

October 18 thru 26

19 tues

Boston — D.O.B. women's rap on "Masculinity and Femininity," 7:30pm, 419 Boylston St., Rm. 323.

Boston — Gay Men's Center presents guest speaker Elaine Noble at the Gay Forum, 36 Bromfield St., 7:30pm.

20 wed

NYC — West Side Discussion Group, "How to Get Out of a Relationship Gracefully," 8pm, 37 Ninth Ave. at 14th Street.

21 thurs

Boston — Gay Topics Rap at Gay Men's Center, 36 Bromfield St., 7:30pm.

Boston — Fenway Free University, "Exploring the Gay Lifestyle," series of eight discussions, this is the first, to be held Thursdays 7:30 to 9:30pm, 68 St. Stephen St., Thomas Nylund, convenor.

22 fri

Boston — DOB special women's rap on "Sexuality," 7:30pm, 419 Boylston St., Rm. 323.

Boston — Gay Men's Center Coffeehouse and movie shorts, 8pm, 36 Bromfield St.

Boston — Help GCN mail papers to its subscribers, 4-8:30pm, 22 Bromfield St.

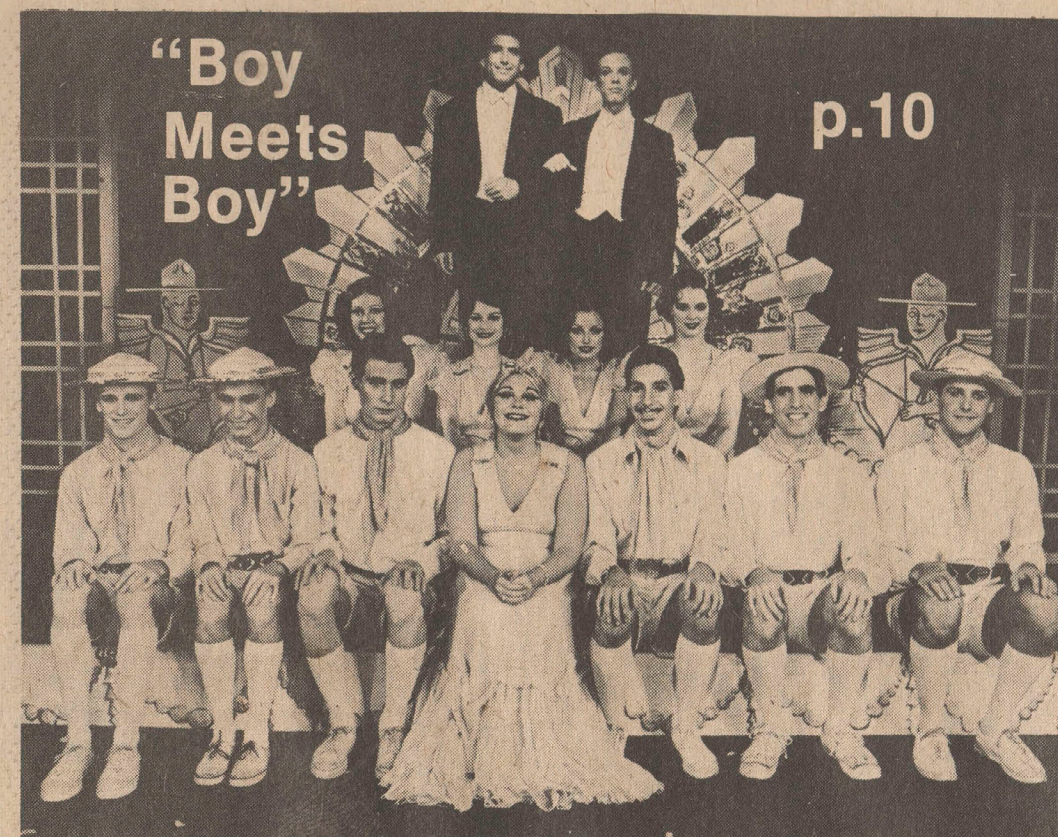
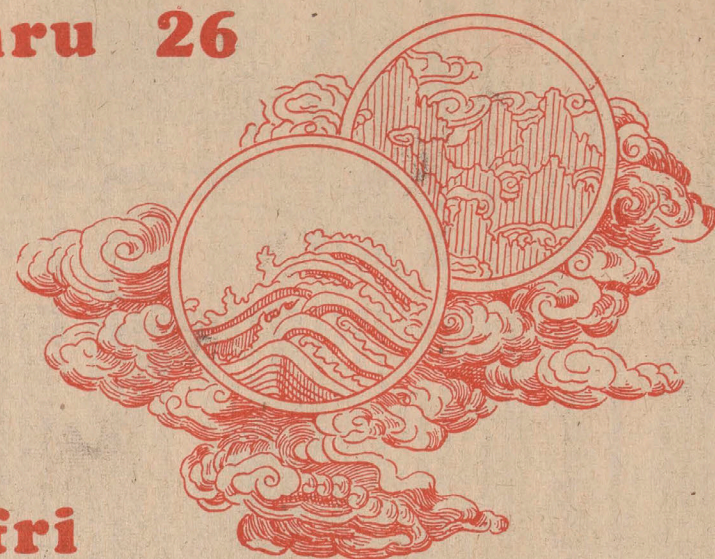
24 sun

Utica, NY — Gay Rights Celebration, meet noon at Hanna Park, Utica City Hall, march through downtown, return to Hanna Park for rally.

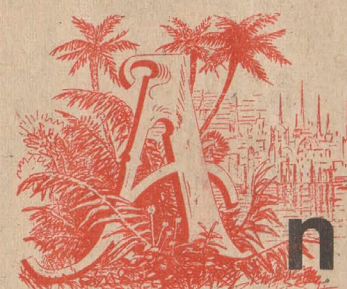
26 tues

Boston — DOB rap for older women, 7:30pm, 419 Boylston St., Rm. 323.

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



N E W S A X E T R I A L ? M . C . C . C O N F E R E N C E ,



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the Movement, p. 8



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# gay community news

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October 23, 1976

## New Trial Expected as Saxe Jury Deadlocks

By Nancy Wechsler

BOSTON — After five days of deliberations the jury in the Susan Saxe bank robbery and felony murder case failed to reach a verdict, and Judge Walter McLaughlin declared a mistrial.

Dennis Milford, foreman of the jury, sent the judge a note on Wednesday informing him that the jurors "are numb from this discussion and have reached the point where further rational exchange of viewpoints has ceased. Each has reached a firm and unyielding conviction. We do not have and do not foresee a verdict on any of the indictments."

Rumors and speculation spread throughout the city about the division of the jurors. The *Globe* reported that one juror had said the jury was about evenly divided, while another rumor had it voting 9-3 in favor of acquittal.

Judge McLaughlin issued an order prohibiting the jurors and the lawyers from discussing the case.

The Boston press has reported that the District Attorney's office will move to re-try Saxe and that the trial would take place sometime in January or next

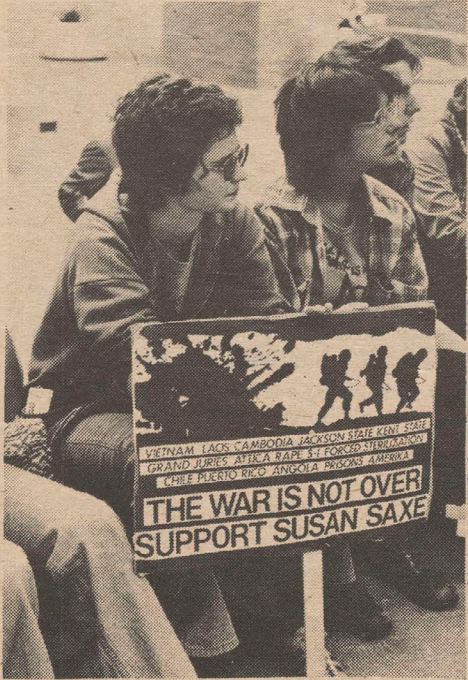


Photo by Nancy Wechsler

Supporters of Susan Saxe take part in a 24 hour a day vigil

spring. It was reported in the *Globe* that the State had already spent \$66,000.00 on the first trial.

Nancy Gertner, Susan Saxe's

attorney, told GCN that she has had no official notification from the D.A.'s office about a new trial. Gertner stated the defense will once again file motions asking for all charges against Saxe to be dropped based on the massive publicity the case has generated.

### Reactions

How did people close to the case react to the trial ending with a hung jury? Lawyer Nancy Gertner was disappointed. "We were hoping for an acquittal, so of course we were disappointed. But we also realize that a hung jury is better than a conviction." Byrna Aronson, member of both the legal team and the defense committee, said that supporters of Saxe felt "high energy and ready to go again." She told GCN that she believed a hung jury was a good start towards getting Saxe acquitted. "We've had to deal with six years of prejudicial publicity, and a D.A. with 26 years of experience who says he has an open and shut case. Six years of publicity is hard to combat and although we wanted an acquittal we still can feel some sense of victory that the D.A. didn't get a conviction."

Aronson said that well wishers had been calling from around the country to voice their support and encouragement and that members of the defense committee were ready to begin raising the additional funds needed for a second trial.

Terry Turgeon, grand jury resister, was in Boston while the jury was deliberating. She participated in the vigil in support of Saxe outside the courthouse. Turgeon said she felt there had been some switch in public sentiment. Turgeon told GCN, "While we were waiting for the verdict outside the courthouse, people would come by and ask us how things were going for Susan. More and more people kept coming by. I think something happened during the trial and more people are now supportive of Susan."

Prosecutor John Gaffney who said throughout the trial that he had an "open and shut case" refused to comment about the verdict.

Demonstrations in support of Susan Saxe were scheduled to take place on Oct. 14 in Boston, Philadelphia, and Washington, D.C.

## Carter Names 3 Lesbians to Campaign Advisory Committee

ATLANTA, GA — The 51.3% Committee for Carter/Mondale announced today that State Representative Elaine Noble (D-Massachusetts), Jean O'Leary, Co-Director of the National Gay Task Force, and Jo Daly, of the Human Rights Commission of San Francisco have been appointed to the committee's National Advisory Committee. The appointments were made by Democratic Presidential and Vice-Presidential candidates Jimmy Carter and Fritz Mondale.

The primary purpose of the 51.3% Committee is to win as much of the women's vote as possible by appealing to a broad spectrum of women through increasing the awareness of women as voters and participants in the electoral process, and by highlighting and focusing on the contributions of women as advisors in the campaign. The committee also serves as a point of



Jo Daly

reference for the concerns of women as they relate to policy, issues and planning in the campaign, and to search out women who are qualified to serve in the future administration.



Jean O'Leary

Representative Noble expressed her pleasure at being a part of the Carter/Mondale 51.3% Committee. "I am extremely glad to serve on this committee for Carter/Mondale. I feel our



Elaine Noble

appointment marks an important step forward for the women's movement, for a Carter/Mondale win would definitely be a victory for women and minorities."

## Clark U. Gay Budget Slashed

WORCESTER, MA — Clark University, the elite, private university that hosted last spring's New England Gay Conference, has slashed the Clark Gay Center's first semester budget from \$1700 to \$500. The action, taken by the university's Student Council, was allegedly due to inflation and rising costs. However, one councillor did question the validity of "condoning homosexuality on campus" while another reportedly asked "Are homosexuals really that oppressed?" The action is in sharp contrast to support in

the past.

Clark gays reacted with anger and bitterness. One supporter in the Clark Women's Center stated, "Blacks and women have played on the liberals' guilt syndrome but gay people will have to wait at least another 5 or 10 years before they get the deserved recognition of the middle class suburban set."

In a recent poll of the student body taken to see the "relevance" of campus organizations, the Clark Gay Center finished 32nd in the poll, garnering the

least support. The Bowling Club and the Weightlifting Club were seen as "more relevant" than the Gay Center. Last year the Gay Center finished 15th in the survey.

"Clark was becoming known as a gay-socialist type school and the students wanted a change of image," Clark Gay treasurer Paul M. Camic told GCN. "The University is not just liberal, they're really humanist. But the school seems to be recruiting more conservative, athletic students these days and it showed in the poll."

lobby for them may not relinquish their "victory" so easily.

"It may be contended that since the old law was not effective in curbing this kind of activity, because of the difficulty in obtaining convictions, that no new statute is needed.

"In fact, if it is true that the bill's sponsors were unaware that the measure enacted in 1975 would have the effect of "legalizing" homosexual acts between consenting adults and the real push for the bill came from Representatives Susan McLane of

The Student Council did, however, agree to donate \$200 to the Homophile Community Health Service in Boston to help the organization's difficult financial position.

Despite the financial setback, the Center held a very successful wine and cheese open house two weeks ago and now holds weekly raps on Tuesday evenings. Dr. Richard Pillard of Boston's Homophile Community Health Service (HCHS) is scheduled to speak at Clark under the Center's auspices in November.

Concord and Jean Wallin of Nashua, that is all the more reason for the state to reestablish standards of morality in this area — even if they are difficult to enforce.

"In any event, it would appear that nearly everyone involved was asleep at the switch. Any measure involving law enforcement that had the backing of such ultra-liberals as McLane and Wallin should have been subjected to closer scrutiny."

— From an editorial in the *Manchester Union Leader*, Oct. 13, 1976.

## DID YOU SEE?

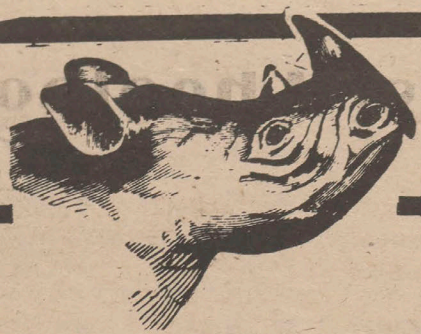
"Had it not been for the boasting of homosexual publications, New Hampshire might not have caught on even at this late date to the fact that its lawmakers had inadvertently repealed the law against sodomy in June of 1975.

"As a result of favorable action on House Bill 793, a measure designed to

tighten up the state laws on rape and facilitate the conviction of rapists, the Granite State has been left with no law against homosexual acts between consenting adults.

"A simple matter to be rectified in the next session of the Legislature? Perhaps. On the other hand, the homosexuals and those lawmakers willing to





## news notes

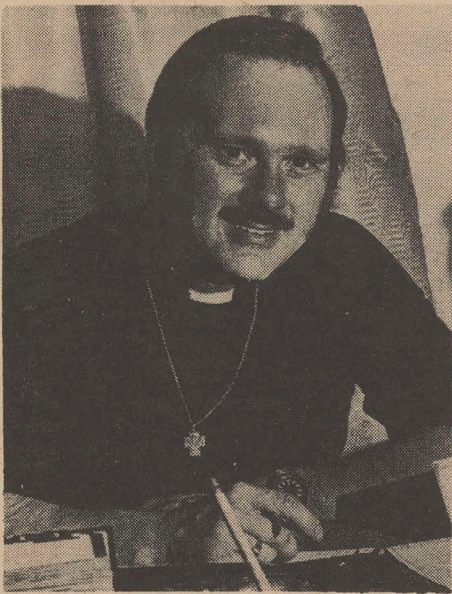
### MURDER RETRACTION

PHILADELPHIA, PA — A Philadelphia woman revealed in Common Pleas Court last week that she had lied in the trial that sent her lover to life imprisonment for murder two and a half years ago. *The Philadelphia Inquirer* reported Gloria Burnette admitting that she had lied at the trial of her lover, Dr. Lois Farquharson, because a "deal" had been arranged between her defense lawyer and an assistant District Attorney. Burnette had pleaded guilty to shooting Dr. Leon Weingard in 1971 and received a light sentence in return for testifying against Farquharson. She told the jury that her lover had ordered her to kill Weingard because he was trying to interfere with their relationship.

"I couldn't live with the enormity of this guilt," she told the court. "To see a [person] sentenced to life when she's absolutely innocent . . . day in and day out . . . I couldn't live with it, so I finally decided to do something."

Common Pleas Judge Ethan Allen Doty will be asked to decide whether Farquharson should be granted a new trial. Under cross-examination Burnette said that she and Farquharson are in the same prison and see each other every day.

Interestingly enough both the assistant D.A. and the defense lawyer involved in the case have moved on to higher positions — one to the post of District Attorney and the other to Municipal Court Judge.



Rev. Bob Arthur

### PRISON PROJECT

LOS ANGELES, CA — The former pastor of MCC/Omaha (Neb.) has been named to head the Metropolitan Community Church's Board of Institutional Ministry. The Board works primarily with gay prisoners. Rev. Bob Arthur succeeds Rev. Richard Mickley who has held the post of National Administrator for the last 2½ years. Norm Flowers has been named the Board's administrative assistant.

Rev. Arthur is a former Assistant Dean of Men at Bob Jones University, the most conservative Bible school in the US. He also served as a police officer in Edgartown, Martha's Vineyard, Massachusetts for two years.

In accepting the appointment, Arthur said, "This ministry has great potential for MCC. To reach that potential, team work at all levels is necessary and I feel that we are well on our way toward that goal."

### MAT ON TV

NEW YORK — A 2-hour television dramatization of former Air Force Sgt. Leonard Matlovich's discharge hearing is being planned by NBC-TV for next spring. The program, to be called *Matlovich vs. the US Air Force* is being planned by NBC and Tomorrow Entertainment Corporation, *New York Magazine* reports. The executive producer of the show, Tom Moore, sees the Matlovich dramatization as "extremely important to enlighten the television viewer."



Lacewing.

### HEARTSICK HELEN

NEW YORK — "Helen is heartsick when her hopes for home and happiness are humbled because her hero is homosexual." The above alliteration comes from NBC program notes for a show called *The Practice* to be aired on Friday, Oct. 22. *The Practice* — "Helen's Beau" will be seen at 9 p.m.

### AMBULANCE ALERT

BOSTON — The Project Place Ambulance, which provides free emergency and transport service to residents of Roxbury, Jamaica Plain, and the South End, and drug emergency service for the greater Boston area, finds itself in a serious financial crisis, and without immediate work to acquire funds, both short and long-term, may be forced to charge for services or even shut down altogether.

The ambulance will suspend services for a three-week period beginning Oct. 18 until Nov. 8, in order that the staff may devote full energy during that time to laying the groundwork for a massive fund-raising and public relations effort.

Contributions of any amount, large or small, as well as ideas for possible funding sources or projects are urgently solicited. People with money or ideas to offer may call 262-3740 and ask to speak to a member of the ambulance staff. Checks, made out to "Project Place Ambulance," can be sent to 32 Rutland Street, Boston, MA 02118. All contributions are tax-deductible.

## Gay Men's Center News

BOSTON — Rep. Elaine Noble will be the guest speaker at the Gay Men's Center Gay Forum on Tuesday, Oct. 19, at 7:30 p.m. Rep. Noble will discuss the up-coming national election and other issues of interest to gays. The most recent Gay Forum featured an account of gay life in England by Geoffrey Rogers.

Thirty-four people from organizations ranging from the Metropolitan Community Church to the Northeastern University Gay Student Association attended the October 2nd First Thursday. First Thursday is the recently established evening of pot luck supper and exchange of ideas. The Cambridge Gay Political Caucus was also present to urge a vote for Sandra Graham, candidate for state representa-

### ARGENTINE REPRESSION

BUENOS AIRES, ARGENTINA — The iron hand of repression is coming down upon Argentina's gays under the new, US-backed military regime that recently overthrew Isabel Peron. Argentine gay liberationists report arrests of 200 gays a day in crackdowns on Buenos Aires' ten gay bars and raids on private parties. Once arrested, gays are reportedly intimidated into signing "confessions" that they have broken anti-homosexual laws. The arrest goes on a person's record — even though he or she is not tried or convicted — and can be brought up again if a person commits another offense. A third arrest for someone previously arrested for homosexuality results in an automatic three-week imprisonment. Most people arrested are men but Buenos Aires lesbians are sometimes seized as well.

"Life for Argentina's gay community is dramatic, and for many people, distressing," the Argentine activists wrote the French magazine *Arcadie*. Anyone interested in getting in touch with the Gay Liberation Front of Argentina should contact them c/o the National Gay Task Force, 50 Fifth Ave., New York, NY 10011.

### DIGNITY'S INVITE

DETROIT, MI — Dignity, the organization of gay Catholics, has received an invitation to attend the Church's "Call to Action," a conference to be held Oct. 20-23 in Detroit. Dignity was invited as "an official Catholic organization" by the conference's host bishop.

The conference is designed to formulate a five-year plan of social action for the nation's Catholic bishops; delegates from every diocese in the US and from 100 organizations have been invited. The question of the Church's response to the gay Catholics will be presented to the delegates under the topic "Personhood."

Brian McNaught, national director of Social Action for the organization and managing editor of the Boston weekly *Esplanade* will be Dignity's representative at the meeting. McNaught's article "The Sad Dilemma of the Gay Catholic" will be among the literature which Dignity will pass out in a packet to each delegate.

### PRIX ITALIA

BOLOGNA, ITALY — The prestigious Prix Italia award for television drama has gone to *The Naked Civil Servant*, a 90 minute British-made dramatized biography of a homosexual. The drama was the unanimous choice of the Prix Italia jury, chosen from a field of 21 dramatic entries. The competition has the participation of television systems in Western Europe and North America.



Miriam Ben-Shalom

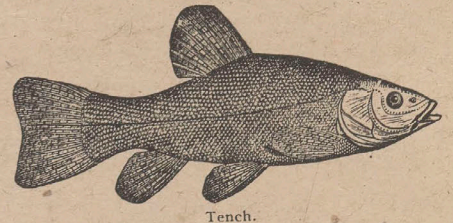
### BEN-SHALOM BATTLES

MILWAUKEE, WI — An Army Reserve sergeant has announced that she will fight an attempt to dismiss her as a drill instructor because she is a lesbian. Miriam Ben-Shalom asserted recently that an Army Reserve Board is going to recommend that she be given an honorable discharge because of anti-gay regulations.

"I find it rather incredible that everything else I've done in my life is ignored other than the fact that I am a homosexual," she said. "The Army is apparently not concerned that I'm the mother of an eight-year-old daughter, a poet, an honor graduate of the University of Wisconsin, Milwaukee, and an excellent drill instructor."

Ben-Shalom graduated as the only female drill instructor in the 84th Division of the Army Reserve last Dec. 1. Ten days later she was notified that discharge proceedings were underway. She claims that the charges were filed when she graduated and announced that she was a lesbian.

The Reserve Board's recommendation has not been announced publicly and has been sent to the Fifth Army headquarters for final decision.



Tench.

### UTICA REMEMBERS

UTICA, NY — This city, previously one of the most fear-ridden and homophobic in the nation, has granted a permit to Gay Liberation/Utica to hold a Gay Rights Celebration on Sunday, Oct. 24, the Syracuse *Gay Light* reports. Oct. 24 is the first anniversary of the death of David Gray, a gay man who, activists allege, was murdered by members of the Utica police department. Gay Liberation/Utica is less than a month old.

Participants at the march will gather at Edward A. Hanna Park on the Utica City Hall grounds after noon and march through downtown Utica, passing police headquarters. After the march there will be a rally at Hanna Park featuring guest speakers and entertainment. For more information, people should call Mark Redmond at (315) 735-4200.

## 125 Gather at Old West Church

# MCC Conf. Stresses Non-Sexist Theology

By Michael Anthony

BOSTON — The Northeast District Conference of the Metropolitan Community Church, held Oct. 8-10 in Boston's historic Old West Church, covered a wide range of territory. Opened by Rev. Edward T. Hougen, minister of MCC/Boston, the conference — through seminars, study groups, skits, films, and sharing experiences — explored the concept of making the theology and liturgy of the Metropolitan Community Church more universal and non-sexist to men and women.

The conference brought together more than 125 delegates from Washington, D.C., Baltimore, New York City, Hartford, New Haven, Providence, Worcester, and Boston for a strenuous weekend focused on non-sexist theology and language. Special attention was also paid to gay people and alcoholism.

Most of the planning and work for the weekend was formulated by the women of MCC/Boston.

Interspersed with work sessions and caucuses were a buffet at 1270, entertainment at the Paulist Center, and, as the culmination of the conference, a worship service in Faneuil Hall.

### Opening Service

Friday night worship service opened the conference.

"We want to come to new insights and new understandings, we want to say something significant on sexism in our churches," said one of the first readers at the service. "We should love one another as God loves us."

"God loves us, no matter what," said Rebecca Bell. She spoke quietly. "God wanted men and women created equally..." Her tone began to affect people; an arm slipped around a neighbor's waist, one hand in another.

"The spirit of the Lord is open to us to liberate the oppressed," said another. She gestured toward the ceiling. "This house was made for all people."

Rev. Nancy Avar, from Hartford, told the group "the most important concern is to have enough loving feelings for all people... tradition is not to be upheld at all costs."

The offertory service brought most of the delegates to the front of the sanctuary, to share in the bread and



Photo by Kim Peckham

J. DeMartine and Rev. Howard Gaass perform worship service at Faneuil Hall.

wine, the high point of the service.

### Inclusive Theology

Saturday morning's session was supposed to begin with a welcome from Rep. Elaine Noble. However, she was late and was replaced as speaker by "Seglinda Freud." "Seglinda Freud," a character in a skit, was at the pulpit, analyzing and treating a FEM-male whose problem, it turned out, was breast envy: "a fear of peaked things in pairs."

The point of Seglinda's dissertation was that no sex dominates: female and male can't be divided into better or worse. Faith must express that "the Lord is one."

Loosened up by the laughter of the skits, the delegates moved into small groups for discussions on eliminating the sexism and male-dominance, in theory and language, that pervades church thought and church liturgy.

The stress was on Inclusive Theology which emphasizes inclusion of all people and states that God is the parent of all persons. Inclusive theology was defined several times Saturday morning. It includes the ability to "see the capacity for relationships with all people, for which we were created."

"Something moved [Jesus Christ] to be very central to men and women," said a delegate. And the name Jesus, he added, comes from Jeshua — a female name. There was talk of purifying

Christianity, of returning to an understanding of primitive Christianity, where Jesus openly and frequently dealt with women — a very radical concept in Jesus' time," said another delegate.

### "Male Language"

After a lunch of grilled cheese sandwiches and corn chowder, and after gatherings of the black and women's caucuses, the delegates reconvened to learn about inclusive language.

Girls are more language oriented, and more expected to talk, than boys, emphasized one discussion leader. So two languages develop: one for males and one for females. One of the many problems arising from this cultural separation, she added, is that "abrasive women" usually seem abrasive because they use the "male language" to say what they want to say.

"It's perfectly acceptable," she emphasized, "for a woman to say, 'Well, I know this isn't my church, and I know I shouldn't criticize, but this table is a bit dusty.' And it's considered normal if a man said, loudly, 'This table is absolutely filthy.' But somehow, a woman becomes abrasive because she chooses to say what she feels is the 'male language.'"

How to correct sexist language? Instead of the traditional "God the Father, God the Son, God the Holy Ghost" there was a new approach: "God the Creator, God the Redeemer, God the Moving Spirit."

### Rep. Noble Speaks

Rep. Noble did show up, just before the afternoon sessions, and by the end of her talk, she had earned a standing ovation.

She was late, she said, partly because of a mix-up with her office, and partly because she had been politicking until 2 a.m. She told the conference she had finally gotten Rep. Michael F. Flaherty, chair of the judiciary committee, to take Chapter 272 of the General Laws of Massachusetts [the sodomy laws] to the judiciary council, where a favorable reading is almost assured. She spoke with a tired triumph in her voice.

Politics is the last male bastion of power, said Noble, and she is "trying to change some ideas about people."

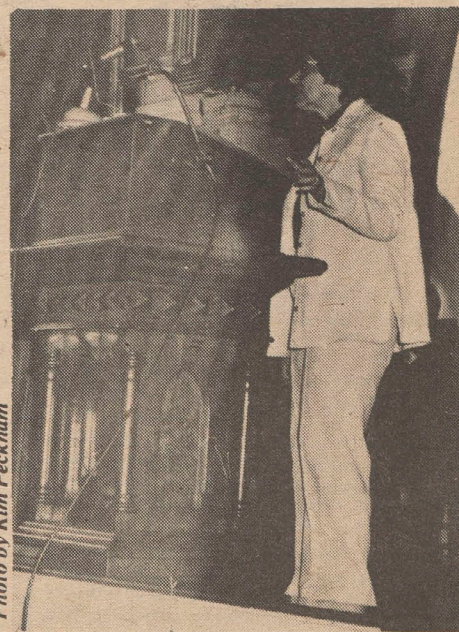


Photo by Kim Peckham

Marge Ragona Exhorts

But that change should not come "at the expense of your own foot, or someone else's neck," she cautioned.

### Reactions

What value did the district conference have?

"I benefit from meeting and talking to gays from other cities," said a Philadelphia man. "We can pool our ideas, our inspirations, and our problems. This conference is helping me understand how I can make God more real for the gay people in my city."

"Women are still oppressed, still feel pressure," said a Providence woman. "We can't escape our oppression. We can hide the fact that we're gay, but it's extremely difficult to hide being a woman. And to be an open lesbian — well, that invites oppression on two fronts. It's got to change."

"We owe it to one another to understand, to equalize what's unbalanced," said another delegate. "And the fellowship we all feel here is so valuable. It's something we can take home and share with others."

The week-end conference closed with a worship service Sunday morning in Faneuil Hall. For Freedom Trail tourists who looked in, it was a rare spectacle: women together with women, men with men, men and women together, sharing their love in Christ and their love for each other.

## Prostitutes Union Joins Civil Rights Battle

By Thom Willenbecher

BOSTON — On Saturday, Oct. 9, the Charles Street Meetinghouse played host to a bake sale for the benefit of the Prostitutes Union of Massachusetts. There PUMA spokespersons announced that three Boston women, Diane King, Barbara Astrofsky and Rebecca Jones have filed a brief before the US Superior Court to appeal their convictions under Massachusetts state laws for prostitution and for being a "common night walker." Defense arguments assert that the law is discriminatory and applies only to women, thus denying equal protection under the law guaranteed by the 14th Amendment. Women who work the streets are generally prosecuted, say organization members, while their male johns, male prostitutes and pimps are not. PUMA also intends to challenge the laws on the grounds that they violate their right to privacy and the right to symbolic free speech and free assembly of all parties concerned. The Superior Court is expected to consider the case by February of next year.

Steve Lewis, one of PUMA's few male members, stated also that

lobbying efforts were underway in the Massachusetts state legislature to repeal these same laws. He stated that the organization has been successful in some of its efforts and that a bill has been introduced which would appoint and fund a commission to study prostitution in Massachusetts. PUMA is also supporting a bill introduced by State Rep. Barney Frank which would decriminalize all prostitution outside of designated residential zones.

Members of PUMA spoke at length about the organization, its purposes and about prostitution in general. PUMA is a 1975 offshoot of the national prostitutes union COYOTE (Call Off Your Old Tired Ethics), and is open to all persons, regardless of age, sex, or profession. It has three fundamental purposes, members explained: to decriminalize consensual sex involving the exchange of money, to change public attitudes and misconceptions which they believe contribute to the oppression of prostitutes. PUMA also tries to provide social services for prostitutes, including legal and medical aid and peer counseling.

Members also called attention to the political motives behind the prostitu-

tion laws. The laws, said one member who gave her name as Virginia, are "fundamental expressions of the oppression of women by men. The laws are written and passed by men, and enforced and prosecuted by men. Yet most of their victims are women. Women prostitutes are arrested while their customers go free. Men who engage in prostitution are immune to prosecution under existing state laws." Prostitution charges against a man were dismissed last year in Brockton District Court. Steve Lewis noted that the prostitution laws also reflected a class bias, stating that the current laws originated in the early part of this century, after the middle class became offended by poor immigrant women who turned to the streets to support themselves by sale to working class men.

### Gay Movement Analogy

Several members stated that PUMA was opposed in principle to all laws governing the private sexual practices of consenting adults, whether or not there is money involved, and drew parallels between the PUMA opposition to prostitution laws and the gay movement opposition to laws prohibit-

ing consensual sodomy. Lewis noted a direct connection between the aims of PUMA and the aims of the gay movement in this respect, adding that both movements were part of the same revolutionary thrust to change American social, political and legal attitudes towards sex. He stated that the decision of the Charles Street Meetinghouse to sponsor the bake sale indicated gay movement support and recognition of this political kinship.

The bake sale was only a partial success. Saturday's inclement weather deterred the general public from attending, though reporters of every conceivable persuasion were on hand to interview PUMA members and sample their (culinary) wares. Said Virginia, "Anyway, we're glad for the exposure and for the chance to show the public what other talents we have." PUMA also announced plans for a Hooker's Masquerade Halloween Ball, to take place at the Club, 823 Main Street, Cambridge, on Oct. 31. Prizes will be offered for Hooker, Trick, Pimp and Pig of the Year. Tickets are \$5 apiece and can be obtained at Clothware in Cambridge, New Words in Somerville, or by calling 783-1258.



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Tom Myles: John Mitzel  
Allen Stewart: Byron Marshall  
Gerry Takano: Don Shewey  
John Glidden: Tom Reeves

Photographers:  
Bettye Lane: Jane Picard  
John Scagliotti: Ken Rabb  
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Layout Staff:  
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Ken Westhassel: Mark DeWolfe  
Anne Johnson: Peter Martin  
Robert N.

Indexer: Ruth Pettis

## A Gay Person's Guide To New England



"It's the best."  
—Michael's Thing

The 1976 edition, "A Gay Person's Guide to New England." Available at \$3.75 from finer bookstores, gay bars, baths and organizations throughout New England and the World. By mail, \$4.00 postpaid from GPG, Dept. D3, 22 Bromfield Street, Boston, MA 02108. Copies sent in plain brown envelope. Make cheque payable to "GCN."

## EDITORIAL

### In Support of the Massachusetts ERA

Despite whatever ambivalent and/or negative feelings we may have about President Ford, Jimmy Carter, Eugene McCarthy *et al*, this November gay Massachusetts voters have plenty of reason to go to the polls. This year there are nine separate questions to be voted on on November 2. If they pass, seven will automatically become law. The referenda offer an unusual chance for individuals to take direct part in the law-making process and to effect change. The nine questions include such varied subjects as a ban on handguns, public ownership of utilities, returnable bottles, and flat electrical rates, to name a few. But the one question that will have the most effect on gay people as a group is undoubtedly the state Equal Rights Amendment.

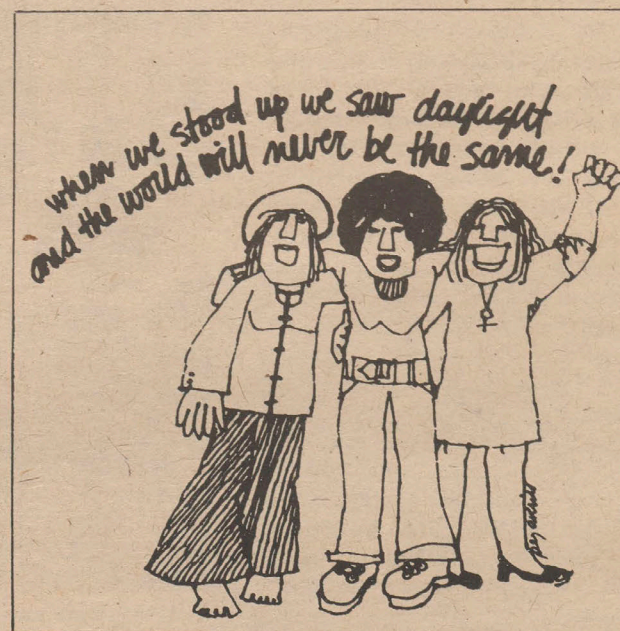
The Massachusetts state ERA is a simply worded statement that could bring about enormous changes. It adds one sentence to Article I of the first part of the Constitution of the Commonwealth; it states that Equality under the law may not be denied or abridged on the basis of sex, color, creed, or national origin.

Although Massachusetts has many laws forbidding discrimination against women, in some areas these laws are just not comprehensive enough to affect the wide range of sex discrimination in Massachusetts. If the ERA passes, equality under law for women and men will apply in every area — and it will not easily be repealed.

Why should gay people support the ERA? For lesbians, the answer is easy — the ERA is clearly in the best interests of all women, gay or straight. But what about gay men, what do they have to gain from the passage of the ERA? Aren't gay men, as men, going to have a harder time of it if the ERA is passed? An end of sex discrimination means more jobs, for women, better promotions for women, more credit for women. It's clearly not in the interest of those who hold the power, and that includes gay men as well as straight men.

But emphasize the *gay* in the man, and the equation changes drastically. The ERA is clearly a step in the direction of full and equal rights for homosexuals. When sex is seen as a basis for discrimination, it is only a short step to see sexual preference as a basis for discrimination. Feminists and gay men have a common interest in challenging the power of patriarchy which rules over both groups.

It is no accident that opponents of the ERA have gotten —



LNS/cpf

much mileage out of the argument that passage of the ERA could lead to the legalization of gay marriage. We are not sure if this is the case. However, there may be good grounds, if the ERA is passed, to challenge the laws regulating sexual conduct by consenting adults on the basis of discrimination against men. Since it is almost entirely men who are arrested for violating the sex laws, it is clearly a matter of selective enforcement on the basis of sex. Who ever heard of a woman being entrapped by a female police officer?

On the basis of simple social justice, the Massachusetts ERA should be passed. But as gay people, women and men, it is clearly in our interest that the ERA be passed. The same people in the legislature who oppose gay rights have led the fight against the ERA. If the Equal Rights Amendment fails in Massachusetts, it will be symbolic of political reaction in sexual matters, and such a backlash would be as destructive to gains of gay people as it would be to the gains of women. GCN strongly endorses Question #1 and urges all lesbians and gay men in Massachusetts to go to the polls on Nov. 2 and vote for it.

## COMMUNITY VOICE



GCN welcomes letters expressing the views of its readers. All letters submitted for publication must contain the name and address of the writer. A phone number will speed verification. While names will be withheld upon request, no anonymous letters will be considered.

### sex discrimination

Dear GCN:

The employment ad for "The Islanders" which appeared on page 13 of your October 16 edition is sex discriminatory and forbidden by law.

Sincerely,

Jeanne Tedesco

### tv in transition

Dear GCN:

Commercial TV, to put it mildly, has never been all that kind to gay people. But *The Family* on Channel 5, WCVB, Sept. 28, at 10:00 p.m. was one of the most outstanding dramatic presentations I have seen on television.

Simply put, it was the story of a boy coming to terms with himself. And in his personal trauma of publicly coming out, he found out who stood by him and who turned their backs to him. The program verbalized a lot of questions that I wish had been raised when I was coming out under similar circumstances.

I sincerely think that you would be well serving the gay community by reporting the televising of such programs. Had I known of the fine quality of this program I would have told a number of people about it. It could have been a bridge between myself and a couple of others. For me the challenge has always been to begin a dialogue. Rather than forestall the efforts of those who attempt to, i.e., your regrettable "review" of *The Fancy Dancer*, in the future I hope you will report and when warranted support quality programming in any medium especially when such excellent supportive characterizations of gay people are presented.

Sincerely,

Donald F. Anderson

### NEED OF THE WEEK

GCN badly needs a legal size filing cabinet. Please contact Lionel at 426-4469.

### for whom the bell tells

Dear GCN:

I was not surprised to see that Arthur Bell refused to answer the only really interesting question posed in Don Shewey's interview of Oct. 2, 1976. "How do you feel being the Rona Barrett of the *Village Voice*?" Can it be that Mr. Bell was attempting to imply that he is *not* the (gay) Rona Barrett of the *Voice*? — a fruitless task since it is such a painfully obvious truth.

What is particularly unfortunate, however, is that Bell either does not realize, or refuses to acknowledge the position of power he maintains as the only openly gay columnist in a major weekly newspaper. He complains that if he started to feel responsibility to the gay community his work "would be very weighty." Well, most anything would be weightier than covering the NY cocktail circuit. For someone who admits that he has gotten as far as he has because of his early connections with the movement — and he must realize that whatever the movement has achieved has allowed him to work and write as he does — he shows pitiful gratitude.

As far as the homophobia of the *Voice* goes — I'm sure that some writers are worse than others. I am also sure that the *Voice* realizes that a weekly *Bell Tells* is their best answer against charges of homosexual oppression or discrimination. After all, the *New York Times* doesn't oppress women — there are at least three or four pages a day of recipes, fashions, and chit-chat.

It would be impossible to deny the affinity for Hollywood/theater/movies/gossip that a large part of gay (male) subculture has. But to pursue this with the adulation and singlemindedness that Bell does is both an inaccurate and dishonest portrait of gayness.

But what is most offensive about Arthur Bell (and the interview), worse than his triviality, his accepted tokenism, his lack of gratitude to the movement — is his condescension. When asked to speak directly to the readers of GCN all he can say is "keep slugging, kids." Obviously Mr. Bell still thinks that life is the "forties backstage musicals" of his youth. Well it isn't. And if this is all that he has to say we are better off disowning him than bothering to listen. Remember: Ask not for whom the Bell Tells...

Michael Bronski,  
Cambridge



### whitmanesque sentiments

Dear GCN:

Perhaps the most important thing we diversified gay people have to offer the world as a group is the concept of enjoying life rather than seeing this Existence as something sinful. Most religions, be they Western or Eastern, seem to deny the beauty of this life and of our bodies. We gays can teach that the body is beautiful and that it can be shared with others for pleasure and for giving. There doesn't have to be any practical purpose for sex or sensuality. Pleasure for its own sake is a great gift and is not sinful as long as we are giving rather than exploiting.

In the words of brother Walt Whitman:

"Divine am I inside and out, and I make holy whatever I touch or am touch'd from.

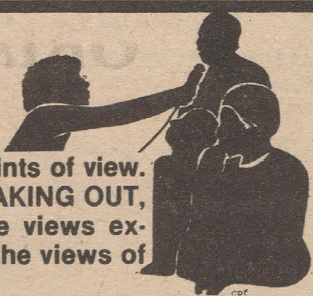
The scent of these arm-pits aroma finer than prayer."

in behalf of existence,

Satya

## SPEAKING OUT!

Readers may use this column to express their points of view. Typewritten material should be submitted to **SPEAKING OUT**, GCN, 22 Bromfield St., Boston, MA 02108. The views expressed in **SPEAKING OUT** are not necessarily the views of GCN and are entirely the views of the writer.



By Allen Young

The following item appeared recently in the "Cancer Information" column of the *Boston Globe*, which is sponsored by the Regional Cancer Control Program and other health agencies:

**Q:** My uncle just died of testicular cancer. The doctor said it went undetected for so long there was nothing that could be done for him. Isn't there some way this type of cancer could have been found earlier? He was my favorite uncle and this is very upsetting to me.

**A:** There is, indeed, a simple but little known self-examination men can do to detect early testicular cancer when it is most treatable. The original instruction in the technique needs to be given by a doctor or other trained personnel so that a man can learn the difference between possible abnormal lumps and the normal structures of the scrotum (the sac containing the testicles). This self-examination should be done about every six months.

"Without self-examination, testicular cancer often goes unnoticed since there are no obvious early symptoms. Pain is rare. This form of cancer usually occurs in

young men; therefore, all men should learn the self-examination technique."

By now, large numbers of Americans, male and female, are aware of the fact that self-examination for breast cancer in women is a very important preventive medical procedure. Many women have learned this kind of self-examination; it is now a common practice. Self-examination of the uterus, using an instrument known as a speculum, has also become common, especially among feminist women. In discussing self-examination, feminist writers have noted that the taboo against lesbianism has, for some time, impeded women from teaching these techniques to one another.

I first heard of testicular cancer a few years ago when I learned that John Giorno, the gay poet, was suffering from it. In fact, a friend told me that Giorno was going to die, but fortunately, he has recovered and has even collected his poems in a book entitled *Cancer in My Left Ball*. The book title, as I'm sure Giorno would attest, is no cute joke.

The first time I heard of self-examination for testicular cancer, however, was just the other day when I read the cancer information column, quoted above, in the *Boston Globe*. I will, of course, have to ask my doctor to instruct me in this self-examination, though she is a lesbian and I wonder if she will refer me to a male doctor for this particular instruction.

Self-examination for breast cancer in women became widespread only as a result of the efforts of feminist-oriented doctors and health workers, and women concerned with the health of women. It is clear to me that gay men and gay health workers in particular are going to have to play a special role if self-examination for testicular cancer is to become widespread in this society. We have an opportunity to save lives. If self-examination is virtually unknown among men up to now, we can chalk this up to our sexually uptight society, and to the macho, homophobic attitudes that carry over into the medical profession.

Remember the hernia examinations that we all got in public schools? The doctor pokes around your balls and it hurts just a little. There is a generally uneasy feeling among boys about this examination. It expresses itself in wisecracks and in comments that are often overtly homophobic ("I don't want no guy feeling my balls!"). Well, the hernia exam comes and goes every year, but nothing is ever said about the nature of the examination. No one speaks a word about the strange fear that surrounds this simple procedure.

It is up to us, for whom there is nothing strange or bad about feeling our own balls, or feeling another man's balls, to demand from doctors and other health professionals full instruction in the simple procedure of self-examination for testicular cancer.

I suggest the following course of action for individuals reading this article:

- 1) Next time you go to your doctor, ask him or her to instruct you in self-examination for testicular cancer. Show your doctor this article or, if you prefer, just mention that you read about it in the *Boston Globe*.
- 2) If you are involved with any gay health programs, urge the doctors involved to include instruction in self-examination.
- 3) Send copies of this article to the Cancer Information Service, Box 462, Kenmore Station, Boston, MA 02215, or write to them telling them to urge doctors to overcome their hang-ups and teach their male patients this technique.



Dear Rhino:  
What is the Lambda and how did it become a gay symbol?

Classics Major, Cambridge

Dear Classics Major:

The lambda is the eleventh letter of the Greek alphabet. It is also the scientific symbol for activation-energy. It has also been used throughout history to represent unity in the face of

oppression. For these reasons, the Gay Activists Alliance chose it as a symbol for six people.

Dear Rhino:

I am trying to find some place to worship God where I will be accepted and not condemned for my gayness. Can you help me?

Spiritual Seeker

Dear Spiritual Seeker:

Yes, there is an answer for you! There is a church called the Metropolitan Community Church, having a special mission to gay persons, which is located throughout the country. If you are a Catholic, there is an organization called Dignity; Episcopalians have Integrity, and there are a host of other Protestant organizations. Although Jews do not have a national organization, in Boston there is an organization called B'nai Haskalah. For further information check the Quick Gay Guide in the back of this newspaper.

## Benefit for HCHS

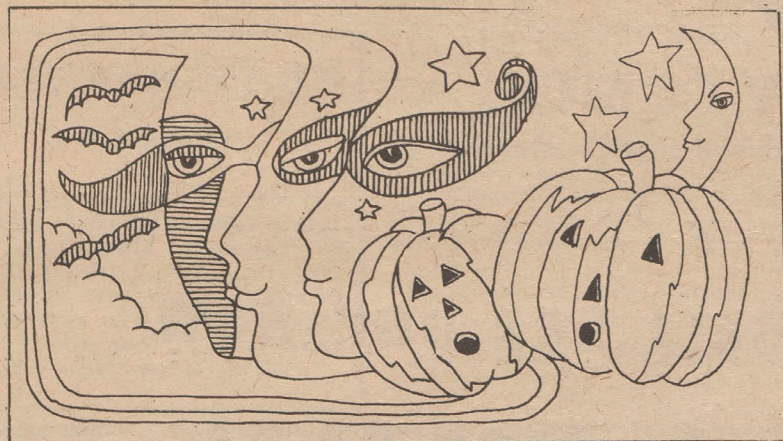
Wed. 27—Get Your Hair Cut at  
**Koala Bear Haircutters**

From 6-9 p.m.

253 Newbury St., Back Bay

Fri. 29—Midnight Special at  
**the South Station Cinema**

Sat. 30—Spend an Afternoon at **Chaps**  
(Blagden St., behind the BPL)



Sun. 31—Hallowe'en Ball

Bradford Hotel 8 p.m. On

Theme: "Hollywood Stars" \$500 for best costume

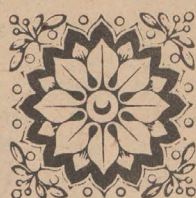
All proceeds to benefit the  
**Homophile Community Health Service**

Sponsored by Esplanade and HCHS

## Support Representative



**ELAINE  
NOBLE**



**Sat., Oct. 23**

**Adult Education Center**

**8 p.m.-1 a.m.**

Donation \$6

(Includes 2 drinks)

**DANCE to 1270's  
WENDY HUNT**

# CPPAX Survey of Massachusetts Legislative Candidates

By Laura McMurphy and David Brill

BOSTON — The following guide to the 40 Senate and 240 House races in Massachusetts was prepared with the assistance of Citizens for Participation in Political Action (CPPAX) and Gay Legislation 1976. It is not to be considered an endorsement, but simply a method of reporting answers to the CPPAX questionnaire and past voting records.

KEY: After the candidate's name appears his or her answer to the CPPAX questionnaire regarding legislation "prohibiting discrimination on the basis of sexual preference in employment, housing, public accommodations, and credit." If the candidate did not reply to the questionnaire, the notation NR appears; if the candidate left this question blank or provided comments, they are reprinted without editing. If the candidate is an incumbent legislator or former legislator seeking return to office, the notation "voted yes" or "voted no" appears. If the candidate has sponsored gay rights legislation in the past and/or is expected to do so if/when elected, an asterisk (\*) appears next to his/her name.

(continued from last week)

## HOUSE

23rd Essex: Arthur Khoury (D), NR, voted yes.  
24th Essex: Wilfred Beauchesne (D), NR, voted yes; Ralph Barbagallo (R), left blank: "I'm in favor of equal rights for all. However, I feel that these rights are guaranteed by our constitution. Do not need ERA either."  
25th Essex: Gerard Guilmette (D), NR, voted yes; Dennis Mungo (Ind.), "yes."  
26th Essex: Joseph Harmann (D), NR; John Saltman (R), "yes."  
27th Essex: Gerald Cohen (D), NR, voted yes.  
1st Franklin: Jonathan Healy\*, "yes," voted yes.  
2nd Franklin: Edward Shortell (R), NR, voted no.  
3rd Franklin: Thomas Simons (R), "yes," voted yes.  
1st Hampden: John Perry (D), NR, voted no; John Zaher (Ind.), "no."  
2nd Hampden: Iris Holland (R), NR, voted yes.  
3rd Hampden: William Quinn (D), NR; Edward Connelly (R), NR, voted no.  
4th Hampden: John Coffey (D), NR, voted no.  
5th Hampden: Peter Velis (R), NR, voted yes.  
6th Hampden: Garreth Lynch (D), voted yes.  
7th Hampden: Francis Rogers (D), NR.  
8th Hampden: Robert Rohan (D), NR, voted no.  
9th Hampden: Rudy Chmura (D), NR, voted no.  
10th Hampden: Theodore Trudeau (R), NR, voted yes.  
11th Hampden: Sean Cahillane (D), NR, voted yes.

12th Hampden: Arthur McKenna (D), NR, voted no.  
13th Hampden: Raymond Jordan\* (D), NR, voted yes; Alfred Varelas (R), NR.  
14th Hampden: James Grimaldi (D), NR, voted no; Leonard Cox (R), NR.  
15th Hampden: Anthony Scibelli (D), NR, voted no.  
16th Hampden: Richard Roche (D), NR.  
17th Hampden: Richard Demers (D), NR, voted yes.  
18th Hampden: Francis LaPointe (D), left blank, voted yes; Dana Cutter (Ind.), "no."  
19th Hampden: Kenneth Lemanski (D), NR.  
20th Hampden: Williams Mullins (D), "no."  
1st Hampshire: William Nagle (D), NR, voted yes.  
2nd Hampshire: William Carey (D), NR, voted no.  
3rd Hampshire: James Nolen (D), NR, voted yes.  
4th Hampshire: James G. Collins\* (D), NR, voted yes.  
1st Middlesex: Michael Lombardi (D), NR, voted no.  
2nd Middlesex: Thomas Mahoney (D), NR, voted yes.  
3rd Middlesex: Charles Flaherty (D), NR, voted yes.  
4th Middlesex: John J. Toomey (D), left blank: "My membership in the legislature is in the voting record for all to read. I will pursue the same course." Voted no; Bernard Bane (Ind.), "yes"; Joseph Carson (Ind.), NR; Sandra Graham\* (Ind.), "yes."  
5th Middlesex: William Pickett (D), NR, voted no.  
6th Middlesex: Vincent Piro (D), "yes," voted yes.

7th Middlesex: Marie E. Howe (D), left blank, voted no.  
8th Middlesex: Mary Fantasia (D), NR, voted no.  
9th Middlesex: John Cusack (D), NR, voted yes; Helen Patterson (Ind.), "yes."  
10th Middlesex: Eleanor Campobasso (D), NR, voted no.  
11th Middlesex: Joseph Maguire (D), NR; Marvin Gilkie (R), "yes."  
12th Middlesex: Robert Nardone (D), NR; Robert Manzelli (R), NR, voted yes.  
13th Middlesex: Salvatore Ciccarelli (D): "Yes. However, I would want controls or exclusion with respect to certain occupations or obvious places where there might be interference with the person's effective performance of his

duties, example, bath house attendant, prison guard"; George Zevitas (Ind.), "yes."  
14th Middlesex: Donald Manning (D), NR, voted yes; Markham Lyons (R): "No. Sexual preference in regards to perverted sexual mores should not be encouraged. The sign 'we reserve the right to serve whom we please' should be followed in this case, hopefully to provide behavior modification"; Peter Trombley (Ind.), "yes."  
15th Middlesex: William Stanley (D), NR; David Reilly (Ind.), NR; Martin Sheehan (Ind.), "no."  
16th Middlesex: A. Joseph DeNucci (D), "yes"; George Withington (R), NR.

(To be continued next week)

## Benefits for HCHS Planned

BOSTON — A week of benefits for the Homophile Community Health Service (HCHS), Boston's financially embattled counseling center for lesbians and gay men, will take place starting Oct. 27. The benefits, sponsored by the Boston weekly newspaper, *Esplanade*, come at a time when HCHS's debt has been reduced from \$5,200 to \$2,800. \$1800 has been raised through personal canvassing and \$300-400 through benefits, such as a recent bake sale. In addition, the Clark University Student Council and Gay Center gave a total of \$350 as a donation. \$200 of this amount came from the Student Council. Yet despite the reduction in the debt, the organization remains in financial trouble as certain bills become due during the next two months.

"A Week for HCHS" begins with a Cut-a-thon at Koala Bear Haircutting, 253 Newbury Street in Boston, from 6 to 9 p.m. on Wednesday, Oct. 27. On Friday, there will be a midnight film showing at South Station Cinema. Saturday features an afternoon at the popular bar Chaps, to which women are cordially invited. The week culminates on Sunday night with a Halloween Costume Ball at the

Bradford Hotel ballroom at 8 p.m. The ball is not a drag show, and features a "Hollywood" theme. Admission is \$10 and there will be a \$500 door prize. The proceeds from all the events will go to HCHS.

Paul M. Camic, educational consultant at HCHS, told GCN that a large attendance at the benefits will not only help HCHS financially but also aid the organization in receiving grants. "If people come, it shows community support and a documentation of this kind of support can be helpful in getting grants." HCHS has applied to 31 agencies for grants, and is also writing to 100 community health agencies to get a sense of how they manage their organizations.

Despite the financial crunch and recent revelations of internal disagreements, Camic emphasizes that "there is real staff unity now, and a very positive feeling among the staff about HCHS." There has been a significant increase in clients during the last few months, and there is now a short waiting list. According to Camic, many clients are being seen for less than the mandatory \$15 and \$10 fees recently established.

# SPORTERS

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# San Francisco's Hongisto—New Breed of Sheriff

By Derek Shearer

(This article is reprinted courtesy of Working Papers for a New Society. It appeared in the Summer 1976 issue.)

SAN FRANCISCO — In the early summer of 1971, ex-cop Richard Hongisto got a phone call from a friend, an activist in San Francisco's gay community. The friend urged him to run for sheriff of San Francisco against five-term incumbent Matthew Carberry.

"I guess it was the right idea at the right time," Hongisto recalls now. "I was restless, and my personal life wasn't too good. I pondered about fifteen seconds and said I'd do it."

A native San Franciscan and son of a sheetmetal worker, the 34-year-old Hongisto had gone to San Francisco State and then joined the city police department, where he worked ten years. While a policeman, Hongisto won the department's medal of valor for bravery during an attempted armed robbery. He also worked in the community relations division, where he was assigned to sections of the city heavily populated by gays and minorities. He helped to found Officers for Justice — an organization designed to counter the conservative Police Officers Association — and was the group's only white member.

In 1970, however, he quit the force. Winning a public broadcasting fellowship, he went to work for KQED, San Francisco's educational television station, as a reporter. But by 1971 he "wasn't happy with his work, and jumped at the opportunity his friend proposed.

San Francisco's political establish-



Sheriff Richard Hongisto

ment greeted Hongisto's last-minute entrance into the race with mild indifference. Sheriff Carberry, a strong law-and-order man, had the support of incumbent mayor Joseph Alioto and the downtown power brokers. Earlier, a citizens' crime committee had charged Carberry with mismanagement of the county jails, but the mayor had ignored the report.

During the campaign, Hongisto attacked Carberry as a "hawk," and promised to give \$750 a month of his sheriff's salary to neighborhood groups to help prevent crime (a promise he subsequently carried out). He advocated financial assistance for the victims of criminals, and at the same time called for more humane treatment of prisoners in county jails.

He opposed a planned bond issue to finance new courtrooms, saying that high-paid judges should work harder and take shorter lunch hours.

A loose coalition of liberal Democrats, young people, gays, and women supported Hongisto's campaign. The *San Francisco Bay Guardian*, a local alternative weekly, endorsed him, as did California congressman Phil Burton and assemblyman Willy Brown. Hongisto's precinct operation spent \$17,000, most of it raised from small fund-raising parties in people's homes. His symbol was a sheriff's badge with a peace sign in the middle.

Carberry dismissed Hongisto with the comment that he "wouldn't give him a job as hairdresser in the women's jail." On election day, though, Hongisto finished first in a field of four, winning 81,402 votes to Carberry's second-place 59,848. He took office in 1972.

In San Francisco, as in many cities, the sheriff's department has no street law-enforcement responsibilities; these fall to the regular city police department. But the sheriff's office does control the city and county jails, as well as providing bailiffs for such tasks as delivering eviction notices. The department had 182 deputies on the payroll when Hongisto took over.

He began his tenure by wearing a tie with peace symbols on it to his swearing in, and he had a peace symbol embossed on his official sheriff's badge. He also promptly appointed a black undersheriff, the first in San Francisco's history.

His first major task, however, was to improve the condition of the county jail, and to do this he needed money. Traditionally, the mayor and the county board of supervisors had not looked with favor on requests for funds from the sheriff, and Hongisto was even less popular with them than his predecessors had been. In portioning out federal revenue-sharing money, Alioto gave the sheriff's office only \$25,000, or one-tenth of what went to the San Francisco Yacht Club.

So Hongisto decided to raise money his own way. Rock promoter Bill Graham staged a fund-raising concert at the Winterland Ballroom, featuring performers like Neil Young, David Crosby, and Graham Nash, which brought in \$15,000. Radical filmmakers Paul Jacobs and Saul Landau were invited to the jail to interview prisoners and guards. Their film, *The Jail*, was then screened at fund-raising events in the area.

Hongisto improved jail dental facilities by arranging with the University

of Pacific Dental School to provide four student dentists and one teacher for the price of one private dentist the jail had previously used. He also hustled for federal grants, pulling in over a million dollars since he first took office.

In other matters, he hired a woman attorney as the department's legal counsel, hired the city's first gay deputy sheriff, and created the first county jail ombudsman in the country (paying for the program with a federal grant). He utilized the VISTA program to finance 32 caseworkers to help prisoners plan their lives after release.

"Our efforts focus on getting people set up in something so that when they're released they can have a job, a place to stay, and material aid," says Hongisto. "We also do drug counseling. A lot of people in our jails have drug problems; forty-one percent of the women are heroin addicts, and at least twenty-five percent of the men."

Hongisto talked additional funds out of the mayor in 1974 by saying he would follow Alioto around the state and interfere with his gubernatorial campaign if the money were not forthcoming. He used this money to install additional showers in the jails, remodel the kitchen, and build an inmates' laundry. He has also begun educational programs both for inmates and for deputies.

Not surprisingly, the sheriff has run into his share of opposition. A grand jury criticized his liberal use of jail volunteers. Conservative deputies have attacked him for appearing in public with leaders of the gay community. Members of the county's board of supervisors fight his budget requests and keep close watch on how his office spends its money. Hongisto himself caused a minor flap when he fired his black undersheriff over political differences.

Yet Hongisto — running against former mayor Alioto's chauffeur and bodyguard — won re-election easily in 1975. A new liberal mayor, George Moscone, also won office, and Moscone promptly appointed a reform-minded police chief, Charles Gane, who had been working as a deputy sheriff for Hongisto. (Gane had earlier quit his job as chief of police in St. Petersburg, Florida, and Hongisto had hired him.) At the moment, therefore, the prospects for continued reform in the sheriff's department are good. And — with like-minded administrations both in city hall and in the police department — Hongisto himself may begin to seem like less of an oddity.

## Harvard Gays Kick-Off

By Ray Spears

CAMBRIDGE, MA — The Harvard-Radcliffe Gay Students Association held its first meeting of the year last Monday at a relatively well attended session in Phillips Brooks House. The group discussed its plans for the coming year. Among the goals mentioned were: to serve primarily the Harvard-Radcliffe gay people, although not excluding outsiders, and to make particular efforts to reach the lesbians in the community ("There's about ten of us," one woman underestimated, "and we all know each other") and offer something besides a room full of bored male plenipotentiaries; to make efforts at reaching still nervous freshmen ("We always worry about those supposed closet cases who

run around outside, and are about to commit suicide, until they hear about GSA," explained Adam Frey, acting chair and most conspicuously organized member of the group); to supplicate intermittently and underhandedly for tolerance toward the more or less homophobic Harvard social structure ("It's a lot like beating your head against a wall; we do a little of it to get it off our conscience"); and to do all this by means of a series of dances and lectures and events the detailed planning of which was deferred to next week.

Bryan O'Rourke agreed to accept the title of president and the attendant onerous task of dealing with the dean.

The next meeting will be held on Wednesday, Oct. 20 (see calendar).

### ALLEN LANE FARM

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By Bishop Mikhail Francis Itkin

The beginnings of today's Gay or Homophile Movement in America can be traced to either 1946 in Atlanta, Georgia or 1948 in Los Angeles, California. There were some earlier beginnings, such as Gerber's *Society for Human Rights* (Chicago in the 1920s), but none of these has any continuity with groups still in existence today.

In 1946, the *Eucharistic Catholic Church* began its Ministry to "the Homophile Community" in Atlanta. It remained somewhat closeted until 1954, when it moved to Washington, D.C. and first advertised openly in *ONE Magazine*. With many changes in the intervening years, today two Gay Churches claim to trace their background to those earlier *Eucharistic Catholic* beginnings: *The People's Church* (affiliated with *The Community of the Love of Christ*) and *The Church of the Beloved Disciple* both make this claim with differing degrees of documentation.

In 1948, the first non-religious group in the Gay Community which has any continuity with today's movement began in Los Angeles. *Bachelors for Wallace* (Henry, not George) came into existence. Shortly thereafter, when the election was over, this group became the *Androgyne Society of America*, which in turn became the *Mattachine Foundation*. Three groups — or collections of groups — trace from that beginning today. There are the various independent *Mattachine Societies*, some of which trace directly back to that beginning; there is *ONE, Inc.*; and, finally, there is the *Circle of Loving Companions*.

It may surprise many of the people involved in the more conservative Homophile social and religious organizations today, which trace in many cases directly or indirectly to these two beginning points, but in both instances the beginnings were progressive, and even radical, as well as Gay in orientation. The *Eucharistic Catholic Church* took a revolutionary Christian pacifist position on social issues from the beginning, and did that even more openly in the New York-Philadelphia District after 1955, where it was heavily influenced by work with the *Catholic Worker Movement*, *Peacemakers*, *The Living Theatre* and the *New York Committee for a Worldwide General Strike for Peace*. For many years now, one of the two successor groups to *Eucharistic Catholicism*, *The People's Church*, has been the United States affiliate of the British-based *Movement for a Pacifist Church of Christ*.

At the same time, the first public function of the *Mattachine Foundation* was in circulating the *Stockholm Peace Petition* (a document which was on the Attorney General's subversive list). Its forerunner, *Bachelors for Wallace*, was brought into existence as Gay support for the *Progressive Party* and *American Labor Party's* candidate for President, Henry A. Wallace, former Vice-President under Franklin Delano Roosevelt until Wallace's advocacy of a moderate socialism had him replaced — during the 1944 *Democratic Party Convention* — by Harry Truman, over F.D.R.'s objections. Four years later, Wallace ran on a third-party platform advocating moderate socialism at home and peaceful co-existence with the Communist world, just at the beginnings of the Cold War when it was hardly popular to advocate such things.

Some parts of the Movement rapidly tried dissociating themselves from the progressive origins of the Gay Movement, and in 1955 — less than five months after *ONE, Inc.* had sent Ben Taber to New York at the invitation of a group including the present writer, to set up a group of *Friends of ONE* here — a group which declared its independence and adopted the name "the league" although remaining in relationship with *ONE, Inc.* for several months — this first Homophile group in New York City split into two parts: *The Mattachine Society of New York* (the national *Mattachine* had, by this time, dissolved the Foundation, reorganized as *The Mattachine Society*, engaged in its own McCarthyite tactics and purged its socialist founders) and the *Atlantis Society*.

*The Mattachine Society of New York* then became a conservative Homophile civil rights group, and *The Atlantis Society* ("Society of the Submerged World"), which took as its two-fold motto Jean Genet's "to pierce the shell of the world's contempt" (from *Our Lady of the Flowers*) and Jean Cocteau's "I'm not willing just to be tolerated. That wounds my love of love and of liberty" (from *The White Paper*), became the first activist, radical Gay group pledged to anarcho-pacifist socialist activity on behalf of Gay Freedom. This group, which was a forerunner of Gay Liberation groups of the sort that blossomed after the *Stonewall Rebellion* in 1969, interestingly enough, also provided the membership of the New York-Philadelphia District of *Eucharistic Catholicism* at that time.

Two of the four persons who arranged the original meeting at the Amato Opera House in New York in 1954, along with several other disaffected members of "the league," became the founders of *The Atlantis Society*. The other two charter members of "the league" went in two separate directions. One became one of the founders of the *New York Mattachine Society*; the other left the Movement and, shortly thereafter, committed suicide — one of the first Movement casualties.

Already, as early as 1955, we see the redbaiting and the divisions that later plagued the Movement.

The time was certainly premature for Gay Liberation. It was, if you will recall, the height of the McCarthyite trials, the red-hunting and black-listings . . . and *The Atlantis Society* died after being investigated by both the Red Squad of the New York City Police Department and the House Committee on Un-American Activities. Shortly thereafter, the Bishop of the *Eucharistic Catholic Church*, who was resident at the heart of the beast in Washington, D.C., reacted to the red-baiting and tried taking the Church back into the closet. *The New York-Philadelphia District* refused to go along with that, but continued with an open Gay and radical Christian Ministry independently — exploring the apostolic roots of the Christian Mystery and later becoming a part of *The Community of the Love of Christ*, which Radical Gay Christian part is known as *The People's Church*.

With that all-too-brief synopsis of the origins of the Gay Movement in America, let us now attempt a systematic analysis of the various tendencies of the Gay Movement — each tendency of which represents, to my thinking, a stage in development. The stages, however, are far from even and they do not

## An Analytic History of

always proceed in a set pattern. (That, of course, is one of the beauties and the terrors of any study of behavior — human or that of any living group, even down to the atomic level. Physicists have shown that while one can predict the behavior of a group of atoms, one cannot predict the behavior of any single atom; and in the human, where consciousness is even more clearly individuated, the numerous patterns overlap, change and certainly need not follow any mechanical development.)

Each stage of development does, therefore, represent a valid place for some people to be at; but each stage, likewise, represents something to be transcended in the process of Gay creative evolution. We cannot predict the future of the beautiful, free, sensually accommodating world in which Gay is not only good, but *Gay is glorious!*

It is necessary to add a note here. I am, obviously, writing this from the perspective of a Gay male who has been involved in the Gay Movement for 21 years now. It is sort of my 21st Anniversary Gift for the Movement! However, although I see some — indeed, many — parallel developments in the Lesbian Movement, I would not presume to comment upon those but await, anxiously, the commentary of some sister who has been involved in the Movement for a considerable time. My perspective will, obviously again, not be hers . . . and I recognize that the Lesbian Movement must proceed on its own, in many ways, and that the stages are, perhaps, not truly parallel.

Bearing all of that in mind, let's take that brief look at the various tendencies or stages presented as I see them historically developing:

I: **THE GAY OR HOMOPHILE CIVIL RIGHTS MOVEMENT** . . . which would include all of the old-line Homophile groups, such as *The Mattachine Society*, *ONE, Inc.*, the *Society for Individual Rights*, *Homophile Unions*, the various *Councils on Religion and the Homophile/Homosexual*, *Metropolitan Community Churches*, *Church of the Beloved Disciple* and the newer Gay Civil Rights groups, such as the *Gay Activists Alliance*, *Gay Community Alliances*, *Whitman-Radcliffe Foundation*, *Homophile Effort for Legal Protection (HELP)*, *National Gay Task Force*, and so forth.

This approach deals only with the single issue of Gay or Homophile rights, and the groups concerned do not concern themselves — as groups — with any other social, cultural or liberation movements and concerns. There is a certain strength to be drawn from this approach. But there is a weakness, also, in that it attempts to separate the Gay question as one divorced from other pressing social concerns and issues of our time.

A sub-section of this tendency or stage, and not one calling for a separate discussion, is *the special interest group*. This is an approach that narrows down the struggle from one for even Gay rights as a whole, to a struggle for the rights of just one sub-minority of the Gay minority: for example, the struggle for Transsexual-Transvestite rights in groups such as *Queens Liberation Front*, *Transvestite/*

*Transsexual Action Organization (TAO)*, etc., or the struggle for Sado-Masochist rights in groups such as the *Eulenspiegel Society*. It is an even more specialized group than the general Gay or Homophile Civil Rights Movement and while, like the groups in that stage, it does not seek to deal with other human social concerns and issues, it does not even seek to deal with the broad issue of Gay rights.

II: **THE GAY RADICAL COALITION** . . . an approach which seeks alliance with other radical and libera-



tion movements — supporting their issues on their terms and hoping, in turn, to achieve support for our struggle on Gay issues. Unfortunately, it often seeks that support on almost any terms at all.

Insofar as this approach recognizes the identity of all social problems and human issues, it represents a step forward from the Homophile or one-issue Gay approach in my opinion. However, since it often seeks support of non-Gay radical and revolutionary

# ory of the Movement

groups on any terms, rather than demanding it on our own terms and saying "No revolution without us," it can in such instances represent a step backward and a leaving the Movement open to betrayal by non-Gay so-called "revolutionaries."

Examples of this can clearly be seen by the betrayal of the Gay volunteers on the *Venceramos Brigade* in Cuba being confronted by the vicious anti-Gay stance of the Cuban "revolutionary leadership" (read "dictatorship") and by the take-over of several Gay

them), and caused their ultimate demise: although the concept of Gay Liberation still goes on.

III: *THE GAY SOCIAL SERVICES ORGANIZATIONS* . . . an approach which should be present at all times, since the immediate needs of our Gay brothers and sisters should be paramount in our work at all times. However, this approach unfortunately comes about, all too often, simply out of Gay people's honest distrust of the one-issue lobbying on the one hand (seeing, in truth, that the political system is something one cannot truly achieve progressive change through) and an equal distrust of the Gay Radical Coalition approach that would place Gay issues as only one issue to be dealt with by the non-Gay left on their terms.

Unfortunately, when Gay Social Services grow out of this two-fold frustration, that colors the service organizations themselves. While such social services represent a filling of a real need in taking care of the immediate social-welfare concerns of members of the Gay Community, its withdrawal from direct confrontation with the heterosexual, male-chauvinist myths of our society often leads to a certain complacency due to the egoizing of the persons heading such organizations. Further, when viewed by itself, and unless working in the social-change arena as well, this approach can contribute to a de-fusing of an otherwise rageful Gay Community which could erupt into genuine rebellion over injustice.

There is an essential need for such social services, and there is an equal need to separate such social services from the egoizing and proprietarian tendency of those providing such services. If this is not done, such persons often claim to represent the entire Gay Community. This is even worse than most such "representative" bodies, insofar as the Community never even had a chance to decide on such "representation."

The most insidious part of this is that such persons often honestly believe themselves to be libertarians and/or anarchists, to believe in participatory freedom, self-expression and self-representation. But in practice, and this is borne out by the current struggle for control of the *Gay Community Services Center* in Los Angeles, they seem to despise everything they say in their spoken and written words on this subject and act like the most bureaucratic "representatives" and, sometimes, exactly like the oppressor they claim to be struggling against.

This need not be so! But it requires a constant struggle to refuse to fall into this trap while fulfilling the essential function of Gay social services.

IV: *THE GAY SEPARATISTS* . . . an approach represented by such diverse groups as *Stonewall Nation*, the Gay Nationalists of the *Alpine County Project* (those few who took it seriously, rather than treating it as a joke and media-publicity shuck), and *Homosexuals Intransigent!*, which do not engage in the lobbying done by the Gay or Homophile Civil Rights Movement, nor in the left-coalitions of the Radical Gay Coalition, nor in the

social services and meeting real needs of the Gay Social Services Organizations (for all their faults): but which are often radical-rightist groups growing out of the single-issue approach and which seek to actually set up a completely separate Gay sub-nation.

Although at times, particularly when in despair at the way things are going for the Movement, this is a somewhat tempting idea; realistically, the criticism levelled at the Gay or Homophile Civil Rights Movement must be multiplied geometrically. Even more than the single-issue organizations, those engaged in this approach do not realize the gut-level and soul-identity between the Gay struggle and all struggles for peace, freedom and human dignity. Further, such Gay people do not seem to ever take into consideration the simple fact that in an economically complex society such as ours, today, they would remain at the economic — and, therefore, social — mercy of the outside oppressor society. Therefore, the only solution must be to change the entire society — not simply establish separatist enclaves, pleasant a fantasy as it is at times.

V: *THE GAY STUDIES PROGRAMS* . . . an approach which may, itself, call for a period of separatism in order to learn our own history as Gay people and to learn what Gay Self-Actualization would mean. Such programs are sometimes set up as independent study programs, such as *ONE's Institute for Homophile Studies*, *Quest Institute*, *The Edward Carpenter Society*, and others which have given such classes over the years; sometimes they are set up as programs at the various Free or Alternate Universities and Schools; and, sometimes, they are set up as Gay Studies Programs on establishment campuses.

When divorced from the self-cannibalistic separatist tendencies which sometimes accompany them, such Gay Studies Programs are absolutely essential to the growth not only of Gay people but of all people. The history of Gay people — both our creative history and the history of our oppression — and the Self-Actualization of Gay people, is a part of the history of Humanity and the liberation of Humanity as a whole! It is essential that this be recovered for the sake of a liberated world both now and in generations yet unborn.

VI: *GAY REVOLUTION AND FAGGOT EFFEMINISM* . . . two approaches which, while not identical, are so similar in part and so closely linked that it is virtually impossible to separate them in this brief an outline. In both approaches, the patriarchal structures of Western society are rejected and Gay males look towards a full alliance with Radical Feminists as the approach to world revolution and the bringing about of a free, peaceful and loving society.

In *Faggot Effeminism*, the approach is taken to more extreme stances, and these Gay males look to the Women's Movement for leadership, to the Lesbian Feminist Movement in particular, and look for the (re-) establishment of a matriarchy or gynocracy. *Gay Revolutionists* do not carry the position to this same degree. *Faggot Effeminism* represents a very, very diverse smattering of people around the country, probably no more than two or three of whom at any given time, share similar social-economic-political-sexual analysis and all of whom are often attacking other Gays much more than they are confronting an outside enemy.

Nonetheless, this has been a necessary stage for many Gay males to have gone through on the way towards realization of:

VII: *A UNIVERSAL ANDROGYNATION MOVEMENT* . . . an approach which says "Total Human Liberation is the Goal. Gay Liberation is merely a step. Women's Liberation is merely a step. Racial, class, age, and other Liberations are merely steps. We subsume all of those steps, but we transcend them in Work for the realization of the True Identity of every person, of All Life as male/female androgynous Principle, overcoming all dualities and recognizing that all so-called duality, multiplicity, is really just the mirroring experience of the One."

Deeply mystical in its social concerns, deeply social in its mysticism, *Universal Androgynation* sees itself as a Call for psycho-spiritual Holism and the realization of that Wholeness on a personal/social level in the building of a Universal Androgynous Community of Creative Life. Sharing with the Gay Revolutionary and Feminist Movements the rejection of patriarchal values, nonetheless *Universal Androgynation* does not call for the restoration of a matriarchal or gynocratic standard of values. Rather than looking to either patriarchy or matriarchy, the symbols and the social values of fatherhood or motherhood, *Universal Androgynation* seeks to establish a universal community of sister/brotherhood.

Owing many of its insights to the late 19th-early 20th century Prophet of Gay Liberation and Universal Androgynation, Edward Carpenter, who said: "We are a menace to you, O civilization! We have seen you — we allow you — we bear with you for a time, / But beware! for in a moment and, when the hour comes, inevitably, / We shall arise and sweep you away!"; *Universal Androgynation* also owes many of its insights to the Teachings of the Ancient Wisdom, the Mysteries, and the early Christian Gnostics. As such, it is not surprising that many of the groups which consider themselves a part of this *Universal Androgynation Movement* are spiritual in nature: groups such as *Androgynation Process*, *Quest Institute*, *The People's Church (Community of the Love of Christ)*, the *Gay Humanists*, *Gay Anarchist Collectives*, *Edward Carpenter Memorial Society*, *Uranian Mirror*, the *Prosperos*, and others.

Such groups know that on the way to that Universal Androgynous Community, we must engage in the struggles, the crisis, of our times. Therefore, those engaged in this Work continue to work for Gay Rights, Women's Rights, Black, Third World, Youth, Old People's, Working People's, Mental Patients', etc. . . . Rights. Simultaneously, however, such groups and persons realize that the goals of any of these separate parts are merely watersheds on the way to the gestalt of Total Human Liberation. We know that this gestalt, this Whole, transcends even the sum of all its parts.

Thus this Work of the *Universal Androgynation Movement* is the Celebration of Life, the maximal actualization of Human Potential and the realization of ultimate individual freedom and personal responsibility through the manifesting of the Androgynous Wholeness of our True Identity in harmonious eco-psychic relationship with the total Biosphere. We have come to the realization that *THE TOTAL LIBERATION OF ALL LIFE IS THE GOAL!*



organizations (similar to the take-overs that had already occurred in the Anti-War, Veterans', Students', and Abortion Legalization Movements) by the Trotskyite Socialist Workers Party or another Trotskyite group, the *International Socialists*. In all cases, these take-overs of Gay organizations were betrayals of our very Gayness which in its nature constitutes our true revolutionary strength.

This was the approach of many of the *Gay Liberation Fronts* (not all of

# On Boston Stage, There's No Business Like...

A Review by Don Shewey

## THE ROYAL FAMILY

"The Royal Family" is a delightful play about the most theatrical subject of all time — theatre people. Loosely based on America's first family of aristocratic artists, the Barrymores, the 1927 dramatic comedy, written by George S. Kaufman and Edna Ferber, paints a bittersweet portrait of those who toil in one of the world's oldest occupations, struggling to find both success and happiness in their work.

Fanny Cavendish was married between the matinee and evening performances of "She Stoops to Conquer," and the offspring of that union, Tony and Julie, inherited the family feish for the footlights, as did Julie's daughter Gwen, and the three generations of "the royal family Cavendish" make for a zany household indeed, with talk of nothing but roadshow tours, rehearsals, motion picture deals, and the like. But the thespian life has its kinks, and one by one the family members threaten to swear off acting — Fanny's health may proscribe another tour, young Gwen's beau pales at the idea of becoming a stage husband, temperamental Tony returns from Hollywood after punching out his director, and darling Julie, at the height of a 20-year career, wonders if she shouldn't settle down with her girlhood flame, now a secure, patronizing millionaire. But theatre is in their blood, and they can't keep away from the stage anymore than a dieter can resist Baby Watson's cheese-cake.

Under Ellis Rabb's Tony-winning direction, "The Royal Family" played to raves on Broadway, and Boston is privileged to host the start of its national tour. The wildly talented cast is headed by three knockout actors — the estimable Eva Le Gallienne, who is every bit the devoted trouper that her Fanny Cavendish is; Carole Shelley, splendidly expansive as Julie; and Leonard Frey, who practically blows the house down with his rampaging performance as Tony. No complaints about the other actors either — to a person, their playing is refined, lively, endearing. Rarely does a comedy as elegant, heartwarming, and irresistible as "The Royal Family" bounce the boards in Boston. Playing through Nov. 13 at the Wilbur.

## SOAP

Has Attorney Brewster Gray fallen into a coma from Bichtern's Ague, or will he recover and defend his wife's

lover Brent Owen in his trial for first-degree murder? Will Dr. Randolph Jergens give up drinking and save his marriage, or will Jessica Jergens threaten to expose a "little problem" of her husband's? You can find out — hell, you can decide the answers to these and other burning questions in "Soap," the Proposition's recently-premiered new showpiece, in which the fate of the characters in an ailing soap opera is determined by an audience show of hands. Isn't that carrying things to an extreme?

Yes, but it's not the only extreme pursued during the course of the Proposition's topical satire. "Soap" outdoes *Mary Hartman, Mary Hartman* in obsessive absurdity, "A Chorus Line" in mundane backstage revelations, and both shows in extreme triviality. Yet the overlapping of soap opera and show-biz confessional is genuinely challenging and, for the most part, works.

"The Wanton Wind," a typical soap with an abundance of infidelities and innuendoes, needs a lot of help to pull out of a ratings slump, so the producers appeal to the studio audience for suggestions to revitalize the trouble tales of life in Breezewood. Between the episodes, the actors wander about the theater, studying lines, phoning agents, joking and bitching. Finally, the audience begins to vote on ideas for scenes, outcomes of crises, and ultimately whether the show is cancelled or not, and the actors dutifully carry on with the whims of the audience.

It's all very funny and exciting: "The Wanton Wind" is presented in delightfully stupefying detail, with organ music and stock character types, such as Dr. Ivory Gray (the pure wife, with blonde hair and ever-present glass of milk) and Jessica Jergens (the consummate bitch). The situations are skewed somewhat by exaggerated plots and faintly absurd dialogue ("Real friendship is like a good coffee cake — it never gets stale"). The offstage portion is even better — of course, the actors are not at all like their characters, and they throw around caustic comments like volleyballs. (One actress on the phone to her agent rebukes two men talking nearby: "Look, can you continue this conversation in the



Debra Reagan and Tim Hall examine a prone Japes Ellison during the Proposition production "Soap."

nearest tearoom? God, not a single straight one on the set!") "Soap"'s biggest flaw is the decision to have each actor recite his/her life story a la "Chorus Line"; these are dull, or at least could be better integrated. All six Proposition actors delineate their double roles marvelously, and like any good ensemble troupe, their teamwork is gratifying to watch. "Soap" is an entertaining and experimental piece, certainly enjoyable even though it never transcends its derivative elements to form a lastingly solid piece of theatre.

## BUBBLING BROWN SUGAR

"Bubbling Brown Sugar" has been preceded by a modest Broadway reputation as an energetic musical memory of Harlem, 1910-1940. Not exactly

electrifying, but an entertaining evening at the theatre. Well, that may be true of the original cast show, still running in New York, but the roadshow production that has bustled into Boston for a five-week run at the Colonial has problems, not the least of which is an atrocious script that allows for a limp-wristed fag character and lots of dumb-whitey jokes.

The major problem with "Brown Sugar," though, is that, since there's nothing to it except the music, it demands unusually talented singers to pull off listenable renditions of great songs popularized by Bessie Smith, Nat Cole, Ethel Waters, and so on. These singers don't cut it. Most of the songs go to Mabel Lee, Venon Washington, and Charles "Honi" Coles, whose voices rate from fair to inaudible, while more exciting singers like Stephanie Kurz and Marilyn Johnson are limited to one song apiece. The best singer of all, Ursuline Kairson, gets only two solos, albeit the most famous — "Sweet Georgia Brown" and "God Bless the Child." The ensemble singing and dancing plod along, only breaking out in the numbers that close each act, "Stompin' at the Savoy" and the grand finale "It Don't Mean a Thing."

If you're crazy about the Cotton Club era or you're looking for glitz and spectacle, "Brown Sugar" has its moments, and don't let this review dissuade you from going. But you'll probably wish you'd spent your time and money on a return to "Don't Bother Me, I Can't Cope," where you get galvanizing globs of fine singing and dancing with a modicum of social conscience.

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# Kabuki: Abstractions of Time, Extractions of Life

A Review by David Holland

The multi-faceted Kabuki, a subtle blending of mime, balletic dance, and dialogue, is derived from both the Chinese Peking Opera and the Japanese No plays of the 14th century. The more notable influence is the No play, a dramatic art form that is a stylistic formalization of life. These performances, designed exclusively for the aristocracy, constructed a reality of time that was far removed from the day-to-day abstractions of even the "privileged class." The move of a hand, the grimace of a face, or the sheathing of a sword, as movements, are broken down into excruciatingly fine detail in the No plays. Obviously these "long-winded" plays appealed to an audience who considered themselves intellectually adept enough to understand the productions, and patient enough to withstand the long and stilted maneuverings.

The Kabuki, developed for the entertainment of the growing bourgeois of late-17th century Japan, was the first art form support by this class. Though formulated much like the No plays, the pace was much quickened. The one aspect carried over from the earlier No plays is a stop-action or "frozen-frame" technique. What happens is that a look or action of great importance is dramatically stopped on stage before other subsequent movements are continued.

The production at the Loeb Drama Center in Cambridge of the Martial Arts of Kabuki was brought to Boston audiences from the National Theater Institute of Japan. As in Elizabethan plays, all performers are men. The female components of this particular production were both sensitively and



acutely enacted. The other significant aspect of this particular performance, and I suspect of all Kabuki dramas, was a relative absence of speaking or stage sounds. The plink-plink of the Koto drifted from somewhere far removed from the actors, and a player tapped a board with two blocks of wood to punctuate the movements. The paucity of sound made the visual beauty of the Kabuki all the more intense.

As Westerners, we are continually concerned with the telling of a story enacted on stage. We become lost if there is no dialogue or narration. What we must remember, while watching Kabuki, is that, for us, the fables are relatively unimportant. What is impor-

tant is the beauty of the visual. In Kabuki, for Westerners, it is the eyes, not the ears, that are treated. Experiencing Kabuki is much like one's first walk through a museum of fine art. It is not important that one understands the art, it is important that one opens up the visual sense.

The troupe, sponsored by the Asia Society, made their stop in Cambridge as part of an important continental tour to bring us a taste of the beauty and serenity that is Japan. It was a fortunate experience for those attending the Loeb performance and it was another example of the Center's attempt to bring its audience something decidedly different in the world of performing arts.

## Drag for the Straights

A Review by Robert Chesley

To the average person who has little actual contact with gay life, one of the outward signs of the rise of homosexuality in our society is the drag show. Aside from the people who make their living by appearing in them, drag shows mean little to the average gay person — unless s/he is offended by them. But they are mistaken as gay by the average straight person. Gay is *chic* nowadays, and drag shows offer straight people a chance to dabble in what they take to be decadence and perversion.

A splendidly produced show of this type, called "Pouff," is being offered at La Vie en Rose, a restaurant in midtown New York. "Pouff," produced by Peter Jackson, is the descendant of his "Zou," which was

publicized when it opened a few years ago at the Blue Angel as being French naughtiness in the gay mode.

Those who can afford a dinner for a minimum of \$18.50 can enjoy with their dinner the thrill of a touch of "perversion" and the sight of a lot of human flesh decorated here and there with spangles and feathers. At least on the evening I attended the patrons of the show were overwhelmingly middle-aged straight couples — and the place was crowded.

How gay is the show? Not very. The novelty is in seeing male bodies-beautiful displayed and spotlighted. But with the exceptions of a cock-fight dance number performed by two women dressed as roosters, and one passing flirtation between two of the prettyboys in the chorus line, there is

not a hint of anything sensual, affectionate or sexual between members of the same sex. Obviously that would be going too far. Any numbers having sexual content are heterosexual: a nearly naked man drags around a nearly naked woman by a rope, or plays around with her while she is suspended in a net; or a group of women idolize Brian the Beautiful Butterfly as he does some stunning and suggestive gymnastics on the rings. This, along with the drag numbers, is taken by the audience to be daringly homosexual.

How much does it matter to gay people that this flamboyant, titillating nonsense is used to milk straight audiences? Well, it is annoying to be represented by such frivolity. But how

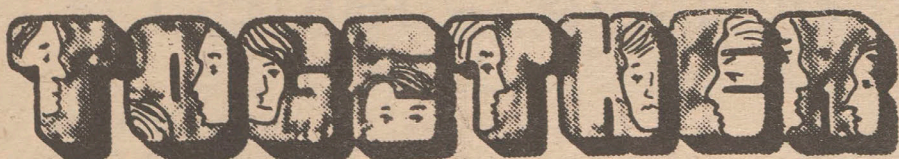
(Continued on page 12)

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# "Boy Meets Boy": the joke is on the hets

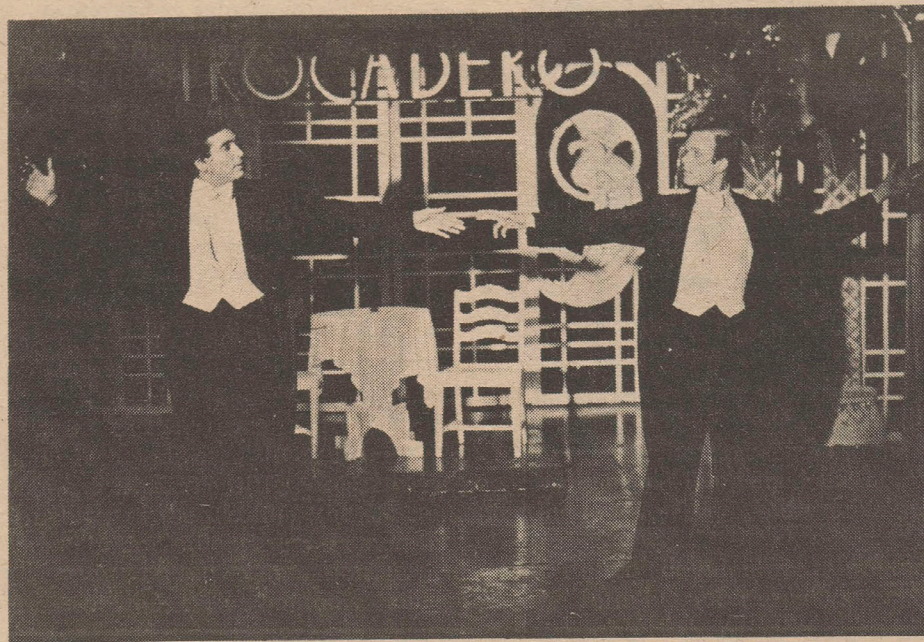
A Review by Robert Chesley

"Boy Meets Boy" is now Off-Broadway's second longest running show; it has been playing at the Actor's Playhouse for over a year, and there are now productions of the play in Los Angeles and San Francisco. It deserves its popularity; it is a delightful show.

As is plain from its title, "Boy Meets Boy" is really Boy Meets Girl with a twist. It is set in a 1936 that never existed. Men go through elaborate courtship rituals with each other, and then marry while their families concern themselves with the social-standing and property aspects of the match. On the seamier side of life, at the Follies, the showboys in lace, spangles, feathers and fake fruit solemnly do the bump and grind routine, and offstage explode into brainless shrieks and giggles when excited — and chase after money.

Putting men into the more overtly inane roles assigned to women in our society is the basic joke of the show. This joke does not get at all tiresome because the authors, Bill Solly and Donald Ward, have come up with an abundance of cleverly twisted clichés: when it is suggested that boy not marry boy, one of the boys asks, "Are you suggesting we live in sin?" — and so forth.

It is not a play about gay love at all. The joke is really on heterosexism, satirizing the foolishness of expected roles and behavior in sexist society. The plain, mousy "girl" who becomes beautiful when she falls in love, or who carries a single rose as a sign to her beloved, or who really only needs "Mr. Right" to dominate her, here is, of



course, a "boy," and the silliness of these notions about women is made apparent.

This is the show's only limitation: its target, the trashy romance sold by Hollywood in the old movies, is too easily hit. Society has changed so much in the past fifteen years, and consciousness about woman's place in society has changed so much that the old romantic movies now parody themselves. What about a play that uses the same basic device to parody present-day heterosexism?

This is just an idea brought to mind by "Boy Meets Boy," and not in any sense a criticism. The show is wonderful fun, consistently amusing, bright and brassy, with clever lyrics and several very catchy tunes.

In smaller parts, Karen Stefko is good as the flamboyant Josephine La Rose, aghast when her well-born nephew decides to appear naked in the male flesh follies she runs, and Paul R. Sandman is catty, dapper, and slightly slimey as Andrew, who is something of a faggot type who happens to be heterosexual.

The chorus sings well. The choreography is very clever and deliberately goofy. The lighting is pretty and often prankish — it even gets a few laughs of its own. The music is supplied by the usual piano, but it is relieved and enriched by electric keyboards.



## Drag

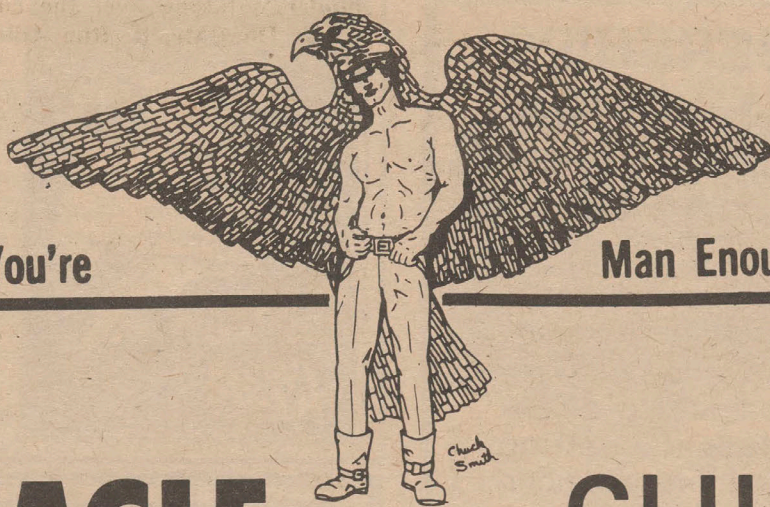
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offensive is the show to gay people? There are no numbers openly insulting to gays. Nor are the skillful, totally convincing drag numbers intentionally insulting to women. But there is, appallingly enough, one number which is openly and intentionally insulting to blacks: a blackface, lip-synch, drag travesty of Pearl Bailey, performed by an obese member of the cast who is used throughout the show for his garish repulsiveness.

So it is to black audiences in particular that I recommend "Pouff." Enjoy the \$18.50 dinner — it is good food. Order wine. And then, when the Pearl Bailey number comes on, storm out. You will miss the rest of the show, of course, but I don't think you'll want to see it anyway.

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# People, Places & Flings

By David Holland

Just came in from the blustery outdoors to write the news that must be written, and ohh, it's chilly out there. Guess it's time to pull the Mackinaws from the mothballs. And speaking of pumpkin season, the party invites begin to roll in. I think I'll sit by the window and watch all the Halloween apparitions drift by this year. There are enough bar balls to keep you *en costume* long past the witching hour... New York's only Witch of the West, **George Sardi of Michael's Thing**, did not make the "hot gossipers" list this year. Neither did I for that matter. I'll get those ruby pumps yet, George... For those who can't keep their fingers to themselves, Ma Bell has started a new pastime in N.Y.C. It's **Dial-A-Plant** for those who just can't keep their *Saintpaulia ionantha* blooming. Dial 999-7272 before it wilts beyond repair... One more thing from our big sister: a new all-women, women-only bar has opened. **Sahara** is dubbed "an oasis" and includes both a cabaret floor and one floor devoted exclusively to sizzling disco. It's about time and it's at 1234 Second Ave. at 65th... And on the other end of the spectrum, I'm warning you, don't go to **Chaps!** That is, don't go Oct. 18 and 19 as they will be closed preparing for their annual **Beer Blast** on the 20th. Beer blast is spelled f-r-e-e... Did you catch the Champagne reception at the **Mail Box** in Worcester? Well 600 others did, where were you? The affair was strictly "glam," but I hear that their Halloween party on Oct. 31 will somehow far surpass the former. I can't imagine how, but they can...

**Patty O'Keefe and the Mainliners** will be trilling at the **Halloween Celebration** at the **Randolph Country Club**. Prizes, etc., etc., etc... **Liberty Standing** has a few new faces joining their already popular group. Catch them in their upcoming debut at the **Citadel**... And still to come, the opening of the upstairs room at **Harry's Place** for all you lovers of old piano tunes and a laugh here and there... If anyone has a pooch that can do the Continental or can scratch to the tempo of Rhapsody in Blue you may be eligible for **Together's Gong Show**. That and all other absurdities (and maybe a little talent thrown in) are happening every Thursday night at Boston's hottest new disco and entertainment emporium. I'll supplement **Together's** prizes for any able to recreate Esther Williams' aqua ballet in a martini glass... **Wendy Hunt of 1270** fame will be spinning the discs for **Elaine Noble's** fund raiser at **Boston's Adult Education Center** from 8 p.m. to 1 a.m. on Oct. 23. That's a nice way to keep Elaine around... Was there anyone who wasn't at **Jade and Sarsaparilla's** first major concert at the **Berklee Performance Center**? Don't think so, seems I saw everyone there... **Boston Repertory** has been busy casting for **P.S. . . . You're Cat Is Dead**. Who will be queen for a day?... If you love a bit of French realism, the **Boston Conservatory Theatre** presents **Jean Genet's "The Balcony"** on Oct. 22 and 23. Reservations: 536-6340. Following "Deathwatch" is not going to be an easy task... Following **Carol Sloane** at the Copley Plaza's **Merry-Go-Round** is not going to be an easy



Carol Sloane, the one-woman spectacle, performs for two weeks only at the ever-elegant Copley Plaza Merry-Go-Round Room.

task either. This dynamo has been away too long, but she's returned to Boston at the only place elegant enough to keep her here for two weeks. After her engagement, for which I give her an honorary Ph.D. in Vocal Excellence, she'll return to Raleigh, N.C. to begin work on her own showplace dubbed **The Club**. "Why 'The Club'?" I asked. "Well," she cooed in a voice as sweet as her performance, "You'll call home and the one on the other end of the line will say 'You should have been home two hours ago, where are you?' And you'll simply reply, 'Why, I'm at The Club.'" Other "Faneuil Hall" ideas include a vendor selling brown bag lunches with **The Club** scripted on the outside. Sounds nice Carol... **Orchestra Luna**, back from Max's, appears at **Jonathan Swift's** on Oct. 25 and 26. What do you mean, you haven't heard them yet?... **Fassbinder** is taking over the city. His "Why Does Mr. R. Run Amok?" is

being screened at the **Harvard Carpenter Center** on 11 Prescott St. Oct. 30. A full moon on Halloween... As a matter of information, Cambridge has a few tidbits to offer us. The next in the continuing series of **Women and Work** will be 3 A.M. to 10 P.M. about a Yugoslavian working mother and **Blow for Blow**, Karmitz's drama of a French seamstress struggling for better working conditions. Oct. 24 at **Harvard Science Center Hall C** at 7:30 and 9:30... Also in the heart-throb of intellectualism is the beginning forums sponsored by **Dykes and Tykes** at the **Women's Center** in Cambridge on Pleasant St. The first in the series, Nov. 4, will be a discussion of **Lesbian Relationships and Young People**... Did I tell you about the **Loeb Drama Center's** performance of **Shaw's "Candida"**? Or how about the opening date for the **Boston Rep's "The Misanthrope"**? Oh well, "Candida" begins Oct. 21 and "The Misanthrope" is the very same date. What will it be, heads or tails?... By the way, the hard worker that tells you what's happening everywhere will soon bring to your town an interview with one of the hottest underground stars of the seventies now reaching the surface in a hilarious New York production. Who's the hard worker? Check the name under this column's banner. The star? I'm not tellin'... Oh heavens in Fernwood, it's time for **Mary Hartman**. I'm sorry, I have to turn the typewriter off for her season premiere. Next week friends... Late Breaking News: **Lilith** hits the Boston nightclub circuit! **Lilith** has long been a favorite band at the women's clubs in Boston, but now you men can see them too. They'll be swinging at **The Club** in Cambridge, Tuesday and Wednesday night this week. Come on out! They've got a brand-new dynamite singer and lots of good new material, and they sure will be glad to see friendly faces!

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GCN, October 23, 1976 • Page 13



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Fellowship, Normandy Heights Rd., Mor-  
ristown, N.J. Info: (201) 884-0653, 347-  
6234.

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therans concerned (for gay people) Box  
B-19114A, Los Angeles, CA 90019.

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tion. For more info on these and other  
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Box 2, Lansing, Kansas 66043.

## PenPals

From GCN I met and made many beau-  
tiful friends. I'm supposed to be released  
from prison soon, before leaving I want to  
do something for those gay brothers I'll  
leave behind. I'm interested in hearing  
from any one who would be willing to  
help. I'll be happy to send you the name  
of a gay brother who'd like to hear from  
you. Please address replies to Donald  
Daugherty, 046692, P.O. Box 747, Starke,  
Florida 32091, 16-3203.

I'm in Lucasville, Ohio prison. I'm 21  
years old, 120 lbs. with blue eyes & blond  
hair. I'm gay and would appreciate  
hearing from someone very much. Ronald  
Cook, 142-969, P.O. Box 787, Lucasville,  
OH 45648.

I'm 21 years old, 137 lbs., 5'7", blond hair,  
blue eyes. Hobbies include baseball,  
tennis, handball, shooting pool, enjoying  
music. I have a high school education  
and will answer all letters. I'm in prison  
and very lonely. Ronnie Underwood,  
3040187, P-3-s-10, P.O. Box 747, Starke,  
FL 32091.

I am currently incarcerated and am seek-  
ing meaningful relationships. Any  
positive responses would be gratefully  
appreciated. George H. Deputy, 143-263,  
P.O. Box 787, Lucasville, OH 45648.

One lonely cry from within prison walls,  
where guns, brutality and murder rule the  
mental faculties of man. One lonely cry  
from within Folsom Prison. Here I am,  
stripped of all the falsehoods of this  
make-believe society. All the barriers are  
gone, and the true human is on display.  
Sometimes, through my eyes, you will  
see hate, anger, discomfort, and my lone-  
liness. It might even frighten you at  
times, because you will feel, and see me  
bleeding. It's not a nice picture, but it's  
real and alive. If there are any gay people  
out there, give me a rundown on yourself.  
Yours in my struggle for freedom of gays,  
Robert Welge, P.O. Box 13-73857,  
Represa, CA 95671.

I'm lonely, need someone to write to,  
hope it will be you. 6', 165 lb., brown hair  
& eyes, 22 years old. Michael Allen —  
046789, P.O. Box 221, Raiford, Florida  
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10-11 am — Drinking Problem discussion group,  
HCHS, 80 Boylston St., Boston; (617) 542-6075  
5:30 pm — Women's Community Health Center  
open house, 137 Hampshire St., Cambridge  
6:30-10 — Clark Gay People Drop-In Center, 148  
Wright Hall, Clark U., Worcester  
6:30-8:30 — Gay Health Services by appointment,  
Fenway Community Health Center, 16 Haviland  
St., Boston, 267-7573.  
7-10 pm — UMass Gay Women's Caucus Hotline,  
545-3438  
7 pm — Parents of Gays, HCHS, 80 Boylston St.,  
Boston; (617) 542-6075  
7 pm — Rap Group, 63 Chapin Ave., Providence, RI  
7 pm — Gay Women's Rap Group, at Another Way,  
64 Chandler St., Worcester, Ma. 756-0730  
7-9 pm — Univ. of Vermont Gay Switchboard,  
656-4173  
7-10 pm — Clark Drop-In Center, 148 Wright Hall,  
Clark U., Worcester, MA  
7:30 pm — Bowling, 1260 Boylston St., Boston,  
247-3500  
7:30-9:30 pm — Drop-In Center for women, Rm.  
L-23, Curtis Hall, Tufts, Medford  
7:30 — UMass Amherst, Bisexual Women's Rap  
Group, Campus Center  
7:30 pm — DOB Lesbian Mothers Rap, 419 Boyl-  
ston St., Boston, Rm. 323.  
8 pm — Lesbian Rap and Action Group, Cam-  
bridge Women's Center basement; (617) 354-8807  
8 pm — Lesbian Rap at Women's Center, 215 Park  
St., NH  
8 pm — GPC business meeting, Columbia U.,  
Furnald Basement, Broadway at 115th St.  
8-9 pm — "None of the Above," WWUH-FM (91.3),  
West Hartford, CT (203) 521-4553.  
8 pm — Lesbian Rap at Women's Center, 148  
Orange St., New Haven, CT.  
8-9 pm — "None of the Above," WWUH-FM (91.3)  
Hartford, Conn. (203) 728-0653  
8:30 pm — Hartford Gay Alcoholics Group (203)  
522-2646  
8:30 pm — Alcoholics Together, 63 Chapin Ave.,  
Providence, RI  
9 pm — Gay discussion group, Columbia U., Fur-  
nald Basement, Broadway at 115th St.

### TUESDAYS

1 pm — MCC Campus Ministry, RIC Student U.,  
Rm. 312, Providence, RI  
6:30-10 — Clark Gay People Drop-In Center, 148  
Wright Hall, Clark U., Worcester  
7-10 pm — Clark Drop-In Center, 148 Wright Hall,  
Clark U., Worcester  
7 pm — Pot luck supper at Resurrection House,  
5 Junction St., Providence, RI  
7:30 pm — DOB Women's Rap, 419 Boylston St.,  
Rm. 323, Boston  
8 pm — Discussion group for lesbians and gay  
men, Christ Church, 20 Carroll St., Poughkeepsie,  
NY

## everyweek

8-10 pm — Open Gay Rap, Clark Drop-In Center,  
148 Wright Hall, Clark U., Worcester, 793-7287  
8 pm — Springfield Gay Alliance, First Unitarian  
Church, 245 Porter Lake Dr., Springfield  
8 pm — Gay Way Radio, WBUR, 90.9 FM  
8 pm — Rap Group for gay men, CSMH, 70 Charles  
St., Boston  
8-9:30 pm — TGC Drop-In Center for Men, Room  
L-23, Curtis Hall, Tufts  
8:30 pm — Providence Gay Group of AA, Assump-  
tion Parish Hall, 791 Potters Ave., Providence,  
RI; 231-5853  
8:30 pm — Gay Alliance at Yale, rap session,  
Bingham Hall, Rm. B-8, 436-8945  
9:30 pm — Tufts Gay Community meeting, La-  
minan Lounge, East Hall, Tufts  
9:30 pm — TGC meeting, Laminan Lounge, East  
Hall, Tufts, Medford

### WEDNESDAYS

11 am — Gay discussion group at Drop-In Center  
of Northern Essex Community College, Haver-  
hill, MA; open to everyone  
12-5 pm — Provincetown Drop-In Center has these  
hours especially for gay problems. Come in or  
call. See Quick Gay Guide  
6:30-8:30 — Gay Health Services, Fenway Com-  
munity Health Center, 16 Haviland St., Boston,  
267-7573.  
6:30-10 pm — Clark Gay People Drop-In Center,  
148 Wright Hall, Clark U., Worcester  
7 pm — Men's Rap Group, 64 Chandler St., Worces-  
ter, Ma. Call 756-0730  
7-9 pm — Univ. of Vermont Gay Switchboard,  
656-4173  
7 pm — Religious Dialogue at MCC, 63 Chapin  
Ave., Providence, RI  
7 pm — Liberation Rap Group; (617) 756-0730  
7 pm — Framingham Unicorn Society meets 2nd  
and 4th Wednesday; Box 163, Framingham, MA  
01701  
7-10 pm — Clark Drop-In Center, 148 Wright Hall,  
Clark U., Worcester.  
7:30 pm — MCC Merrimack Valley rap/discussion  
group, Box 750, Haverhill, MA 01830; 374-6905  
8 pm — Yalesbians Meeting, Rm. B-8, Hendrie  
Hall, 165 Elm St., New Haven, CT, 436-8945.  
8:30 pm — Alcoholics Together, St. John the Evan-  
gelist Church, 33 Bowdoin St., Boston  
8:30-10 pm — Drop-In Center for men, Rm. L-23,  
Curtis Hall, Tufts, Medford  
9-12 pm — Gay Social, Columbia U., Furnald Base-  
ment, Broadway at 115th St.

10:15 pm — "Gaybreak Radio," on WMUA-FM,  
91.1 mc. (1st and 3rd Wednesdays)

### THURSDAYS

3:30 pm — UMass Amherst, Gay Male Rap Group,  
Cottage B, near Worcester Dining Common  
7 pm — GRAC Swimming, Lindemann Cntr.,  
Boston, 254-6689  
7 pm — Alcoholics Together, 64 Chandler St.,  
Worcester, MA 756-0730  
7 pm — Gay drop-in coffeehouse at Scarborough  
Fair room of the College Union, Salem College,  
Salem, MA  
7-10 pm — UMass Gay Women's Caucus Hotline,  
545-3438  
7 pm — Yale Lesbian Caucus, Bingham Hall, Rm.  
B-8; 436-8945  
7 pm — Gay Alcoholics, St. Vincents Hospital,  
Worcester, MA  
7:30 pm — Peoples Gay Alliance, UMass Amherst,  
8th floor of Campus Center  
8 pm — Capital Dist. Gay Comm. Council, 332  
Hudson Ave., Albany, NY 12210  
8 pm — Coming Out Rap, Gay Men's Center, 36  
Bromfield St., Boston  
8 pm — Lesbian Liberation meeting, Women's  
Center, 46 Pleasant St., Cambridge  
8 pm — KALOS, Hartford, CT; 568-2656  
8 pm — Lesbian Mothers group; 46 Pleasant St.,  
Cambridge, MA; (617) 354-8807  
8 pm — HUM meets, Box 262, Fitchburg, MA 01420  
8:15 pm — Drinking problems rap group, HCHS,  
80 Boylston St., Rm. 855, Boston  
8:30 pm — Gay Women's Caucus, UMass Amherst,  
8th floor of Campus Center  
8:30 pm — Gay Alliance at Yale, general meeting,  
Dwight Hall Library; 436-8945  
8:30 pm — Lesbian Alcoholics, HCHS, 80 Boylston  
St., Rm. 842, Boston  
8:30 pm — New Haven Gay Alliance, Dwight Hall  
Library, Old Campus at Yale  
9 pm — Emerson Homophile Society, Rm. 24, 96  
Beacon St., Boston  
9:30-10:30 pm — Drop-In Center for men, Rm. L-23,  
Curtis Hall, Tufts, Medford

### FRIDAYS

7 pm — Alcoholics Together, Worcester; 756-0730,  
754-7817  
7:30 pm — Rap group for men and women, MGTF,  
193 Middle St., Portland, ME  
7:30 pm — Lesbian Feminist Workshop, 21 Bay St.,  
Cambridge, MA, info call 783-9415

8 pm — "Somewhere Coffeehouse," MCC/Hart-  
ford, 11 Amity St., Hartford  
8 pm — Health Clinic, Burbank Hospital, Fitch-  
burg, MA  
8:30 pm — Alcoholics Together, Our Lady of Vic-  
tory Church, Isabella St., Boston  
9 pm — Coffeehouse, 64 Chandler St., Worcester  
9 pm — B'nai Haskalah, Gay Jewish services,  
doors open 8:30, 131 Cambridge St., Boston;  
265-6409

### SATURDAYS

1 pm — GRAC soccer, Hatch Shell, Esplanade,  
Boston. For info call 289-7678  
7 pm — GRAC Basketball, Lindemann Cntr.,  
Boston, 254-6689  
8 pm — GRAC Volleyball, Lindemann Cntr.,  
Boston, 254-6689  
8 pm — East Conn. Gay Alliance; 889-7530  
8 pm — MCC/Hartford Drop-In Center, 11 Amity St.  
10 pm-3 am — Worcester Hotline, 791-6562

### SUNDAYS

10:30 am — "Closet Space," WCAS-AM, (740)  
1 pm — MCC Church School, 63 Chapin Ave.,  
Providence, RI  
1 pm — GRAC Swimming (Women only), Linde-  
mann Cntr., Boston, 254-6680  
2 pm — GRAC Swimming (Instruction), Linde-  
mann Cntr., Boston, 254-6689  
3 pm — GRAC Swimming (Men Only), Lindemann  
Cntr., Boston, 254-6689  
4 pm — MCC/Worcester services at Central Con-  
gregation Church, 8 Institute Rd., Worcester  
4-6 pm — Gay Women's Group of Providence rap,  
(401) 831-5184  
5 pm — MCC/Boston Bible study group, 131 Cam-  
bridge St.; 523-7664  
5:30 pm — Exodus Mass, St. Clement's Church,  
1105 Boylston St., Boston  
6-9 pm — Telegraph Beacon Star — Gay Perspec-  
tive, WTBS-FM 88.1  
6:30 pm — Gay Church Services, 23 Franklin St.,  
Bangor, ME  
7 pm — MCC worship services, 63 Chapin Ave.,  
Providence, RI  
7 pm — MCC/Albany, NY, 332 Hudson Ave. (except  
first Sunday of month at 6 pm)  
7 pm — MCC/NY worship, 201 W. 13th St. (corner  
of 7th Ave.)  
7 pm — MCC/Boston, worship and fellowship, Old  
West Church, 131 Cambridge St., Boston  
7 pm — Church of the Eternal Flame Universal,  
320 Farmington Ave., Apt. A-6, Hartford, CT  
7:30 pm — MCC/Hartford, 11 Amity St., Hartford, CT  
7:30 pm — "Come Out Tonight," radio WYBC-FM,  
94.3, New Haven, CT  
8 pm — GRAC Basketball (Men Only), Linde-  
mann Cntr., Boston, 254-6689  
8-11 pm — GRAC games at GCN, 22 Bromfield St.,  
Boston  
10-12 pm — Cambridge Homintern socializing,  
Blue Parrot, 123 Mt. Auburn St., Cambridge