5-6) is intended for those who appreciate

far-out fantasy mixed in with a little black humor. John Waters' "Multiple Maniacs" will be shown at 8 p.m. after a Water short. "Loveletter to Edy" (an interview with one of the stars of "M.M."). This feature stars Divine, and the only word to describe it is weird. Admission to this half of the evening is \$1. The second half begins at 10 p.m. with "Thank You Mask Man," the short Lenny Bruce cartoon that was the hit of last year's festival. Then Michael York and Angela Lansbury contend with each other in "Something for Everyone."

The second weekend is on the theme of the way America socializes lesbians as women, and the way lesbians break out of that socialization and socialize each other as lesbians. (Got that?) "Betty Tells Her Story" may seem at first to be just another hard luck story about going to the prom. "Circle at 12" begins with two 12-year-old Newton cheerleaders talking about 12-year-old boys, slumber parties, and school, all with WRKO blaring in the background. It ends with the girls' parents explaining how they want — and do not want — their daughters to turn out. "Home Movie" shows scenes from DOB touch football (no cheerleaders here — just pileups . . .) and Jan Oxenberg's parents' home movies of her playing with dolls. "Sandy & Madeleine's Family" is the story of a custody fight for Sandy and Maddy's children; Finally, the first world premiere will be presented: Boston's very own Micki Dickoff has made a marvellous film about coming out, "Monday Morning Pronouns." (Leslie Cagan did the sound and Gerry Hoex was the assistant film editor.) This begins at 8 p.m. and costs \$1.50.

Then we'll all take a breather before the third weekend of films on April 23-24. Planned for that time is Tom Joslin's brand new gay male autobiography "Black Star." This program may change between now and then so be sure to call 495-1927 or 498-4236 for further information.

Oh! We almost forgot to tell you that all these movies will be shown in Harvard University's Burr Lecture Hall,

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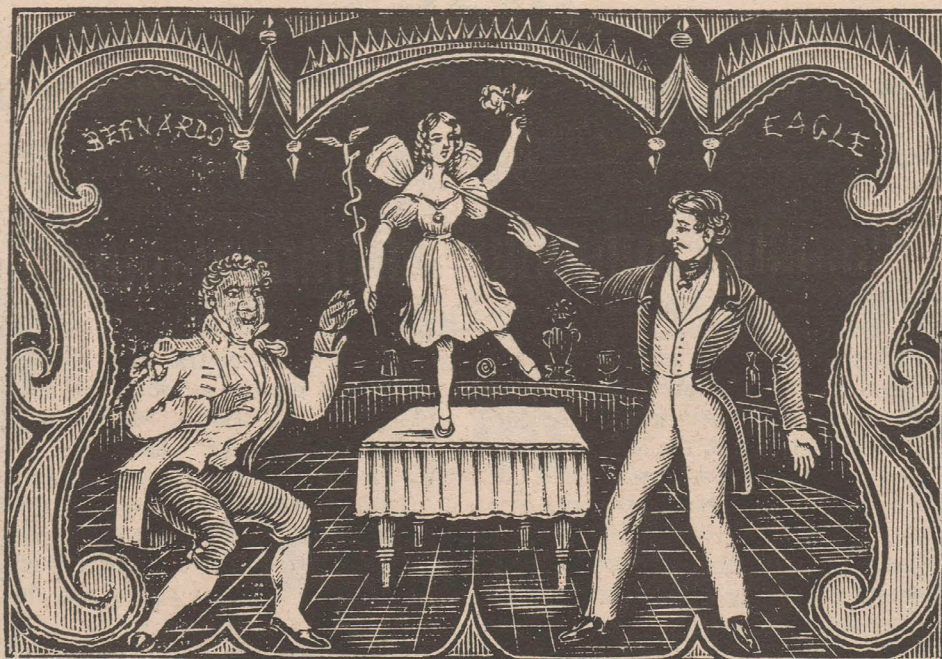
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View from Within

By William Kissinger

Having run afoul of the long arm of the law on several occasions, I could probably just as easily offer my viewpoints on the present situation of the judicial system, and the state of the courts; however, this particular piece is designed to tell you, whom I often wonder if you care, just what it is like to be gay, in prison, and in the South.

First, there are several rules one must observe:

(1) There is no such animal as a

"Gay." You may be a punk, a queer, a faggot, a dicksucker, an asshole, a bitch, a whore — but you *may not be Gay*, and *certainly cannot be proud!*

(2) Always stay in your place. Gays here must assume assigned roles: always feminine, usually industrious, laborious, and usually related to economics in one sense or another. You may not raise your voice, even if it is in defense of yourself, and never, never raise your fists, particularly to prevent your face from being smashed in, whether it be by an irate "old man," or by a hardleg from another block who suddenly decides he wants to fuck and neither you nor your "old man" has anything to say about it.

(3) Always get permission from your "old man" to do anything, particularly if it involves, or even remotely *seems* to involve sex or going somewhere where there is a possibility of having sex with someone else.

I could go on and on, but actually, the petty rules seem to become redundant and repetitious. One has no freedom or sense of individuality, unless, of course, he is old, wrinkled, broke and alone. Then he has nothing to worry about, because the hardlegs are all out chasing the younger, sweeter and more innocent boys.

There is a constant struggle among inmate factions (the New Orleans clique, the Baton Rouge clique, the Shreveport clique — the "Urbs" (from New Orleans) against the "bunkins or the varmints" (from the rural areas) for control of the sweeter boys, and for their money.

Between 1974 and 1975, in the Big Yard compound alone, which is the only system of its kind in existence in the United States, and the largest (3900 inmates inside one compound), there were 33 murders; 17 of them directly related to homosexuality. Here, one sees the epitome of the "dog eat dog" rule, and feels the tension of it every day and night.

There were innumerable cases of homosexual gang-rapes, many victims

of which were not Gay, simply young, inexperienced men who wandered off into a lion's den, and didn't speak "Lionese." Afterwards, of course, they became whores, punks, dicklickers, and kids, and were reduced to mere shells of men.

Sadly enough, even the true Gays have no sense of unity here. They are too busy fighting among themselves, too jealous of each other, playing rivalry games for control and power among the convict population or the "free man's" world; trying to amass petty penitentiary "wealth" of \$30 every draw day. One searches for pride, and finds, instead, conceit; searches for love and one finds abusive, greedy hardlegs; searches within yourself for private justification and revenge, and one may find a knife in one's chest, blood flowing freely.

But that blood can never flow as freely as the tears some of us cry; the overall sadness of the plight we find ourselves in is overpowering. I think of time, and perhaps if I only were to be here for a year or two, maybe it wouldn't be so bad; I might find it within myself to turn my head, and play these same games. But, I will be here for 21 years (seven of them before I am eligible for parole), have already been here for three, and the agony and pain of those around me is too much to turn aside. So, I try; I write letters, I draft proposals, I file lawsuits, I fight with my fists at times, I love harder than I have ever loved in my life, and equal that love with a vicious hatred of some of these people; and I cry within, at times without. But I have yet to be able to sit down and smile, saying that something is working.

Someone coined a saying, that "The South will rise again!" Indeed, it has, and it rears its ugly head over us all, over our bodies, our lives, and it spits through bared fangs at you, your conscience. We need help, and you can give it. Just try not turning your head, and we promise not to leave a stone unturned.

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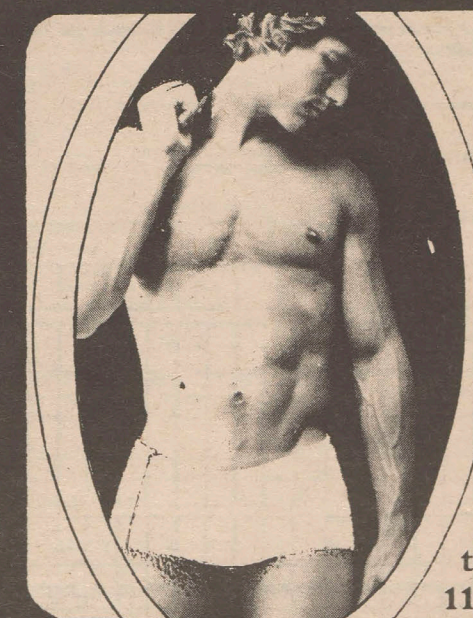
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GAY QUAKERS
We are trying to identify gay and bisexual friends who are interested in presenting a gay perspective in general conference. Contact Jan Beck at GCN Box 538. Confidentiality assured.

PRISON MINISTRY IN R.I.
We are trying to contact gay men & women in the Adult Correctional Institute. We are seeking names of those individuals who would be interested in receiving correspondence from other gays. If you know of anyone, please contact Connie DiCenzo, c/o MCC Providence, 63 Chapin Ave., Providence, R.I. 02907.

BLACK GAY MEN'S CAUCUS
Concerned brothers should write GCN Box 9600.

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

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Personals

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Providence professor (GCN story, Feb. 21, page 1) 44, 6'1", 155#, seeks friendship. Write Ken, 33 Huxley Ave., Providence, R.I. 02908.

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Affectionate GWF 27, would love to meet sexy or fem appr GF for truly warm, honest and lasting relationship. No drug users. Please reply. GCN Box 546.

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for women
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Couples Therapy**
419 Boylston St., Room 519, Boston
Tel. 536-3071

FRI. NIGHT BLUE?
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 years old) who need help dealing with family, court, school, etc. M-F, 10 am-6 pm.

FUN AND GAMES
Play monopoly, go skiing, learn handball; swim, bowl; try soccer, cribbage, darts. To join in these & other Gay Recreational Activities write GCN, Box 8000. Or help start a new GRAC group in your favorite game: basketball, bridge, fencing — you name it. Organizers needed.

BATMAN
Holy-Homo-phobia, I've been in the Bat-cave for four years drinking, and dancing. Even Wonder-Woman doesn't know where you are. Zowie Caped-Crusader, time is passing and I'm beginning to feel like the Joker. Gosh Bat-man will you write? Who-ever you are. Matthew/Robin, c/o GCN Box 542, 22 Bromfield St., Boston 02108.

GOOD FF TOP MAN WANTED
Bi WM 27 6' 170 dark, considered very handsome, mustache, musc workout want ONLY someone into active freak/toys dildoes etc. to teach me to take and enjoy good FF. Must like good smoke & amyl. Bearded musc types pref and pict if possible with detailed letter to P.O. Box 110, Cambridge 02138.

GWF sensitive, intelligent, would like to meet gay women for dates and quiet times together, over 25. Please write and tell me about yourself. Write GCN Box 548.

Gd looking dancer bi male traveling to Boston, East Coast, San Juan, West Coast, wld like to meet and visit honest people. I am sincere and understanding, flexible and fun. Call Ray before April 24, 514-932-2051.

GWM 23 seeks gay male 16-25 for pen pal and poss. meetings. I live in N.H. but can travel. Like uncut, str. app., new to gay. Jim. Write GCN Box 551.

I'm looking for a GWF, petite and somewhat feminine who has patience, likes music, dining, good times and lots of affection! No drug users, please. Write GCN Box 554.

LOVELY ACTOR, BUFFALO
W/M, 36, 6'1", 175 in magic show Buffalo arena, needs company of thin, hung, young, masc male 16-30. Call W.P. (716) TL2-5470 #416.

STOP SMOKING clinic will be run at Old West Church, 131 Cambridge St., Boston, from March 23-25, 7:30 p.m. Sponsored by MCC/Boston. Call 523-7664 for information.

GCN has no control over classified advertisers. We cannot assure you that your inquiry will be answered or that the product or service is accurately presented.

WM 24, 5'9", 140, str app, avg looks, not out long, seeks very masc rugged self assured male, any scene, any age but prefer 30-45. Write GCN Box 532.

Young attractive, affluent couple would like to meet Bi-F for fun, trips, good times. Please respond with phone # to Box 9445, Prov., RI 02940.

INTO S and M?
GWM, student, 21, slim, fairly attractive, seeks GM under 25 who likes S&M (wrestling for example) and enjoys giving and getting both pain and affection. Conn. area preferred, but not necessary. Write GCN Box 541.

HOW'S YOUR LOVE LIFE?
Do you have one lover? Many? Do you live with a lover or apart from one? Tell our readers all about your relationships, how good they are, how bad they are, how you would like them to be. HELP OTHERS handle their loved ones by telling them your story in GCN. Write attention Lyn, 22 Bromfield, Boston 02108.

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 all New England, please include your area code if your ad includes a phone number.

Non-business: \$3.00 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): \$4.00 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 \$3.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period, a \$5.00 charge will be made for the additional time.

Number of weeks ad is to run

Name

Address

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:

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ORGANIZATIONS PERSONALS RESORTS
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Headlines at \$ per wk. \$

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PEACEWORK

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AMSTERDAM GAYZETTE, Europe's favorite Gay newspaper! Printed in English and published monthly. Enjoy world famous "Outrageous" Classified Ads from GAYZETTE readers in Europe and USA, plus lots of male nudes! Send \$1.00 for sample copy, Amsterdam Gayzetter, P.O. Box 893, Amsterdam 1000, Holland.

CALIFORNIA SCENE, 7th year. Sample copy \$1.25. Ten copies \$10. Articles of general interest and news of all California plus photos, theatre, movie reviews and book reviews. Box 26032, Los Angeles 90026.

WIN MAGAZINE

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

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. \$1.00 for a recent sample issue with complete information and ad form. Write BSJ, Box 337, Milliken, CO 80543.

LAVENDER SOUTH

Discover the realities of the Southern gay experience, read The Barb, the news monthly for Southern gays. Regional and national news, lifestyle commentary, entertainment columns. Subscription per year \$5/3rd class; \$8/1st class. Sample 50c. (All copies mailed in anonymous envelope.) Classifieds 10c/wd, Mastercharge, Euro Card and Access accepted. The South's largest gay publication: The Barb, P.O.B. 7922-B, Atlanta, Ga. 30309.

The Peoples College of Law of The National Lawyers Guild is a new 4-year law school oriented toward those usually excluded from the legal educational process. Gay people, especially lesbians and third world gays are definitely welcome. Entrance requirements are 2 yrs. of college leading toward a Bachelor's degree, or you must take the college equivalency test. Tuition is low. All applicants should be committed to use the law as a tool for social change. For more information write Gay Caucus, c/o PCL/NLG, 2222 West 7th St., L.A., CA 90057 or call (213) 388-8171.

PLAYGROUND TRAUMA? CLOSET? Amazon? How did you feel about sports growing up? How about now? GRACITIVITY wants poems, essays, graphics etc. about gays & sports. Submit articles & subscribe, c/o GCN, Box 8000.

GAY SCENE

The monthly picture entertainment newspaper. Features Gay Movement news, articles, reviews, personals, nude center fold, plus more interesting features. \$8 for 12 issues. Send \$1 for sample copy. REGIMENT, c/o Gallery Three Ent., Box 247, Grand Central Sta., NYC 10017.

LESBIAN CONNECTION

A free nationwide forum of news and ideas by, for, and about lesbians (donations are always welcome). For a subscription simply send your name, address, and zip code to: Ambitious Amazons, P.O. Box 811, East Lansing, Mich. 48823.

News from the North! Subscribe to the Maine Gay Task Force Newsletter, a monthly journal of gay and feminist news and opinion from the Pine Tree State, \$4/year. Sent in sealed, unmarked envelopes. Make checks payable to: MGTFF Newsletter, Box 4542, Portland, Maine 04112.

ANDROGYNY BOOK SHOP

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

MAJORITY REPORT

Feminist News for Women, published every other week. Subscrip. \$5.00/yr., 74 Grove St., NYC, NY 10014.

Any person interested in doing VOLUNTEER WORK??? For any number of hours, within the GAY COMMUNITY, please write Box 1976, GCN, 22 Bromfield St., Boston, MA 02108. Discretion is assured!

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BEACON TOURS

Gay Trips

Call Linda 742-1220
24 Tremont St., Boston

Roommates

2 G feminists want 3rd to share a quiet independent woman's space in Som. near stores and trans. Rent 178+ util. 776-6045.

SEEK USE OF YOUR APT.

GWM, 30, professional, excel. reference seeks use apt. once a week for 4 hr. in return for \$ help with rent. Pls reply to GCN Box 555.

Lesbian artist, 24, needs a warm and creative living situation to share with other gay people. Please call Jane, 254-4171.

Would like to share my mobile home in the country with someone responsible. I am 32, considered nice-looking, and enjoy life. Call me, 967-3870.

FALL RIVER, MASS.

GM with 10 rm. house seeks one or two respon. discreet males to share same. Have own room, off street parking. Call Ken 617-656-1653 eves. Kp trying.

Cambridge nr Central Square, couple sks male to share furnished apt. All utilities inc. Modern bldg. Call 492-0056.

Roommate to share large Framingham apart. GWM to mid 30s. \$120 per wk. Pls write to occupant P.O. Box 248, So. Framingham, Ma 01701. I will ans. all. Revere, 5 room apt. private bedroom \$135 mo. and 1/2 utilities, free heat, 3 blocks from beach, 1 block from MBTA. Must be white male and straight appearing hopefully into music, sports, dining, and good times. Not sex ad, yet what will be, will be. Call Rob 617-284-2451.

TS GCN person seeks building superintendent place. Quiet, stable, nonsmoker. Experience, references. Write Martha or Jim, GCN Box 481. All replies answered.

Roommate wanted for modern 2 br. apt., Allston-Brighton area. \$140/mo. Heat, hot water included. Easy ac to T and stores. Call Richard 277-3015.

Black gay male wanted for gay commune on Fort Hill. Rent \$60. Please contact Greg or Lionel at 445-6676.

THERE ARE EIGHTEEN FAGGOTS living on Fort Hill. We're building our gay identity in ways never tried before. We live in communal houses and our movement is growing. Come, join us. Call Greg or Mark 445-6676 for 442-6029.

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Classified ads rates are being increased from \$2.00 to \$3.00 for non-business and \$3.00 to \$4.00 for business. Display classified remain \$7.00 per column inch.

THE COMPLETE GAY GUIDE

Hot off the presses, the all new **Gay Person's Guide to New England**. 128 pages, hundreds of listings: outdoor cruising, bars, baths, beaches, services, groups. Expanded coverage for gay women, city maps, articles on gay history/herstory, telling parents, S&M, baths and more. \$3.75 at our office (10-6, wkdays); \$4.00 by mail; GPG, Dept. G-2, 22 Bromfield St., Boston 02108.

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An additional charge of \$1.00 will be necessary in order for phone numbers to appear in the personals

BOSTON AREA
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
Boston Lavender Theatre: Women's group 492-5220
Men's group 440-5220
Cambridge North/Brattle Gays (write c/o Gay Legislation) 661-9362
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-0368
Cambridgeport Gays, c/o GCN Box 6500 227-9469
Civil Liberties Union of Mass. 492-6450
Closet Space (WCAS, 740m AM) 262-1592
Daughters of Bilitis
Dignity of Boston, c/o 1105 Boylston St., Boston 727-2584
Elaine Noble (Rep.) 536-9826
Fag Rag 267-7573
Fenway Community Health Center 267-1066
Fengay, c/o Tom Nylund
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488
Fort Hill Faggots for Freedom 440-8551 or 442-6029
Framingham Unicorn Society, P.O. Box 163, Framingham, MA 01701 426-9371
Gay Hotline (3-12 pm, Mon.-Fri.) 723-6268 or 491-6968
Gay Men's Center
Gay Recreational Activities Committee (GRAC), c/o GCN, Box 8000
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2066
Gay Alert (for gay community emergency only) 523-0368, 267-0764
Gay Media Action, c/o GCN Box 5000, 22 Bromfield St., Boston 02108 523-1081
Gay Community News 426-4469
Gay 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, 97.3 FM) 491-2787, 661-9362
Gay Legislation '75, P.O. Box 8841, JFK Sta., Boston 02144 227-8587
Gay Youth Advocates, 70 Charles St. 864-8181
Gender Identity Service 482-8998
Golden Gays 536-9826
Good Gay Poets 495-1927
Harvard-Radcliffe Gays 542-5188
Homophile Community Health Svc. 354-8807
Integrity Boston, P.O. Box 2582, 02208
Lesbian Liberation Research Project 354-8807
Lesbian Liberation, c/o Women's Center 354-8807
Lesbian Mothers

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 Lawyers Guild, 595 Mass. Av. 661-8998
National Organization for Women 267-6160
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr. 253-5440
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105 426-0412
Other Voices Bookstore, 30 Bromfield St., Boston 267-9150
Project Place 843-5731
Fr. Paul Shanley 227-8587
Project Lambda
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139 227-8587
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140 776-0921
Tufts Gay Community, c/o Student Activities Office, Medford, MA 02155 776-0921
Waltham-Watertown Gays, c/o GCN Box 7100
Women's Comm. Health Ctr., Camb. 547-2302

Quick Gay Guide

EASTERN MASSACHUSETTS [area code 617]
Alcoholics Together/Worcester 756-0730
Clark Gay People, Box A-70, Clark U, Worcester 01610 793-7287
Dignity/Merrimack Valley, P.O. Box 348, Lowell, 01853
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393, 487-3234, 487-3344
Gaypeople/Drop-In Center, Campus Center, 100 Elliot St., Haverhill 01830 374-0929
Haverhill, N.E.C.C. Gay Line, M 8-10 am, T 6-8 pm, W 12-2 pm 327-0929
Homophile Assistance League of Provincetown, Box 674, P-town 02657, 158 Commercial St. 487-9633
Homophile Union of Massachusetts, P.O. Box 262, Fitchburg 01420
MCC/Merrimack Valley, Box 750, Haverhill, MA 01830 523-7664
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

WESTERN MASSACHUSETTS [area code 413]
Amherst Gay Hotline (men & women) 545-0154
Clark Gay Alliance, Box A-70, Clark Univ., Worcester 01610
Dignity/Springfield, P.O. Box 488, Forest Park Sta., Springfield 01107
Everywomen's Center, Amherst 545-0883
Gaybreak Radio (WMAU-FM, 91.9) 545-2876
Gay Women's Caucus, Amherst 545-3438
Hotline, Westfield, Mass. (M&Tues. 9 pm-11 pm) 568-9759
MCC/Springfield, 64 South Boulevard St., West Springfield 737-7473
People's Gay Alliance, UMass/Amherst 545-0154
Sexual Identity Awareness Org., Westfield State College, Parenzo Box 197, Westfield 01085
Southwest Women's Center 545-0626
Springfield Gay Alliance 583-3904
Valley Women's Center, Northampton 586-2011

RHODE ISLAND [area code 401]
Alcoholics Together, 290 Westminster St., Rm. 510, Providence 274-4737
Dignity/Providence, Box 2231, Pawtucket 02861
Gay Women at Brown U, Providence 863-2189
Gay Women of Providence 831-5184
Homophile Community Health Service, Providence 274-4737
MCC Coffee House, Providence 274-1693
MCC/Providence, 63 Chapin Ave. 274-1693

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 232-5110
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 436-7196, 431-4350, 431-8209
Women's Group, PO Box 137, Northwood 03261 (Do not use "gay" on any mail to this group)

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

MAINE [area code 207]
Gay Support & Action, P.O. Box 110, Bangor 04401
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071
Maine Gay Task Force, 193 Middle St., Portland 773-5530
Maine Gay Task Force Newsletter, P.O. Box 4542, Portland 04112 773-5530
Gay People's Alliance, 92 Bedford St., University of Maine, Portland 04103 773-2981, x535
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

NEW YORK
Capital Dist. Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany, NY 12210 (518) 462-6138
Dignity, P.O. Box 1554, N.Y., N.Y. 10022
Gay Activists Alliance, P.O. Box 2, Village Sta. 10014 966-7870
Gay Community Service Ctr., 1350 Main St., Buffalo, NY 14209
Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC, NY 10011 924-9434
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.
Lambda Legal Defense and Educ. Fund Inc. 145 E. 52nd St., NY NY 10022 758-1905
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460
Lesbian Switchboard 741-2610
Mattachine Society, 59 Christopher St., NY, NY 10014 691-1066
MCC/New York, 201 W. 13th St. (corner of 7th Ave.), Sunday worship 7pm 691-7423
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097