

April 12 thru 25



12 mon

Cambridge — David Brill, political columnist for GCN, will speak on "Politics & Gay Issues" at the Harvard-Radcliffe GSA meeting, 8pm, Phillips Brooks House, first floor parlor, Harvard Yard.

13 tues

Boston — Integrity (Gay Episcopalians) second discussion on Aging and the Gay Person, 7:30pm, Emmanuel Church, 15 Newbury St. All invited.

14 wed

Cambridge — North Cambridge Gay Men's group monthly meeting and social at 8pm. Bring friends and munchies. Info call Steve 661-7574, or Joe 661-9362.

Boston — Attorney Richard Rubino will discuss "Defending an Unpopular Minority" at Harbor Campus of UMass, College 2, first floor rm. 608 at 12:30pm. Sponsored by Gay People's Group, free and open to all. Info call 661-9362.

15 thur

NYC — The Tea Room is open every Thursday nite at Loeb Center, NYU, rm. 408, 7:30-10:30pm; tonight special Easter Egg Disco Party.



18 sun

Hyannis, MA — Jade & Sarsaparilla will be at the Sheraton Regal every Sunday evening this month.

Boston — Bruno Bettelheim speaks on "Sexual Revolution & Future of Family," at Northeastern University, Alumni Auditorium, 360 Huntingdon Ave. at 8pm. (To be broadcast on WGBH.)

19 mon

Cambridge — Discussion on the ethics of being gay, 8pm at Harvard-Radcliffe GSA meeting, Phillips Brooks House, first floor parlor, Harvard Yard.

20 tues

Boston — DOB women's social evening discussion "Our Living Situations — living alone, with a lover, communally, city, rural, etc." 7:30pm, Rm. 323, 419 Boylston St.

21 wed

Cambridge — "Jumping Off the Roof," a new feminist review is at the Caravan Theatre, 1555 Mass. Ave.; shows Wed., Fri., Sat. at 9pm, \$2.50; info. call 868-8520.

22 thur

Boston — The Gay Men's Center is sponsoring a presentation by members of the Susan Saxe Defense Committee at the Men's Center, 36 Bromfield St. at 8pm.

23 fri

Portland, ME — Maine Gay Symposium III at Univ. of Maine is this weekend featuring speakers, workshops, and social events. For more info see this week's "Maine Line" column, page 2.

Cambridge — Gay Film Festival sponsored by Harvard-Radcliffe GSA, 8 and 9pm; two new films by New England filmmakers, "Monday Morning Pronouns" by Micki Dickoff at 8; "Black Star, Autobiography of a Close Friend," by Tom Joslin at 9. Filmmakers will be present afterwards for discussion. Admission to each film is \$1. Burr Lecture Hall, Cambridge St. & Broadway near fire station. Info. call 495-1927 or 498-4236.

24 sat

Cambridge — HR-GSA Film Festival, 8 and 9pm. See Fri. April 23 for details.

Northampton, MA — Lesbian Gardens Coffeehouse presents Linda Shear, musician, in Benefit Concert for Marty's Women's Garage, \$2, open at 8pm, 200 Main St. All lesbians welcome.

25 sun

Boston — DOB sponsors Dutch Auction and Supper, 5:30pm at St. John's Church, 33 Bowdoin St. Admission, adults \$1.25, children .75.



MEDITATION.

Submit Calendar items to Calendar Editor, GCN, 22 Bromfield St., Boston, Ma. 02108, by noon on Wednesday prior to publication. Send items EARLY.

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**the
gay
weekly**

Vol. 3, No. 42 April 17, 1976

35c

Emily

Dickinson,

p. 8

Jean O'Leary

Elected

Delegate

P'town

Politics,

p. 1



Stage 1 Comes Out, p. 13

gay community news

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April 17, 1976

Jean O'Leary Elected As Democratic Delegate

NEW YORK — Lesbian Feminist Jean O'Leary, legislative director of the National Gay Task Force, was elected as an openly gay delegate to the Democratic Party's national convention in last Tuesday's New York primary. O'Leary, who ran on a slate of delegates pledged to Arizona Congressperson Morris Udall, was assured of victory when Udall swept her district as part of his unexpectedly strong showing in the primary. She is the only gay delegate to either of the national conventions elected thus far.

In a complicated voting system in which voters voted for specific delegates pledged to candidates instead of directly for the candidates themselves, O'Leary finished a surprising fourth in the 20th Congressional District race. The district extends from Riverdale to Bank Street on New York's West Side. O'Leary had been listed as fifth on the list of Udall delegates so her fourth place showing, barely missing out on third, was considered impressive.

O'Leary garnered 15,908 votes in her race for delegate, trailing Rep. Bella Abzug, who won 18,857 votes. Also running ahead of O'Leary were State Senate Minority Leader Manfred Ohrenstein with 16,642 votes and black leader David Dinkins with 15,977 votes. All three are far better known than O'Leary.

O'Leary was obviously pleased with her strong showing. "I jumped up a whole slot and just missed third," she exulted. "The politicians were apprehensive. The general reaction was that I was a liability, that I could hinder the slate. That was obviously just not true. I drew in a large voting segment of both gays and liberals."

O'Leary, who was originally a Bayh delegate and who switched to Udall



Jean O'Leary, legislative director of the National Gay Task Force, who was elected as openly gay delegate to the July Democratic Convention in last Tuesday's New York primary.

Photo by Bettye Lane

when Bayh's drive faltered, campaigned openly as a lesbian-feminist. At one point, she and supporters, reported the *Village Voice*, "first blanketed Lincoln Towers with the lesbian feminist flyers, then set up a street corner table at Broadway and 72nd Street. 'I had people coming up to me and asking how much Jackson had paid me to do it,' she recalled."

"This proves that there is a gay vote," O'Leary told GCN. "And it proves that the gay vote delivers as well."

O'Leary will now turn attention to the best strategy to bring the gay issue before the Democratic convention. "I'm going to try to get the issue on the platform, obviously. Hopefully on the majority plank but and if we don't get that, at least on the minority plank." O'Leary has already sent out a letter to 1100 organizations urging them to testify at regional public hearings for the Democratic platform. The recent platform hearing in Rochester, New York, featured a half an hour of gay testimony.

"Our priorities are national gay rights legislation and repeal of the sodomy laws," O'Leary asserted. "I'll try to work with the Women's agenda, I think. I think that's our best way of getting things done. The agenda already includes our two main points. It's a great vehicle."

O'Leary has been legislative director of the National Gay Task Force since October. She is presently a doctoral student at New York's Yeshiva University. One of the founders of Lesbian Feminist Liberation, she is also a member of the Advisory Committee for the New York Human Rights Division.

Provincetown Candidates Court Gay Voters

By Neil Miller

PROVINCETOWN, Mass. — Gays find themselves on both sides of the voting booth in a special election to be held Tuesday, April 20, to fill one of the positions on the Provincetown Board of Selectmen. The post, presently held by John Henrique, who is a candidate for re-election, is being contested by four other people — Paul Christo, Ann Weld-Harrington, Betty Foss-Mao, and Frank Reed.

Henrique, a Provincetown native, member of the Portuguese community, and fisherman and constructionman, was elected to the post six months ago, capitalizing on a wave of dissatisfaction with the then Town Manager. Henrique's platform called for the impeachment of Selectmen whom he called "Benson's fan club" (Benson was the Town Manager). However, Benson has since disappeared and the issue does not appear to be a compelling factor in this month's voting.

Henrique, whose power base is the old-line Portuguese community in the seaside resort, told GCN that "I want an open and honest government in Provincetown where everyone gets a fair shake. I deplore discrimination against anyone and judge people on their merits. Anyone who knows me knows that being gay could never affect any decision of mine." Henrique adds that "To make distinctions between gay and straight in Province-

town is not good for the town. It's never made any difference here. People are liberal minded; factions are not good for the town."

Henrique promises "strict adherence to the charter. I fought for an audit, the first since 1972. I fought to bring up the Town Manager's report at the beginning of every meeting instead of

hiding it at the end. I want to see things done right — honest and open in Provincetown," the Selectman asserts.

Henrique's most serious challenge on April 20 is generally conceded to be Paul Christo, former member of the town Water Commission and Vice Chairman of the Finance Committee. Christo, who is supported by a

broad-based liberal coalition that includes most of the town's young gay businesspeople, came within 57 votes of defeating Henrique in the last election. Described as a "low key intellectual liberal" by one local political analyst, Christo sees himself as "basically civic-minded." "None of

(Continued on page 6)

Pope Paul Assails 'Insinuations'

VATICAN CITY — Pope Paul VI personally told a crowd of 80,000 people gathered in St. Peter's Square for a noon blessing that an article in an Italian magazine which stated that the Pontiff was gay was "a horrible and slanderous insinuation." A French writer, Roger Peyrefitte, made the statement in an article in the popular magazine *Il Tempo* in which he attacked the Vatican's recent pronouncements on homosexuality, masturbation, and premarital sex. Police have seized the issue carrying the article on orders from a state attorney. In addition a suit has been filed against the editor of *Il Tempo* on the grounds of abuse of the honor of the Pope. Abusing the honor of the Pope is a crime in Italy.

Italy's Roman Catholic Bishops called for atonement prayers in all

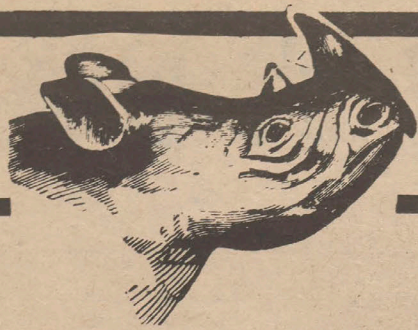
Italian churches yesterday because of the article. Acknowledging the call for atonement, the Pope told the Vatican crowd, "We know that you have been asked to pray for our humble person, made the object of derision and horrible and slanderous insinuations by a certain magazine irrespective of honesty and truth," said the Pontiff. "We thank you all for such a demonstration of filial compassion and moral sensitiveness . . . Thank you from the heart."

Peyrefitte, who is openly gay, was expelled from Italy in 1958 after he attacked the then Pope Pius XII in an article. In the *Il Tempo* piece, Peyrefitte asserted, "It is well known that Paul VI had as a boyfriend a movie actor whose name I am not going to mention but whom I recall very well." Peyrefitte noted that this occurred

when "our friend Paul was still named Msgr. Montini, archbishop of Milan" before his election as Pope in 1963.

The United Press International article on the Pope's statement received only selective play in the American press. The *Boston Globe* printed the dispatch while the *New York Times* and *Washington Post* totally ignored it.

Meanwhile, Bruce Voeller, on behalf of the National Gay Task Force, issued a statement that "We wish to state categorically that to the best of our knowledge and information neither Pope Paul VI, Richard M. Nixon, Bebe Rebozo, Henry Kissinger, Scoop Jackson nor J. Edgar Hoover are or were at any time practicing homosexuals. It is our fervent hope that our information is correct."



news notes

RIGHTS IN HAWAII

HONOLULU, Hawaii — A gay civil rights bill passed the House of Representatives here on March 15, according to *The Advocate*. Hawaii gay activists are now lobbying for passage of the bill by the Senate.

The bill would add the words "sexual orientation" to the extant laws forbidding discrimination in: general employment, civil service employment, union membership, apprenticeships and real estate transactions. The House Judiciary Committee recommended passage of the bill, with 10 members signing for it unequivocally; five more for it with reservations; one not voting. The 44 to 7 final vote in the full House revealed that two of the "with reservations" signers voted in favor.

Preceding the House vote, there was a public hearing. NO ONE appeared to testify against the bill: representatives from the United Methodist Church's Adult Ministry; NOW; and the American Friends Service committee spoke out on behalf of it.

IOWA LAW REFORM

DES MOINES, Iowa — Sex law reform in Iowa seems close to being enacted, possibly by passage of the crime code reform bill within the next month — in which case it will go into effect July 1, according to *The Advocate*. Rep. Kramer (R-Des Moines) tried to reinstitute penalties for gay sex through an amendment to the proposed bill, but was outvoted 60 to 32.

Republican Governor Robert Ray has personally been urging the legislature to pass the bill with all aspects in toto, and has promised to sign it.

SOVIETS: GAY IS SICK

NEW YORK, NY — According to Dr. Edgar Goldstein, the only known Soviet refugee in this country to have served on a Soviet psychiatric commission, gays in Russia are treated as "diseased" people and "sent by the courts to a mental hospital for involuntary treatment . . . and lose all rights as a human being."

This news, quoted by *The Advocate* from an original interview by *The N.Y. Daily News*, further reports that Goldstein was a member of the commission that examined dissidents and criminals for signs of mental illness, categorically including homosexuality.

RIGHTS IN ISRAEL

TEL AVIV, Israel — Another attempt to repeal this nation's "unnatural sex" laws, which include a 10 year maximum sentence for those found guilty (promulgated during the British mandate in Israel) is being considered by the Knesset, Israel's governing body.

A repeal move failed in 1972, but *The Advocate* cites some observers as saying it has a better chance this year thanks to lobbying by APIR, Association for the Protection of Individual Rights, a gay rights group.

MARTIN/LYON IN S.F.

SAN FRANCISCO, Cal. — Del Martin and Phyllis Lyon, co-founders of the Daughters of Bilitis, are back in the news in the San Francisco area, promoting gay causes, according to *The Advocate*.

Martin, founder of the area's Lesbian Mothers Union and the Golden Gate Chapter of NOW, has been selected by the city's Board of Supervisors to serve on its Special Commission on the Status of Women.

Lyon, also a founder of the Council on Religion and the Homosexual and co-director of the National Sex Forum, has been appointed by Mayor George Moscone to the city's Human Rights Commission. Former Mayor Alioto had ignored a request from the city's Board of Supervisors that a gay person be put on the commission.

GMA DRIVE

CAMBRIDGE — This week, April 12-16, is the week of Gay Media Action's drive to make the presence of the Boston area gay community visible to WBZ-TV. Officials of the Boston NBC affiliate have in the past questioned whether there a large number of gay people affected by the station's policies. Joe Abreu, chairperson of Gay Media Action, urges that "all people in the Boston area write to WBZ-TV and demand a halt to the negative portrayals of gay people and also ask for an acceptance of the responsibility to portray gay people positively and also to cover news having a major impact on the gay community."

People are urged to write Sy Yanof, General Manager, or Jeff Schiffman, Programming Director, at WBZ-TV, 1170 Soldier's Field Road, Brighton, Massachusetts 02135.

14th STATE OF REASON

PIERRE, S.D. — South Dakota has become the 14th state to decriminalize private, consensual sex acts between adults, according to *The Advocate*. This legalization was part of a general crime code revision by that state, signed into law by Governor Kneip but not to take effect until April 1, 1977. The bill met no opposition on its sex law reform proposal aspects.

Goodwin Named to ABCC

BOSTON — Governor Michael Dukakis has appointed Brookline lawyer Herbert N. Goodwin to the Massachusetts Alcoholic Beverages Control Commission. Goodwin replaces A. Ernest Zangrilli, whose term expired last Wednesday.

Goodwin served as chief of consumer protection under former Attorney General Robert H. Quinn. According to the *Boston Sunday Globe's* "Short Circuits" column, he was also a campaign worker in Quinn's gubernatorial primary contest against Gov. Dukakis.

Goodwin is a younger brother of Richard Goodwin, who was a speechwriter and adviser to Presidents John

MA BELL ANTI-GAY

SAN FRANCISCO, Cal. — The city's Human Rights Commission ruled early in March that the Pacific Telephone Company's hiring policy of discrimination against gay people was sufficient grounds for the cancellation of the city's contract with Ma Bell's affiliate, according to *The Advocate*. The Telephone company was given until March 31 to appeal the ruling. (Further details will be printed as GCN receives them.)

TEXAS LAW REFORM

AUSTIN, Texas — An ordinance barring discrimination in public accommodations, for reasons including sexual orientation, (along with the usual race-color creed provision), HAS been passed in this city by the City Council. The ordinance was proposed by the Human Relations Commission of that city, which includes one open lesbian on its board. The city already has an ordinance protecting gay people in employment, according to *The Advocate*.

AMHERST SPEAKS

AMHERST — The Gay Speaker's Bureau, sponsored by the People's Gay Alliance and the University of Massachusetts Lesbian Union, is accepting invitations to speak before classes and groups in the Five College area. The Speaker's Bureau was formed five years ago to help dispel many of the myths surrounding homosexuality.

People from the Gay community are available to present workshops of a variety of topics related to the Gay experience. To schedule a speaking engagement contact Paul Gosselin at the People's Gay Alliance, Box 368, Student Union, University of Massachusetts, Amherst, Mass. 01002 or call (413) 545-0154.

CAMBRIDGE TENANTS

CAMBRIDGE — A survey studying discrimination against gay tenants is now underway in Cambridge. Gay people who have been denied housing or harassed by their landlords are urged to write GMA, 10 Hardwick St., Cambridge. Hopefully this survey may be a provisional step in the enactment of a municipal law barring discrimination against gay tenants in Cambridge.

Kennedy and Lyndon Johnson.

Dukakis has called the three-member board to which he has appointed Goodwin a useless agency that should be abolished. His proposal to do so has encountered opposition from the state legislature. Recent ABCC decisions have overruled the City of Boston's attempts to close the two Bay Village bars, Jacques and The Other Side.

Chairman Edward F. Harrington, the lone dissenter in the 2-1 votes on the bars, has said that he will resign at the end of the legislative session. Harrington was appointed to his present position by Gov. Dukakis last April.

GRAND JURIES

WASHINGTON — The National Organization for Women (NOW) has passed a resolution stating its strong support for grand jury resisters Jill Raymond and Joanna LeDeaux, both in prison for refusing to cooperate with grand juries. At a press conference held in Washington on Monday, April 5, in front of the Justice Department, Karen Crow, president of NOW; Arlie Scott, National Council of Churches Committee of Concern; Suzanne Groff of the Native American Support Committee; and Judy Peluso of the Grand Jury Project, strongly protested grand jury abuses.

After a brief presentation and questions from the press, an attempt was made to deliver a petition calling for the release of Raymond, LeDeaux, and Chicana activist Veronica Vigil to Attorney General Levi. Seven and eight security guards blocked the doorway. Levi wouldn't accept the petition; neither would an assistant nor any one of the guards.

The very next day, one of the grand jury resisters, Chicana activist Veronica Vigil, was released from a Denver jail. Vigil had been in prison since September 10 for her refusal to cooperate with a grand jury investigating El Movimiento Chicano.



MAINE LINE

By S. W. Henderson

AUGUSTA — The gay group in this area now has a name — The Central Maine Gay Alliance. Their address is P.O. Box 2242, Augusta, Maine 04330. Everyone is cordially welcome. The group plans a display table at the Maine Gay Symposium, and will soon have ads in the "personals" columns of local newspapers.

PORTLAND — The Maine Gay Symposium will take place the weekend of April 23-25 at Payson Smith Hall on the Portland campus of the University of Maine. Workshop topics include: Health workshops for lesbians and gay men, Spirituality, Coming out, Rural gay people, Lesbians growing older, Religion, and Gays and Alcoholism among others. Delores Klaich and Dr. Richard Steinman will give the keynote speeches. There will be a dance Saturday night with music by Liberty Standing. Housing and childcare will be provided. Registration fee is \$5; the dance will be extra. For reservations write to the Gay People's Alliance, Student Union, University of Maine Portland-Gorham, 93 Bedford St., Portland Me. 04103.

Early reservations will be appreciated, as they need to plan for housing, childcare, and the Saturday night buffet. More details can be had from the same address. A pre-registration brochure will soon be available.

Supreme Court Decision Stirs Wide Reaction

BOSTON — Reactions continued to pour in to the United States Supreme Court's ruling of last week that upheld the right of individual states to make laws legislating against private sexual activity by consenting adults. In Boston, the President of the Unitarian Universalist Association, Dr. Robert Nelson West, called the decision "a set-back for all American citizens and their rights of privacy." West said that with the Court's decision, "there is now an even heavier responsibility on state officials to preserve the basic rights of privacy for all citizens."

In Washington, Congressperson Edward I. Koch of New York, one of the co-sponsors of federal gay rights legislation, read into the Congressional Record a statement calling the Court's opinion "an insensitive handling of an issue affecting the lives of millions." Koch asserted that "the Court's decision will not convince homosexuals to become heterosexuals. But it will make it more difficult for those who believe in individual freedom to change the State laws to provide equal protection for homosexuals in housing, employment, and public accommodations, as well as to repeal the State sodomy laws."

Gertner Comments

Nancy Gertner, a Boston attorney

who is a lawyer for Susan Saxe, emphasized that the court decision "does not really have precedential value. By simply affirming the lower court decision," Gertner asserted, "it leaves the law in a confused state. The Court has acted in keeping the status quo but it is not necessarily committing itself to it."

Gertner indicated that there were still many more legal challenges worth making. "I'd like 25 cases to come up," she said. "The Supreme Court itself might change its mind. Perhaps it felt that this was not just the right case. There are lots of challenges to the Massachusetts law that can be made. The Balthazar case gives us a good basis for that. One possible approach to the problem might be by emphasizing the issue of the 'cost of regulating the marital bedroom' as opposed to the privacy issue. The Supreme Court has accepted this kind of argument before."

Radicals' Views

Two Boston radicals had a different perspective on the Court's decision. Charlie Shively, historian and member of the *Fag Rag* collective, told GCN that "I don't see why anyone should be surprised. We cannot depend on nine straight men for our liberation nor can we depend on gay appointments to the



Nancy Gertner, lawyer for Susan Saxe.

Photo by Nancy Wechsler

Supreme Court for our liberation. The successes made by blacks came not from one decision but from a century of struggle. We must build our own institutions with our own community. We must build our own power bases from which no court, congress, or president can ever move us.

"The concept that the rule of law is somewhat separated from ruling is a 19th century myth that dies hard," Shively added.

Leslie Cagan, who is active in the Boston Women's Union, saw the decision as "obviously outrageous. The Court's decision speaks to the need to build a movement that goes beyond changing laws. Reforms can be cut down if we don't build a movement that challenges the basic institutions that control our lives. It's important to win our civil rights but we want much more — control of our lives."

"The court decision made me nervous," Cagan continued. "It's unclear if the Court relates to anything else in the country at all. For all of the advances which the gay movement has made, it (the decision) speaks to how much more we need to fight."

Gay Methodists Wage Fight for Acceptance

By Craig Manning

BOSTON — Two gay men in the United Methodist Church, one a deacon, the other a preacher, are currently striving for acceptance as gay clergy, and for the integration of gay life and Christianity.

During the past two years Rev. Vic Brittain, a deacon, had acknowledged his own homosexuality when he thought it pertinent in the course of his pastoral duties. The church he served — Crums United Methodist Church in Berryville, Va. — is not situated in an agricultural area, but it is rural and conservative: a "resort" parish, he said in an interview with GCN. Most of the members in his congregation accepted and supported him. Last December 7 two influential members of the parish complained, however, and on January 1 Bishop W. Kenneth Goodson removed him from his assignment. According to Rev. Brittain, the bishop had known he was gay before he received their complaint. Brittain is now studying at Wesley Theological Seminary in Washington, D.C., and will probably receive his master's degree next spring. He is still an ordained deacon — his ordination has not been revoked.

Hundreds of letters, he said, have come to him in support. During the quadrennial conference of the United Methodist Church that is being held in Portland this month, he will lobby for the acceptance of gays in the church. He hopes eventually to be ordained as an elder, and to be re-appointed to pastoral service.

Robert Moore, who will be eligible for ordination as deacon next spring, is also in studies at Wesley Theological Seminary. He is the first candidate for orders in the church who has been openly gay from the beginning. He has been music director at Christ United Methodist Church in Washington for two and a half years, and received his preacher's license in January with the unanimous support of his church board. The parish is urban, and contains gay members, but it is not Gay, and is not directed to a gay

ministry.

Rev. Brittain and Mr. Moore made similar observations: that in the United Methodist Church homosexuality is not a legal impediment to taking orders, and that a gay person can be ordained, first as a deacon, and then as

an elder — the two degrees of ordination in the church. They said that the section of the Book of Social Principles that is often quoted as though it were an absolute prohibition of gay experience is not legally binding: it occurs as a statement of guidance.

Catholic News Hits Gays

By John D'Emilio

NEW YORK — The New York Archdiocese of the Roman Catholic Church is continuing its unbending opposition to a civil rights bill for gay men and women. A front-page article in the March 20 issue of the *Catholic News* reiterated the position that homosexuality is a damaging moral vice and a grave sin, and that all children must be carefully protected from contact with gay people.

The latest statement from the New York Archdiocese is clearly a reaction to the recent pastoral letter of Brooklyn's Bishop Francis Mugavero in which the bishop urged the community to explore ways to secure the legitimate rights of all citizens regardless of sexual orientation. Mugavero's statement held out the hope that the church might temper its opposition to the gay intro bill in the City Council. But the recent article in the *Catholic News* suggests that gay people will once again be the target of a Catholic-led hate campaign.

The article also claims that the New York City gay rights bill would provide special protection to homosexuals, when in fact it simply outlaws discrimination and guarantees equal rights. It also seems to play upon the fear of hard-pressed workers and the unemployed by insidiously charging that the bill would force all corporations and unions to seek out homosexual employees in order to avoid affirmative action suits. The article explicitly presents homosexuals as a threat to the prosperity of New York City by claiming that the proposed gay

demonstrations during the Democratic convention this summer will discourage revenue-producing conventions from ever being held in New York.

The *Catholic News* listed over twenty Catholic organizations in the New York City area which are opposed to a gay rights bill. The article ended with the menacing comment that mass demonstrations planned by gay people are fundamentally a matter of police control.

Goodstein Raps His Critics

BOSTON — In an exclusive interview with GCN, *Advocate* publisher David B. Goodstein strongly criticized the Advocate Invitational Conference for rejecting his resolutions dealing with gay "spoilers" and "revolutionaries." The conference was held in Chicago the weekend of March 28 and was called by Goodstein. "The conference achieved only part of its goal," The *Advocate* publisher told GCN. "It created a lobbying office. It got pledges of \$66,000. But it didn't address the issues that concern our closeted brothers."

"It's evident to me that closeted people are not going to be part of the movement as long as they feel that 'spoilers' are playing a major role. It's absolutely clear that that is their perception. We have to find a way to make them feel secure," Goodstein said.

Goodstein indicated that he put forth the resolutions on "gay spoilers"

(The statement reads: We insist that all persons are entitled to have their human and civil rights insured, though we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.) One of Rev. Brittain's goals at the conference is to have that statement removed — it was inserted in 1972.

The ultimate argument, that the congregations are not ready for gay clergy, seems to be contradicted by the two men's own experience: both were accepted, not rejected, by their own congregations. Mr. Moore's support has been with him from the first, and Rev. Brittain found in his conservative, rural parish an acceptance and support that is popularly supposed not to exist there. The obstacles that have been raised against gays, both men told GCN, come from the hierarchy of the church, and not from ordinary churchgoers.

and made strong statements about "neurotic, unkempt gay leaders" to attempt to win the confidence of "closeted gay people." With the failure of the resolutions, Goodstein stated that he was unclear of what he would do to bring about this goal.

Goodstein also stated that he might refuse to support the lobbying group that was established in Chicago if its leaders turned out to be "irresponsible." Goodstein indicated that he was dismayed by the conference decision to permit anyone who pays the \$15 membership fee to vote for the lobbying group's board of directors. "I thought that the people in Chicago should have made that decision (of who should serve on the board)," said the *Advocate* publisher. In the meantime, Goodstein stated he would continue to publish his newspaper. "I have a responsibility to my readers and I will continue to fulfill that responsibility," Goodstein asserted.



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By Robert Rygor



Quadricorn Sheep (*Ovis aries*, var. *quadricornis*).

communism, prisoners, men's liberation, bisexual liberation, foreign policy, tax inequities, agism, pederasty, bestiality or necrophilia. We must remember that gay people are in every walk of life. We are everywhere, north and south. We are welfare recipients and we are presidents. We are socialists and capitalists. We are poor and we are rich. We are Catholics, Jews, Protestants and atheists. We are everyone. We are all gay and straight to different degrees.

The movement is in trouble in New York City and other "liberal" cities and states because politicians are

increasingly associating gay rights with new left politics. Powerful politicians and rich business people will not support a cause which is identified with the overthrow of capitalism.

Gay power exists not because of revolutionary rhetoric but because being gay is part of everyone. By fully accepting our sexuality and our fullest potential as human beings we can help solve other problems; but it is not the responsibility of the gay movement to put its energies into any other movement but the gay movement. To the extent that we get involved in extraneous issues we contribute to the destruction of our movement.

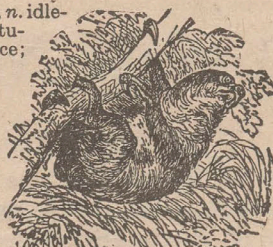
Editor's Note: In an attempt to get our readership more involved with the paper, GCN is offering this space for opinions, views or feelings on gay issues. Articles submitted to us for this space should be addressed to Forum, c/o GCN. The articles should be 500 words or less and whenever possible they 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!

NOT SO HOT

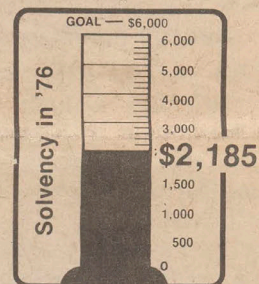
What's happening to Boston's Gay Hotline? It seems that due to a lack of both moral and financial support from Boston's Gay community, this Hotline is going unstaffed many of the scheduled hours it is to be open. The Homophile Community Health Service, which sponsors the Hotline, is trying its hardest to maintain the Hotline. But the lack of local financial support really hurts the Hotline and this will eventually hurt the Gay community. The main purpose of the Hotline is to educate the community at large by providing them with Hotline-professional counselors who counsel, answer questions about gay sexuality and give referrals to almost anything from bars and baths to churches and what's happening in gay New England. The gay community should support this positive and productive addition (or rather supplement) to their gay community. So many gay people

support the bars (in one way or another), the baths, the churches and G.C.N. (which they most whole-heartedly should); but why can't those who can really help support these special services (i.e. HCHS, the Gay Hotline)? Support is needed now — so quit being the silent MAJORITY and speak up, help support these services that help support the gay community.

sloth (slōth), *n.* idleness; habitual indolence; a South American arboreal quadruped which hangs from branches, back down, and feeds on leaves and fruits; also, spiritual laziness or moral apathy.



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The above thermometer will weekly show GCN's progress towards solvency in 1976. The main source of additional income will be generated by a series of benefits. You can contribute simply by attending. If you are unable to attend or wish to make a larger donation we are also encouraging people to send contributions to:

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Any amount in excess will be considered donations, greatly needed and appreciated.

anti-racism rally

Letter to GCN:

Another anti-racist March on Boston is planned for April 24. We are asking the gay community to participate, for we have learned that racism is also a gay issue. Third world gays have written in GCN and elsewhere about white gay racism. And we see the machismo of racism reflected in homophobia: in "niggers suck" scrawled on walls, in the harangues of City Councilor John J. Kerrigan, in the South Boston gangs that prey on gays, blacks and Puerto Ricans in Bay Village.

Boston has long been known for its bigotry. One hundred years ago it was the Irish who were attacked in the streets; a generation ago it was the Jews. The issue is a lot more than just a debate over whether busing will create racially balanced schools or decent education. The depression is making people desperate and they are attacking each other. Racism is the wedge being used to keep poor whites, blacks and Puerto Ricans from uniting with each other against an economic and political system that makes their lives expendable.

We are tired of seeing media and politicians coddling ROAR. It is a racist organization, inciting violence. (Remember Dan Yotts' column "Information Center News" in the South Boston Tribune that advocated the firebombing of the NAACP and the murder of Thomas Atkins?) We have yet to see any indication that ROAR is seriously concerned about educational issues or about the School Committee's history of using busing as an issue to hide behind, to obscure the mismanagement of the school system. Instead, ROAR is using blacks and Puerto Ricans as scapegoats for a busing plan forced upon them because of the School Committee's systematic stupidity and intransigence.

When white high school students at an anti-busing demonstration in City Hall Plaza beat up a bystander for the crime of being black, it is time to make our voices heard. We urge our sisters and brothers to join us on April 24.

Paul Tellalian
Mary Kennedy
Neil Miller
Lyn Rosen
Leonard Simons

John Kyper
Ken Withers
Dan Greco
Terry Knapp
Lee Tennyson

guards reply

Dear GCN,

In regards to an article published in your March 20, 1976 issue, I feel that the story told about 15 Lansdowne St. (RE: Security services at the bar. In particular an incident in which an individual was bitten by the attack dog belonging to the security service) was only partially told and therefore myself and the staff of Interstate Security Service wish to have an apology printed in your paper.

Being employed by Interstate Security for 4 years and completely trained by Anthony Cicero, I feel that the actions taken on 2/22/76 were necessary due to the fact weapons were taken from said persons involved, such as razors, nunchucks (Chinese fighting sticks), and knives. Several individuals were arrested at the scene.

As far as using dogs to clear the crowd, any human being in their right mind could see this was necessary due to the weapons and unruly crowd. Again, before an officer is allowed to handle a dog he is given thorough training by Anthony Cicero for at least six weeks to see if he can control the dog or not.

As far as John Addison and his staff are concerned, the only time there is any discrimination is when a person, black or white, has already caused some kind of problems at the club.

I therefore believe that Interstate and 15 Lansdowne are due an apology.

Respectfully,

Sgt. Carl Bryn
Interstate Security Service

rebuttal

Dear GCN:

I would like to make a short statement to those monogamous readers who found my article, "Lovers Don't Make It," offensive.

I do not advocate the adoption of my life-style by anyone other than myself. I only wished to share my opinions on relationships with other gay people.

I am not a "bar queen," to use Mr. Jope's term. I personally dislike bars but use them for dancing when I feel like dancing. Yet, I do not share Mr. Jope's judgmental attitude toward bar patrons. Each of us must seek happiness where we can find it, even if it lies on the corner of Berkeley and Marlborough.

I would not deny that I am neurotic. We all are to some extent, whether we are gay or straight. It is part of our societal conditioning. Yet, my sexuality and my neurosis differ in that I try to cope with the latter and take the other to be a way of giving and taking love and/or pleasure. Taking the guilt out of my sexuality has been a struggle to overcome a major part of my personal neurosis.

Dignity and security, I feel, come from within. If you do not achieve these in yourself for yourself, you will not receive them magically by getting a lover.

Finally, I have no current plans to wrinkle the sheets of an entire city. I would not want to mess the sheets in a monogamous household, for example, since I respect the restraint therein. Besides, the quality of sexual experience cannot be found in quantity alone.

Less than repently yours,

Paul Creedon



**sold
out**

Dear GCN:

Once again members of the Connecticut House of Representatives have shown their disregard and disinterest for the legal and civil rights of homosexuals. With the defeat of H.R. 5619 — the gay rights bill — Connecticut gays are still left as the only minority without any civil rights.

The bill, which was defeated 84-62, suffered the same fate in the last session. This year some legislators, in an attempt to sway some hesitant members, added a proviso which would have prevented any affirmative action plans for gays.

A large portion of the gay community feels that we were sold out by these well-meaning legislators, and for only two additional votes. At this rate, gays may have their rights in time for our nation's 300th birthday.

Despite what some people think, a bill that cannot be enforced or one that forces gay people to compromise their beliefs and integrity, is not only useless, but criminal.

We are not demanding anything that is not already due us under the U.S. Constitution. All that we are asking is the right to be able to work where we choose, live where we desire, and be afforded the same rights as all other American citizens.

The one right that we have and can use is the VOTE. I strongly urge all gays to check very carefully to see who has voted against this bill, and make good use of your vote come November.

If we do not use this vital tool to elect people who are concerned with our rights, then we have no one to blame but ourselves for the end result.

Daniel M. Levitch
Gay Activists Alliance of Conn.

LETTERS

thanks

Dear readers:

The March 26, 27, & 28 New England Gay Conference '76 benefited the entire gay community. This was my first attendance at such a conference and I believe that each of us should give special thanks to:

The organizers — their time, energies and spirit is a credit to themselves and their families.

Administration, faculty and student body, Clark University — spirit of their cooperation can not be over-emphasized.

Mail Box bar, Worcester — hospitality and financial help.

GCN — not enough is said or known of their contribution. Our greatest line of communication.

Yours very truly,

Tony Stat

landsdowne let down

Dear GCN:

Opening night was fun; full of promises of better things to come. The first three weeks were super — crowds, gays, continuous entertainment. Nothing to do until the magic hour of 5 p.m. at Sporters when the seedy crowd turns into cruisable princes. Then Landsdowne opened its lavender doors and Sunday brunch was served. Home, home at last. Sunday was a day to look forward to. Love blossomed.

Just as things were beginning to gel — changes started to take place. Changes; there were changes: 1 o'clock opening moved to 3; 3 moved to 4 p.m. FREE ADMITTANCE before 5 p.m. changed to read \$3.00 — 2 free drinks or buffet — changed to read \$2.00, no complimentary drinks. Sunday "TEA" changed from 4 to 5 to 6 p.m. Teacakes, cheeses, pastries changed over to commercial cookies, grapefruit, then to soup and jelly sandwiches. When my elegant goblet filled with \$1.75 of the best appeared in a plastic throw-away Dixie cup, I felt the affair was reaching a crisis point.

I didn't mind that I never saw my "MEMBERS ONLY" card get lost in the shuffle . . . But when my favorite waiters — (Hi Charlie — great legs! Rick, Paul and Kevin) began to disappear, with weekly ads running in the GCN for replacements, I knew that the end was near. Nothing was the same. Even the crowd began to change. Slowly, more and more straight couples appeared on my scene — forming formidable fronts to a total gay atmosphere. The relaxed feeling I once enjoyed here now became one of stand-offish waiting. Waiting to see what the straights were up to. When the straights came, I tried different nights. Friday was out — straights all over the place — no room to breathe or cruise. Couples only. Tuesday was good for a few weeks, then the invasion started. The over-dressed Polyester Crowd descended from the Suburbs. I felt stifled. Cruising turned into a nightmare. Was he with her as a date, a friend, just looking, or about to come out? The risk was too great. I waited and watched them having a good time with my place.

I gave the place the brush-off for a few weeks then returned to renew old acquaintances. I really missed the bitch. 4 a.m. closing time had just been changed back to 2 a.m., so I decided to check the scene. What a mistake. I was the only gay before 10 p.m. there. When my friends came and had to pay \$2.00 for what was published as "FREE NIGHT" and forced to check their coats, the final knot was untied. We left knowing that it would be a long time before we crossed over the threshold into the smoky caverns of 15 LANDSDOWNE again. Farewell, my love.

Joe M. Montgomery

Dear GCN:

The Friday, March 26th issue of the *Boston Globe* featured an Ann Landers column entitled "Destroy That Diary." It dealt with a married woman who, while a graduate student in college, had had a homosexual experience. It seems that this woman had kept a detailed journal of her deep devotion to her woman friend. The problem she posed to Ann was: "Should I destroy the journal?" Ann's answer to this question was: "Put a match to it. That journal represents a chapter of your life that is over — and one that might have resulted in total disaster. You will feel greatly relieved once you've destroyed it." Anybody who knows even a little about human nature would realize that while paper burns easily, thoughts are inflammable. The act of burning the diary will only contribute to this poor woman's guilt feelings about her homosexual experience. Ann assumes that homosexual thoughts and experiences are evil and, if possible, they should be liquidated from consciousness. It is appalling that Ann is allowed to give out such advice!

In addition the woman mentions that some day she may use the journal as a basis for a novel. Who knows, not only has Ann Landers contributed to her guilt, but she may have also destroyed a potential classic.

Robert Davis

Staff, Clark Gay Drop-In Center



viveca

Dear GCN:

As a long-time admirer of Viveca Lindfors' "I Am A Woman," I must take issue with Don Shewey's review of that show in this week's issue. Shewey's piece is a shining example of the cavilling subjectivity and inaccurate reportage that, I find, often mars GCN.

Lindfors has devised a show that is primarily designed as enlightening entertainment, not as polemic. That she has not greatly altered the material in the last three years strikes me as excusable in a work that was at least that much ahead of its time when it was conceived — especially in a work that brings a heart-rending immediacy and humanity to the arid newspaper-reality of the Paris Peace Talks, and to the cynicism of Kurt Weill.

As for Shewey's "glaring omissions" — Virginia Woolf, as brilliant and transcendent an artist as she was, is rather unsuited to dramatic interpretation. Woolf's great strength as a writer lay partially in the illuminating introspection of her characters which rarely took the form of soliloquy or dialogue. Clarissa Dalloway's innermost thoughts manifest themselves as insightful narrative to be savored by the reader; her actual words are usually mundane. And Doris Lessing — well, she is an important feminist writer, but even her most ardent fans will grant that her prose, however full of truth, is generally heavy and graceless, and scarcely suited to dramatization.

Shewey writes " . . . Hellman is the only lesbian included." Does he know something about Lillian Hellman that we don't know, or is he allowing the theme of "The Children's Hour" to confuse him? I have both studied and taught Lillian Hellman's work, and I have read her two volumes of autobiography, "An Unfinished Woman" and "Penitence," and at no point does Hellman identify herself as gay. She does mention her thirty year liaison with Dashiell Hammett, but perhaps Shewey feels that was just a smokescreen.

Finally, Shewey writes "Where are Gertrude Stein, Jill Johnston, and Rita Mae Brown?" I was intrigued by "Lesbian Nation," and I was deeply moved by "Ruby Fruit Jungle," but I cannot feel that either Johnston or Brown is ready to be bracketed with a genius such as Gertrude Stein.

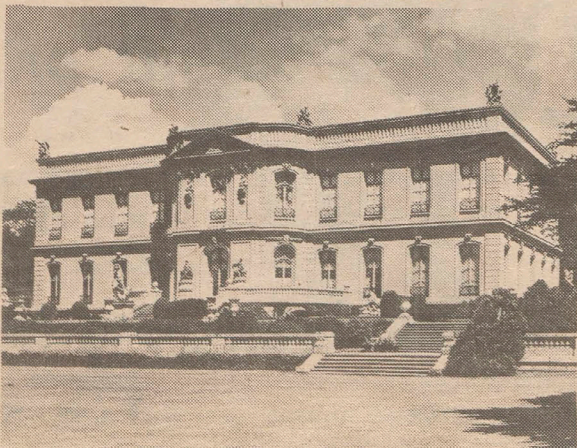
Lindfors' show is a superb piece of theatre, but a limited one, and she cannot be expected to include every important woman writer. Charlotte Bronte is missing — but Colette is present. Djuna Barnes is missing — but Anne Frank is there. I agree that more lesbian writers should be represented, but I think their absence is due more to oversight than discrimination, and I think Lindfors is ultimately more to be praised than damned. I am, however, in complete agreement with Shewey about the unspeakably poor judgment of closing the show with a recording of Helen Reddy singing "I Am Woman." When I first saw the show two years ago and heard the Reddy song, I turned to my companion and, inverting Bette Midler's badinage at the end of "Chapel of Love," remarked, "That is a piss song to a really terrific ending!"

Mitchell Geller
Newton, Mass.

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.

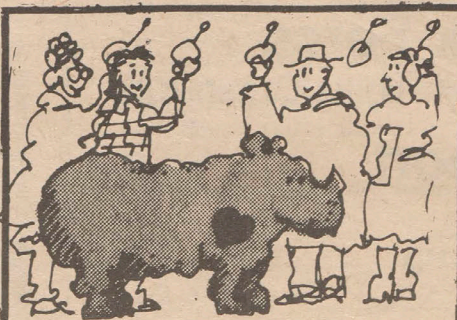
Watch for Next Week's Special Supplement:

NEWPORT



Where
To
Stay

Where
To
Go



NEED OF THE WEEK

GCN needs volunteers to copy-read, lay-out and paste-up the paper. Drop by our office Thursday from 4 to 9 p.m. or call Lester at 426-4469.

NEW YORK REVELATIONS

By Tony Russo

NEW YORK — The Gay Academic Union (GAU) conference committee has begun working on plans for their 1976 Thanksgiving conference. Although a place has not yet been decided it seems that the Columbia University site used at last year's conference will again be the site for this year's conference.

In addition to choosing sites, the conference committee is sending out a request to all persons who might want to present papers at the conference. To those interested they must send an abstract consisting of one double-

spaced type-written page plus a copy of their paper to:

GAU Conference Committee
Box 480, Lenox Hill Station,
New York, New York. 10021

Those interested in registering for the conference can send a check or money order to the above address. The pre-registration fees will be: before June 15, \$12 for non-members of the GAU, \$7 for members; after June 15 but before Sept. 15, \$17 for non-members of the GAU, \$12 for members; after Sept. 15 and at the conference, \$20 for non-members of

the GAU and \$15 for members. Students and unemployed pay \$5 at all times.

The Christopher Street Liberation Day (CSLD) committee has split into two factions. The split arose when it was thought that the New York Gay Pride march would be held the week of the Democratic National Convention. Those faithful to the original June date obtained a patent for the CSLD name and formed a sub-committee. When a vote was taken and it was decided that the date remain the traditional June date, the sub-committee did not disband, but remained and decided to re-route the march. Now, two committees exist, one named CSLD '76 and the CSLD. The original committee is CSLD '76. They will conduct their march along the traditional route starting in Greenwich Village and ending in Central Park. The other committee, which is generally associated with the bars, will take the opposite route.

CSLD's objective has come under sharp questioning. Recently it was learned that Michael Umbers, who publishes both "Where Its At" and "Maverick," was funding the CSLD operation with a \$5,000 contribution. Umbers has been active in movement politics since the pre-Stonewall days. However, according to former police commissioner Albert Seedman, Umbers is: "a front man for the mob." Why the mafia might be involved in movement politics is subject to speculation. Besides popularizing their bars, many people feel that the mafia is being used by the Federal Government agencies to infiltrate and control the movement.

Whether or not this theory holds, the CSLD committee is being affected by a group which many feel is not sympathetic to the goals of the Gay movement. Unfortunately, there is little anyone can do except to publicize the facts. Then it will be up to the participants.

W H O W I L L S E E ?

The New York Times

Senator Henry Jackson campaigned through Queens last week in pursuit of the two-to-one victory he had predicted in the New York Presidential primary. Mr. Jackson was promising to do something about unemployment when a number of demonstrators for homosexual rights began to harass him.

Mr. Jackson, as reported by Douglas E. Kneeland of *The New York Times*, turned on the hecklers and said:

"Go on and have your own rally. Our people want hard work. We don't want gay work. We don't want gay jobs. You have your gay jobs. You just do your own thing and stay away."

Allowing for Mr. Jackson's probable fatigue in the midst of a hard campaign, and for whatever excesses might be charged to the hecklers, this still seems a rather extreme reaction, signifying a more exclusionary view toward a substantial number of Americans than seems desirable in a President.

I have no idea how many male and female homosexuals there are in the United States. Such figures probably would not be reliable anyway, since attitudes like that expressed by Mr. Jackson keep so many homosexuals "in the closet." But if there are 100,000 or a million or ten million, they are all Americans, all entitled to jobs, all entitled to express their views to political candidates — even rudely, if the candidates' attention can be attracted in no other way . . .

The Supreme Court took much the same restrictive view, apparently, in upholding last week a state law that made homosexual practices illegal, even between consenting adults in the privacy of a home. "Gay rights," moreover, are certainly not a major issue in the Presidential campaign, even in the New York primary. It may even be that other candidates would not differ all that much from Mr. Jackson on this issue.

Even so, a man who seeks to unify and lead the nation, who proclaims himself a "liberal," who says he is for "human detente," and who makes much of what he modestly calls a "perfect" civil rights record, raises reasonable doubts about his balance and his generosity when he lashes out so intemperately at other Americans, however uncongenial they may be to him.

As for civil rights, how would Mr. Jackson — and the Supreme Court, for that matter — reconcile the view that homosexuals have no legal right to be homosexuals with the "civil right" of every American not to be discriminated against by law, in employment, etc.? Do civil rights depend on sexual preference? Or do they apply to the fortunate and the unfortunate, the conventional and the unconventional alike?

Tom Wicker in *The New York Times*, April 6, 1976.

Provincetown Election

(Continued from page 1)

the other candidates except for Henrique have ever served on the town government," he adds.

Christo asserts that "There is no gay issue in this election." But there are, he emphasizes, issues of concern to gay people. "Most of the property owned by gay people in Provincetown deals with tourism," Christo says. "To expand the tourist economy, to get more jobs in the winter, would obviously benefit this segment of the gay community. As for the parking situation, we need to get rid of the .50 an hour rate. Most innkeepers, and a significant number of them are gay, don't have their own parking. That means that if someone comes to Provincetown for a week in the summer, he or she will have to pay \$84 in parking. The innkeepers need a break."

Christo also supports the Provincetown Drop-In Center, which functions as the town's gay center. The town "should give money to the Drop-In Center," Christo emphasizes.

If Christo appears to put his primary emphasis on the economy and issues of concern to businesspeople, Ann Weld-Harrington, a new face in the political picture, is stressing welfare and gay issues. Harrington, a lesbian mother who is open about her gayness, told

GCN that a single person on welfare must travel all the way to Hyannis in the winter to receive benefits. As most of the town goes on welfare in the winter, Weld-Harrington backs opening up a welfare office in Provincetown.

Weld-Harrington, who helped organize last year's New England Gay Conference held in Provincetown and the author of a book called "Bar Politics," hopes that one result of her candidacy will be to overcome gay voter apathy. "I feel that because I'm running as an openly gay candidate that gay people would tend to identify with me. This might make them more inclined towards involvement in town politics."

GCN was unable to make contact with Frank Reed, the fifth candidate in the race. Reed has taken out election petitions but has done no active campaigning. There is some speculation that his candidacy may be a Henrique-backed attempt to split the opposition vote.

Meanwhile both candidates and voters are gearing up for the April 20 vote. "It's a very interesting race," says Betty Foss-Mao. "This is such an open community. It's very exciting to see that it's possible for gays and feminists to run for office here."

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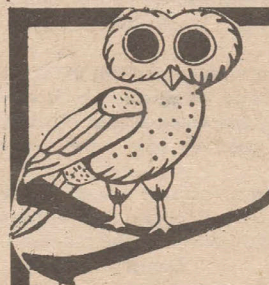
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'Politics of Repression' Saxe Benefit Theme

By Nancy Wechsler

CAMBRIDGE — A Susan Saxe Defense Committee benefit which began with a discussion called "The Nature of Repression" and ended with a showing of the Vietnam War documentary, *Hearts and Minds*, took place on Sunday, April 4, at the Old Cambridge Baptist Church in Cambridge. The purpose of the day's events was to emphasize the tremendous power of the U.S. government and how the Defense Committee believes that it uses that power to put down struggles for freedom at home and abroad.

The afternoon discussion began with a general talk on Repression by Leslie Cagan, a member of the defense committee. She said that one of the main purposes of government repression was to make us all less effective political activists. She pointed to two different kinds of repression that she saw operating now. One, she said, was the blatant attempts by the government to jail dissenters and then to convince the general public that cases involving political prisoners had nothing to do with politics. Another more subtle form of repression Cagan saw operating in the women's movement was the government's ability to create an atmosphere of distrust. "One of the things the women's movement is about is being open, honest and trusting. A lot of the repression the women's movement has been facing has stirred up paranoia and distrust. We should not get so caught in the trap of not trusting other people as to become paralyzed by it. We need to keep growing and building and even



Terri Turgeon

Photo by Nancy Wechsler

stronger movement."

Terri Turgeon, who had refused to testify before a federal grand jury in New Haven, was the last person to speak. She talked about changes she had gone through over the past few years, and how repression had come down on her in a very personal way.

Terri Turgeon was served a subpoena to testify before a federal grand jury that was trying to gather information about the women's community and specifically about the whereabouts of Susan Saxe and Kathy Power. "How can you build and be part of a women's community, how can you ask people to trust you if you then talk to these guys (the FBI) about our movement?" Terri said that going to jail terrified her but it was her only option. She would not talk to the FBI or testify before the grand jury. She

was in jail for seven months. She and Ellen Grusse were released on Dec. 19th. "The reason we were released," Terri said, "is clearly because of the public support we got from people in New Haven. They were constantly reminding the U.S. Attorney that we hadn't done anything, hadn't been charged with any crimes. What got us out was people working together."

Before the showing of *Hearts and Minds*, one member of the Defense Committee read the following statement from Susan Saxe:

"I'm happy that the defense committee has been able to show *Hearts and Minds* tonight. At the same time, I'm sorry that such a film could ever be made . . . or ever had to be made. And I'm sorrier still that it still has to be shown in 1976 to remind us of times and events that would certainly be much easier to forget. But too many of us have forgotten too much too quickly, and so the slaughter continues in Southeast Asia and in other parts of the world."

"Ironically, I myself have never seen this film in the form you have seen it tonight. But I have seen it played out over a period of years on the 6 o'clock news, and in the lives of my sisters and brothers who have fought in and against the Vietnam war, and in my own life that has been transformed by that war."

The reason I have asked the defense committee to show this film is not to invoke feelings of guilt and horror, but to remind those of us who experienced all this the first time around of how we felt at the time, and to show those of us who may not have been involved in the

political protest of the '60's something of what it was that moved us to action.

"In the past few years people who are now active in the left or the women's movement, and others who were once active, have been doing a lot of apologizing for the 60s. Certainly there were mistakes and bad things that happened then, and certainly we have learned from them and should continue to learn. But we have failed to do enough talking about what was right. We have swallowed the myths created by the government and the media that the '60' are dead, that our political protest was just some form of adolescent trauma, a psychological reaction to our parents, like swallowing goldfish or cramming phone booths, and now that the war is allegedly over, we can go back to "legitimate" or "mature" pursuits like making money over the dead bodies of people in the third world countries. To believe this myth is to cheat ourselves out of our past, and worse, to cheat ourselves out of our future."

"The most important thing to remember about the whole experience portrayed in *Hearts and Minds* is that we fought back against the military machine that conceived and prosecuted the war . . . and we won. It wasn't a final victory, but it was a victory, and a victory that can be repeated again and again. Despite our errors we were on the right side, trying to do the right thing, to be moral people in immoral times, sane people in the midst of insanity, to speak the truth against centuries of lies."

"Let's forgive ourselves for not being perfect, and go on."

News Commentary

15 Lansdowne - Gay Disco Chic Without Gays

By Dean McLaughlin

BOSTON — Rumors continue to circulate concerning the attitude of 15 Lansdowne's management towards its gay patrons. Last week Greg Ryan, manager of the Boston Discotheque, denied that the bar's owner, John Addison, had announced publicly that the bar was changing its policies towards gays, and going "straight."

Having heard rumors of every

manner and description, this reporter and a male friend decided to investigate the situation personally last Tuesday night. The male go-go dancer (who had disappeared, according to rumor) was quite actively present. It is equally untrue that the waiters have been replaced by waitresses: this would be an unlikely idea, in any event, considering the cost of the basketball uniforms to outfit an entire staff.

Ryan was fired from his position late last week. It is not known whether Ryan's dismissal was related to the bar's rumored policy change.

The scene nowadays at 15 LSD is no longer what one would have expected from the massive advertising campaign used to launch the bar's opening. Many remember the "place-for-the-gay-community-to-be-proud-of" sale pitch. It worked remarkably well in the early weeks of the bar's operation: packed the bar at that time.

On this particular Tuesday evening the dance floor was dominated by apparently straight couples. There were also several women dancing

together. My friend and I were the only male couple we saw dancing together on the dance floor during the entire evening.

The crowd reminded this reporter somewhat of the type of people who used to fill the "old" Other Side night after night about three years back. There was a certain ambience, what we used to refer to as "youthful pansexuality." Now it seems there is less energy, or at least it seems unfocused. From pansexuality through bisexual chic, the pattern seems to have degenerated to bland uncertainty.

At this point, many feel that John Addison will have to undertake a massive public relations campaign if he has any hopes of regaining the confidence and patronage of the gay community. A deep sense of resentment is felt in some quarters at what appears to have been a manipulation of the gay community for the sake of an impersonal business enterprise.

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By Tom Myles

On May 19, 1886, Emily Dickinson died. She had been ill since June, 1884, when she had her first attack of an unspecified ailment. She had another attack on May 13, 1886, and she lost consciousness. At her funeral Thomas Wentworth Higginson, editor of the *Springfield Republican*, read Emily Brontë's "No Coward Soul Is Mine," a favorite poem of Emily's. Her sister Lavinia put into the coffin two heliotropes for Emily to take to Judge Lord.

When Dickinson died she left a surprise behind her. Her life's work — her poems — was found in drawers in her room. Everyone knew she wrote poems, of course, for she often sent poems to people with letters, although nobody ever dreamed she had written almost 1800 poems. She was definitely a private person, one who values quietness of life almost to the point of anonymity. None of the poems was dated. No journal or diary was found, which would indicate her private thoughts. She took pains to keep her life to herself. She took to her grave the answers to mysteries her admirers have pondered ever since. And she left behind several ghosts of herself in these mysteries.

So now there are several Emily Dickinsons in our American culture. (She is more popular today than ever.) There is the lady in white who retired from the world at age 20, stayed in Amherst at her father's house all of her life, writing secretly. There is also an Emily Dickinson, the rejected lover of an older man, most likely a clergyman. There is Dickinson the rebel against marriage, social customs and the Puritan Ethic she was brought up in, and which her family stood for. There is also this myth of a death phobia or fascination or hang-up. There is a ghost of mystery in the poems — undated, untitled and unpunctuated which editors and publishers have grappled with for 90 years.

There is a lot to write about Dickinson, but due to space limitations I want to focus on three topics of Dickinson: her love affairs, the Death Theme in the poems, and the question of her degree of isolation.

Love

How could a woman who retired from the world at age 20 write poems which show so much understanding of love in all its stages? From the extant evidence we can safely say Emily fell in love three times at various points in her life. Her first love was for a woman her own age, and her other two loves were for men her father's age, both of them already married.

An early myth about Dickinson was that she was really a lesbian, and that she made up the love poems to men to hide the fact. Later biographers discarded the idea. Yet material has come to light as recently as 1975 to suggest Emily Dickinson had one affair with a woman. Richard B. Sewall's excellent, two volume biography, *The Life of Emily Dickinson*, re-examines an old myth.

Around 1850 Edward Dickinson (Emily's father) was traveling in Baltimore when he met Susan Gilbert, a young schoolteacher. Edward introduced Susan to his son Austin, and the two were married in 1854. The rest of the family met her too, and for Emily it appears to have been love at first sight. Always a prolific correspondent, Emily began writing to Sue right away in 1850, and the letters were pure love letters. Emily sent Sue a copy of Longfellow's novel *Kavanaugh*, which

is about the "close affection" of two women. Emily wrote some poems for Sue, which mention her as Sue, Susan, Dollie (a nickname) or use the image of a bird, now thought to be Sue. She sent Sue many other poems as gifts, among them the excellent and well-known poem, "Your — Riches — taught me — poverty!"

There is no evidence that Sue had similar feelings about Emily. A break between the two women was inevitable, especially after Sue became engaged to Emily's brother Austin. Emily broke with Sue in a letter in 1854. The letter begins, "Sue, you can go or stay — there is but one alternative — we differ often lately, and this must be the last."

A life-long tension developed between the two women, which is sometimes called the "war between the houses" by biographers. (Austin and Sue moved next door when they married.) The marriage turned out to be unfulfilling for Austin, who was soon to begin a long affair with a married woman, Mabel Loomis Todd. Emily, devoted to her brother, stayed out of Sue's house for fifteen years. When Emily's beloved nephew Gilbert died, she made an extraordinary move and visited her sister-in-law. But it is not known whether she went next door again.

All her life Emily looked to older men for support, encouragement and love, beginning with her father, Edward Dickinson, whom she adored. In a move to be published, she sent some poems to Thomas Wentworth Higginson, editor of the *Springfield Repub-*

lican, who considered her an eccentric poetess of no consequence. His autobiography makes no mention of her; ironically it is because of her that he is remembered today. But the man around whom all too much myth has grown was a remarkable preacher from Philadelphia, Charles Wadsworth.

In 1854 Emily went to visit her father in Washington. Edward Dickinson served a term as Representative from the Tenth Congressional District of Massachusetts. At this time Dickinson took his family to Philadelphia for a visit, where presumably they heard Wadsworth preach. Yet in a letter Emily wrote from Philadelphia she makes no mention of a sermon which impressed her. Little is known of the ensuing relationship. We do not know for sure when their correspondence began.

Wadsworth visited Emily in Amherst twice — in the spring of 1860 and again in 1880. Wadsworth was, of course, already married. If it was love at first sight in 1854, a problem arises. The poems of love and rejection do not begin until around 1859 or so.

Material has surfaced in recent years concerning a third love affair, this one late in life. In the 1870s there are many poems of a love long delayed — in fact this period is often referred to as Emily Dickinson's late blossoming. When or how the love began is not known, but in the 1870s, when Emily was in her 40s, she fell in love with Otis Phillips Lord, a judge, from Salem, Mass. The evidence is in extant scraps of letters from her to him — which indicate he loved her as well. Lord was Edward Dickinson's age, and both were politicians for a time, both belonging to the Whig party. The two were friends, so presumably Lord was introduced to

Emily Dickinson

Emily right in her own home. He, too, was married, and the harshness with which he dealt with divorce in his court showed his feelings on that matter. He died in 1884 on March 13, shortly before Emily herself became ill.

Death

Dickinson's greatest period is 1861-2, when her production was about two poems every three days. By this time she had withdrawn from society and spent her time at home, looking after her parents and writing. Many of the great love poems come in this period. The poems explain love's pain. It is always an unhappy, unfulfilling yet unescapable love with an older man. Several mention religious beliefs as the barrier between the lovers — as in the poem "There came a Day at Summer's full."

**And so when all the time had leaked,
Without external sound**

**Each bound the Other's Crucifix —
We gave no other Bond —**

What stands out overwhelmingly is the theme of death in the poems. Death is seen as exhilarating — as in the poem, "Because I could not stop for Death — He kindly stopped for me —" and oppositely as a let-down, as in the poem, "I heard a Fly buzz — when



Emily Dickinson, 1860, from the frontispiece of *The Life of Emily Dickinson*

**"how could a woman who retired from
the world at age 20 write poems under-
standing love in all its stages?"**

I died —" where death is expected to arrive like a king but turns out instead to be no more than a "Blue — uncertain stumbling Buzz." The subject of death fascinated Dickinson for a number of reasons — as she herself admits in the poem, "'Tis so appalling — it exhilarates —" In many poems death is seen as a moment of transition between this world and the next, between earthly pain and post-human reconciliation, between time and the timeless. It is exhilarating, because at the precise moment of death, one is human and supernatural. Death is one of many transitions which fascinated Dickinson. The transition of winter to spring is a frequent theme, or day and night. Many autumn poems try and locate the precise moment when the fullness of summer ends and the onset of decay arrives. Noon is a favorite word in her poems for this very reason.

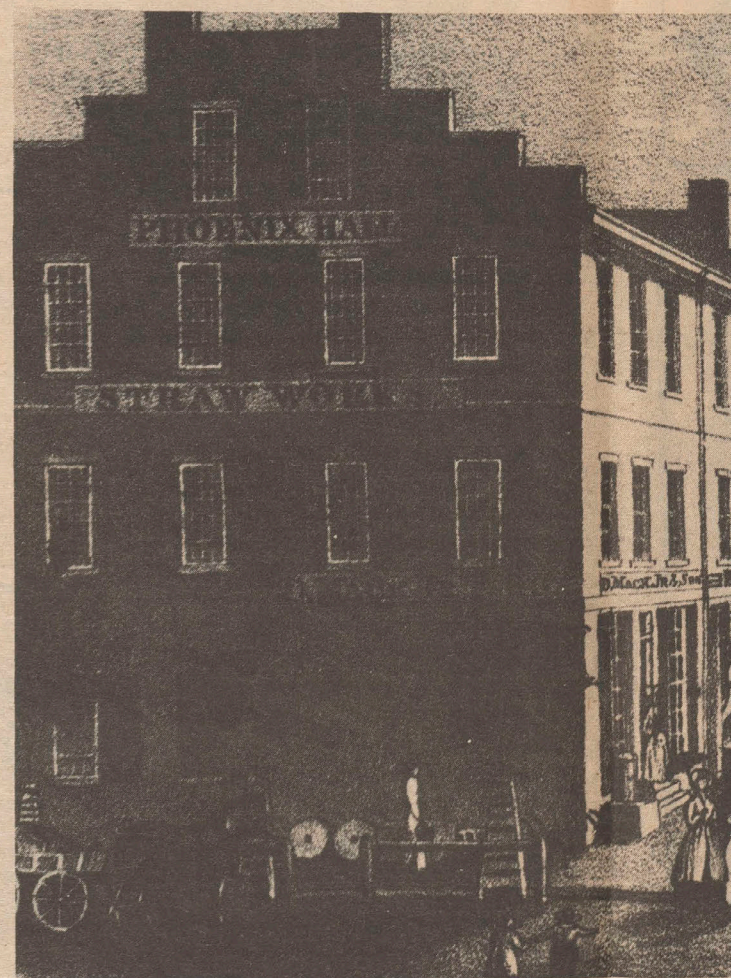
But death is more than transition. Death is a metaphor for other things in many poems. A well-known example would be the following poem.

**My life closed twice before its
close —**

**It yet remains to see
If Immortality unveil
A third event to me**

**So huge, so hopeless to conceive
As these that twice befell.
Parting is all we know of heaven,
And all we need of hell.**

The first line invites a comparison between two types of death, one of which the speaker has already endured twice while still alive. But since she uses the past tense in the first line and goes on to use the future tense in the next three lines, she is saying that she definitely survived, and the survival was a type of resurrection. She



Main Street, looking east, about 1840, damaged by fire, Ap.

son as Lover and Artist



ontispiece of *The Life of Emily Dickinson*, Vol. II.

wonders whether actual death will provide a resurrection, too.

The second stanza is one of description of the death she endured. It's hugeness is infinite. She tells us it was parting with loved ones — although we do not know whether they died or simply left her. She talks about the experience in terms of heaven and hell. The poem is about personal loss; death is only a metaphor.

It is to be remembered that Dickinson's great period coincided with the Civil War, when actual death was an all too present topic. Her letters report great sorrow at the deaths of local boys she knew. (Austin Dickinson was conscripted but bought another man for \$500 to take his place.) Although most of the death poems talk about death from a first person point of view, a couple are about deaths of others.

**They dropped like Flakes —
They dropped like Stars —
Like Petals from a Rose —
When suddenly across the June
A wind with fingers — goes —**

The young men in their prime are like petals on flowers. A massive destructive force comes and produces a massive death — which can only refer to the war. Dickinson's tone indicates what a great waste all these deaths are.

A better known poem which can be read as a war poem is "Two butterflies

It is to be noted that the death of others was not especially interesting to her as a poet, even though the deaths of those she knew moved her greatly. Death is usually a personal experience in the poems. Emily Dickinson did not write elegies, for the most part.

Work

Emily's withdrawal from the world has to be discussed in light of earlier events. Emily was a rebel by temperament. When a schoolgirl at Mount Holyoke Female Seminary she absolutely refused to accept Christ through the meditation and prayer that were expected of her. Teacher Mary Lyon divided her girls into three categories: Christians, Hoppers and No-Hoppers. Emily was an adamant No-Hoper.

It is true that Emily wore white most of her life. No convincing explanation has come forth. There is nothing in the letters to suggest why she did this. White was not even her favorite color; purple comes up in too many poems.

Emily had to take care of her mother who was sickly for many years. This duty left her the mistress of the house — and she was not as free to go away as were others. But even at the height of her withdrawal she wrote many

tude was imperative for her. It gave her the insight and intellectual freedom necessary to be a poet. As much as she wanted to marry — and I think she wanted marriage greatly — her dedication to being a poet came first. When she had to pick between the two, she chose poetry. She loved greatly, but a man would interfere with her essential privacy. She didn't like the idea of marriage anyway. It was a church institution, which presumed two people can unite simply. She was too much an individual. She could never blend her life with a man's into one "Life;" she had too much to lose.

Dickinson was not unaware of literary happenings in her time. She was very well read. In a famous letter she wrote to Higginson in 1862 she discussed her sources. "You inquire my Books — For Poets — I have Keats — and Mr. and Mrs. Browning. For Prose — Mr. Ruskin — Sir Thomas Browne — and the Revelations. I went to school — but in your manner of the phrase — had no education." Taking her statement at face value, it is true that she was influenced by all these writers. Keats' "Ode on a Grecian Urn" is similar to her "Safe in Their Alabaster Chambers," for example. Browne's writing on death and Mrs. Browning's *Sonnets from the Portuguese* have thematic similarities to much of Dickinson's work.

Austin Dickinson said after Emily's death that she had posed in the letters, that she presented fictions of herself to her correspondents. No single sentence Emily wrote about herself was more distorted than this one. Where is Shakespeare, whom she loved? And where are Emerson and Thoreau, the two writers from the other part of the state who influenced her the most?

Growth of Man — Like Growth of Nature —

**Gravitates within —
Atmosphere, and Sun endorse it —
But it stir — alone —**

**Each its difficult Ideal
Must achieve — Itself —
Through the solitary prowess
Of a Silent Life —**

**Effort — is the sole condition —
Patience of Itself —
Patience of opposing forces —
And intact Belief —**

This poem could be titled "Self-Reliance." The influence of Emerson is quite clear. A person develops through an inner motivation, a reliance on his/her own powers. A couple of Thoreau's best known ideas — solitude as growth and closeness to nature which is both scientific and spiritual — can be seen here too. Dickinson pays her debt to Emerson and Thoreau in this poem.

In short, Dickinson's isolation was hardly a shutting out of the world. Her love affairs continued after her withdrawal. She kept close touch with people she knew. Her solitude was a condition for her work. She had to rely on herself and be alone to think the deep subjects she ponders in the poems.

As a final note, readers of Dickinson should be aware that an accurate printing of her complete poems was not available until 1955. Editors previously altered the poems to make them rhyme and to make the punctuation more regular — thus altering the poems greatly. Many of these tampered versions of Dickinson are still around. The accurate versions are *The Poems of Emily Dickinson* (Cambridge, 1955) or the shorter, paperback version (\$1.95), *Final Harvest, Emily Dickinson's Poems* (Cambridge, 1961), both edited by Thomas H. Johnson.

See "The Belle of Amherst" now at the Colonial Theatre for more about Emily Dickinson.

"solitude was imperative for her; it gave her the insight and intellectual freedom necessary to be a poet"

went out at noon," where the two creatures who pass that transition of noon (death) and pass "straight through the Firmament" are boys from the North and South who died in the war.

letters to many people. In this way she never lost contact with what was going on around her.

Her privacy, though, is a matter of temperament. Her poems indicate she did not believe in marriage. Her longest poem, "I cannot live with You," explains her feelings about marriage. Her privacy and closeness to nature were prerequisites for her work. In spite of her loves she feared marriage because she thought marriage would rob her of her poetic gift.

**I cannot live with You —
It would be Life —
And Life is over there —
Behind the Shelf**

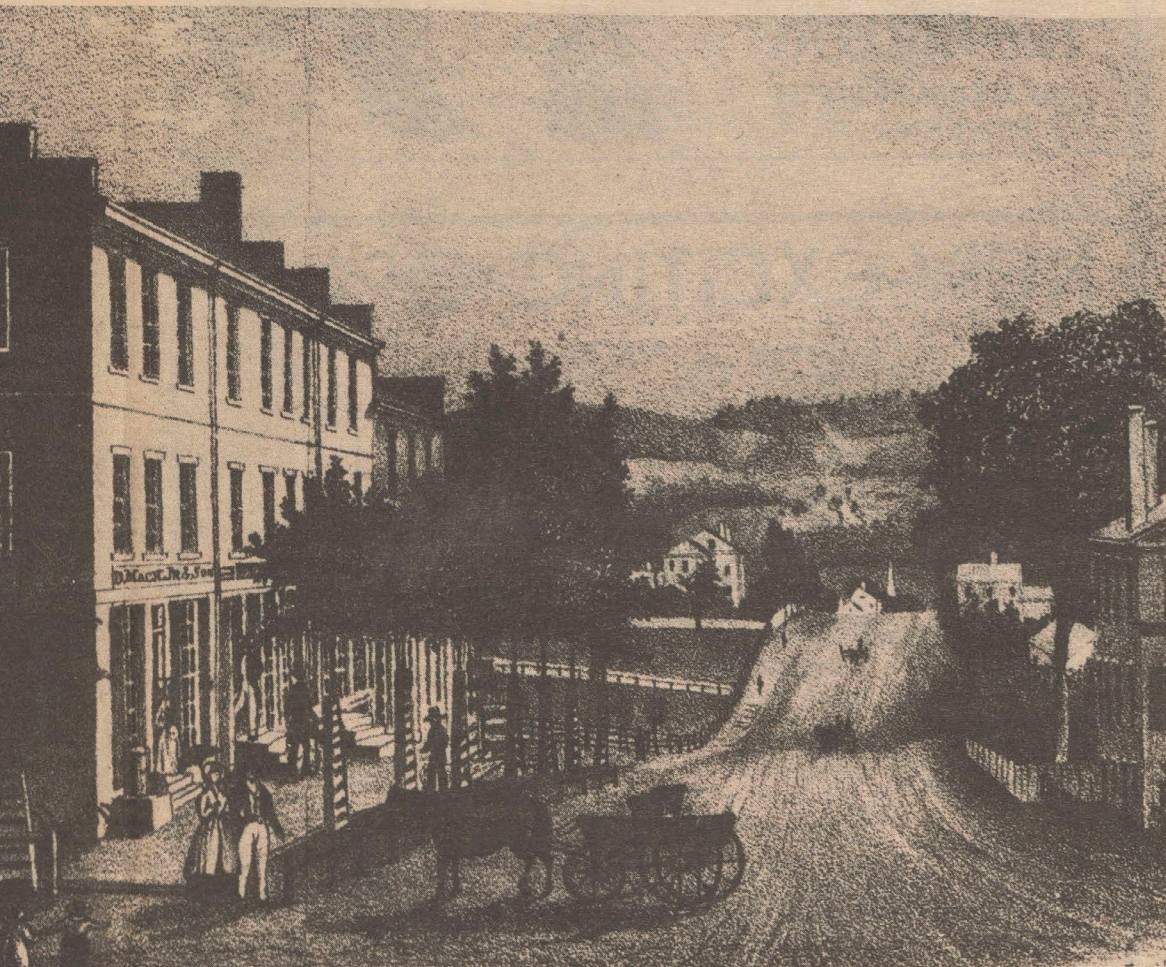
**The Sexton keeps the Key to —
Putting up
Our Life — His Porcelain
Like a Cup —**

**Discarded of the Housewife —
Quaint — of Broke —
A newer Sevres pleases —
Old Ones crack —**

In spite of her love for this person she would never marry. She compares marriage to a porcelain dish, which is "behind the shelf" or destroyed by the Sexton, meaning religion. Marriage is like a cup; its best quality is its newness. It is fragile, delicate, not made to last. The union of two people is a myth. The church pretends it can marry them, but individuals are too separate and bound to go their own ways eventually.

**Renunciation — is a piercing Virtue
The letting go
A Presence — for an Expectation —
Not now**

Dickinson knew she had to give something up to get something. Soli-



looking east, about 1840. The Dickinson house in middle distance; Phoenix Row, damaged by fire, April 4, 1881 (ED's "night of terror"), at left

Lavender Thumb

[Continued from last week]

I spent about 5 minutes just staring at my scattered things and wondering why. I couldn't come up with any answers. I soon realized there was only one thing to do. I pulled my stuff together and started hitchhiking.

Inspection sticker.

I suddenly remembered the officer that had stopped us. "If only he comes by," I thought to myself, "I could flag him down and get Cuddy's address, and find out a few things."

Much to my relief, the car was soon upon me. He gave me Cuddy's address (along with a very suspicious look), and an hour later I was in his home town.

As I searched for his street, it suddenly dawned on me I didn't really know why I was doing this. I had left one or two things in his car, but they weren't worth all the hassle that I was going through. And I was curious about why he had dropped me off, but that wasn't worth it, either. "I'll just have to see what happens," I told myself.

Soon I had found his street and his house was in sight. I immediately noticed Cuddy's car sitting out front, and I could see someone sitting behind it, trying to take a tire off. I assumed it was Cuddy.

As I walked up the driveway, a guy my age came out of the house. I figured that was Cuddy's brother-in-law.

They were talking when Cuddy noticed me.

"Hello," he said, trying to hide his surprise.

"Hi," I responded.

He went back to talking with his lover and soon his lover had taken off on his motorcycle and we were alone.

"Why did you do that?" I asked him.

He shook his head. "I don't know," he said casually, as though it didn't matter. "How did you find me?"

"I flagged down the cop who stopped us and asked for your address. I also have a few things in your car."

"Well, you can take a look around if you want."

I climbed into the car and retrieved a notebook. When I climbed out, he was back at his work. He was obviously uncomfortable and didn't want me there.

"Are you sure you don't know why you did it?"

"Pretty sure," he said, not leaving his work.

"Do you often pick up hitchhikers and leave them off in the middle of

nowhere?"

"No."

"Then why? I mean, that wasn't a very nice thing to do."

"I know. But I don't know why I did it."

"Do you think that maybe you were afraid of what might have happened if I met your brother-in-law?"

"What do you mean?"

"Well, I was thinking that maybe you just might have been afraid that I was competition. Gay people aren't exactly the easiest kind of people to find in Nebraska."

"No, that's not why." He went to his work. He was trying to loosen a bolt on the tire.

There was a pause.

"What's wrong with the car?" I asked, feeling uncomfortable with the silence.

"Oh, I can't get the damned tire off."

I said nothing and nodded my head.

"When did you decide to throw me out?" I asked, trying to get back to the matter at hand.

"Right then and there."

"What made you decide to?"

"It just seemed like the right thing to do."

"But you don't know why you did it."

"I guess not," he said as he began hitting the bolt so it would come loose. He obviously didn't want me there, but I wasn't ready to leave.

"Hey!" I said, trying to compete with the noise. "Why don't you stop that for a few minutes and talk to me. Just a little while and then I'll leave."

"All right," he said and put down his tools. I say down next to him. From where we were sitting, we could see other neighbors working on their lawns or just relaxing in the sun.

"How long have you known you were gay?"

"Shhhhhh!" he said. "Keep it down." He looked around to see if anyone had heard.

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I suddenly felt sorry for him. His whole way of dealing with himself was too foreign to me for me to fully comprehend, but I had some idea of how oppressed he was.

"Does it bother you that you're not happy?" I asked, recalling our talk the previous night.

"I usually don't think about it."

"But if you're not happy, why haven't you worked to change that?"

"I don't know," he said as he started playing with a stone that was laying on the ground. "Scared to, I guess."

"Of what?"

"Of . . . I don't know. It's hard to change. Almost impossible. So why bother?"

"Do you know what you want out of life?"

"No, I guess not. I'm usually content to just sit back and let things roll their course."

"I think your life is running you instead of you running it."

"Maybe."

"Well, if you knew what you wanted out of life then you could be working to get it. And you could be changing so that you enjoy what you have more."

"But I don't want to change. It's too hard."

"Lots of things are too hard, but when you do them, they're twice as rewarding. Don't you care about yourself?"

"I think I do," he paused. "But I'm not sure."

"You don't seem to be sure about anything."

Cuddy gave me a slow nod as he

stared at the ground. There was a long pause.

"How are you feeling?" I asked him.

"Um, . . . I don't know. Not too good."

"Any idea why?"

"I guess, um, because that you reminded me of some things that I don't like about my life."

"Well, my advice to you would be to keep yourself reminded about those things until you figure out what to do with them."

"Why are you here? Why didn't you just get your stuff and leave?"

"Because I care," I said, realizing it as I said it. "Do you believe me?"

He stared at the ground and said nothing.

"You can't even look at me, can you?"

Another long pause filled the air. I picked up my back pack and threw it over my shoulder. "Well, I'll leave you to your thoughts."

I picked up my guitar. "Goodbye," I said as I started to walk away. Cuddy didn't respond. His eyes were still fixed on the ground.

Soon I was back on the highway, thumb extended, waiting for my next ride. Our words flowed around in my head. I felt lucky that I knew how to feel good about myself.

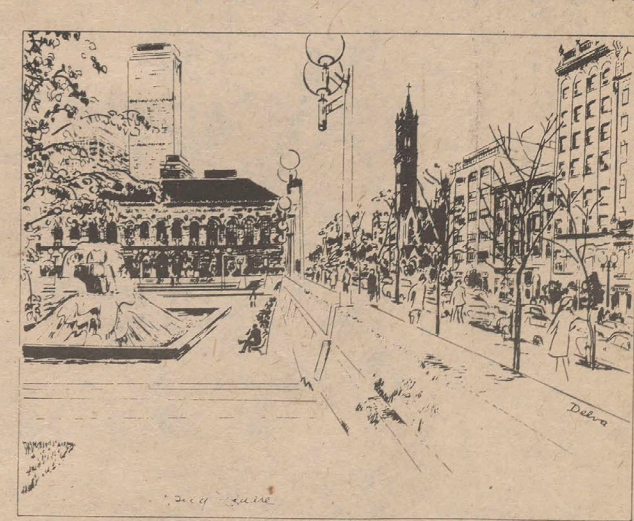
I also thought about how my life differed from Cuddy's. I was lucky to have the parents I did, and the friends. And I was so used to being gay and loud that I had almost forgotten what it was like to say the word in lowered voices.

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Eros and Heroes on the Boards

By Don Shewey

"The human personality is forever creating fantasies, which, like fleeting bubbles, burst beyond our reach, leaving us alienated and alone." These program notes provide the only hint as to the thread that ties together the pieces of an enigmatic revel called "Masques" currently being performed by the Stage I Theatre Lab. The dreamlike progression and sudden moments of lucidity combine to form the most erotic piece of theatre I have ever seen.

"Masques" opens in a cheerful carnival atmosphere — the actors, three men and three women clad in gypsy costumes, greet the audience one-by-one while hurdy-gurdy music floats from the corners of the room. The first section of the play involves a ritualistic session of dream-telling; each character tells the same dream about a man sitting on a rock in the middle of the ocean, but each narration brings out different textures and variations of the theme. This evolves into another ritual of passing around a multicolored coat, which again takes on a different importance for each wearer. Scarves wave, music fades in and out, bubbles float in and disappear — the stage becomes a colorful canvas of movement and abstraction.

Imperceptibly, the action passes into the final stage which explores through fantasy and ritual the various possibilities of sensual attraction. Spinning through an amorphous cycle of kissing and caressing, the actors eventually group into three couples. One woman, masked and nude except for boots and panties, is approached by another woman — they embrace, kiss, cuddle. Two men undress and embrace shyly. A man and a woman, both masked, are

frozen in a marriage ceremony. Mysterious moments and a few fleeting silent events occur, and then the actors vanish. The last words: "You must know that these moments are not yours."

The meanings and conclusions to be drawn from "Masques" are as personal, random, and fragmented as the visual impressions I've just described. The Stage I company, under the direction of Kaleel Sakakeeny, have devised their unique style of theatre based on non-verbal association and subtextual meaning; the dialogue is spoken in a strange combination of languages that is rarely coherent yet emotionally evocative, and the acting relies on equally non-literal expression. I can't even begin to piece together what the hell "Masques" is about, but that is decidedly not the point. The show is an endlessly fascinating, mind-shattering echo of emotions. The exploration of sexual attraction is provocative and enlightening. I've never seen a more open and equal use of nudity (both men and women) nor a more beautiful representation of homosexual attraction. The cast — Michael Fulginiti, Wendy Flagg, John Wright, Kevin Kuhlke, Maggie Browning, Debra Margolies — are individually and collectively outstanding.

Since "Masques" was my first exposure to Stage I, my admiration of that production spawned an intense enthusiasm for the seven-year-old company, which, unfortunately, was quickly dampened by seeing "Icarus," which runs in repertoire with "Masques." "Icarus" features one actor, Michael Fulginiti, in an exploration of the Greek myth. What sounds like an intriguing concept ("one man's



From "Masques," at the Stage I Theatre Lab.

search for freedom and madness") turns out to be a childish exercise in self-indulgence. All of the elements that "Masques" employed impressively irritate in "Icarus." The incoherent glossolalia is not evocative but downright disconcerting because the few words that are comprehensible are incredibly witless and delivered in an appallingly affected manner. The sense of ritual is destroyed when other members of the company, conspicuously seated in the audience, intrude unnecessarily into the action. And because Fulginiti's outbursts of passion seem unmotivated (since the language obscures any emotional verbalization), they are ultimately unconvincing. The final scene in which the actor is "trapped" inside the mask of Icarus is predictable and pretentious.

To be so quickly disillusioned by this company makes me feel somewhat cheated, but I hope that the remarkable ensemble work and unusual dramatic expression of "Masques" are more indicative of Stage I's talents than the inferior "Icarus." Both plays run through the end of April.

Elsewhere: It really burns my ass to see the glorification in books, plays, movies, and musicals of Henry VIII of England, that loathsome monarch who discarded woman after woman because he had no use for the female offspring they produced. So I was actually surprised and cheered to find that "Rex," the new musical by Richard

Rodgers and Sheldon Harnick now at the Shubert pre-Broadway, not only paints King Henry as the unpleasant tyrant he was but plays up the ultimate succession of his estranged daughter Elizabeth to the throne as a historical inevitability. The powerful final tableau points out what I'd never realized — that Elizabeth went on to vindicate her father's unflagging chauvinism by becoming one of the greatest rulers in the history of England. And how surprising to find someone like Richard Rodgers retelling history with a feminist viewpoint!

Political considerations aside, "Rex" is a thoroughly recommendable show. The score will no doubt receive justified criticism; the lyrics are for the most part banal, and very few of the songs are very memorable. But I didn't mind the less-than-brilliant music; in a pleasantly old-fashioned way the songs served their functions in the context of the play and provided opportunities for some splendid singing. Except for Michael John as the juvenile Prince Edward, the singing was consistently excellent. Nicol Williamson plays a keen, boisterous Henry (what a fine actor he is!), and Penny Fuller is so good as Anne Boleyn that she gets to come back to play an equally admirable Elizabeth after Anne is disposed of. Tom Aldredge as the court jester Will Sampson is also particularly superb. If you're a sucker for entertaining, big-budget musicals, you gotta see "Rex."

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a new idea

P'town — Boston: One Opening, Two Revivals

Boston Diary

After last week's fanfare and excitement, Boston is surely ready for Boston 200 — at least Gay Boston is. One totally new bar has opened and an old one revived from the dredges of boredom. The "Land of Oz" was a tacky try, commercializing Dorothy (and Toto, too!); it has been swept from the Emerald City to be replaced with more glitter and more excitement than the "munchkins" ever saw. The "cosmic aura" at Sugar Daddy's is tremendous. The music is disco and the bar is definitely gay. Membership to the club will be required; last time to apply for membership is April 28, but as Don Harris, Manager, told me, this will "keep Sugar Daddy's a totally gay bar." Sugar Daddy's will remain open five nights a week. The go-go dancers and good vibes help support this wonder and fun. I think this disco will stay gay, unlike others.

On the other side of Gay bars, a new, small and intimate one has opened next door to Mirage in Kenmore Square. The Elephant Room is simple and unpretentious. Although it is connected (by building only) to a straight bar — you can rest assured this bar is gay. Unlike zany bars where you have to shout to be heard (if you're lucky), Elephant Room has the atmosphere and feeling of a place to go on a date, where talking and relating can be important. Opening night, there were more tables than people, but that has since been remedied — there are now more people and less tables. Allan Folsom, part-owner, seemed quite excited about opening the Elephant Room. He said that in the past, gays have been welcome to Mirage, and still are, but a gay bar next to a straight bar is the ultimate answer to changing lifestyles. The music is disco (but not to deafen) and the bar is open seven nights a week — a very tempting invitation.

So with the Bicentennial coming soon, the city should be jammed with

beautiful and interesting tourists. These people will be going to our gay bars — are you ready for them?

Provincetown Diary

Now this was an opening! When the Pied Piper in Provincetown reopens, it is no wonder that the whole town turns out. Pam provided a super buffet and

the champagne flowed for hours. There must have been at least 500 people crowding the small bar. It was amazing that people found room to dance, but spirits were high and they did. You could tell that both townies and tourists were glad to see this heralding event of a new season.

The Pied is probably the dream gay

bar. It's intimate, but large enough for dancing and bands. You can sun on the terrace overlooking the ocean, drink bloody marys in the sun and then come inside to eat and watch entertainment later. Men and women mix, but it's mainly women. And the vibes are always good. The Pied is like a whole P'town vacation in one room.

To Your Health

Dear Dr. Reder,

In the same issue of GCN in which you make your most welcome debut, Allen Young writes:

"Can fist-fucking really be considered a part of making love? . . . the person whose rectum is being penetrated is almost certainly subjecting his body to considerable damage — ask any doctor."

Well, that's not the sort of question

I'd consider asking any doctor, so I'll ask you.

An Anonymous Fisticuffer

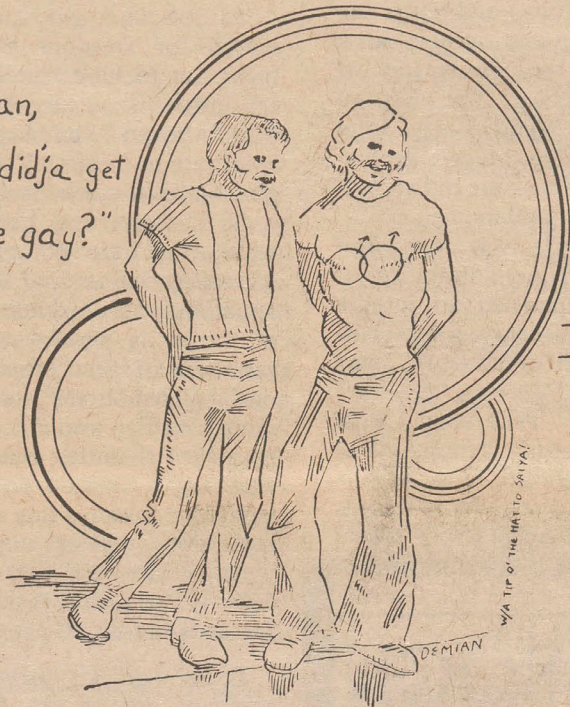
Response to question about fist fucking:

I will not get into the issue of whether or not fist fucking is to be considered love-making. What do we know, objectively, about the dangers of such a practice? Unfortunately,

there are no scientific studies available to give us any guidelines as far as advising people. My response, therefore, is based on study of the anatomy, personal observation and professional experience, and a few scattered second and third-hand reports. Clearly there exists the good possibility of considerable danger from fist fucking. Neither the anal sphincter, nor the rectum, can stretch without limit. Additionally, the large intestine (colon) bends sharply forward and to the right about ten to thirteen centimeters in from the anal sphincter. The most likely and common problems of fist fucking would be: 1.) a tear in the muscular wall of the internal anal sphincter (called a fissure); 2.) a tear in the lining of the colon, but without complete perforation, and, 3.) perforation of the colon, which could lead to peritonitis (infection in the abdominal cavity). The first two conditions would most likely be amenable to conservative medical therapy. The latter condition, however, would result in hospitalization for surgical repair of the intestine and intense treatment to combat the infection.

Relaxation and appropriate lubrication (unscented oils, etc.) are undoubtedly helpful, but the major issue here is simply one of comparative size of the penetrating object (hand, wrist, forearm), to the size and distensibility of that which is being penetrated.

"Hey Man,
how didja get
to be gay?"



"Oh,
I dunno,
just lucky
I guess."

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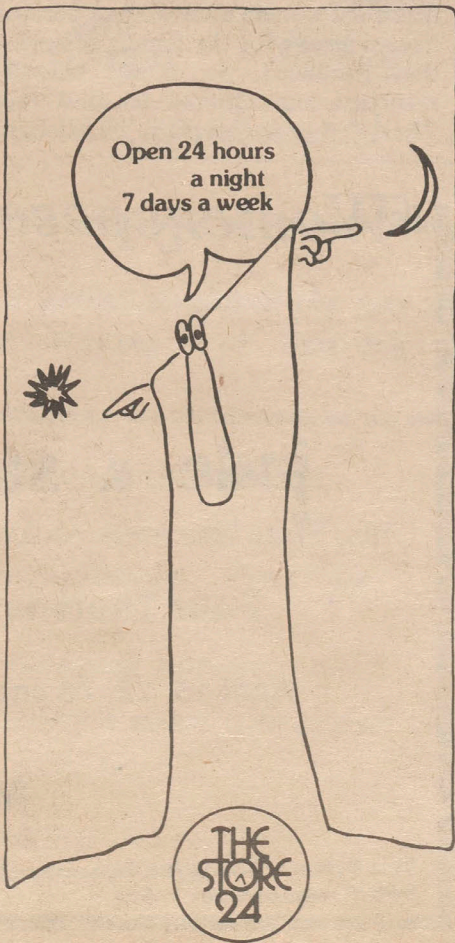
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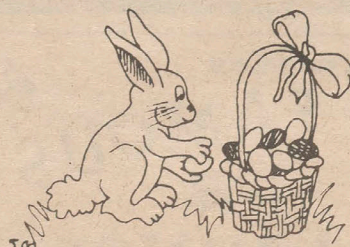
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The View from the Closet

By A. Nolder Gay

RETURN JOURNEY

By A. Nolder Gay

Last month A. Younger Gay and I left Mischief in charge of the closet (a *sympatico* friend came by twice a day to help her open cat food cans) and entrained for New York City. Half a lifetime ago I lived in New York for nearly two years, though I have seldom been back since 1957. I had a meeting of the National Gay Archives and Library Committee there, however, and we decided to make a weekend of it.

Manhattan is in part a family inheritance. Two branches of my mother's family settled there in the mid-19th century, and although by the mid-eighties the families had dispersed to all points of the suburban compass, there were still many links to the city for business, educational, scientific and cultural reasons. For my mother's generation (the first "media generation," I think) New York was primarily a place of shopping and

entertainment. But I am something of a Victorian, and New York for me is still the world of shipping, of brownstone houses like the one on the Upper East Side in which my grandmother was born, of that generation's cultivated urban accent, (now nearly extinct), and above all of the city's great cultural institutions.

The life-style in which my grandparents had been raised was still alive and well, on a somewhat reduced scale, in the mid-fifties. It was in some ways quirky; one did not play games on Sunday in my childhood, for instance, and I still quiver slightly when A.Y.G. breaks the peace of the Sabbath by putting the Beatles on the stereo. It was undoubtedly paternalistic, it may have defined "culture" too, and I suppose also these days it would be characterized as "elitist."

Nevertheless it was a secure generation of builders and shapers, one which accepted a kind of personal

responsibility for the continuity of their city's institutional and cultural life. (Although there are limits; as I told A. Younger when he complained about the appearance of the subway, just because my grandmother's cousin Arthur designed the I.R.T. early in this century didn't mean that we were necessarily in favor of muggings or spray paint!)

This family-sanctioned New York intersected an unsanctioned private city. My two years of life there in the Eisenhower Era were shadowed by intimations of gayness: felt rather than understood; recognized, yet unfaced. Scattered images tease the memory: passing dark figures in Bryant Park upon leaving the Public Library late at night, passing the "meat rack" on one corner of Washington Square, passing kids hustling at the entrances to subway stations (On, Cousin Arthur!), passing guys my age on Christopher Street who were looking for a partner for the night. Passing, always passing — especially passing for straight!

I remember furtively purchasing an occasional copy of *One* magazine at a newsstand near Grand Central Station (having heard about it in a fag-joke

context from one of my straight brother officers). I remember looking in the card catalogue of the main Public Library under "Homosexuality" and not daring to call up the books because "they" might think I was one. (It never would have occurred to me then that the call desk attendant might be making it with the stack boys!)

I remember sneaking Gore Vidal's *The Judgement of Paris* from the shelf of a branch library and reading it in a dark corner, eyebrows raised at his description of what went on in a Turkish bath near the Spanish Steps in Rome. Being gay at that time and even being gay in Manhattan for most of us was what one of Scott Fitzgerald's characters called it, "a hole-and-corner business." That phrase, from *Tender is the Night*, still sears my consciousness, though I have forgotten the rest of the novel entirely.

Now, twenty years later, here I was visiting Manhattan exorcised of (most of) these demons and accompanied by a resident lover. We spent most of our free time exploring the Village, photographing old buildings, combing the Fourth Avenue bookstores (A. Younger, a Kahlil Gibran freak, found four volumes he didn't have), seeing Agatha Christie's "The Mousetrap" in a makeshift off-off-Broadway theatre, touring various churches, and so forth. I got something of a jolt when, in response to my calling his attention to the (former) Stonewall Inn, A. Younger replied "What's the Stonewall?" (A.Y.G. is entirely too oblivious to The Movement to qualify under guild rules as the lover of a gay activist; I must ask Mischief to work on his consciousness!)

Two segments of the weekend stand out especially. One was the very fact that gay people are actively planning for the preservation of materials which register a cultural development unprecedented in American history, in order to assert on behalf of gay generations to come a right to a full and free expression of their place in that history. In this Bicentennial Year we remember that we too are a revolutionary generation, and like the signers of the Declaration of Independence our appeal is to posterity as well as to the opinions of our contemporaries, here and abroad.

The other striking experience of the visit was Christopher Street on a balmy Sunday afternoon. The gays were out by the hundreds, many in obvious pairs, some even actualizing Whitman's dream, "curv'd with his arm the shoulder of his friend." All in sight seemed to be enjoying the day, the place, each other, and themselves. After a while, when I saw some obviously heterosexual couples, I thought "What are you strange people doing here on *our* turf?" And I quickly castigated myself as an intolerant minority chauvinist yielding to a ghetto mentality! But in any case it was made clear to me that the unthinkable of 1956 had become the commonplace of 1976.

Liberation is in the gut, not in the newspaper headlines. A. Younger's indifference to movement concerns and even to gay history (much as it pains me at times) is in its own way a sign of strength. He's gay, so where do we go from here as persons?

Maybe "true liberation" is when it works without your having to think about it. I doubt that this state will ever be fully achieved for my generation; probably the last generation of slaves never can take freedom for granted. But it was the Promised Land I saw that Sunday on Christopher Street. And man, it's been a long time a'comin'!

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We are seeking names of those
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Concerned brothers should write GCN
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sation, while folding and mailing GCN.

GWF seeks same for friendship, pos-
sible relationship, no drugs, quiet,
sincere. Send letter describing own
interest & ideas. Let's get together.
Write GCN Box 579.

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

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

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

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., Bos-
ton, Ma. 02108.

classified ad order form

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

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

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

Non-business: \$3.00 for 4 lines (35 characters per line); each
additional line 25 cents. Headlines are 50 cents for 25
characters.

Business (if you charge money for a service, you are a busi-
ness): \$4.00 per week for 4 lines (35 characters per line)
and 50 cents for each additional line. Headlines are \$1.00
for 25 characters.

Box Numbers: are available at \$1.00 for 6 weeks if you pick
up your mail. If, however, you wish your mail forwarded,
the rate is \$3.00 for 6 weeks. Mail is forwarded at the end
of the 3rd and 6th weeks. If you want mail forwarded for
a 3 month period, a \$5.00 charge will be made for the
additional time.

Number of weeks ad is to run

Name

Address

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

Please circle one of the following ad categories:

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

Headlines at \$ per wk. \$

First 30 words at \$ per wk. \$

Each add'l 15 words at \$ per wk. \$

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

Forward Box No. at \$3.00/6 wks. \$

Phone Number in Personals at \$1.00 \$

3 months forwarding at \$5.00 \$

TOTAL ENCLOSED \$

PLEASE PRINT NEATLY.

City State

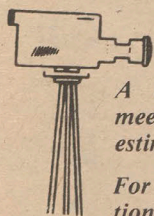
Zip Phone

SIFIEDclassifiedCLASSIFIEDclassifiedCLASSIFIEDclassi

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

TELEDATE

Meet a friend on videotape



A discreet way to meet new and interesting people.

For more information call:

267-3535

TELEDATE lets you see and select people most attractive to you on videotape.

739 BOYLSTON STREET
BOSTON, MASS. 02116

Publications

LAVENDER SOUTH

Discover the realities of the Southern Gay experience, read The Barb, the news monthly for Southern gays. Regional and national news, lifestyle commentary, entertainment columns. Subscription per year \$5/3rd class; \$18/1st class. Sample .50 (all copies mailed in anonymous envelope.) Classifieds .10/wd., Mastercharge, Euro Card and Access accepted. The South's largest gay publication. The Barb, P.O. Box 7922-b, Atlanta, Ga. 30309.

MAJORITY REPORT

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

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

FOCUS

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

PEACEWORK

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

Europe's Favorite Gay Newspaper has something for you! Handsome Studs, Tender Chicken, and lots of Male Nudes! Plus 100's of "Outrageously Personal" Classified Ads from Gay Guys around the world! Turn on with the Amsterdam Gayzette (International Gay Newspaper). Send \$1 for Big current edition. Amsterdam Gayzette, Dept. GCN, 704 Santa Monica Boulevard, Santa Monica, CA. 90401 USA.

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

THE COMPLETE GAY GUIDE

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

Transvestite Newsletter. Free sample. Has articles, photos, personals and unusual offers. Write Empathy, Box 12466, Seattle, Wash. 98111.

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

WIN MAGAZINE

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

LESBIAN CONNECTION

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

The Peoples College of Law of The National Lawyers Guild is a new 4-year law school oriented toward those usually excluded from the legal educational process. Gay people, especially lesbians and third world gays are definitely welcome. Entrance requirements are 2 yrs. of college leading toward a Bachelor's degree, or you must take the college equivalency test. Tuition is low. All applicants should be committed to use the law as a tool for social change. For more information write Gay Caucus, c/o PCL/NLG, 2222 West 7th St., L.A., CA 90057 or call (213) 388 P* 1.

GAY SCENE

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

Resorts

A GAY GUEST HOUSE

GOVERNOR COLLINS INN
113 Touro St. Newport, RI 02840
Tel. 1-(401)-846-1323

Call or write for spring & summer Reservations

GAY SKI HOUSE

We're back! Our house in southern Vermont with fireplace, sauna, and good cooking, welcomes you. Week-ends or the season. For information, call us at (212) 794-2770.

Looking for a gay clientele? Are you starting a new business venture that is service oriented? Why not try a GCN classified in the Services section??

BEACON TOURS

Specializing in individual & group arrangement

Call Linda 742-1220
24 Tremont St., Boston

Services

CONN. STATE WIDE REAL ESTATE
Confidential and comprehensive real estate service — Res. comm. Bob Terry — R.E. Merritt Agency, Inc. Manchester. 646-1180; Res. 646-5788.

Roommates

2'G feminists want 3rd to share a quiet independent woman's space in Som. near stores and trans. Rent 78 + util. 776-6045.

Third roommate wanted for Camb. apt., bet. Central & Harv. Sq. Approx. \$100 mo. for May 1st. Call 492-3858 after 6 p.m.

We're 2 GM & 1 GF looking for preferable a woman to fill our smwhl involved smtime crazy and supportive hshld in Somerville. \$75/mo. call 628-3870.

GM lking for 2 rmmtes. for comfortable Beacon Hill apt. Responsibility, stability a must. Call Jamie at 338-8173.

GM 20 fleeing Closet City, Vt. sks. rmt. & apt. Bost or No. suburb. Max \$135/mo. Into music, travel, theatre, animals, meditation, vegetarian & divers soc. activ. Call Russell, 802-468-5818 or P.O. Box 245, Castleton, Vt. 05735.

HERE ARE EIGHTEEN FAGGOTS living on Fort Hill. We're building our gay identity in ways never tried before. We live in communal houses and our movement is growing. Come, join us.

Call 427-1893

Gay male over 30

wanted to share 8 room waterfront home in Quincy. \$150 includes util. 472-5576.

GM, 26, seeks same 20-30 to share md. size Beacon Hill apt. Finan. stability; veg., non-smoker pref., own bdrm, \$123 mo., heat, hot water incl. Call Harvey 742-5187 after 2:30 p.m.

Janet J. Coomes Inc.

haircutting 10-6 Tues. thru Sat. 266-0300
232 newbury street boston mass. 02116

TYPESETTING FOR THE GAY COMMUNITY

Use our phototypesetter facilities to produce your booklet or publication. Good rates. We are GCN's typesetter. Write GCN Box 69.

TAX SHELTERED INVESTMENTS

Tax Service for Single People. No matter what your income, your tax dollars can be saved by Financial Associates 19-A Appleton Street Boston, Ma. 02116

NGTF NEEDS YOU

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

NEED A PARTNER

For squash, jogging, canoeing, boxing, board games, canasta, frisbee, etc.? The Gay Recreational Activities Committee has expanded to include non-team games, and provide partners for people who wish to play and/or learn such games. For information, write Ron at GCN Box 8000.

Quick Gay Guide

BOSTON AREA [area code 617]

Access (Cambridge Hotline) 661-3900
Adolescent male rap session, 4-6 pm 227-8587
B'nai Haskalah (Gay Jewish group) 265-6409
Black Gay Men's Caucus, GCN, Box 9600
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) 523-1081 (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 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
Gay Community News 426-4469
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, 90.9 FM) 353-2790
Gay Legislation '76, P.O. Box 8841,
J.F.K. Station, Boston 02144
Rep. Noble's Aides 727-2584
Gay Hotline (Mon. 6-9 pm) 426-9371
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
Sexual Health Centers of N.E., Inc. 739 Boylston St., Boston 02116
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Lawyers Guild, 595 Mass. Av. 661-8898
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
Other Voices Bookstore,
30 Bromfield St., Boston 02108 426-0412
Project Place 267-9150
Fr. Paul Shanley (Exodus Center), 333-0146
Project Lambda 227-8587
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
Women's Community Health in Cambridge 547-2302

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 374-0925
Haverhill, N.E.C.C. Gay Line, M 8-10 am,
T 6-8 pm, W 12-2 pm
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 756-0730
Provincetown 24-Hour Drop-In Center 487-0387
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
People's Gay Alliance,
UMass/Amherst 545-0154
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, 522-5575
Gay Switchboard 522-5575
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 527-2656
Wesleyan Gay Alliance, c/o Wesleyan
Women's Center, Wesleyan Sta., Middletown 06457
NEW HAMPSHIRE [area code 603]
Seacoast Area Gay Alliance, Box 1424, 431-8209
Portsmouth 03801 436-7196, 431-4350
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., Uni-
versity of Maine, Portland 04103 773-2981x535
The Wilde-Stein Club, Memorial Union,
University of Maine, Orono 04473

NEW YORK [City and State]

Gay Citizens Alliance of Syracuse,
Lambda Center, 503 South Geddes St.,
Syracuse, N.Y. 472-3917
Capital District Gay Comm. Council,
P.O. Box 131, 332 Hudson Ave.,
Albany 12210 (518) 462-6138
Dignity, P.O. Box 1554, N.Y.C. 10022
Dignity/Rochester, P.O. Box 8295, Rochester
Gay Activists Alliance, P.O. Box 2,
Village Sta. 10014 (212) 677-6090
Gay Alliance of The Genesee Valley, Inc.,
713 Monroe Ave.,
Rochester 14607 (716) 244-8640, 244-9030
Gay Brotherhood of Rochester, 713 Monroe
Ave., Rochester 14607 (716) 244-8640
Gay Community Service Ctr.,
1350 Main St., Buffalo 14209
Gay Liberation Front/U. of R., Todd Hall,
River Campus, U. of R., Rochester
14627 (716) 275-6181
Gay Media Coalition, c/o The Women's Center,
243 W. 20th St., NYC 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, NYC
Lambda Legal Defense and Educ. Fund Inc.,
145 E. 52nd St., NYC 10022 758-1905
Lesbian Feminists Liberation, c/o Women's
Center, 243 W. 20th St., NYC 691-5460
Lesbian Resource Center (formerly GROW)
713 Monroe Ave.,
Rochester 14607 (716) 244-9030
Lesbian Switchboard 741-2610
Mattachine Society, 59 Christopher St.,
NYC 10014 691-1066
MCC/New York, 201 W. 13th St. (corner of 7th
Ave.), Sunday worship 7 pm 691-7428
National Gay Task Force,
80 Fifth Ave., Rm. 506, NYC 741-1010
Oscar Wilde Memorial Bookshop,
15 Christopher St. 255-8097