

March 8 thru 22



8 mon

Hyannis, Ma. — Jade & Sarsaparilla will be at the Sheraton Regal, Rte. 132, this evening and Sunday, March 14.

9 tues

Boston — Integrity meeting, Emmanuel Church, 15 Newbury St., 8:30 pm (Eucharist at 7:30). Loretta Lottman speaks on supporting gay rights bills for '76.

12 fri

Hartford — Symmetry Service presents an opera party (*Flying Dutchman*). For ticket info call (203) 523-4797.

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

Cambridge — The Harvard-Radcliffe GSA 'Second Annual Film Festival,' Part II: World Premiere of film by Micki Dickoff about coming out lesbian, "Monday Morning Pronouns" plus a series of women's short films, starting at 8 pm at Harvard University's Burr Hall, just across from the northeast corner of Harvard Yard (across the street from Cambridge fire station). Admission \$1.50, for info call 498-4236 or 495-1927.

Boston — Dignity March lecture will be given by Prof. Caroline Bynum (Church History, Harvard Divinity School) 'A sociology of the women's issue' 8 pm St. Clements Church, 1105 Boylston St.

Boston — B'nai Haskalah (Boston's Gay Jewish group) invites everyone to its annual Purim Party in Old West Church, 131 Cambridge St. at 9 pm (doors open 8:30). People interested in performing in the Purim Play should contact Esther at 265-6409 before 10 am weekdays.

13 sat

Cambridge — Harvard Radcliffe GSA Film Festival. See 12, Fri., for info.

14 sun

Cambridge — Spaghetti dinner and variety show for Gay Men's Center at the Old Cambridge Baptist Church, Harvard Sq., at 6 p.m. Tickets are \$3, should be bought in advance at Gay Men's Center.

Boston — Gay Men's Center sponsors Spaghetti Dinner and Talent Show at Old Cambridge Baptist Church in Harvard Square at 6 pm. Tickets \$3 available at Center. Limited tickets, so buy them now. For info call 338-7967 or 734-7998.

Cambridge — GAUNE meeting, first floor parlor, Phillips Brooks House, Harvard, open discussion on ageism, 2-4 pm.

15 mon

Cambridge — North Cambridge Gay Men's group will meet for its first social gathering at 8 pm. For more info call 661-9362.

16 tues

Boston — DOB discussion for women on S&M. Women openly into S&M will be there. Read GCN article of Feb. 7. At 7:30 pm, 419 Boylston St., room 323.

20 sat

Boston — DOB sponsors dinner and Dutch auction. St. Johns Church, Bowdoin St. (near Gov. Center). Admission \$1.25, children 75c. Bring goodies (books, food, treasures, etc.) to be auctioned. Starts at 5:30 pm.

21 sun

Cambridge — Women's Square Dance at Cambridge YWCA, 7 Temple St., from 2-5 pm. Music by Vermont Women's Band, The Northern Spys.

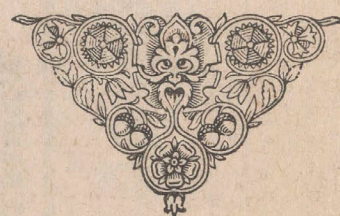
Providence — Dignity monthly service, the third Sunday of each month. Info write Box 2231, Pawtucket, R.I. 02861 or call (617) 754-6029.

22 mon

Cambridge — Benefit for Rosie's Place at Bread & Roses, 134 Hampshire St., 7:30 pm. Women's music and theatre.



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





the gay weekly

35c

Vol. 3, No. 37

March 13, 1976

Can Lovers

Be Friends?



Photo by Don Hanover, IIP

Jill Raymond on Radical/Reform Politics
Sack Theatre Boycott, p. 1

gay community news

Vol. 3, No. 37

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March 13, 1976

Sack Theatre Boycott Begins in 'Snuff' Protest

By Neil Miller

BOSTON — A massive city-wide boycott of Sack Theatres, Boston's largest movie theatre chain, has begun here after the Sack chain booked the movie, *Snuff*. The film, which depicts the murder and dismemberment of a woman, has been under fire from gay and women's groups throughout the

country. It has been rumored, and implied in advertisements for the film as well as statements from its producer, that an actual murder of a woman took place in the filming of the movie. The film has been the target of demonstrations in New York, and the Philadelphia lesbian-feminist group, Dyketac-

tics, forced the film out of center city Philadelphia to a suburban locale. The Boston effort to force Sack Theatres to stop showing the film, which opened last Friday at the Gary Theatre in Boston's Combat Zone, is being coordinated by Ellen B. Davis, head of Gay Media Action. Judith

"We do not want any public demonstrations," Davis told GCN. "The whole thing is a hoax, a set-up. The reason we're taking these tactics is because in New York demonstrations are increasing attendance." *Snuff's* producer claims that 60,000 people have seen the movie since it opened in that city.

Davis strongly opposed what she called "terrorist tactics" such as destroying the print of the film. "I'm against anything that will draw press," she said. "In Philadelphia, these tactics simply meant that the film was moved to another theatre. We want to close down *Snuff* permanently in Boston."

Davis said that the group plans to leaflet all Sack theatres announcing the boycott, but not the theatre where *Snuff* is playing. There will be one or two women at *Snuff* (Gary Theatre) to discourage demonstrations, if any occur.

Davis also called for a telephone "Zap" of Sack Theatres and urged everyone to telephone Hope Rosen, the publicity director, at 542-2323, as well as Sack President Alan Friedberg. Friedberg can be reached at 542-3334. Another public relations phone number at Sack is 542-1704. Davis urged all callers to tell Sack that they will be participating in the boycott of their theatres.

Groups that have been contacted to help support the boycott include the Women's Center, the Women's Health Collective, 'Second Wave' magazine, *Sister Courage*, *Fag Rag*, the Unitarian

Universalist Office of Gay Concerns, Bread and Roses restaurant, the Gay Men's Center, and the Fort Hill Faggots for Freedom. Alternative radio stations and newspapers, as well as college gay groups and women's centers have been asked to lend support. Rep. Elaine Noble has also promised support to the Sack boycott.

New York Actions

Meanwhile, in New York, a demonstration took place in front of the Office of the District Attorney of Manhattan, Robert Morgenthau, to demand closing of *Snuff* in that city. Carla Jay, lesbian feminist author, and Andrea Dworkin, author of "Women Hating," met with John Keenan, Morgenthau's assistant; Leslie Snyder of the Sex Crimes Analysis Unit, and John Jacobs, Homicide and Pornography Prosecutor. Dworkin told GCN that the women were "treated seriously" but the officials informed them that there were "no legal grounds" to prosecute or close the film. "We asked Morgenthau to issue a support statement stating that there is no legal way to protect women in New York City," Morgenthau's office is studying the demand.

According to Dworkin, the women were told that there was no legal basis to prosecute *Snuff* because the law only applies to obscenity. Dworkin and Jay presented a four-part statement to Morgenthau that stated: 1) the film is an incitement to violence against women, 2) the film presents the dis-

(Continued on page 9)



Allan Shackleton, distributor of "Snuff," during WBCN radio interview in Boston. Photo by John Scagliotti

Brackley, news director at radio station WCAS, and the National Organization for Women (NOW) are co-coordinators of the boycott along with Davis.

Davis emphasized that the coordinators wanted to discourage at all costs any public demonstrations that would "feed into" the publicity for the film.

Connecticut House Dooms Rights Bill, 84-62

HARTFORD — With virtually no debate, the Connecticut House of Representatives last Wednesday voted down that state's annual gay anti-discrimination bill by a vote of 84-62. Last year, the same bill was defeated 87-60 in the House after having passed the Senate by a vote of 23-11.

The only legislator to speak for or against the measure was Rep. Winifred Tanger (D-Waterford) a self-described "middle-aged mother of six": "I have nothing personal to gain," said Tanger as she urged her fellow legislators "to pass civil rights

for an oppressed portion of the population."

The bill would have added the term "sexual orientation" to the anti-discrimination laws of the state of Connecticut.

Chris Pattee, head of the Sexual Orientation Lobby, expressed shock at the lack of debate. "I was flabbergasted," she remarked. "I personally knew of several legislators with rebuttal speeches planned." Pattee added that she felt last year's 2½-hour debate on the same bill probably deterred some would-be opponents from speak-

ing out, for fear of a well-planned opposition.

Pattee also said that she felt that the move to make sure gay people were not considered necessary for "affirmative action" purposes (see GCN, March 6, 1976) was insignificant. "It wouldn't

have mattered anyway."

This was the single piece of gay rights legislation in the state of Connecticut this year. Its defeat means that the Sexual Orientation Lobby, in Pattee's words, "will start working all over again for next year."

Job Corps Halts Anti-Gay Manual

WASHINGTON, D.C. — U.S. Rep. Michael J. Harrington (D-Mass.) last week announced that he has been informed that the U.S. Department of Labor is immediately discontinuing use of their Job Corps "Sexual Deviation" health manual. The manual, which had attracted protests from both the American Psychiatric Association and the National Gay Task Force, was a step-by-step procedure for defining, "treating," and discharging gay Job Corps enrollees (see GCN, Jan. 10, 1976).

Pierce A. Quinlan, administrator of the Office of Comprehensive Employment Development (Manpower Administration), advised Harrington in a letter that use of the protested document has been immediately suspended, pending issuance of a new manual, retitled "Sexuality." "The essence of the present policy of Job Corps is," said

Quinlan, "that homosexual and heterosexual staff and corpsmembers will be treated alike."

Quinlan was replying to a two-page letter which Harrington sent to the Secretary of Labor on Jan. 16, which attacked the manual for promoting "ignorance, bigotry, and injustice" in a "massive and far-reaching" manner (see GCN, Jan. 31, 1976). Rep. Edward I. Koch (D-N.Y.) and Rep. Bella Abzug (D-N.Y.) also wrote the Labor Department to ask that the manual be abolished.

Harrington told GCN that he was very pleased with the action taken on the manual, and that he was happy to be of service to the gay community. Harrington is one of two members of the Massachusetts congressional delegation to co-sponsor HR 5452, the federal gay rights bill.

BOSTON — Rep. Elaine Noble of Boston's hope to become the first openly gay delegate to the Democratic National Convention in New York has gone up in smoke with the overwhelming defeat of Indiana Senator Birch Bayh in the Massachusetts primary on March 2. Noble, who was elected to head the Bayh slate in the Bay State's Eighth Congressional District (which includes parts of Boston and Cambridge), was dependent on Bayh's receiving a certain percentage of the vote in that district to go to New York. However, the Indiana Senator failed to gain the necessary percentage and finished a dismal seventh in the primary as a whole, with less than 5% of the vote.

In view of his poor showing in Massachusetts, Bayh has now withdrawn as an "active candidate." Ironically, the basis for Noble's original support of the Indiana Senator had been based on his "electability." "He is the most viable candidate," Noble recently told GCN.

Rep. Noble had no comment on the

Bayh defeat and withdrawal from active candidacy and plans to make a statement soon.

Of the four candidates who supported gay rights, only Congressman Morris Udall of Arizona made a creditable showing in the Massachusetts primary, winning 18% of the vote to finish a strong second. However, Senator Fred Harris of Oklahoma, another strong gay rights supporter, only garnered 8% of the vote, and R. Sargent Shriver, who also took pro-gay positions, received 7% of the vote. Shriver is expected to withdraw from the race soon. Gov. Milton Shapp, the actively pro-gay governor of Pennsylvania, finished a dismal ninth with only 3% of the vote.

Of the four Massachusetts front-runners, three of them — Sen. Henry Jackson of Washington, Governor Wallace of Alabama, and Gov. Jimmy Carter of Georgia — have failed to take a position supporting civil rights for gays, with Jackson calling homosexuality the "first sign of the breakdown of society."

Noble Casualty of Bayh Collapse



news notes

NAZIS AGAINST GAYS

NEW YORK — Congresswoman Elizabeth Holtzman of Brooklyn's 16th District has agreed, at the urging of the Gay Activists Alliance, to amend her bill authorizing the exclusion or deportation of aliens who engaged in the persecution of others on account of race, religion, or national origin during the Nazi period. In a letter Jan. 7, GAA President David Thorstad had urged that the congresswoman add the words "sexual orientation" to her bill "as a way of calling attention to the common fate met by Jews, gypsies, homosexuals, Jehovah's Witnesses, and others" in the Nazi concentration camps. "After years during which the facts about Nazi persecution of homosexuals have been overlooked and suppressed," Thorstad wrote, "it is now becoming increasingly understood that homosexuals were among the most persecuted of all groups under the Nazis. As early as 1933, thousands were rounded up and herded into concentration camps. Indeed, the 'final solution' to the Jews was first carried out against homosexuals."

Thorstad is co-author of the book *The Early Homosexual Rights Movement [1984-1935]*, in which the Nazi persecution of homosexuals and gay activist groups is described.

Rep. Holtzman, in a letter of Feb. 17, thanked Thorstad for "bringing this matter to my attention," and said: "I agree with you that the atrocities committed by the Nazis upon homosexuals should not be condoned and therefore, when the bill comes before the House Immigration Subcommittee, I would expect to amend it accordingly."

LOTMAN KEYNOTES

WORCESTER — Loretta Lotman, former media director of the National Gay Task Force, will be the keynote speaker at the New England Gay Conference, to be held at Worcester's Clark University from March 27-28. Lotman, who is now a free-lance writer, will open the conference on March 27 at 10 a.m.

In addition, more workshops have been added to the conference schedule. At this point, workshops planned include Small Town Gays, Gay Youth, Lesbian Mothers, Urban Recreation, Gay Community Health Planning, Body Awareness, The ACLU and Gay Rights, Sado-Masochism, Gender Identity, Gay Journalism, and Backpacking, hiking and cross-country skiing. Other workshops will be a Third World seminar, Gay Religious Panel, Men's Assertiveness Workshop, and Gays in Academia.

Other workshops will be announced soon. It was also revealed that Jade and Sarsaparilla will provide the entertainment on Saturday evening. The lesbian singing duo will perform at the Women's Gym at 9 o'clock and admission will be one dollar. The night before, Friday the 26th, there will be a performance of the Boston Ballet at Clark. The conference has a number of tickets that are available for \$3 for any gay people who are interested in going to the ballet.

Housing will be available for the conference on a limited basis. Anyone wishing information on the conference should contact Gay People at Clark, Box A-70, Clark University, Worcester.

Page 2 • GCN, March 13, 1976

MASS. BILL GAINS

BOSTON — The first of this year's gay legislative bills — HR 2541, the Public Employment bill, has overcome its first legislative hurdle. The Public Service Committee, a joint House-Senate committee, chaired by Sen. Chester Atkins (D-Harvard) and Rep. Richard E. Landry (D-Waltham), reported the bill out favorably last Thursday. Rep. Landry is the bill's lead sponsor this year. The committee's decision, taken unanimously, was not unexpected, as the committee also reported the bill out favorably last year. The Public Service Committee will hold on to the bill until April.

BILLS ARE NUMBERED

BOSTON — The three Massachusetts gay rights bills re-filed for the 1976 session of the Legislature have been printed and numbered, according to the House Clerk's office.

H.2422, which would expand prohibition against discrimination in housing, employment, public accommodations, and credit to include the term "sexual preference," was referred to the Commerce and Labor Committee. H.2501, which would repeal four sections of Chapter 272 dealing with private sexual behavior between consenting adults (homosexual or heterosexual) was referred to the Judiciary Committee. H.2541, which would bring the state's Civil Service Commission's policies in line with those of the federal government, was sent to the Public Service Committee.

Rep. Elaine Noble (D-Boston) is the lead sponsor for the first two bills while Rep. Richard E. Landry, chairman of the House Public Service Committee, serves as the lead sponsor of the final measure. A total of 25 other legislators and seven organizations also co-sponsored the legislation.

CALIF. PRISON RAPS

SAN FRANCISCO — Gay group counselling and rap sessions are increasing in California prisons, a prison *Newsletter* published in New York City reports. According to the *Newsletter's* Feb. 27 edition, Rev. Terry Ann Roderick of MCC, San Francisco, has been given the green light by the California Men's Colony officials at San Luis Obispo to lead a gay rap session. In addition, several group counseling sessions sponsored by staff psychologists and psychology students from California Polytechnic College are being established, at the prison.

Tholander Moves to Distribution

BOSTON — Marion Tholander, long-time managing editor and guiding light of GCN, has resigned to head GCN's newly formed distribution company, InterGaylactic Distributors. Tholander's resignation is effective immediately, and Features Editor Lyn Rosen is presently serving as acting managing editor, until a new person is chosen to fill that position.

"My first love is distribution — talking, getting out, selling," said Tholander. "I felt that I had done as much as managing editor as I possibly could. For me the distribution company is a

HOUGENS LEAD

BOSTON — At the end of March, the Rev. Edward Hougen, pastor-designate at MCC Boston, and his wife, the Rev. Margaret Hougen, together and with other psychotherapists, will be leading transactional analysis therapy groups Wednesday evenings at the Counseling Associates of Boston offices, 419 Boylston St. Rev. Hougen states that one of their motivations in beginning such groups is to offer therapy in a TA model for gay and non-gay people, thus supplementing the counseling services available in the Boston area. Those wishing further information concerning the Hougen's groups can leave their names and phone numbers at (617) 536-1381.

GIBBS UPDATE

MARION, IL — John Gibbs continues to complain of mistreatment by officials at the federal prison here. One of the founders of the National Gay Prisoners Coalition, Gibbs claims he has been harassed every time he goes in to use the Legal Room, and says he has received threats from officers on his unit, who have, he charges, also stolen personal property. Several copies of the GCN issue containing an article about his conditions at Marion (Jan. 31) were, according to Gibbs, intercepted by guards.

A letter to the Bureau of Prisons by a supporter of Gibbs received the following reply: "Because the Privacy Act of 1974 (5 U.S.C. 552A) and Public Law 95-579 place limitations on the release of information concerning another individual without his written consent, I am not at liberty to discuss this with you in any greater detail." Rep. Michael Harrington referred another letter of concern to Rep. Robert Kastenmeier (D-Wisc.), chairman of the House Subcommittee on Courts, Civil Liberties, and the Administration of Justice, requesting they investigate Gibbs' condition.

Kastenmeier, Senators Percy and Stevenson of Illinois, and Attorney General Levi, are objects of a petition drive to close the long-term control unit at Marion. The National Committee to Support the Marion Brothers claims a long series of denial to inmates of free speech, the right to due process, religious practice and the freedom from cruel and unusual punishment.

Judge James Foreman of the Eastern District of Illinois is expected to rule in April or May on the civil suit, *Bono vs. Saxbe*, which also seeks to close the unit. The American Civil Liberties Union Prison Project initiated the suit. The committee's address is 6199 Watterman, St. Louis, MO 6311.

new challenge. This new company is not just a distribution company for gay literature and I hope that it can bring in some financial aid to GCN."

At present the new company is distributing the Boston Feminist monthly, *Sister Courage*, as well as the *Gay Person's Guide to New England* and GCN. "There is a promise of two others," said Tholander, "but I'd rather not reveal their names until it is firmed up."

As far as Gay Community News is concerned, Tholander "wishes the paper well." "I hope that it improves and grows," she said.

SOCIALISTS RETURN

NEW YORK — Attempting to build on the momentum hopefully generated by its Jan. 20 meeting, the *Socialist Caucus* of the Gay Academic Union is planning another meeting on Tuesday, March 23. The meeting will take place at the CUNY Graduate Center, Room 207, on 42nd Street between 5th and 6th Avenues at 7:30 p.m.

The group is at present planning three short presentations, the first by David Thorstad of the Gay Activist Alliance, about the need for an autonomous gay movement; the second by a yet unnamed person on the importance of gays working in the left; and finally a talk by John D'Emilio about the need for study and developing theory. An open discussion will follow.

Anyone interested in the caucus should contact John D'Emilio at 400 Riverside Drive, Apt. 4F, New York City 10025. His phone number is (212) 663-0556.



MAINE LINE

By Susan W. Henderson

ORONO — The Wilde-Stein Club of the University of Maine has announced that it plans to picket the Bangor House, a hotel-bar in Bangor that has been a gay gathering place for several years. The Bangor House has harassed gays intermittently for some time now, with such tactics as putting "reserved" signs on all the tables and not seating known or "suspected" gays, insisting that all "suspected" gays buy a drink in order to sit at a table, sporadically insisting on ties for gays, etc. A few days ago, two gay men dancing together were ordered off the dance floor, although heterosexual dancing was allowed. Further details will be reported in this column.

LEWISTON — At the Democratic Party platform hearings on Feb. 28, the Maine Gay Task Force lobbied to keep the Gay Rights plank in the state party's platform. Several politicians blamed the party's defeat in the last gubernatorial election on that plank (one wonders how they account for the like defeat of the Republicans by the Independent James Longley), so it may be a harder job to get the plank in this time. The plank sparked controversy at the state party convention two years ago, when it was included at Task Force urging.

There are two new gay bars in the state: the Blue Swan on Canal Street in Lewiston, and Flo's on Belfast Avenue in Augusta.

PORTLAND — The Maine Gay Task Force is holding a benefit on March 13 (not the 6th) at the Oasis Ballroom disco on Middle Street in Portland. Tickets are \$3; there are some still available. The benefit will be from 8 to 12 p.m.

'Overwhelming Response' for Gay TV Show

By Tony Russo

NEW YORK — New York's public television station, WNET, in cooperation with the Gay Media Coalition (GMC) aired a three hour gay services program entitled "Outreach" on Sunday, Feb. 29. The show, which was aired for three consecutive hours beginning at one o'clock in the afternoon, was the longest single event dealing with gay people ever shown on television. The show was aimed at a gay audience, and was particularly directed at those gays who are out of contact with the gay community and know little or nothing of gay services available in the New York-New Jersey-Connecticut area.

The program opened up with photographs of gay people by Bettye Lane and a video tape of the Christopher Street march by Nick Cruto. With Cruto's song "Coming Out" in the background, the first panel — also called "Coming Out" — began. Participants on the panel included Peter Freeman, a gay parent; Alma Routson, an older gay person; Don Lynn, representing the "middle aged" gay; and Vivian Richmond, representing gay youth. After a short break to announce the call-in phone number, Richard Ashworth and Edith Ogalsky of Parents of Gays spoke.

The thirty phones, which were in operation at the television station while the program was in progress for gays watching the show to call in on, never stopped ringing. A typical phone call, which this reporter answered, while

staffing the phone, went like this: "I am calling from the sticks. I never had any idea that so many services for gay people existed. I thought I was the only one," he said. "Where do you live?" I asked. "Morristown (N.J.)," he answered. "Do you know that there is a gay group in your area?" "You're kidding," he replied.

That afternoon all types of phone calls were received, even a bomb threat. The program received its share of obscene phone calls, but it was no more than any other show. "We even get obscene phone calls when we do a show on Social Security," Crane Davis, executive producer of the show, said.

Planners of the show indicated that the response was "overwhelming." The volunteers answering the phones would not let the other volunteers take over their positions. According to producer Gail Jansen: "Usually the phone volunteers quit after an hour. But no one wants to leave. We've done over eight 'Outreach' shows and I've never seen anything like it. It shows they really care."

During the program there was entertainment; Paul Wagner and Maxine Feldman sang, and David Roggensack directed his series of skits entitled "Coming Out Blackouts." The music and the skits provided a counterpoint to panels on medical care, legal services, alcoholism, counseling, religion, education, activism and history.

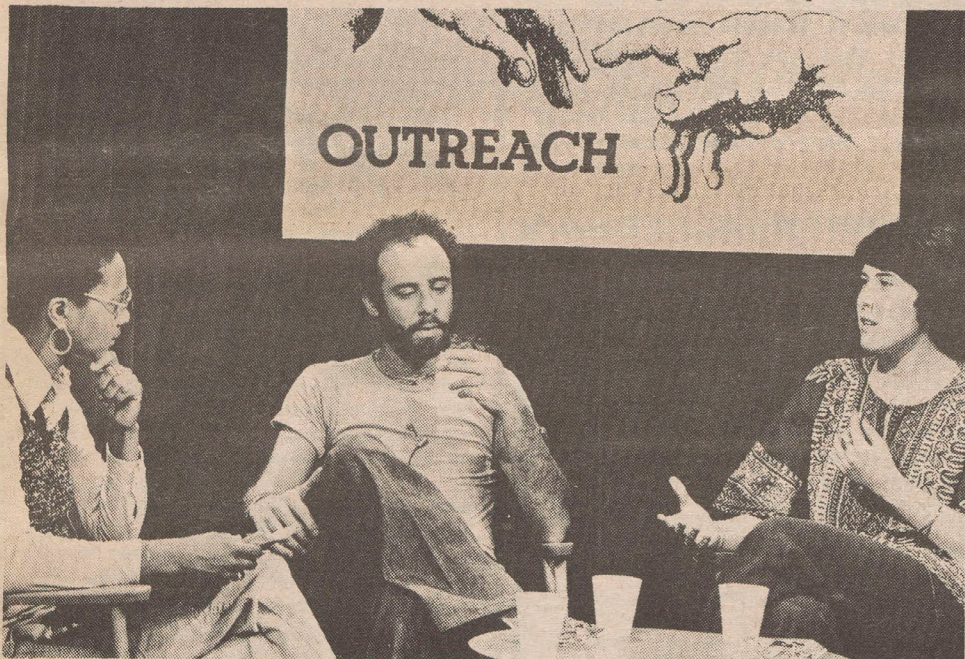
In many panels, people talked from their own experiences. A panel entitled

"Gay Men" explored the many pressures felt by gay men to adopt heterosexual male values, while another panel entitled "Lesbians" explored similar pressures, in addition to the problem of feeling mangled in a "male" culture.

Roving experts were on hand during the show to answer any special questions regarding gay publications, student groups, counseling, legal, and medical problems. At the end of the program a call was made to Mayor Gary Horowitz of Alfred, N.Y. Horowitz, who was mayor during the

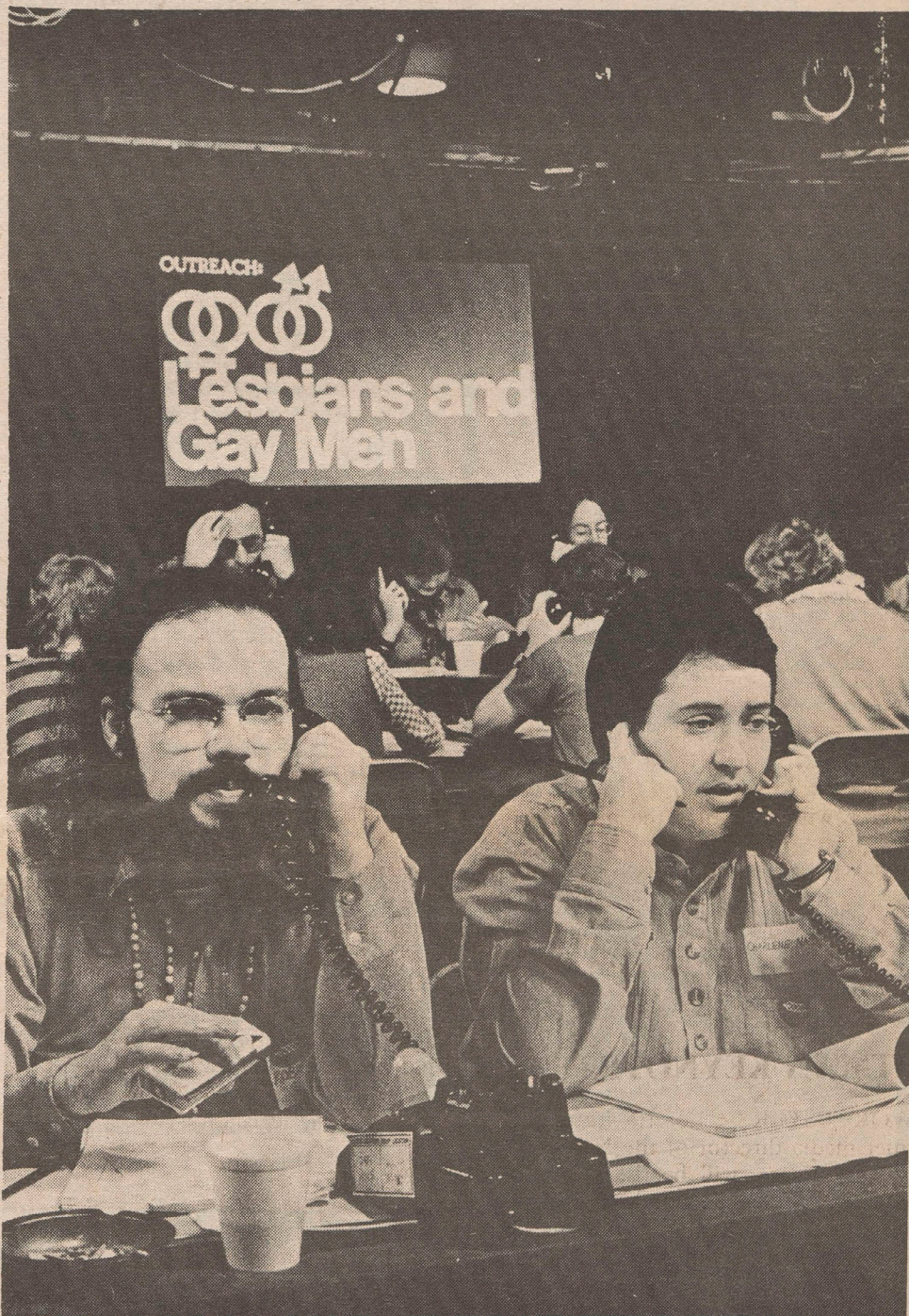
passage of Alfred's Gay Rights Bill in 1973, commented on the status of gay people in Alfred. "Not much has changed," he said. "Are there more gay people in Alfred as a result of the bill being passed?" Crane Davis asked. "If any, there are less," Horowitz said.

Organizers of the show were ecstatic at the program's response. "This is a great day for gay people," said one. "We've really broken through. We should all be very pleased."



Members of the Gay Academic Union talk as part of the gay TV shows on New York's WNET-TV. They are (l-r) Betty Powell, Seth Powell, and Louise Crawford.

Photo by Bettye Lane



Studio staffers answer questions during WNET three-hour TV show aimed at isolated gays.

Photo by Bettye Lane

Lowell-Lawrence UCC Bars Gay Clergy

By Dean McLaughlin

ANDOVER, Mass. — The Andover Association of the United Church of Christ has become one of the first Congregationalist organizations in the country to take a firm stand against the ordination of homosexuals.

The seven member committee on ministerial standing, representing 23 churches and about 5800 members in Greater Lawrence and Lowell, unanimously agreed late last month to the resolution, the first such in the state:

"Based on our understanding of the biblical injunction against homosexuality, the committee on ministerial standing of the Andover Association declares that as a matter of policy it will not knowingly recommend the ordination or standing of any avowed homosexual or bisexual person."

The resolution's approval closely followed the termination by the Franklin Association on Jan. 25 of the ministerial standing of Rev. Edward

Hougen in Orange, Mass.

"We passed the resolution so there'd be no misunderstanding should a person [seeking ordination] seek to come to Andover," committee chairman Rev. David R. Ladre of the First Church, Congregational in Methuen, told the *Lawrence Eagle Tribune*. "The committee feels that homosexuals should not be deprived of civil liberties and that the churches have a responsibility to respond to the special needs of such persons," he continued.

"It was not just a reaction [to the termination of Rev. Hougen]," Rev. George Taylor of Wilmington's Congregational Church and another member of the committee, told GCN. "We've been considering this as a matter of policy for some time."

Rev. Hougen, who is presently serving at the Metropolitan Community Church of Boston, commented on the statement, "It's a defensive response; sort of the last gasp of a hardened position that the church

cannot hang on to in the future."

Rev. Hougen has applied for ministerial standing with the Metropolitan Association of the UCC. His application will come before an informal meeting of the association's committee later this week. "We're hopeful for a better outcome from the Metropolitan Boston Association because of their more enlightened outlook. I don't think this statement will have an effect on it."

The statement by the Andover Association does not automatically preclude the ordination of a gay person in the association. An individual may, following the church's constitution and bylaws, petition for his ordination at an association meeting where all 23 churches are represented. The association would then make a final decision.

The UCC does not have an official policy regarding the ordination of homosexuals. At the General Synod last July it only affirmed the right of homosexuals to civil liberties. A dis-

cussion on the morality of homosexuality ended with an agreement to present a full report at the next General Synod in 1977.

According to Rev. Leon Dickinson, assistant to the executive director of the UCC, New York headquarters for Church Life and Leadership, the first UCC association to take a stand on the issue was the Golden Gate Association of California which ordained a homosexual.

Rev. Mr. Dickinson said he believed "a few" other associations had taken positions similar to Andover's. "While we make some recommendations and there are some common policies and strategies, in the free church it's the local congregation that determines policy and ordination."

The UCC does not have an official opinion on the state level either, said Rev. Karl Phillippi, Northeast area minister for the Massachusetts Conference. A task force is currently studying the issue.



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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DEAR BEVERLY,

[This week's forum is a letter written to Beverly by her brother.]

Dear Beverly,

As you have experienced in the last several years your brother David is not too big on writing letters so let me be as brief and to the point as much as I can.

Last summer you wrote me a letter and tried to explain to me what you thought was your "new sexual orientation." I was not surprised but perhaps a better word would be disappointed. I did not return a letter because I simply didn't know what to say or perhaps I was afraid I might cause some hard feelings, so I forgot about it in hopes that you might find yourself without my help. However, it seems now these things did not come to pass. Your Mother showed me the letter that you had sent to her, I do not have to go into detail the anguish that you have put her through but when I see her as disturbed and confused as this I am sorry but I cannot spare anyone's feelings; please bear with me and try to understand my point of view.

You and I have been thought to be much alike since we were children for many different reasons such as, our being much to ourselves, listening for the beat of a different drummer, being a little rebellious and struggling as best we could to find our own way without the help of our family or "real friends." Perhaps we were this way as children but I have found that I was wrong in many ways. I have had two very unsuccessful marriages that I tried my best to make work; I have been to a war and watched men die for nothing

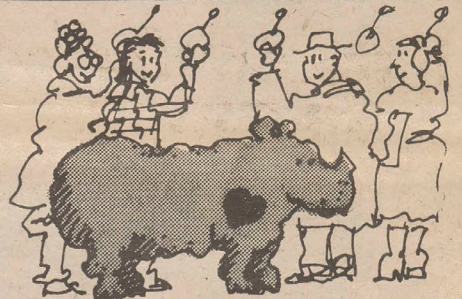
more than "the glory" of being or doing something meaningful; and I have a son that means everything to me but it will be a pain in my heart for the rest of my life knowing that I will not be there to help him grow to be a man. These and other things make me different than when we were kids. I will seem to you to be much the same as always, I'm still quiet and conservative and even planning to get married again but this time I am much better prepared, you see I have both eyes open and a path to follow that has a light at the end. Because we grew up together as we did and followed our own miserable rebelliousness as much as we did I find now that I love you and am concerned about you enough to maybe hurt your feelings.

Beverly, I think you are wrong, please quit your job, gather your belongings and come "home" to your family and friends who love you; there isn't anything that can't be worked out. It isn't the end of the world. When you were young I think you were a lot like me, you needed someone to love you besides your family. I ran off and got married twice and I was hurt very bad and I have scars that will stay with me the rest of my life. You ran off to the city taking your weight problem with you; I know it must have been hard on you all these years and I'm sure it still is. It must have been hard for you when you tried to meet new friends but maybe you never did, and I can't help but think you blamed it all on your weight then finally you decided to have the operation but Beverly wasn't it really a cop-out. That

didn't work either. What I'm trying to say is that I think this new sexual orientation of your is nothing more than another cop-out. Please believe me it won't work either. I don't care about all the junk you read that says it is excepted [sic] these days, it isn't. Have you really ever looked this weight problem in the eye and given it everything you have, no I don't think you have. Until you can learn to live with yourself and love yourself you will never be able to find someone to love you. It's worth fighting for, but don't do it alone. Please come home to your family and let us help you. We love more than you will ever know. I may be way off base but if I'm not please come home and let us help.

David

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!



NEED OF THE WEEK

GCN needs a volunteer typist. If you can donate a few hours of your time each week, any weekday afternoon, please call Lester, 426-8752.

CORRECTION

The "Vote Shapp" advertisements which appeared in Vol. 3, No. 34 (Feb. 21), and Vol. 3, No. 35 (Feb. 28) should have included the phrase, "Paid for by The Shapp for President Committee" of Harrisburg.

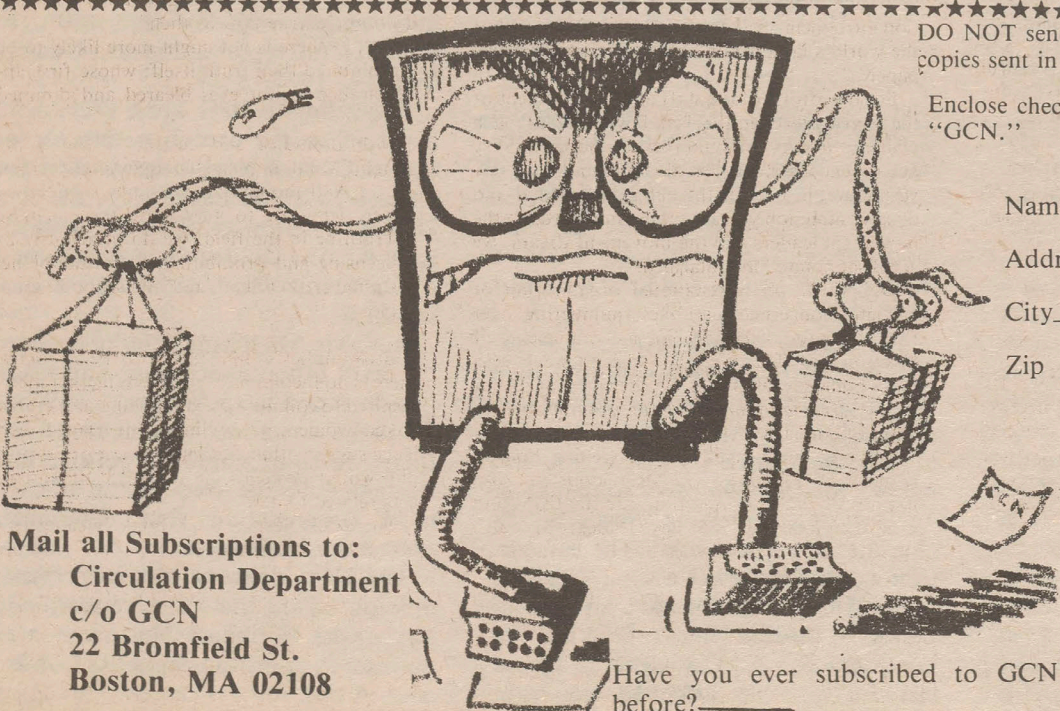
JOB OPPORTUNITY

The position of Advertising Manager for GCN is available. Should have advertising and/or management experience. Send resume to GCN, 22 Bromfield St., Boston, Ma. 02108, or call Lester at 426-8752.

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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.

greenplant moonpillow

Dear GCN staff and readers,

In your letters to the editor (Feb. 21) I noticed a letter advising GCN to "get your shit together" concerning an ad that ran the week before. The letter was signed, if enigmatically, Bluejay Niceday. My question is a simple one: who needs to get their shit together more — GCN or Citizen Niceday?

Bluejay Niceday is not the only nom-de-plume whose writing has appeared on these pages. Another letter — same issue — was signed "Luna." And from past issues, I can recall the works of such distinguished authors as Rosebush Thornfinger, Tangerine Flowerbloom and lulu lala. Such persons as I've mentioned ought not to pass judgment on any aspect of the gay community with the freedom from accountability their pseudonyms allow. The practice is objectionable on several grounds.

First, the pseudonyms are usually asinine, preposterous, "smile-buttony," and, like Hush Puppies, they are dumb! Second, if their unwillingness to come out in print is understandable, it certainly is not desirable; it has the unfortunate effect of discouraging other closeted gays from coming out. Third, more than faint-hearted, it is hypocritical to publicly advocate gay liberation on one hand, yet hide behind a phony name for fear of the Boogie Man on the other.

Wouldn't a simple "name withheld by request" be preferable? One who hides behind newsprint under an assumed name, however conventional, totally removes her/himself from accountability, and I don't like it.

Yours,
Greenplant Moonpillow
(a.k.a. Scott Alpert)

light on the advent

Dear Editor:

As a member of the Church of the Advent since 1968, and also as a very active gay individual, I feel compelled to comment on your recent article about Episcopalians in Boston. I must take exception to it as a case where GCN has failed in obtaining a complete story. The result is that the Church of the Advent is cast in a totally negative light without its positive attributes even being noted.

First let me say that GCN is probably quite right in its assessment of Mr. Collingwood's motives. Most of the gay people at the Advent would probably readily agree that the Rev. Collingwood holds little positive regard for his gay parishioners, and at best, tolerates their presence. Since he has never stated his position openly, it is difficult to know exactly how he feels, but suffice it to say that GCN's interpretation of his sermon vis a vis the Vatican Statement concurred with what many at the Advent felt he intended to imply . . .

However, GCN's statements about the "supportiveness" at Emmanuel imply that the Advent is totally devoid of any support for gay people, which is quite untrue. There is a close knit gay community at the Advent who support each other in many ways, and make very important contributions to the parish. Additionally, the curates at the Advent, the Reverend James Holmes and the Reverend David Bynum, have both been openly supportive of the gay community and of gaypeople individually. I feel it important that their record be defended. Two years ago, Mr. Holmes worked with a group of gay parishioners in formulating a series of four seminars on sexuality and homosexuality. He has continued to meet with gay parishioners in a sincere effort to maintain a dialogue, and to meet the spiritual needs of gay persons within the parish. Mr. Bynum's record during his previous tenure at the Advent was equally open.

Many gay individuals have worked for many years to bring about change at the Advent, and there has been progress. The church does not revolve around the rector, and his social views should neither be the reason nor the deterrent for people to worship there. Our commitment is indeed to Christ and to a Christian community and way of life, and the Advent represents a unique Anglo-Catholic approach to such worship. Indeed, some come to the Advent for the ceremonial "show," others come to cruise at the coffee hour, still others for a social alternative as a place to make "gay" friends, but let us also remember that there are gay people who attend the Advent primarily because they have a

spiritual need and a commitment to a Christian way of life that is best fulfilled within the context of the Church of the Advent for them. The gay issue is important within the Church, and it must be dealt with . . . at the Advent, it has been perhaps slower than desired, but people are dealing. What GCN might need learn however, is that the Church does not revolve around the gay issue, or any social issue . . . it revolves around Christ and is patterned after His life and His mission in the world, and to choose a Christian life is to make a personal commitment that by definition necessarily involves some sacrifice and some discipline. Such demands are made of Christians, gay or straight, and while we may as often fail as not, there is nothing wrong in striving for a standard in which you truly believe. The issue is a complex one, but for those of us who remain within the institutional church, it is for many and varied reasons. That the church deal with the gay issue is essential and we actively facilitate that occurrence, but it is not often the sole or isolated reason why people choose the church over another, and for me it is not the major reason. I will struggle on with the Advent because there is much that is good there and much that is important to me, and I have faith that change will be wrought eventually, rector notwithstanding.

I would also comment on the Rectors' sermon to which you refer in the opening paragraphs of your article. Whether it is a veiled attack on gays is anyone's guess, and I am not prepared certainly to agree wholeheartedly with his utopian views of desirable virtues.

But I must say that neither am I prepared to snicker at his statements and brush them aside as having no value at all. I have found that promiscuity, lust, and sexism (particularly among gay men) are equally as problematic to as many gay people at least as much as fidelity and marriage are problematic for heterosexuals. And that is not a judgment, but a subjective complaint of many gay men . . . and I've counseled well over several hundred. Witness the occupants of a gay bar where at least as many individuals are looking for a twelve inch cock only. Sure straights do it too, but that doesn't make the exploitation any less nor the victims any happier, knowing that it occurs at both ends of the Kinsey scale.

In any case, it seems to me that sexual freedom and promiscuity glorified, if it becomes expected as the new "norm," can be as inhibiting and problematic as was the pristine Victorian prudishness of a century ago. Both in a sense devalue sexuality and interfere with the total human relationship between two people, one by over-indulgence and the other by complete denial, but with a net effect that I find equally disastrous; the reason being that society expects it. We have seen where expected fidelity has led us, but let's not now expect everyone to be sexually free. Sometimes I feel the gay movement frowns on fidelity, and applauds the sexual athletes. My feeling is that both can be valuable perspectives, and what we all need develop is a deep and earnest and healthy respect for the rights and values of others. In choosing to be Christians, we accept a certain basic set of values and we seek at least to explore the area of human and sexual morality, and we don't always agree. For some, I'm sure morality is not an issue at all in their lives, or at least not in a religious sense. The point being, however, that anything that is expected is ultimately oppressive.

I could go on, but I guess I mainly wish to say that I don't always find the railing against various segments of the establishment very useful. It is naive to think that one's gayness stands always as the central focus and concern, and is the crux of all one's activities. One must often give up something to get something, and rarely are all one's needs met in one neat little package. And so it is with the Advent . . . with its distinct and definite faults, it nevertheless meets needs that an obvious number of gay people consider paramount, and I would ask GCN, and the community, to respect that while we deal with our internal conflicts and problems in our own way and in our own time.

Sincerely, in gay love,
John C. Lawrence

P.S. By the way, I think you do a great job usually, and I still love all of you and the paper.

tv dinner

Dear GCN:

When I opened the center spread (GCN, Jan. 31, 1976), I said to myself, "Jeez! Mort Sahl has gone drag!" Then, I checked my thinking and said "Now, now! Be kind! Everyone to their own taste as the old maid said, when she kissed the cow!" I don't understand the whats, whys, and wherefores of TVs, TGs, and TSs. I am a homosexual, and for years I was under the impression that that meant I preferred to love men, rather than women. Furthermore, who the hell needs to get all dressed up, only to get all messed up?

That beautiful curl of hair over the neckline of a clean, white T-shirt. A good pair of shoulders.

The scent of Zizanie. A well packed basket. A pair of buns as round and firm as casabah melons. THOSE are some of the things that spell beauty!

When a guy like that comes into the picture, I don't drag out Puccini, Capezzios, Diors, ZaZa Gabors, or Avon! I drag out the Betty Crocker, the Frank Perdue, the King Arthur, and the Birdseye!

And after we've satisfied that appetite, the Simmons Beautyrest is the only thing we need to satisfy the other!

All the rest is just tinsel, phony, and sad fantasies.

Here's to gay love! (and a microwave oven!)
Charles L. Norcross

wonderful land of women

Dear GCN,

I have been going down to the new women's bar at the Oz for the past two Sundays and I wanted to tell everyone that some beautiful things are happening there. They have put up a microphone and they let anyone sing or play an instrument that wants to. Some of the people from Lilit and Liberty Standing and some other groups have come and a couple of really good women folksingers. All the women play for free, just to have a good time. I haven't seen anything like this in the Boston area for gay women and I think that it is really exciting. Maybe the room isn't that beautiful, and maybe the piano is old, but the women sure have a good time. I know that the Oz has had a lot of bad things said about it, and maybe they deserve it, but for the women who come on Sunday afternoons I have only praise. Thanks.

Joanne Green

cover quean

Ms. Editor:

May I please direct yr attention to GCN's paucity of cover queans. Gerald Ford, handsome hunk tho he be, is not my idea of a cover number for yr lavender-directed sheet. I was just telling one of the Ladies In Waiting at the Court of the Empress de Boston: "Ain't it something else when *Time* magazine runs more up-front fags on its cover (Len Matlovich & Gore Vidal) than does GCN who resort to running snaps of straight men?"

Actually, when I first saw the cover of Geraldo Rudolpho Edsel with all those target-practice circles on his mug, I thought you were finally and at long last going to come out in favor of political assassination!

Yrs in everlasting Jesus Christo,
Bunny LaRue

gay dissension

[The following letter was sent to David Goodstein, Publisher of The Advocate, by The National Office of Dignity.]

Dear Mr. Goodstein:

As has been true for every human endeavor since the beginning of time regardless of its dream, the thirst for power and domination now threatens to divide and potentially destroy the liberation movement of gay women and men.

Mr. Goodstein, as publisher of the *Advocate*, you have ascended to power in the gay liberation movement, by your purchase and control of the world's largest homophile community newspaper.

For the efforts of the staff and management of the *Advocate* over the last few years to be a viable source of communication among the very heterogeneous homosexual community we are very grateful, but for the elitist judgmental and divisive direction you are taking in regards to the movement leaders and the movement dream, we are disappointed and alarmed.

DIGNITY, an international organization of gay and concerned Catholics, numbering over five thousand, declares in its Statement of Position and Purpose: "We wish to work with other homosexual groups for the cause of justice to the gay community and for promotion of a sense of solidarity."

In your much publicized "Opening Space" remarks of January 14th, Mr. Goodstein, you not only call into question the motives and mental stability of all gay leaders but also chastize our efforts to work for the liberation of the rest of the human family.

In your invitational letter to the *Advocate* Conference in Chicago you establish for our consideration the "dealing with gay spoilers." We do not feel that this direction is beneficial "to the cause of justice for the gay community"

nor "for the promotion of solidarity" with gay sisters and brothers. We in DIGNITY have taken pride in our universal and ecumenical approach to persons regardless of their dress, manner of speech, religious affiliation, sexual orientation or social propriety. As gays we have rejoiced in the lack of judgment on personal lifestyles or political persuasions evidenced in the movement.

We are quick to say that you are entitled to your opinion, but we see your efforts as far more threatening to our liberation than any papal or federal decree.

While we fully support the objectives of the *Advocate* Invitational Conference insofar as they concern federal lobbying methods and wish to be cooperative, and while we understand and support the decisions by other gay leaders to attend the Conference to "keep you in line," we cannot in good conscience attend your "by invitation only" meeting in Chicago, as we see it as breeding factionalism and manipulation. Nor can we encourage our membership to follow your directives.

Until such time as we witness your elitist attitudes within the news and feature pages of the *Advocate* we will continue to encourage our members to consider the *Advocate* as one of several publications to aid in personal growth. However, if the newspaper begins to reflect in its copy the philosophy of its publisher, we will respond to the *Advocate* with as much dedicated challenge as we provide the official Church and any other agency or person which seeks to divide and condemn.

Please know that our comments have nothing to do with you as person, it is your philosophy which we find abhorrent.

Sincerely yours,
The National Office of DIGNITY,
Paul Diederich, National President
(Rev.) Thomas Oddo, National Secretary
Patricia Keefe, National Treasurer
Brian McNaught,
Chairperson, Social Action
Wayne Ward, Editor

true censorship

Dear GCN:

Sorry to see photograph of Susan Brownmiller on your front cover. A reactionary posing as a feminist is still a reactionary.

Rape hysteria — of the sort Brownmiller stridently fosters — was a prominent theme of Nazi propaganda, allowing the Nazis to pose as the gallant defenders of threatened virtue and womanhood. On 23 February 1933, as one of the first acts of the Nazi government, a decree banned pornographic literature of every description — just what Brownmiller is advocating. At the same time, the Nazis banned all public activity of the Scientific Humanitarian Committee, the most important homosexual rights organization in Germany and the world. And on 6 May 1933, young Nazis, intending to cleanse Germany's libraries of "filthy" and "un-German" books, raided the Institute for Sexual Science in Berlin, headquarters of the world sexual reform movement; they confiscated more than 10,000 volumes from the Institute's special library, and publicly burned these volumes in Opera Square.

One does not need to like or agree with something in order to stand up for its Constitutionality guaranteed right to be expressed.

Once censorship gets going, it will often select as its targets precisely those ideas which are most true and worthy of expression, because these are the most threatening to the status quo. John Milton made this point in 1644 in his *Areopagitica: A Speech for the Liberty of Unlicensed Printing*, as true now as then:

"... there is not aught more likely to be prohibited than truth itself; whose first appearance to our eyes beared and dimmed

with prejudice and custom, is more unsightly and implausible than many errors . . . And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple . . ."

Brownmiller's innuendos to the contrary, there is no factual basis for claiming that men are inspired to commit rape by looking at pictures of naked women. If anything, the Danish experience suggests that full legalization of pornography would decrease the incidence of antisocial acts related to sex.

There has been enough book burning in the 20th century. Susan Brownmiller preaches prudery, intolerance, and sexual hysteria; she advocates abridging First Amendment freedoms; she would curtail civil liberties, due process, and the rights of defendants. She is the enemy.

Your for gay liberation,
John Lauritsen

Two Doctors Discuss Men's Health Issues

By Manuel Angelo

BOSTON — Seated before a sizeable number of men who had crowded into the Boston Gay Men's Center on Friday night to participate in a "Gay Health Panel," an internist and a psychiatrist spoke informally and answered questions on issues related to the physical and mental health of gay men.

The simple format began at 8 p.m. with personal remarks from Dr. Richard Pillard, a psychiatrist with Homophile Community Health Services, and from Dr. Sanford Reder, who donates his services to Fenway Community Health Center's Gay Health Night.

For three hours the doctors discussed attitudes toward gays in the medical ranks, debunked a number of popular myths about gay sex, and related new information about venereal diseases and other illnesses to which gay men are disproportionately exposed.

Dr. Pillard noted in his opening statements the changes since 1969 (Stonewall) in psychotherapy vis-a-vis gays. Previously anti-gay, the profession's counseling and educational services for gays are still "deficient," he said.

There is only an optional lecture or two on sex education at most medical schools, and perhaps a "very optional" lecture on gay sexuality. Many students don't attend these for fear of being called a "faggot," Dr. Pillard, an associate professor at Boston University, said.

In the face of "bizarre notions" which consequently prevail on homosexuality, Dr. Pillard saw a critical need for services for gays but questioned the acceptability of separate services.

Dr. Reder, slated to discuss physiological problems such as V.D., declared similarly that separate services bothered him, but because most of his colleagues don't know much about what is happening "between the belly button and the knees," gay people particularly are not getting proper medical care.

He said that the "vast majority" of venereal problems are the same for gays as for non-gays. However, he

added, a minority are especially troublesome, particularly for gay men because their "promiscuous" sexual habits make them more susceptible to venereal infection.

In the course of the talk the two doctors joined in urging gay people to determine a therapist's theoretical position on homosexuality *before* submitting to analysis or treatment. Dr. Pillard declared his willingness to serve as an "advocate" for any gay patient in a hospital having trouble with a therapist, but he stressed the responsibility on the part of the gay community to educate themselves.

"You have a strong economic leverage," he told the gathering. "Don't pay for bad treatment. Get to the issue early. Don't wait until your pants are down at your ankles," he said jokingly.

Tom Nylund, a worker at Fenway Community Health Center, recommended asking one's therapist simply, "Have you successfully terminated [cured] a gay patient?"

Later on in the evening, Dr. Pillard advised a period of three months of therapy with any psychiatrist as sufficient to remedy most of a patient's major overt symptoms (such as poor appetite or insomnia, symptoms of depression). Within a year or so a patient ought to notice significant improvements in his mental state, or find another therapist if he cannot.

Remarking on the need to "raise the consciousness" of doctors as well as the gay community, Dr. Reder suggested, as a useful question for a physician to ask a patient prior to examining him, the basic and neutral question: "Do you sleep with men or women?"

Following some personal accounts from the audience of experiences, mostly bad, with psychoanalysts, questions poured forth on the subject of V.D. and hepatitis.

Recently re-classified as a venereal disease, hepatitis finds its natural reservoir in human stool and is spread through anal and oral contacts among gay men numbering nine times the national average. Hepatitis is presently

untreatable, but Dr. Reder expressed the hope that eventually a vaccine will be found for it, as have been found for polio, smallpox, and other viral diseases.

Regarding the ban on taking blood transfusions even from people in whom the disease may have run its course years ago, Dr. Reder expressed his opinion that the danger in those cases of transmitting the disease was "low" or "non-existent."

After sketching a diagram of the male genital anatomy on a block of paper, Dr. Reder made a detailed explanation, with interruptions, of the parts involved in anal intercourse, including "fist-fucking."

Dr. Reder commented that the latter is made extremely risky by a bend in the intestine which an over-anxious fist could seriously tear. Generally he stressed an easy, relaxed entry and proper lubrication (plain oils are best) for the safe enjoyment of anal intercourse.

Dr. Reder surprised the audience by stating he saw no correlation between anal intercourse and hemorrhoids (which may be described as "varicose veins of the rectum"). Yet probably 70% of the men in the room have hemorrhoids and don't know it, he said.

One of the most startling revelations of the evening for many was the fact that one fifth of the male population having gonorrhea does not know it and four fifths of gonorrhea in the throat and in the rectum has no symptoms. However, since the tests are 97% accurate in detecting gonorrhea, Dr. Reder recommended a check-up once every three months for those who are fairly active sexually.

He disagreed with the five-day treatment made popular in the Boston area by Dr. Fiumara, terming it "punitive." A single shot is sufficient, he said.

He reiterated the importance of self-education. For an example he remarked on the frequent misapplication of the term "smear," which can be taken from the discharge of the urethra only, *not* from the rectum or throat, which would require a "culture" for testing purposes.

In the context of extended comments on syphilis (also known as "The Great Imitator"), Dr. Reder emphasized the importance of going back for follow-up blood tests to detect re-infections as well as to corroborate initial findings. Fortunately, Dr. Reder said, syphilis is both 100% detectable and easily treatable.

He mentioned also that since public health records absolutely can *not* be subpoenaed, all known contacts with the disease should be reported, anonymously, if one wishes.

A discussion on drugs followed, led by Dr. Pillard. He cited the danger of habitually taking qualudes, a non-barbiturate sedative which is addicting in as few as two or three days. Sudden withdrawal produces reverse symptoms (nervousness, the reverse of calm), is often fatal. Qualudes or any other depressant, mixed with alcohol, can deepen the effect of the drug to dangerous levels.

The lack of time precluded lengthy discussion on some important subjects, such as alcoholism. Alcoholics Together, the gay counterpart of Alcoholics Anonymous, was mentioned as the primary treatment for the gay alcoholic.

Dr. Pillard's response to a query on baldness drew the biggest laugh of the evening. Noting the largely hereditary causes of baldness, the doctor pooh-poohed claims of cures and, running his hand over his own thinning pate, quipped, "It all comes down to whether you prefer chrome trim or power under the hood."

RHODE ISLAND REPORT

By Ernest C. Bourgeois

PROVIDENCE — Marsh should prove an interesting month for G.C.S. members, due to the many activities of the participating organizations:

The Rhode Island College Gay Alliance will be sponsoring a "Symposium on Homosexuality" March 22-27. March 24, **Troy Perry**, founder of Metropolitan Community Church, will be speaking; March 25, **Elaine Noble**, gay State Representative from Massachusetts, will speak; March 26, **Leonard Matlovich**, former Air Force sergeant, will speak; March 27, there will be a dance. All events will be at RIC. Cost is approximately \$1.50 per event or a ticket good for all events will be available for about \$5. Call 274-1693 (MCC) for details.

Health Counseling Services will be starting a group therapy experience on Mondays from 7-9 p.m. Personal, interpersonal and group awareness will be developed. Cost is \$20 per month and the group will be under the direction of a licensed therapist. For information call 274-4737 on Mondays from 7-9 p.m. or Wednesdays from 6-9 p.m.

Metropolitan Community Church, 63 Chapin Ave., will be conducting Lenten Dialogues during the six Wednesdays of Lent. They will take place 7:30-9:30 Wednesdays beginning March 3. Call 274-1693 for information.

March 27 and 28, there will be a

Women's Health Conference at University of Rhode Island Extension Division, Promenade and Gaspee streets, from 9 a.m. to 5 p.m. Gay Women of Providence will have workshops both days entitled "Lesbianism — Questions and Answers."

As far as events of the Gay Community Services are concerned, I have good and bad news: The rap group has been doing quite well and attendance has been steady. *Note:* As of March 8, the rap group will meet at 148 Broadway, Apt. 2. Rap begins at 7:30 and continues until 9:15 or so. There are only three more weeks left, so hurry if you plan to attend one. The Bridge and Chess clubs have been poorly attended: 22 people signed up for the two events and so far two people have shown up. For the remaining four weeks these Thursday evenings will become "game nights," so people interested in playing poker, scrabble, cribbage, etc., are encouraged to attend. These events will take place at 148 Broadway, Apt. 2, each Thursday until March 25. Starting time is 7:30 p.m.

There is a Gay Help Line: 833-9491 or at least there will be one as soon as enough volunteers come forth to man the lines from 8 to 12 every/any night. A training program is being arranged hopefully to start in the near future. Call the help line to volunteer your services or to obtain information.

NEW YORK REVELATIONS

By Tony Russo

NEW YORK — Lesbian Feminist Liberation (LFL) will be having an all women's workshop on lobbying for Gay Civil Rights. The workshop will be the first of its kind. Its uniqueness will lie in the fact that it will be geared at training both Gay and non-Gay women on the techniques of lobbying for Gay civil rights. Representatives from lobbying groups in the New York area will be on hand to run the workshop. LFL's aim is to help make lobbying for sodomy repeal and Gay civil rights an issue for *all* women. Those on hand to run the workshop will be **Jean O'Leary**, legislative director for the National Gay Task Force; **Christine Pattee**, delegate at large to the National Women's Caucus; **Lynne Taylor**, legislative consultant to the New State Coalition of Gay Organizations, and **Jane Trictor**, legislative assistant to Gay Raider Mark Segal. The workshop will be held on Saturday, March 13 from 12 to 5 p.m. at the Women's Center at 243 W. 20th St., New York City.

Due to the success of their Feb. 14 dance, LFL will be having another dance at Barnard College. The dance will be held on Saturday, April 3 from 9 p.m. to 2 a.m. at McIntosh Hall, 119th Street and Broadway. The

charge will be \$3; more if you can afford it or less if you can not.

Among other events, LFL has begun planning for Lesbian Pride Week. The events planned thus far include a dance and a rally/picnic to be held on Saturday, June 26. As of now, no march is planned. According to **Eleanor Cooper**, president of LFL, "Although there is no march planned, we will not be supporting the Gay March. We've had too much trouble in the past."

Gay Media Coalition had its first awareness session with the *Village Voice*. "The session went well," according to *Voice* writer **Arthur Bell**. "But," Bell said, "they were six months too late. Those problems were resolved."

The Gay Academic Union is working on plans for its "Meet the Authors Night." The event, to be held Friday, March 26 at the City University of New York Graduate Center, 33 W. 42nd St., will include authors **Karla Jay** and **Ruth Simpson**. The event is being designed to enable authors to comment on their books and to enable people to personally speak to the authors. Other authors to be at the event will be announced in the forthcoming weeks.

Dr. Alberts, Ex-Minister, Fights for New Job

By Craig P. Rowland

BOSTON — Dr. William E. Alberts, former minister of Old West Church, has been fired again — this time from the Centralized Assessment and Screening Evaluation (CASE) project of the Middlesex County court system. In 1973, Albert claimed he was forcibly retired from the ministry by Bishop Edward G. Carroll two months after performing a gay marriage.

Alberts, a Ph.D. in Psychology and Pastoral Counseling, evaluated drug and alcohol offenders for CASE, a clinically oriented and federally funded program created to aid the courts in dealing with these offenders. According to Alberts, Judge Lawrence Feloney is the man behind his termination this time. He told *GCN* about the personal and political struggles involved.

"Judge Feloney violated my First Amendment right of free speech," he said. "The issue is not my competence, but the issue is this man [Feloney] is behaving against me in view of my past." Alberts was imprisoned in 1971 for participating in an anti-war sing-in at the Cambridge Draft Board about which he wrote an account published in *The Boston Globe*. This, and the gay marriage, Alberts feels, are what triggered Feloney's decision to fire him.

In a recent *Globe* story Feloney was quoted as saying, "I decided not to delegate my authority to a person with a history of defiance of authority." Alberts explained to *GCN* that Feloney's authority was not being delegated

to him at all, since the judge had the final power to accept or reject Albert's evaluations.

No one had any complaints about the quality of his work, Alberts said.



Rev. Alberts

Photo by Craig Rowland

"His [Feloney's] behavior toward me is irrational and hysterical," he stated. Alberts added that his debt for his behavior had been paid and that to hold that against him now is unjust.

Richard Weisman, director of CASE, is responsible for hiring and firing and he originally hired Alberts. However, Alberts feels that Weisman bowed to pressure from Feloney in dismissing Alberts. When *GCN* asked Weisman to comment on the case, he said, "I don't believe this case should be tried in the press." Alberts, in rebuttal stated that "If he [Weisman]

had demonstrated any real ethical backbone, there would have been no need to try it [the case] anywhere."

Alberts likened his situation to that of many gays. "If you 'come out' there are two things that happen to you," he said. "You're called crazy, and you're fired. I was treated the way gay people are treated by people who are insecure and threatened by homosexuality," he stated. In reference to Feloney, he continued, "I think I represented a threat to the insecure part of his psycho/sexual identity."

Feloney might be unfair to openly gay defendants, Alberts suggested. "I believe that Feloney treats not only the people who work with him this way, but I think anybody, any defendant who came before him, if that defendant represented a threat to this man, I think the man would treat him in a similar way as he treated me."

"I did nothing to interfere with his [Alberts'] staying here from September to December," Judge Feloney told *GCN*. He explained that Alberts had a temporary contract for that period. Of this Alberts said, "There was no temporary contract. That's just not true."

Feloney added, "This was, by the way, the only court he was trained in. He was supposed to be transferred to another court."

"I think it's important to know," said Alberts, "that his [Feloney's] statements are misleading. He made it impossible to be appointed to another court and then claims that they weren't able to put me in another court."

Alberts is currently working with the Civil Liberties Union of Massachusetts (CLUM) which supports his claim that his First Amendment right to free speech has been violated.

Alberts discussed the problems of gay defendants whom he worked with and in general. "The majority of people working in the courts did see being gay as a problem," he said. "Let's send them to the court clinic and change them," was the reaction to gays of some officials, he added. "There shouldn't be the blanket assumption that because a person is gay he is not healthy," he stated. He said that education of court officials about homosexuality is essential if gays are to be treated fairly in the courts. "The court would benefit by having a relationship with the Homophile Community Health Service (HCHS)," Alberts said.

He added that court officials might be open to such a possibility. Gay services and the courts share the responsibility of establishing communication that would increase fair treatment of gays.

Alberts identified his motivation for the risks he has taken. "For me," he said, "my own values center around a commitment to everybody's right to unfold their lives. It's just that kind of commitment that led me to do many things." The gay marriage was an example. "In the gay marriage I was saying, 'Bringing to life a life that already exists is just as much an act of creation as procreation. In the eyes of the Lord, nobody is queer.'"

California Liberals Issue Gay Rights Platform

LOS ANGELES — The California Democratic Council (CDC), the powerful and influential organization of California liberal Democrats, has put forward the most thorough gay rights plank ever put forth by a political organization in this country. Meeting last week, the CDC overwhelmingly approved a plank to be presented to the state party as a whole which began, "The Democratic Party affirms the right of all persons to define and express their own sexuality and/or affectional preference, and to choose any lifestyle that does not infringe upon the rights of others. We pledge an end to all social, economic, legal and psychological oppression of gay people."

The CDC endorsed Fred Harris for the Democratic nomination for President by a vote of 67% and also gave the group's backing to Tom Hayden, former anti-war activist, who is running against Sen. John Tunney for

Tunney's Senate seat in the June Democratic primary. According to Elaine Noble aide Joe Beckmann, Noble was present at the CDC convention and played a major role in gaining Council support for Hayden.

Hayden, who is reportedly picking up strength in his challenge to Tunney, has accepted the entire CDC plank on gay rights as his own in this campaign. Hayden's gay rights plank, according to one source within the California Democratic party, may serve as a 'model' for all future candidates.

The CDC gay rights plank, to be presented to the full Democratic party, is as follows:

Therefore, the Democratic Party endorses:

1. Passage of the Equal Rights Amendment.
2. Passage of civil rights legislation to prohibit discrimination against gay people in the areas of housing, employment, public accommodation and pub-

lic services.

3. An end to the systematic exclusion of gay women and men from the armed forces. We further call for the upgrading of less than fully honorable discharges for reasons of homosexuality to the level of fully honorable, with retroactive benefits.

4. Prohibition of discrimination against gay women and men, in hiring, promoting and otherwise, in the federal civil service.

5. An end to the denial of security clearances, at all levels, based upon sexual orientation and/or affectional preference.

6. Elimination of tax inequities victimizing single persons and same-gender couples.

7. Elimination of bars to the entry, immigration and naturalization of gay females and male aliens.

8. Inclusion of prohibitions against discrimination directed toward gay women and men in all contracts between agencies of the United States government and their contractors.

9. Legislation banning the compiling, maintenance and/or dissemination of information on the sexual orientation and/or affectional preference of an individual, for dossiers and data banks, and directing the immediate destruction of all such existing data.

10. The establishment of an Office of Gay Awareness, under the auspices

of the Department of Health, Education and Welfare. It would be the mission of said Office to recruit qualified gay women and men, under the civil service, to conduct Gay Awareness Workshops within all federal government agencies, and thereby commence the eradication of homophobia — the unwarranted and unreasonable fear of homosexuality.

11. The immediate addition of gay women and men to the Federal Civil Rights Commission.

12. Funding for qualified gay social service agencies.

13. A policy change in the Department of Housing and Urban Development, encouraging all persons to choose housing and living arrangements in accordance with their own preferences, and ending discrimination against gay people who reside in public housing projects, seek federally guaranteed housing loans, and in all other areas under HUD's jurisdiction.

14. Legislation to enable persons covered by Social Security and/or benefits provided by any and all federal pension programs to designate whomever they so choose to receive unexpended benefits in the event of their death.

15. An end to the National Parole Board requirement that, as a condition of parole, gay women and men associate only with persons not of their sexual preference.

THE GAY GUY'S GUIDE



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Flaherty Yields on Public Hearings for Bills

BOSTON — House bill 2501, "An Act Repealing Prohibition Against Certain Sexual Acts," was not in the news last week, even though Gay Legislation '76 lobbied on its behalf, resulting in a full vote of the House. The incident began when Rep. Michael F. Flaherty (D-South Boston), and Sen. John J. Conte (D-Worcester), co-chairmen of the legislature's Judiciary Committee, which has charge of the gay bill, promulgated a proposal that would have totally eliminated public hearings on any bills before the Judiciary Committee this year. Conte and Flaherty's alternative — that the committee receive written testimony only — was deemed totally unacceptable by GL '76 and the Civil Liberties

Union of Massachusetts, since the Judiciary Committee has traditionally been the most hostile to gay rights measures. In addition, the 1976 Judiciary Committee has five new members.

After the Conte-Flaherty memorandum was issued on Feb. 24 to all legislators, gay lobbyists worked during the day to communicate their opposition to the proposed change. On Thursday, an order was filed in the House to force the Judiciary Committee to hold the hearings.

The House voted 136-76 against the resolution, but even that was a sizeable vote. Rep. Barney Frank said, "Ordinarily, you would have only expected 50 or so votes in favor of a resolution like that." Frank, along with almost

every other sponsor of H.2501, voted in support of the resolution. According to Frank, the only reason that the resolution failed was a promise by Rep. Flaherty to allow a hearing for any legislator who insists upon one for a particular bill. "The vote was a severe embarrassment to Flaherty," added Frank.

On Friday, in an editorial entitled "State House anti-reform," the *Boston Globe* added its voice to the affair. "Time and time again, on gay rights . . . (among other topics), the public has had to lead its elected leaders," remarked the newspaper, in opposition to the Judiciary Committee proposal, and in favor of public hearings.

Joan Tuttle, lobbyist for the Civil Liberties Union, applauded the action as "beautiful." Even though it was a technical loss for CLUM and gay lobbyists, Flaherty's concession to his fellow House members was perceived as more than a victory. Rep. John Businger (D-Brookline), a co-sponsor of all gay rights legislation, concurred, adding that if the Judiciary Committee succeeded in this attempt to quash public hearings, other committees would try to follow suit. Massachusetts is the only state in the country where every citizen has the right of free petition in the legislature, and

where every committee is obliged to hear testimony on every bill.

Meanwhile, H.2422, a bill prohibiting discrimination against gays in public accommodations, housing, credit and employment, received an "unheard hearing" on Thursday, Feb. 26, by members of the Joint Commerce and Labor Committee. Since this bill was a "re-file" — i.e., one which was also filed last year — it was not entitled to another public hearing, under new rules adopted by the House. Gay lobbyists were not desirous of a hearing on this bill, however, since a favorable report from the committee has been guaranteed by Sen. Allan R. McKinnon (D-Weymouth) and Rep. Richard H. Demers (D-Chicopee), committee co-chairmen. In past years, the only member of the committee strongly opposed to the bill has been Rep. Marie E. Howe (D-Somerville).

State House reports indicate that not enough gay people are contacting their legislators on the 1976 gay rights bills. Rep. Elaine Noble has repeatedly stated that the only way to make this the final year for at least one of the bills (H.2501, 2422 and 2541) is to make sure that every gay person in Massachusetts contact his or her representative and senator in support of the legislation.

Snuff Protests

(Continued from page 1)

memberment and murder of a woman as sexual entertainment, 3) the showing of the film creates a demand for real "Snuff" films and will inevitably lead to torture and murder of more women as entertainment and for profit, and 4) the showing of the film is an implicit threat which terrorizes women, undermining their well-being and safety.

Distributor in Boston

With controversy and publicity mounting around *Snuff*, the film's distributor was in Boston last Thursday to publicize the movie. Allan Shackleton, the film's world-wide distributor, told a press conference in Boston that he could not and would not identify the producer of the film and the circumstances in which it was produced. He intimated that someone may have been murdered in the making of the film. "The killing of an actress may or may not be a factor in the making of this film," Shackleton stated.

Shackleton told the press that the film "has a place in entertainment." He denied that the film was sexist because 12 men are murdered in the course of the film, and one partially

dismembered.

Shackleton refused to take legal responsibility if someone is killed because of someone else seeing *Snuff*. "I cannot accept responsibility for the actions of others," Shackleton said. "I am not a legal accessory. If the film incites people to violence, the film is still entertainment," he emphasized.

Shackleton admitted that the film's advertising which says that the film was "Made in South America where life is cheap," was "tasteless." "I think most people are tasteless and respond to tasteless advertisements," Shackleton said.

Shackleton also claimed that picketing only increased publicity for the film. "I've already sold the film in Japan, Germany, Italy and the United Kingdom," he said. "It will gross \$20,000,000," he predicted.

"I have already passed through the period of embarrassment about *Snuff*," he said. "I'm in it for adventure, romance, and money, not necessarily in that order. I've definitely moved into the big time now."

ABCC To Rule on Bar Hours

BOSTON — The Massachusetts Alcoholic Beverage Control Commission (ABCC) has voted that it has jurisdiction to decide whether the two Bay Village bars, Jacques and The Other Side, can have their hours curtailed. The Boston Licensing Board recently ruled that the two controversial bars must close at 12 a.m. instead of the usual 2 a.m. closing. The commission voted to hold a hearing on Wednesday, March 10, to make a final decision on the bars' closing hours.

It had been erroneously reported in last week's GCN that the commission

had ruled that the bars could stay open until 2 a.m. In fact, for the last week, the two bars have been closing at 12 a.m., in accord with the Licensing Board decision.

Henry Vara, owner of the two bars, was quoted in an article in last week's *Real Paper* as stating that a 12 o'clock closing hour for the two bars would be tantamount to ordering the closing of the bars. Vara reportedly plans to appeal the case to the Superior Court if the ABCC decision goes against him on Wednesday.

A Gay Person's Guide To New England



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The Big Ship

By Stuart Kingsley

Some time ago the GCN published my article "The Big Brig." Reaction to this true story of my incarceration in a U.S. brig for being homosexual has prompted my pen to write again. What happened to me on the big ship!

Boot camp for me was the Great Lakes. One day my company met the great minister. He stepped before the company of about 27 men and held a shaking piece of paper before his red face. He appeared to be on an LSD trip. But it was the typed message on the sheet of paper that shook him up. With a shaking voice he told us all the Navy did not like homosexual acts. I will never forget the last line:

"The Homosexual is a religious failure."

But, I thought, who had painted that great chapel at the Vatican? Or, who had painted "The Last Supper." Yes, two gay boys.

My ship, the USS Parsons DD-949, was in San Diego. The Navy had classified me a journalist striker. Why did they send me to a Destroyer? I belonged on a Tender. An officer remarked, "Has the Navy ever kept a promise?"

They put me in O-C division. A man who writes might like the signal bridge. I might state this was not for me. I would have preferred the deck force. Not one hour on the ship as I talk to a fellow seaman, but a sailor comes to me. He has a message to state.

"We don't like queers! We just got rid of a queer and we don't want any on board!" Now, I felt right at home! This sailor later apologized to me. Sometime later I learned of a sailor who had found a fellow drunk seaman in the head. Both were drunk and the gay sailor got caught in a man-to-man sex act by the seaman on watch. The sailor on watch beat up the gay and reported him to the captain. Yes, he left the ship for the brig.

It did not take me long to adjust to the ship's routine. I was now a sailor on a Destroyer. That made me happy. All my life I had dreamed of the world I now found myself a part of. The Parsons was a good ship. The crew of men were very concerned for each other. Every sailor went out of his way to make sea life easy for all the crew.

Many times someone has said to me, "I knew you were gay the first time I saw you." I guess some of the crew realized I was homosexual. It's the way I talk — the way I act. It's the way God made you, I guess.

I remember the day. The ship was not in the San Diego Naval base. We were stationed out in the great harbor. He came to me and asked me to come with him to the O-3 level. This is the top of the ship. A black seaman was with him. Now we were alone. He wanted me to blow him. I had never done this before. Yes, I was scared. This sailor had beaten a fellow seaman — Winters — two days before. Would he beat me? My knees hit the deck. My mind filled with repulsion. I pushed him from me and told him to "leave me alone!" He kicked me hard with his foot and told me to tell no one of the incident. Time passed and the ship was steaming to the Western Pacific. We were out to sea for two weeks. I was on the signal bridge early in the morning when we reached Hawaii. The sighting of those volcanic mountains was nothing I had ever seen in all my life. Now, Pearl Harbor loomed before me. When the ship found port I had seen my seaman's dream. Pearl Harbor is one of the biggest ports on earth. But, trouble loomed for me.

It was Thanksgiving Day! I was

happy. I thought of mom and dad home in Boston. The food on the mess decks was the best. I carried the menu to send home. I ran to my watch on the signal bridge. But, on the O-2 level he was there. He grabbed my white hat. He took dignity from me. "Give it to me!" In a shadowed area he wanted me to have sex with him. This sailor was a temptation. But, I was not in the mood. He did everything he could to seduce me but I would not be used this way. He left me in a panic of sexual madness. My mind was now mad. I wanted to commit suicide. The night came and I found peace in music. The tempest was past and I tried to forget.

The islands of the Pacific passed before me with happy moments of escape. Now, the U.S.S. Parsons reached Japan. It would be my last port. Japan is a dream. We love that land. Its people are kind and emotional to sailors from the United States of America. Many sailors have called it "their second home."

In Japan I found emotional crisis. Everyone began to pick on me. My best friend — Homer — head of the signal bridge was upset with me. I could not learn signal transmission. But, I had no one to teach me. I realized that I might leave O-C division and my friends. I felt everything was over.

I left the ship for Tokyo. I was there one day and saw everything the Navy gave us. The trip was wonderful. But, when I returned to the ship he who tried to rape me in Hawaii was off the deck force. They kicked him off. He did not like to work. But, the Navy promoted him to Supply Division. He would use the head — I went too! He would make a fool of me! He would destroy me! The moment had come for me to leave the ship I loved. My mind was fixed!

It was dark when I began my letter to the captain. I declared myself a homo-

sexual. It was all over now. My Navy tour of duty had come to an end. That night I could not sleep. In my bunk I looked up at the overhead. I remembered the South China Sea and that terrible storm. The signal bridge was off limits. The high water covered it. In that storm situation one signalman is placed in the pilot house. I had the watch. I was the signalman on duty. But, the officer in command found fault with me. I could not read light. He told me to go below. Frank Livings the postal clerk took the watch. But, the postal clerk was mad at me. In the storm we went to the signal bridge. He, who I liked so much, expressed anger to me. And, then he stated what I wanted no man to say to me. He asked me for sex.

How could he speak that thought to me? How could he hurt me so much? The storm that was the sea was now the storm within me.

The letter I had written to the captain was placed in the ship's post office. That night the captain saw the letter. He referred the whole matter to the executive officer. I was still awake at two in the morning when the seaman standing the watch came to me. The executive officer wanted to see me in his quarters. How could he want to see

me so late at night? The watch on duty would only spread the word that I had been called to his quarters so late at night. Now the executive officer spoke to me. "Kingsley, I don't think you're a homosexual. You state in your letter that you did not engage in sex with this sailor in Hawaii."

"Yes, that's true," I said looking up at the man standing near me. The executive officer was an extremely good looking man who was somewhat a father figure for me. I had only spoken to him intermittently. Now, as we conversed I realized warmth in him few on the ship realized existed. He stated that the signal bridge was the wrong area to place me for ship duty.

"They never educated you, Kingsley. They used you for work they did not want to do."

Our conversation lasted 45 minutes. The executive officer felt that everything would go fine. He believed I was not gay and would stay on the ship. I felt different. In my letter I mentioned an officer who had befriended me. It was decided that he would be with me if an officer was needed in the investigation of my declared homosexuality. The first thing that happened was the closing off of operations — communications — OC division. Officer Manson wanted to go through my locker. The Navy was looking for names and addresses I had. They never found an address book full of gay addresses. All they found was a very neat locker.

Now the crew realized something was going on. Conners came to me and asked if I had mentioned in my letter to the captain that he had made me blush by exposing himself. I said I had not. But I had. In my letter I had mentioned all the sailors who had exhibited themselves to me to see me blush.

The next day I was told I had to leave the ship to make a legal statement. The executive officer wanted me

to leave the ship without the crew knowing of my departure. With a working party I went to the ship's pier. I did as I was told. Slowly, I moved to the beginning of the pier with my broom. Now I saw officer Manson. A car was waiting. They took me to legal officers on the base. In a small room full of electric fans a man was waiting to type my statement. Returning to the ship in the car I looked at Officer Manson. "What kind of discharge will they give me?"

Officer Manson spoke quickly without looking at me. "Undesirable."

I could not believe my ears. What had I done that was wrong? I would fight this. No one will destroy my life with a bad military discharge.

A few days passed and everything seemed to get back to normal. I had been laughing with some friends on the mess decks when Officer Manson came to me outside the ship's store. He stated that Brown had been told of my allegations.

"But, he may harm me," I said softly.

You are leaving the ship, Stuart. Go below and pack your sea bag. I'm so sorry."

I shook Officer Manson's hand and went below. In O-C division I saw

Brown in Supply division nearby. Though standing, his stance was of a broken man. I shall never forget seeing him. He did not see me. Quickly, I went to my locker. Carefully I removed its clothes and supplies into my sea bag. My decision was to leave the ship on the inside so as to take one last look at my home for eight months. With my sea bag heavy on my shoulder I entered the mess decks. Winters was there drinking coffee. He asked me where I was going. I did not answer him. I was very upset. I may have been weeping.

I found myself in the aft part of the ship. I signed the log stating that I was leaving the ship. I found myself alone with my sea bag by me. I stood there for a long time but no one came to say "Goodbye." Never had I noticed the ship so still. Not a sailor was in sight. The sun was setting and its reflection in the harbor water caught my eye. The reflection blinded me for a moment. Now someone had come to remove me from the ship. My hand rose and I gave my flag a last salute. The pier hit my foot and I went back to the truck that would transport me. I glanced at the ship but no one was on top side. Not a sailor could be seen. The pier vanished. Now, the buildings of the base I saw. He took me to barracks. He shook my hand and wished me the best of luck. Alone with my sea bag I walked to an encaged area. My hand signed the log. My new home was not a ship. It was a long corridor with men living on both sides. We had a living room and a head. We had the right to leave only to the base. But I missed my old friends. I remembered that old destroyer. I now found myself an outcase from that ship. Yet to this day I miss — THE BIG SHIP.

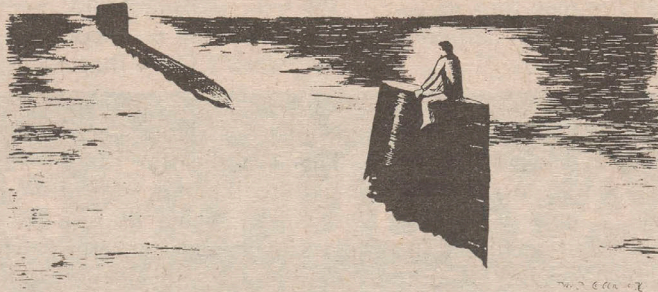
Epilogue

I was in the barracks for about three weeks. The first night five young men arrived from the USS Kitty Hawk. But they did not stay. That very night they were awakened and led to the brig. Weeks later I learned that homosexuals slept on the right of the long corridor. As these young men had slept with us I realized that they were involved homosexually.

They gave us no work to do. My mind was so upset that physical labor would have driven me mad. In the clothes drying room I paced a great deal. I began to work on a new novel. I tried to escape the horror of the moment. One day I was taken to the legal offices to make one last statement. Two men cross-examined me. They mentioned the security of the United States. They wanted to know about every sexual incident on the ship. I remembered the incident that happened in San Diego harbor on the O-3 level. I told them everything. The men told me I could go before a board of Officers and state my defense. As this involved removing men from the ship, I chose to simply have typed up my story. Did I make a mistake? Maybe.

It was a cold January day when I walked to the pier to take one last look at my old ship. But, the USS Parsons was not there. The ship was steaming to a new Japanese port. The pier was empty of any vessel. With many Navy personnel I flew over the deep Pacific to Midway Island. I saw the gooney birds. Next, I saw San Francisco. Here, they put me in the brig. I left Treasure Island with my Undesirable Discharge. Home in Boston I found work for seven years as a Western Union messenger.

Maybe it all seems a little sad, but I feel we have a laugh. I wrote this article with a pen I found in the street outside the offices of the Gay Community News. And it's labeled "Property — U.S. Government." Some day we gays will have the last laugh.



Jill Raymond on Radical vs. Reform Politics

Jill Raymond is coming to the end of her first long Kentucky Six to remain in jail for refusing to answer questions of the grand jury.

By Jill Raymond

The question of liberal vs. radical approaches within the gay movement, raised in your Jan. 17 editorial, and raised continually by the content of GCN itself, plagues me more and more, so I thought I'd try to write something about it. It's hard to figure out where to begin, but the specific motivation for me in this instance is the controversy over Susan Saxe in the gay community, and I will use her case to illustrate some things that I think are going wrong within the gay liberation struggle.

Going from the general to the particular, I'd like to start with your editorial, which among other things contends that "in recent years radical influence on the gay movement has been in a steady decline." It's hard to disagree with that, and I don't, but I do have difficulties with the ways GCN conceptualizes radicalism and reformism, as revealed in such simple statements as "Both approaches differ in both ideology and tactics."

To me the important thing to remember about reform is that it is not an ideology at all. An ideology is a world-view, an over-all framework or vantage-point from which one analyzes, draws conclusions, and makes judgments about power in the world, based on specific premises. One thing it is not, hopefully, is an inflexible, inorganic mind-set which dictates the patterns of all one's mental processes. Another thing it is not is a set of ready-made answers to problems. But what an ideology does I like to think, is make it possible to think clearly and systematically about the origins of problems.

A few years ago, American political scientists were proclaiming the "Death of Ideology" altogether, and they meant it not as a lament, but as a salute to corporate liberalism and the society it had produced. In effect they were saying that ideology was gone from American life because it was no longer needed. Keynesian economics really would save us, and Americans had been smart enough to see this, and to return from World War II and Korea intent on carving out their own, individualistic, "Good Life." In fact, the Great Society is pretty far away, economically, and certainly in terms of the values promoted by radical feminist and gay consciousness. Ideological thinking is absent, not because we don't need it anymore, but because of necessary subterfuges and illusions perpetrated by the present system.

Reforms have been an important part of these subterfuges, and while not all reforms can be accommodated by the system, reformist thinking is as essential to its life as capital and exploitation. A bad system without its reformers is like a General Motors car without a GM service center.

Reform is also vital to radical, fundamental changes. Reforms protect what vestiges of civil liberties we have left, generate pressure on a tense system, and point up its deficiencies. A reformist environment, as opposed to a conservative one, gives people some

room to breathe and grow in original directions. Reformers are motivated by humanistic convictions, and their goals are life-preserving rather than wealth-producing.

But reformism is not an ideology, and Americans are not brought up to think ideologically — to critically think about mechanisms of state and culture as related parts of a whole. Because of that, good people can become caught up in confused and self-contradictory arguments if they base them solely on a traditional American libertarian position. I think the Matlovich case could help me make this point. An honest liberal might object to the way the Air Force has dealt with Matlovich, and at the same time have certain general objections to some of the principles that the Air Force operates on. But here is Matlovich, openly gay and openly pro-military. The reformers' method of dealing with this contradiction would, I think, be to split the issues apart from each other — applaud Matlovich, and later, when some other issue demands it, criticize the military. Radicals can lose their ability to think ideologically also, and one who had might simply dismiss the entire Matlovich case as a "bourgeois" cause. But both of these fail to recognize that the importance of the case lies neither in acquiring access for more of us to the military nor in reforming the armed services, but in using the Air Force as an example of how heterosexual bias is openly and legally enforced in the official institutions of this "democracy." Matlovich's personal feelings about the Air Force, while relevant, do not alter this. The next step, for someone working from a radical perspective, would be to try and explain why this is so. The difference lies in the perspective, not in the tactics, and not necessarily in the issue.

The Saxe case offers another clear example of how difficult it is for us to think, with a clear vision of a whole

system, rather than a lot of nasty, but unrelated segments. As I've read some of the more hostile letters to GCN on the subject, expressing such things as the wish that Susan would up and "fade away" (!?), what keeps hitting me with much force is how much fear there is between some of the lines, actual fear. And I really do not understand what its origins are — a throwback to the cold war? The swallowing of the latest mythology about "terrorists" that the government is churning out? Honest pacifism?

This last, insofar as it really does constitute the point of disagreement with Susan, demands respect. People are critical and concerned when an action of the movement results in a death; and that's a good thing. But a genuine pacifist is also concerned about Susan Saxe, and the violence that she is a victim of. Anyway I've noticed that it is not the old pacifist groups who are condemning Susan Saxe with such hostility, and one reason for that is that most of those groups usually integrate their pacifism within some basic, radical ideological conceptions. Since some of these letters to GCN lack not only the conceptions, but the concerns, I resent their authors for ripping-off those pacifist principles that are concurrent, while leaving out those that are not.

So I'm still searching for the source of this fear that people seem to have. Interestingly, some of them are the very people who have given energetic support to the fight against illegitimate use of grand jury subpoenas which has jailed some of us and threatened us all. I think maybe I can draw a helpful comparison between this type of case and Susan's, and the type of support each has to draw upon.

The grand jury thing — the simple refusal to respond to illegitimate questioning by intrusive government authorities — is very easy and very attractive for the movement. The

principles surrounding it are basic enough that the struggle can generate support from revolutionaries, civil libertarians, liberal congresspeople, feminists — moderates, radical and separatist — everybody. But one of the things that makes such a broad unity possible is that the legalistic issues involved just happen to be supported by the Constitution.

It is a solid libertarian case, and even the courts, I suspect, know this, though at present they are still refusing to acknowledge it. Another thing in its favor is that people can quickly identify with, literally, it could happen to anyone at any time.

Bank robbery, and life underground are harder to feel closer to. It is a great deal harder for people to recognize that, in certain circumstances, the motivations which provoke such actions might also be supported by the Constitution. Yet that is what it was, I guess, that I was asking people to do in the original article I wrote about the case in GCN back in November and not as one woman in a calm and non-hysterical criticism of Saxe in a GCN forum, misunderstood me to say: "Support her because she's a dyke." I know I was very careful, as I wrote it, when I tried to describe the point of commonality on which I thought we might expect each other to defend Saxe, and that was definitely not the one. What I wrote, and yes, I do feel silly quoting myself, was: "We are not being asked to adopt armed robbery as our strategy. We are not even faced with the task of evaluating robbery for its merits or its failings, although we might want to make that evaluation and probably will. What we may be being asked to do is to stare right down into the seriousness of all our political goals and hopes and struggles and attempts, and understand that we are inevitably bound up to the fate of other people who share this seriousness."

I do not resent reforms or reformers, and I do not resent people merely because they don't feel defensive for Susan Saxe. I certainly don't resent honest fear of repression — anybody who does not have some is either a repressor of a fool — though I did try to make the point in the earlier article that I do not think we protect ourselves from it by walking the line. I am angered, however, by the weak, sometimes self-serving perspectives from which some people are operating, which seem most focused on obtaining a respectable and tidy image of the gay movement to present to the powers that be. Gay liberation is less than worthless if it is devoid of the consciousness that there is something better than what the present system offers. Certainly we need to make demands on the system, but we need to keep remembering why we are making them. Nelson Rockefeller is an oppressor, not one of the oppressed, and he has many privileges and advantages that we all should have, yet I doubt that his life is particularly worth living. Not only doesn't that life help to generate progressive change, but

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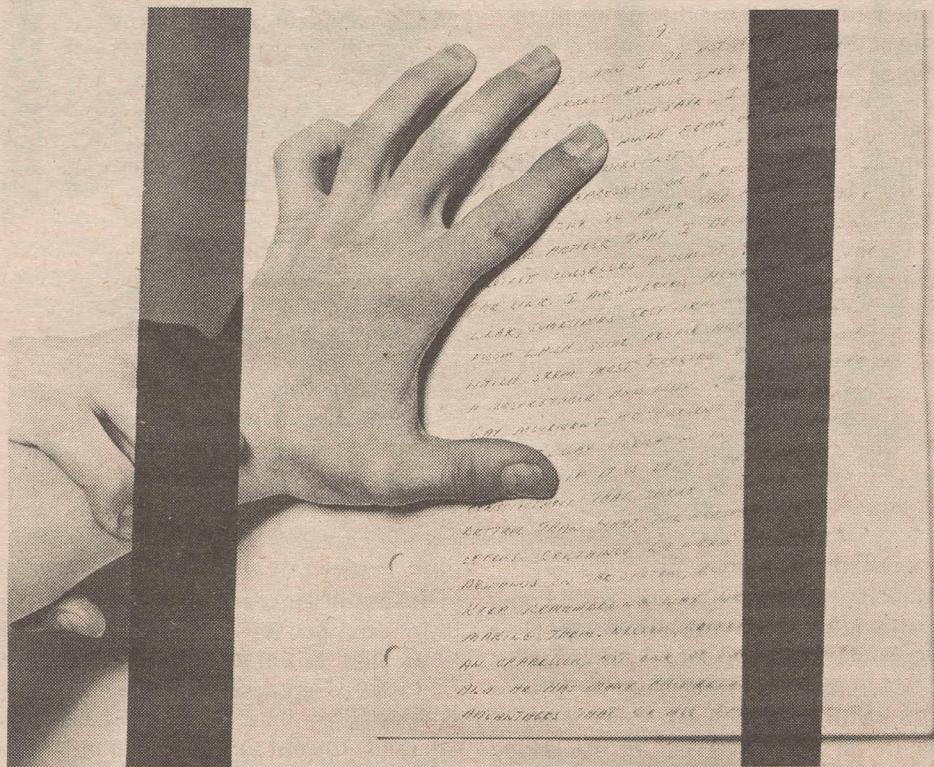


Photo by Don Hanover, III

LOVERS DON'T MAKE IT

By Paul Creeden

At 5:30 p.m. I usually start to think about dinner. At 5:45 Stanley appears at the door of the apartment. There he stands with his briefcase and smile. We begin to shed the worries of the day. We laugh over the silly and sometimes frustrating things that have happened to each of us throughout the day.

We eat our supper and talk. We share experiences. We open ourselves up to ventilate our feelings. What is most important is the way in which we try to sum it all up into something which teaches us lessons on people, situations, personal politics and the world at large. We are best friends. To call ourselves "lovers" somehow lessens in the minds of other gay people that which we consider ourselves to really be.

If I cook, Stanley washes the dishes. This happens most often, but Stanley has been known to turn the tables from time to time. After this chore is done, we usually settle down to an evening at home. We have a very comfortable apartment in Cambridge. We putter around the place, or read, or talk, or watch TV, or make love. On many occasions, we can be found spinning in our individual spheres in the silence of the same room. At other times, we may spend an entire evening talking about some point of personal philosophy or the general state of society as we perceive it. Sometimes we even go out and boogie together or separately.

We are best friends. We trust one another. We share finances. We share what few possessions we have. We have a wonderfully fun sex relationship. We sleep in the same bed.

We are best friends, not "lovers." We do not share the same personality. We are different in age (I am 26 and

Stanley is 28) and in our upbringings (I was raised in a mid-middle class Catholic home in the city and Stanley was raised in a mid-upper middle class Christian Scientist home in suburbia).

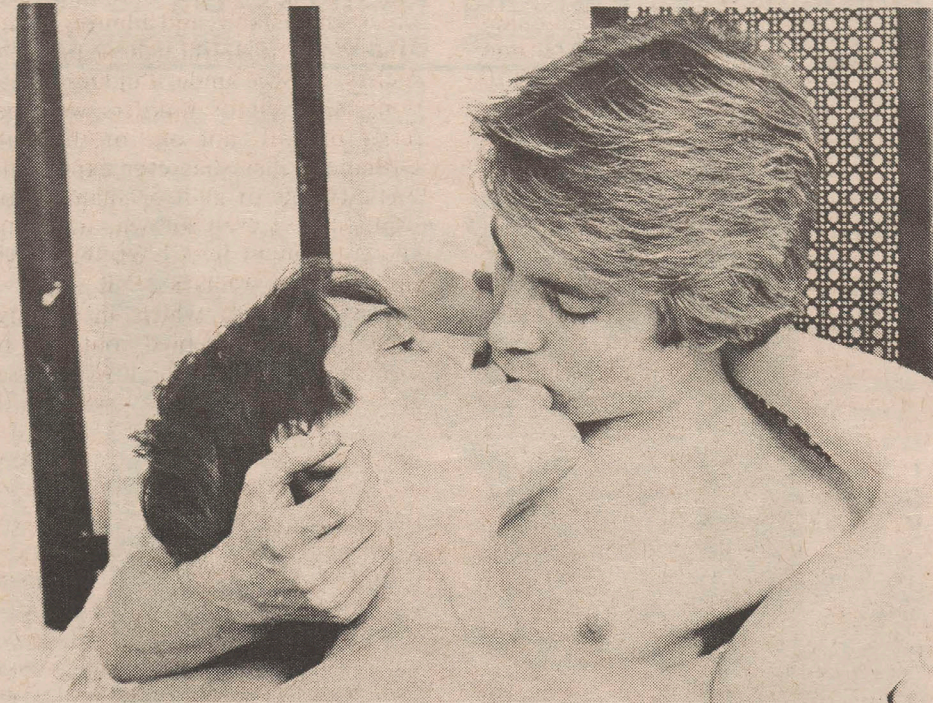


Photo by Don Hanover, III

We do not depend on our living together to last "forever" because we know that this experience of existence is not based on "forevers." We hope always to remain friends. We plan to work on that objective by discarding all those things which usually break up friendships: Jealousy, possessiveness, monogamy, insecurity, etc. We also have different ideas about our sexualities as they pertain to friendships with other people.

Stanley prefers to postpone sexuality in a friendship until he feels that he

knows another person well enough to trust that person in a sexual relationship. I, on the other hand, prefer having sex with a person early in the friendship, because the act of physical

our relationship is not a security blanket. I spent four years of my life, before I met Stanley, trying to maintain a security-blanket, monogamous relationship with a man who could see "love" in no other terms. I was almost smothered to death. What most gay men seem to be looking for is that magic "lover" who will make their lives perfectly calm and harmonious. It is hard to break away from that straight conditioning which has imprinted on our brains the necessity of getting married in some form and settling down to play house like Mommy and Daddy.

Not only straight people are questioning this system. Gay people are finally recognizing that their gay lives are socially polygamous from the beginning. They are starting to wake up to the reality that all those role-models of their childhood years were not meant for them, that, in fact, those role-models are part of the whole complex system of guilt which has oppressed gays for thousands of years. Those that are awake to these realities are willing to accept their sexuality as a natural, biological means of relating to anyone for whom they care. The "sick" perspective begins to be attached to the dependence and narrowness found in monogamous relationships which strangle the participating "lovers."

Have you ever noticed that in most traditional gay "couples" there is usually one adamant monogamist? Have you ever noticed how observers of "couples" often speculate about the

(Continued on page 15)

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Hot Snuff

By Gary Jane Hoisington

About six years ago a young German filmmaker whose name I have carefully edited from memory sat down in a chair before his automatic camera, sliced himself open from throat to groin with a butcher knife, and pulled out his own entrails. Newsreel footage

from battlefields and televised catastrophes aside, this was the first "snuff" film — films in which the movie death is also a real one. It was also the first time an individual was killed for the purpose of filming death.

Recently, the *Village Voice* ran "scoops" concerning an Argentinian film for admission to which New Yorkers were purportedly paying up to \$200 a ticket. The film featured four actual murders. Monarch Releasing Co. claims *their* January offering, "Snuff," is the same film; or, rather *intimates* this in ad jargon, since to claim that one's film shows real-life killings is also to become a material witness to the crime (as opposed, I suppose, to the film) of murder. (The audience might also be liable to prosecution.)

To further confuse things, filmmaker Mike Findlay maintains that the Monarch product is a stolen, re-edited print of his 1970 effort, "Slaughter" (never released), which portrayed acted, not actual, slayings.

The *Village Voice* seemed ghoulishly eager to 'deplore' the Argentine firecracker — a wet firecracker, if Findlay is correct — but ignored "Snuff" as a source of more general concern with The Way Things Are Going. Whatever the truth about "Snuff" might be, it's certain that actual snuff films exist. The Manson family videotaped several of their grisly beach parties: rumor (in California, an abnormally reliable source) has it that these films are owned by kinky members of the entertainment colony. Like cocaine, they circulate discreetly and provide sophisticated thrills. The Italian novelist Italo Calvino, writing in the Milan daily *Corriere della Serra*, describes a horror movie shown in Rome that "climaxes with the torture of two girls and the slaughter of one. This is not a cinematographic fiction but an actual event in the lives of a group of affluent young men."

Three years ago, in New York, I attended a very private screening of a film which was shot by a celebrated, underground gay filmmaker. (Here I must be as irritatingly coy as the Monarch Releasing Co. Hint: the director in question once turned Bobby Beausoleil into a toad.) The film was shot in continuous takes and what happened in the film could not have been faked. This isn't just my own opinion; it is also that of Kodak laboratories, the New York District Attorney's office, and a District Court judge in Manhattan. (The latter three had previously confiscated the negative; the police later sold it to a collector of s/m films in LA, from whom the filmmaker later reclaimed it with assistance from the Hell's Angels.)

Briefly, this movie documented a Japanese ritual killing. Six males disemboweled and dismembered an adolescent boy who had, according to the *auteur*, been voluntarily smuggled into the U.S. for use in the ritual.

Almost as disconcerting as the film itself is the belief that it had been "commissioned" by a world-famous sex researcher and paid for by the

foundation which bears his name.

I don't know how this institute knew about the ritual, or whether filmmaker X suggested the project as an extension of the institute's ongoing research into sexual mores. (This seems more likely, given X's preoccupation with satanism and occult matters.) The film I saw, certainly, was "sexual" — a highly stylized, dramatic ritual including sodomy, and necrophilia; sexual for the 'actors', anyway, and maybe for part of that small audience, too. (It was, after all, New York.)

One could argue, I suppose, that the research "snuff" film wasn't made for commercial exploitation, whereas the Argentine and Italian ones apparently were. The psychopathology of either is extreme, but there persists the nagging suspicion that it possesses a broad appeal. An implication which is rather sprawling since a) a legitimate, federally funded scientific organization can pay, literally, for a witness of premeditated murder to *not* interfere with that murder, but to passively film it for documentary purposes; b) a distributor of films calmly purchases and markets visual evidence of murder for "entertainment" of a mass audience (the Monarch "Snuff" is \$7.50 per ticket, but people are paying); c) people have become so barbarically jaded they will now relish the spectacle of fellow creatures being "snuffed" as an episode in a movie.

Calvino writes of the snuff film shown in Rome: "The Circeo murderers act as if what they've done is

perfectly natural, as if they are supported by a society and a mentality which understands and admires them." [Manson's tribe, though it perceived society as *not* understanding its actions, also felt its murders were perfectly natural; not one of the Tate-LaBianca killers has ever expressed a single twinge of guilt or shame about "snuffing" (seven known, many unknown) human lives.] Of the Circeo case, Calvino remarks: "It seems to reflect a society which in a single generation has accepted contempt for women, disdain for the lower classes, and tolerance of cruelty against the weak." Calvino makes the logical correlation between "real" filmed violence and the make-believe, shoot-em up sickness purveyed by mass media.

Killing is glorified in millions of dwellings every night. "Mannix," "Kojak," et al, pistol-whip a stupefied public into subliminal reinforcement of that public's basest prejudices. Television purveys a moronic reduction of complex social ills to a formula of "good" (the cops) and "evil" (blacks, junkies, lesbians, male homosexuals, Spanish, Chinese, you name it). This is made convincing by the crafty insertion of the occasional "good" black, junky, Puerto Rican, homosexual, etc. — the exception that proves the rule. And this vapid formula, I believe, is carried into the lives of American workers, academics, professionals, and even (even?) government policymakers. They discuss the programs on the

job, in each others' homes, on the subway. The few movies they attend celebrate slaughter; *Jaws* is the paradigm example, the biggest money-maker in history. The allure of *Jaws* is the "technically breath-taking" spectacle of the human body ripped apart, mutilated, and chopped in half by a mindless, mechanical animal. Other films that seem to appeal to the modern American audience: *Death Wish*, *The Texas Chain-Saw Massacre*, *The Godfather*. Dissimilar in quality and intention, the films above all celebrate reflex, random violence and bloody death.

Back to snuff: the commercial snuff films feature women victims exclusively. (The non-commercial one I viewed featured an 18 year old homosexual boy.) As far as I've been able to learn, the recent snuff films are variations on the Roger Corman "House of Blood" genre movies of the 1950s, films which invoked the terrorization and gruesome slaughter of defenseless women, usually by some supernatural agent, to scare the audience. If this particular creaky genre has passed from fashion, more slicked-up versions of the same thing have replaced it, *vide* "The Exorcist," "Beyond the Door," and, coming soon, "The Exorcist II."

One is led to the grotesque but logical conclusion that snuff films do not, in fact, violate or offend public morality, tastes, or community standards; they are, rather, the factual versions of the most popular kind of fiction.

Uranian Theory — the least likely show in town

By Sully Shapiro

The Uranian Theory Seminar, now in its sixth spell-binding week at the new Gay Men's Center in Boston, makes *The Homosexual Matrix* look like a puppet show done in a closet.

The plot, very simplistically, is that a Gay "conspiracy" has created the whole of Western Civilization as a stage set, apparently, for two or three hundred of the great stars of history. There are some great walk-ons by the Gay Pharoah Ikhnaton, Roman Emperors Julius and Augustus, Commodus (strangled by a wrestler named Narcissus), and Julian the Apostate. Bit-parts include one-liners from Sir Francis Bacon and bombasts like Nietzsche and Wilde, to "Kit" Marlowe and Camus. There is a magnificent Camille-like death scene played by the philosopher Socrates, and countless sub-plots solved by all sorts of cabalistic numbers and anagrams. Uranian Theory is a mind-boggling integration of historical, psychological, mythological, biological, anthropological, and sociological drama. And (rama it is).

The Sarah Caldwell of the production is Richard Dey, perhaps the most

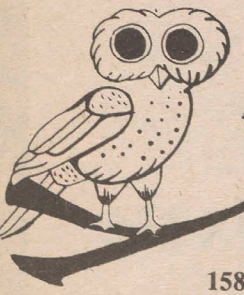
daring Gay Theoretician on the American scene, an exciting actor with electric stage presence. He is also a whiz scholar whose General Theory is yielding new clues into the nature not only of homosexuality (as a condition) and homophobia (as a disease), but most importantly of *homophilia*, the Gay subculture (as a social motivator, of Gays, and as a prime conditioner of Straights). Dey is one of the first to recognize the paramount impact and importance of the Gay subculture on the development of the Gay psyche, and as a major developer and innovator of Western Civilization itself.

"Homophilia may be the primary catalyst in the development of the western mind," he says. Dey jokingly claims "all of western history" for Gays; but what leaves one breathless at the end of the second act is the realization that the comedy one is watching might well be a tragedy one is living. But the cynicism is like dishing. "Dishing," says Dey, "is like lion cubs wrestling. It prepares us mentally for dealing with what is at best, a hostile, heterosexual environment."

Dey traces indefatigably a "yellow brick road" from sunworshipping Mithraists all the way to the Beatniks, collating along the way various innovative psychologic and sociologic Uranian and gestalt factors with immense facility. His delivery is dramatic, witty, and skillfully fitted to the basic premises of Uranian theory: that there is a peculiarly elastic (and imminently humanist) Gay emotional (and intellectual) dynamic which, Dey says, has only begun to be tapped. He turns the most difficult technical and theoretical material into our Gay vernacular with devastating wit, charm, and humanity.

The on-going seminar will conclude with papers by John Ayer in Gay anthropology, Rob Reynolds in Gay astrology, Martin Grover in Gay science, and Max Maven on Gay theatre, all geared to Uranian Theory.

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Sado-Masochism —

By Joan Bridi Miller

The silence has been broken on the subject of Lesbian Sado-Masochism — but those words were merely the first whispers. The statement that s/m is “punishment for real offenses”; “pain is the opposite of no feeling” and that “dominating in bed is no different than dominating in life” is but one way to look at sado-masochism. There is another point of view.

Where are the words that tell of s/m as an expression of love and an intensification of emotional trust? Sado-masochism can be lovemaking and an expression of fantasies, it is not always a situation where the M must be “aggressive and annoying” and must give the S “good reason to hurt her.”

Why look at sado-masochism as “who’s got the power”? Why not see it as lovemaking and not need to believe that “S and M people don’t make the distinction between dominating in bed and dominating in everyday life.”

We started with the basic fantasy of wanting to be tied and wanting to give oneself totally to a lover. But the questions came up: How far do we reach — how much feeling do we seek? How far will we go if we start? What will we end up doing if we begin? Can we control ourselves and not let s/m take over our love lives? Will we be able to handle it? These were our questions as we began.

The question of inflicting pain was a real one. How much pain do we want to feel and inflict? Is pain the opposite of no feeling? Or is pain an intense feeling, like pleasure; and is it the absence of either that is no feeling? How can we make our lover feel pain if there is no pleasure in it?

Pain, to me, is intermingled with pleasure. There is a point in sexual excitement when some actions which ordinarily would hurt do not, but,

instead serve to increase the sexual excitement. Never can the absence of pain be considered no feeling, for that hypothesis leaves no place for the presence of pleasure.

Only when pain and pleasure are linked can one view the pain of sado-masochism as a worthwhile pursuit. I do not want to present my lover with a choice of pain or no feeling; I want her pain to be pleasure-linked and know that is the absence of this pain/pleasure that is no feeling. I want her to have pain and pleasure so intermingled that they are indistinguishable — only then can I feel free in having her feel pain from my hands.



The answer to how far did we want to go was a simple one — as far as we wanted, for we both trusted ourselves and each other. We knew that wherever our bonds took us would not be too far. We knew, too, we had a contract word that would say “I really want you to stop — now.” We knew too that we were in empathy with the other’s fantasy, and would not go beyond the limits set by the S’s fantasy, so the S, not the M was always in control.

Why is sado-masochism so exciting — because it offers such infinite variations. There are times when I just want to be taken, hard and sexually; there

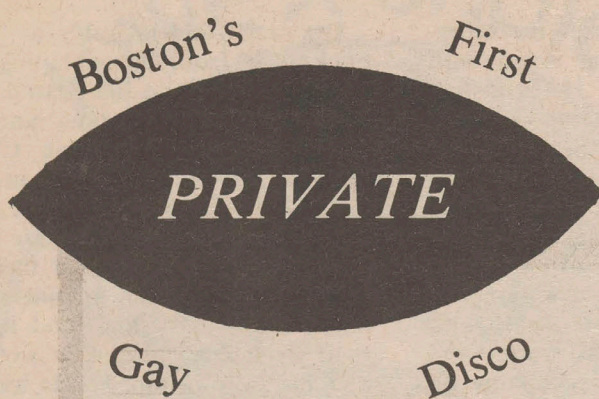
another point of view

are times when I want to take her just as roughly; there are moments when I want to give myself to her for her pleasure with never a demurring protest. Sado-masochism is too much fun and feels too good to turn into psycho-social explanatory rules of life. There is a peace that you can find after being handcuffed to the bed and whipped and then held, free and tenderly in your lover’s arms that surpass all understanding.

S/m fantasy fulfillment and lovemaking is a world ripe with appurtenances and not in the negative sense of “whips and chains.” There’s an excitement in well-turned gear that fills out the shadows of my fantasies and makes them brighter and more defined. If my dreams are of black leather wrist-cuffs with brass trim, “holding my hands down” or “maybe tying them” won’t be what I want and dream of and ask from my lover.

My world of s/m is full of pleasure and is full of toys and goodies — hand-crafted leather dildoes, A-plugs, brass-studded leather paddles, bamboo switches, hand and ankle cuffs with brass and sheepskin — all the gadgets that provide endless and tantalizing variations of lovemaking.

So speak of the sexual joy and excitement of pain that becomes pleasure; the loving and giving; the peace and contentment — not of using s/m to “handle all your relationships.” We’re into sado-masochism as lovemaking and fantasy fulfillment — we don’t know how far we’re going — we’re still doing a lot of exploring and haven’t gotten around to playing out all of the scripts we have envisioned. But there’ll certainly be more peace and fulfillment when we get there — because we’ve found it now.



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Casse Culver — introspective, honest, beautiful

By Lisa Schwartz

When asked which qualities defined women's music, Meg Christian replied, "I don't know — we're still discovering." Riding on the vanguard of that discovery is singer Casse Culver, who recently played to an overflowing crowd at Bread and Roses.

There are certain shared likenesses to women's music thus far, a bright folksy-ness, leanings to a mellowed Country and Western, an emphasis on the performer-audience dynamic. Culver is a product of that *de facto* tradition, yet she's broken through, both musically and lyrically. Playing auto-harp (in addition to guitar) with its zither eeriness takes us to a place where the labels of feminist and lesbian become just that — labels.

The existence of a women's culture is not talked about, but exuded, almost taken for granted. Introducing a song about Old West outlaw Belle Star, Culver remarked, "I don't know what her politics were like — I don't care. She had self-esteem." She left no part of our psyches untouched because she's comfortable singing about almost

anything. It is a refreshing change.

Culver is also great at co-opting other people's (sexist) tunes and using



them for her own purposes. Strumming the chords to "Silver Threads and Golden Needles," she said, "There are songs that I sing that I can't figure out who I'm singing them to — I decided that this one is for my parents." In Bicentennial sarcasm, Culver broke up the crowd with an ironic, straight-faced delivery of Randy Newman's "America," celebrating "200 years of racism, sexism, and other assorted atrocities."

Sharing the stage has also become a tradition in women's music, and Culver carried it along by introducing Ginny Clemens, who turned the crowd on at the Boston Women's Music

Festival. She brought down the house by singing "My Best Friend is a Unicorn," the audience singing and smiling along.

Culver's own songs are introspective, honest and beautiful. She sung songs from her former lives, "hippie lesbian," "religious enthusiast" with the same comfortableness and forthrightness as her current songs. She has a clear, sunny voice that would blend nicely with a piano (there was none to be found at Bread and Roses). Culver is a delight to hear and watch. Many left the concert noticeably happier and deepened. Watch for her: she is expected to return to Boston in April.

lovers

(Continued from page 12)

true fidelity or infidelity of one or both partners? Have you ever noticed how often monogamous pairs resort to threesomes with a stranger before breaking up for good?

The monogamist is usually a very dependent and insecure person who is a true product of homophobic guilt. It is reassuring to this person when he can latch on to someone and inflict the ground-rule of monogamy on a love affair. This increases his control over his destiny in his mind. The other person cannot get near enough to someone else to start a close friendship that may cause him to leave the monogamist. If there is any such threat, the monogamist can attempt to ward it off by waving the banners of Judeo-Christian guilt over "promiscuity." Soap-opera words are often incorporated: Cheating, fooling-

around, unfaithful, whore! These stupid myths become the realities of those wrestling with the coils of jealousy and possessiveness.

Well, Stanley and I cannot be bothered going that long, tortuous, and inevitably final route to permanent separation. We are trying to start where the luckiest ex-lovers leave off. We are best friends. By bouncing off each other, by balancing each other's needs and hopes, by sharing and loving, by being both free and committed, we maintain what I see each day as something alive and growing. We look forward to a tomorrow together, but we do not take it for granted. We are simply two people who could live apart as friends but prefer to live together as long as it stays good. That is what being best friends is all about.

Raymond

(Continued from page 11)

speaking quite subjectively, there simply isn't any warmth in it. The security it offers is phoney; love relationships within it are, in the most genuine sense of the word, perverted.

If we are willing to let the values of that culture determine our thought processes, then we can accept the government's definition of the issues in the Saxe case (simple bank robbery, murder, flight — crime in other words), just as we can accept its

definition of the Matlovich case (homosexuality in the military). But we could try to come up with our own understanding of these things. Which, when looking at the Saxe case, for example, might mean that instead of saying to ourselves, "What has this bank robber done for me?" — we might rather look at the political dynamics of the last ten years of this country's history and ask: "What does this mean?"

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The View from the Closet

By A. Nolder Gay

THE CHICKEN LITTLE SYNDROME AND THE WIZARD OF OZ

There is an ancient piece of practical wisdom known as the Holy Rule of St. Benedict, which deals in part with the hospitality due pilgrims from distant parts. If such be content with what they find, well and good. "If, indeed, he find fault with anything, or expose it, reasonably, and with the humility of charity," says the Rule, "the Abbot shall discuss it prudently, lest perchance God had sent him for this very thing." But if as guest he shows himself "gossipy and contumacious," he must be brought to book. And if he refuses to depart, then "let two stout monks, in the name of God, explain the matter to him."

The level of fault-finding within the American gay movement has escalated sharply in recent weeks as the result of a now (in)famous "Opening Space" essay by David Goodstein in the January 16th *Advocate*. Six writers protested publicly, and the most erudite among them, George Whitmore, resigned, to my great distress. Fiery editorials appeared in the smaller gay newspapers, organizations organized disclaimers, enough angry letters to pay off the Post Office deficit flew from the pens of gay activists kempt and unkempt, of every variety of neurosis (intelligence is a neurosis) and of manias megalomaniac and otherwise.

Here in Boston, GCN published an editorial entitled "A Liberation Publication?" in its Feb. 7th issue which demonstrated nothing so clearly as the fact that GCN's collective editorial judgment is every bit as bad as Goodstein's individual judgment and that, if possible, GCN could be as offensive to closeted gays as Goodstein could be to upfront activists. Expressly or by implication, according to GCN, we lack a "positive attitude," are ignorant of "true liberation" (according to whom?), are "the antithesis of liberation," opposed to "progress," and by our efforts and non-efforts are solely responsible for the fact that gays have not yet attained the Nirvana of zero legal and social prejudice!

As I see it, two issues are involved in GCN's handling of the Goodstein caper. GCN was established as a comprehensive community paper, and I would guess that at least 75% of its readers and 30% of its own staff are not out to parents, neighbors and employers, the new apparent tests of "true liberation." In departing from its community *ambience*, GCN ironically enough adopted wholesale Goodstein's crazy Manichean mental portrait of the gay community, dividing it right down the middle in exactly the same fashion as he had, with the minor exception that Goodstein's Forces of Darkness are GCN's Forces of Light, and vice versa. Goodstein had given "tacit approval [and] encouragement" to closeted gays; GCN, opposed to

Goodstein's dumping on upfront gays, had to prove equal macho-ness by dumping on closet gays, who of course wouldn't protest as much because they're used to it.

It was over that issue, however, that New England gay liberation's most widely read closet case decided to hang up his typewriter. After all, this was not your average Rance Radical or Ugi Upfront writing his neat-o little letter-to-the editor ordering all the rest of us to march out of our closets immediately at the first beat of his brand-new toy drum. This was a (presumably) considered editorial, approved by at least a majority of the Editorial Board, alert young wordsmiths I had thought had some regard for my own contributions to this newspaper. In my letter of resignation as a staff member of GCN and a director of GCN, Inc., I wrote: "I find the phrase 'We at GCN' sincerely believe that the silent majority [of closeted gays] is the antithesis of liberation' personally offensive . . . I also find offensive the *ad hominem* suggestion that Goodstein probably would prefer to go back into the closet because he is, among other things, 'middle-aged.' (Racism and sexism are unacceptable to your liberated gay, but ageism and classism are permissible, so long as you preface both with 'middle.')

The second issue is that of the role GCN plays with respect to the debilitating factionalism which is to my mind the major reason the gay movement has gone no further than it has. (To blame its lack of success on closeted gays may be ideologically satisfying, however; among their other virtues, closeted gays make convenient scapegoats, since they can't even reply publicly!) In the early months of this newspaper, we gained the confidence of the Boston and New England gay community in part by successfully eluding the attempts of various factions within certain organized groups to manipulate us for their own ends. When we began to talk about expanding outside New England, I was one of those Cassandras who warned that our ignorance of local conditions and our necessary reliance on volunteers made us vulnerable to the Byzantine structures of New York City's gay politics (or gay internecine warfare, perhaps). I think in this instance GCN has been conned into overreacting on behalf of one faction of California gay politics. The victims, of course, are our readers, who so far have been fed two anti-Goodstein myths on our pages; that Goodstein really would like to go back into the closet (not a scintilla of evidence of that, and plenty to the contrary) and that he became an instant gay liberationist only by purchasing the *Advocate* (most unfair; he was paying his dues to the movement

for some time before GCN was founded, having established the Whitman-Radcliffe Foundation with his own money in 1972, among other things).

I am not, I trust, to be understood as defending Goodstein's tactics nor his language. What I am trying to defend is a standard of truth, of journalistic integrity, and of rational discourse. The pity is that it is necessary to defend them not only against Goodstein and GCN, but also against a wave of activist near-hysteria concerning the forthcoming Chicago conference. One is reminded of the story of Chicken Little, who cried "the sky is falling, the sky is falling," when he'd only been hit by an acorn — and reminded also of how many other creatures adopted the same hypothesis when it was repeated often enough, to their subsequent dismay.

"The entire question of liberation is at stake," trumpets GCN. Really! Does the whole future of liberation indeed hang on the results of an invitational conference called to discuss the most effective ways of placing and supporting a full-time gay lobbyist in Washington? Do we really have such little confidence in leaders like Elaine Noble and Allen Spear and Jean O'Leary that we think a couple of days with Goodstein will turn them into his puppets? Is this Great Capitalist Spider going to drag them one by one down to the basement of the Regency-Hyatt House, suck out their blood, and replace it with the same ink used in his "Opening Space" editorials? Are upfront gay activists so demoralized that they are afraid of entertaining alternative strategies of political influence, or so unsure of themselves that they must react to Goodstein's editorial in such a way as to provide confirming evidence of his stereotypes? If so, maybe the future of liberation is at stake, but that's not Goodstein's fault.

When I was much younger I mastered a very important piece of advice: "don't yelp with the pack." Surveying the pack of yelping activists which appears to stretch from here to San Francisco and back, I wonder why on earth it is so necessary to fall into such fits (except perhaps fits of laughter at the ludicrousness of the situation). The publisher of the *Advocate* is the Wizard of Oz of American gay liberation; a lot of thunder, perhaps, but behind the machinery just another fallible human being like the rest of us. The *Advocate* itself is hardly the relative journalistic power it used to be; as we learned a couple of weeks ago, nine infant gay newspapers in the Northeast alone already have a combined circulation nearly double that of the *Advocate*. The heavens don't fall when the *Advocate* speaks; in fact, one of the delights of growing older is that

you come to realize that the heavens don't fall all that frequently.

This is already too long, but let me close by saying just where I stand on Goodstein and the GCN. Goodstein has the energy, money, political influence at the regional level, and organizational skills — all things needed badly in the gay movement. There is every reason why a person of his talents should be a tremendous asset to the gay movement on a national scale — and every reason to predict that he will be much less effective to the cause he serves so intensely because of his flawed vision of the gay community. And that would be a very sad thing not only for him but for each one of us.

Here is where the Rule of St. Benedict applies. I'm not suggesting that Goodstein be thrown out of the monastery, of course. But clearly the forthcoming Chicago meeting can be of immense value to the gay cause precisely because there will be several stout monks and nuns in attendance who are fully capable of explaining matters to him. I trust they will do so, remembering what Goodstein and GCN forgot, that it is possible to be forceful in conveying ideas without being offensive with regard to personalities. I regret therefore that the national officers of DIGNITY, for whom I have great personal regard, have chosen to boycott the meeting, because Goodstein needs a dose of that sense of family among diverse gays which that organization tries to effect in its members. (Goodstein doesn't realize it, but he also needs to learn to appreciate the very considerable and diverse talents of Mark Segal.)

With respect to GCN editorial policy, readers will have already noticed the contrast (which I am told is a "clarification") between "We at GCN sincerely believe that the silent majority is the antithesis of liberation" (Feb. 7th) and "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" (March 6th). I trust that GCN's editorial policy will continue to maintain a respect for the integrity of the partially or wholly closeted gay. It is not at all clear to me how a sense of community among gays can ever be built on any other basis.

As for A. Nolder Gay, so long as the powers that be at GCN agree to refrain from drawing lines which exclude the likes of him on grounds of ideological impurity, he has agreed to continue to blot expensive paper with spilled ink. A. Nolder may never represent "true liberation" in terms satisfactory to the more political among us. But when last heard from he was defiantly muttering "I may not be much, baby, but I'm all I've got!"



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GCN, March 13, 1976 • Page 17

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Personals

Would like to see gay Boston with a sincere person 40 or older. Live in northern N.E. WM 28, blonde, tall, avg. looks. Reply GCN Box 564.

GCN WANTS YOUR STORY
Write Lyn, your personal story about Coming Out, your relationships, your family's reaction to your gayness, your favorite gay experience, your worst experience. We need you in GCN! Send to Lyn at GCN, 22 Bromfield St., Boston, Ma. 02108.

GWM 20s, would like to hear from a ne. I'll answer all letters. Write Grants T. Park #37, 501 Union St., Bangor, Maine 04401.

GWF wants to meet other lesbians (18-25) for friendship. Norfolk, Franklin area best. I'm really very lonely. Please write GCN Box 562.

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SUCH FILTH IN FORT HILL!
Does anyone sink to dishes like you do? Save your kitchen to be cleaned Ms. Thing, although the rubs at home may not be ample for your kind of baths. No deposit, no return? Oh no! The Black Widow of Fort Hill.

Readers who have, and don't need. I need and don't have. I'm in my first very own space, and need stuff like rugs, forks, desk, sheets, pillows, cups, tables. Only if you don't need or want, even if not, you're still "right-on" for reading this paper. Con't to grow sisters and brothers. Matthew, GCN Box 542.

I'm searching for another "sage" of equality who wants to struggle with me. We will both win if we find our way to struggle, and dance as one. In time we may be there. I'm between 22-28 yrs. and very spiritual and diabolical. Let's start our journey soon. Write with phone and/or address. GCN Box 542.

SEX THERAPY
Gay men and women and gay couples experiencing sexual problems — Sexual Health Centers of N.E. provides therapeutic services. Write to us at 739 Boylston St., Boston, Ma. or call 617-266-3444.

To Walter & Timmy in New York — you mad, wild & trashy people, this is to show you all that I'm thinking of you here in the great Bay State. Signed, the Wild Trashy Mad Whore of Boston.

GOOD LUCK, GOOD FAIRY!
Dance, Dance, Dance / your magic dust. Lucky ticket / soon to come sweep us off to sunny island / inside need it now, need it now / me. I love you! The Black Widow of Fort Hill.

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.

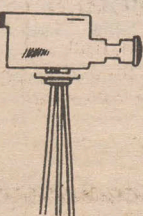
Affectionate GWF 27, would love to meet sexy or fem appr GF for truly warm, honest and lasting relationship. No drug users. Please reply. GCN Box 546.

INFO 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.

GWF early 50s, attractive, seeks mature sensitive companionship with a woman age 45 to 55. Nashua, N.H. area. WRITE GCN BOX 560

UNWANTED, HOMELESS, ALONE?
Loving, would-be father, Libra, 5'9", 135 lbs., brown hair, green eyes, seeks affectionate, honest, smooth-faced, long-haired, clean-cut son? to 20 to share country life-style. I like nature, pets, books, music, gardening. Please write full details with age & photo to Occupant, Box 473, Bedford, N.Y. 10506. Be sincere.

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Lowell area. Bi WM middle 40 5'10" 170 lbs. seeks discreet G or Bi WM 35-45 for friendship & sex. No hassle, will ans all that are honest. Address & phone no. Please allow 4 weeks for mail. GCN Box 393, 22 Bromfield St., Boston, Ma. 02108.

LOVERS AND FRIENDS
Show the world how you feel. I am making 16mm silent film sketches of lovers and friends showing love and affection to each other. There are too many negative gay films. Help make a positive one. Write Mark, GCN Box 558.

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.

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.

Well endowed actors, walk-ons needed for x-rated humorous film to be made in Boston area this spring. Fee negotiable. Send qualifications, pics to GCN Box 556. All confidential.

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.

MAINE
BGR WTRUL AUGSTA AREA. TULG SLSMN wants apt./hse to share wkntes. Am 38, bi, Virgo, horny for free assoc. w/you. Phil G., Box 1602, Ports., N.H. 03801.

Dear Classified Advertiser:
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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.

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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
Civil Liberties Union of Mass. 227-9469
Closet Space (WCAS), 740m AM 492-6450
Daughters of Bilitis 262-1592
Dignity of Boston, c/o 1105 Boylston St., Boston
Elaine Noble (Rep.) 727-2584
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
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
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Men's Center, 36 Bromfield St. 338-7967
Gay Recreational Activities Committee (GRAC), c/o GCN, Box 8000
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069
Gay Alert (for gay community emergency only) 523-0368, 267-0764
Gay Media Action, c/o GCN Box 5000, 22 Bromfield St., Boston 02108 354-2079
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Gay Nurses Alliance, c/o GCN Box 251, Boston 02108
Gay People of UMass, Boston 287-1900x2396
Gay Speakers Bureau 547-1451
Gay Way Radio (WBUR, 8.7 & FM) 353-2790
Gay Legislation '75, P.O. Box 8841, JFK Sta., Boston 02144 491-2787, 661-9362
Gay Youth Advocates, 70 Charles St. 227-8587
Gender Identity Service 864-8181
Golden Gays 482-8998
Good Gay Poets 536-9826
Harvard-Radcliffe Gays 495-1927
Homophile Community Health Svc. 542-5188
Integrity/Boston, P.O. Box 2582, 02208
Lesbian Therapy Research Project 354-8807
Lesbian Liberation, c/o Women's Center 354-8807
Lesbian Mothers 354-8807

Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Lawyers Guild, 595 Mass. Av. 661-8993
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
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Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140
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. 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 Montachusett P.O. Box 262, Fitchburg 01420
MCC/Merrimack Valley, Box 750, Haverhill, MA 01830 523-7664
MCC/Worcester 756-u. 30 487-0387
Provincetown 24-Hour Drop-In Center Provincetown Homophile Assistance League, Box 674, Provincetown 02657
New Bedford Women's Clinic 999-1070

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 (WMUA-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 754-6029
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.r. 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 691-7428
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010
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Gay male collectives forming near UMass/Amherst. Reserve now for June and September openings. Box 723, Amherst, Ma.

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Male grad student looking for roommate for large Cambridge apt. near Porter Square, approx. \$110 plus util. Call 868-7842.

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Gay and living in or near Duxbury, Ma.? I desperately need your help in contacting a lover. Write 66 Kirkland St., Rm. 201, Cambridge, Ma.

MONDAYS

10:00 am—Gay News, WCAS, 740 AM.
—MCC campus ministry at RIC, Rm. 310 Student Union. Call 274-1693.
12 noon — N.U. GSO meets for lunch, rm. 349, Ell Center, Huntington Ave.
12—Prayer and Rap at RI College, Student Union, Rm. 312.
5:30 pm—Women's community Health Center open house, 137 Hampshire St., Cambridge.
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
7 pm—Parents of Gays, HCHS, 80 Boylston St., Boston, (617) 542-6075
10-11 a.m.—Drinking Problem discussion group, HCHS, 80 Boylston St., Boston (617) 542-6075
6-9—Homophile Community Health Counseling (401) 274-4737
7 pm—Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173
7:30-9:30 pm—Drop-in Center for women, Rm. L-23, Curtis Hall, Tufts, Medford
7:30 pm—UMass Amherst, Bisexual Women's Rap Group, Campus Center
7:30-9:30 pm—TGC Drop-In Center for Women, room L-23 Curtis Hall, Tufts
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., NH
8 pm—Harvard-Radcliffe GSA, 1st fl. parlor, Phillips Brooks House, Harvard Yard.
8:00 pm—Lesbian rap and action group, Cambridge Women's Center basement; (617) 354-8807.
8 pm—GPC business meeting, Columbia U, Fernald Basement, Broadway at 115th St.
8-9 pm—"None of the Above," WWUH-FM (91.3) Hartford, Conn. (203-728-0653)
8 pm—GRAC candlepin bowling, 1260 Lanes, 1260 Boylston St.
8:30 pm—Alcoholics Together, 290 Westminster St., Prov. RI (401) 274-4737.
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.
8:30 pm—Alcoholics Together, 63 Chapin Ave., Providence
9 pm—Gay discussion group, Columbia U, Fernald Basement, Broadway at 115th St.

TUESDAYS

6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7 pm — GRAC basketball, YMCU, 48 Boylston St., Boston
7:00 pm—Pot-Luck Supper, MCC, 63 Chapin Ave., Providence.
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm 323.

8 pm—Rap Group for gay men, 36 Bromfield St., Boston.

8 pm—Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield.
8:00 pm—Gay Way Radio, WBUR, 90.9 FM.
8 pm—Rap Group for gay men, CSMH, 70 Charles St., Boston
8-9:30 pm—TGC Drop-In Center for Men, room L-23 Curtis Hall, Tufts
8:30 pm—Gay Alliance at Yale, rap session, Bingham Hall, Rm. B-8, 436-8945
9:30 pm—Tufts Gay Community meeting, Laminan Lounge, East Hall, Tufts
9:30 pm—TGC meeting, Laminan Lounge, East Hall, Tufts, Medford

everyweek

WEDNESDAYS

11 am—Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone.
12:30-2:00—Gay People of UMass/Boston general meeting for men and women. College 2 Building, Rm. 620 Harbor Campus. Lounge open every day noon to 2 pm.
12-8 pm—Provincetown Drop-In Center has these hours especially for gay Problems. Come in or call. See Quick Gay Guide.
6:30-0 pm—Gay Health Night at Fenway Community Health Center. 267-7573.
6-10 — Gay Men's Center hours, 36 Bromfield St., Boston, 338-7967
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7 pm—GRAC handball, Paris St. Gym, E. Boston; info call 268-7240.
7:00—Men's Rap Group, 64 Chandler St., Worcester, Mass. Call 756-0730.
7 pm—Open Rap, 63 Chapin Ave., Providence, R.I. (401) 274-1693
7:00 pm—Liberation Rap Group (617) 756-0730.
7 pm—Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701
7 pm—MCC religious dialogue at 63 Chapin St., Providence
7:30-8:30 pm—Haverhill rap/discussion group, contact MCC-MV, Box 750, Haverhill, Ma 01830; call 374-6905
7:30 — MCC Merrimack Valley rap/discussion group, Box 750, Haverhill 01830, 374-6905
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173

8 pm—Alcoholics Together, St. Johns Evangelist Church, 33 Bowdoin St., Boston
8:30-10 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford
9-12—Gay Social, Columbia U, Fernald Basement, Broadway at 115th St.
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

THURSDAYS

12:30-2:00—Gay People of UMass/Boston general meeting for women and men. College 2 Bldg. Rm. 620, Harbor Campus. Lounge open every day noon to 2 pm.
3:30 pm—UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common
5:30—Homophile Happening, WERS, 88.9 FM
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7 pm—Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730
7 pm—MCC open rap, 63 Chapin St., Providence
7 pm—Gay drop-in coffeehouse at Scarborough Fair room of the College Union, Salem College, Salem, MA.
7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
7 pm—Yale Lesbian Caucus, Bingham Hall, Rm B-8, 436-8945
7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.
7:00 pm—Gay Support and Action Group, Bangor, Maine.
7:30 pm—Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center
8 pm—Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210
8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.
8:00 pm—KALOS, Hartford, CT, 568-2656.
8:00 pm—Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.

8 pm—HUM meets, Box 262, Fitchburg, MA 01420
8:15 pm—Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston
8:30 pm—Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center
8:30 pm—Gay Alliance at Yale, general meeting, Dwight Hall Library, 436-8945
8:30 pm—New Haven Gay Alliance, Dwight Hall Library, Old Campus at Yale.
9 pm—Emerson Homophile Society, Rm. 24 96 Beacon St., Boston.
9:30-10:30 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford

FRIDAYS

6-12 — Gay Men's Center hours, 36 Bromfield St., Boston, 338-7967
6:30 pm—Bowling Cranston Bowl, Lanes 33-34
7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.

7:30 pm—Rap group for men & women, MGTF, 193 Middle St., Portland, Me.
8-11 pm—"Open house at the parsonage," MCC/Providence, 63 Chapin Ave., Providence
8:00 pm—"Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.
8:00 pm—Health Clinic, Burbank Hospital Fitchburg, MA.
8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.
9 pm—Coffee House, 64 Chandler St., Worcester.
9 pm—B'nai Haskalah, Gay Jewish services, doors open 8:30, 131 Cambridge St., Boston, 265-6409.

SATURDAYS

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

10 pm-3 am—Worcester Hotline, 791-6562

SUNDAYS

10:30 am—"Closet Space," WCAS 740 AM.
12 noon—GRAC soccer for dykes and fags, Hatch Shell, Esplanade.
2-10 — Gay Men's Center hours, 36 Bromfield St., Boston, 338-7967
2:30 pm—"Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.
4-6 pm—Gay Women's Group of Providence Rap, (401) 831-5184.
5 pm — MCC Boston Bible study group, 131 Cambridge St., 523-7664
5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, ME.
7 pm—Games Night, GCN, 22 Bromfield St.
7 pm—MCC/Albany, N.Y., 332 Hudson Ave. (except first Sunday of months at 6 pm)
7:00 pm—Metropolitan Community Church worship service, 63 Chapin Ave., Providence (401) 274-1693.
7:00 pm—MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.
7:00 pm—Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.
4 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester
7 pm — MCC Boston worship service, 131 Cambridge St., 523-7664
7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.)
7:30 pm—Gay Women at Brvn, Providence, R.I. Call (401) 863-2189
7:30 pm—MCC Hartford, 11 Amity St., Hartford, CT.
8:00 pm—Worcester Homophile Organization, (formerly W.G.U.), 892-9113 for meeting place.