

calendar

OCTOBER 25 thru 30

25 mon

Worcester, MA — Nancē Ballard speaks on the topic: "Is There a Cure for Homosexuality?" Sponsored by the Clark Gay Center, at 218 Academic Center, Clark University, 8:30pm.

26 tues

Boston — Integrity regular meeting with Eucharist. Wine and coffee, 7:30, Emmanuel Church, 15 Newbury St.

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

N.Y.C. — Winning political candidates from the recent primaries will discuss their policies regarding gay issues at the West Side Discussion Group, 37 Ninth Ave., 8pm.

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

27 wed

Cambridge, MA — Evangelicals Concerned, the new outreach/fellowship group for gay Christians, will meet at apt. 702, 872 Mass. Ave. Info: 894-3970, evenings after 9pm.

N.Y.C. — "Therapy — What Are Your Feelings About It?" West Side Discussion Group probes this question with a therapist and several already involved in therapy. 37 Ninth Ave., 8pm.

Boston — Get your haircut at Koala Bear, 253 Newbury St., from 6-9pm and the proceeds will go to HCHS.

Boston — Boston University Gays will feature speakers from the Elaine Noble Re-election Campaign and the Gay Recreational Activities Committee, 8pm, Rm. 322, Sherman Student Union, Commonwealth Ave.

Boston — Gay Men's Center, Gays in Fiction will discuss Gore Vidal's "The City and the Pillar"; 36 Bromfield St., 7:30pm.

29 fri

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

Boston — Midnight proceeds from the South Station Cinema will help HCHS.

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



30 sat

Boston — Boston chapters of Dignity/MCC/Integrity will be having their 2nd annual Halloween Dance & Costume Ball, 9pm-1am. \$3.00 inc. 1 drink. At the Paulist Center, 5 Park Street.

Boston — Gay Men's Center Hallowe'en Masquerade at 36 Bromfield St., 9pm.

Boston — Spend the afternoon at Chaps, bring a friend, man or woman, and let the profits go to HCHS. Thank you, and thank yourself.

Boston — Lambda gay youth put on their own party for teens at 70 Charles St. Admission \$2 or half price for those with costumes.

Cambridge, MA — Women and Work film series: *Woman of the Year*, with Katherine Hepburn. 7:30-9:30pm, Harvard Science Center Hall C.

Boston — Hallowe'en costume ball, the Beaux Arts at the Bradford Hotel. \$55 in prizes. 8pm.

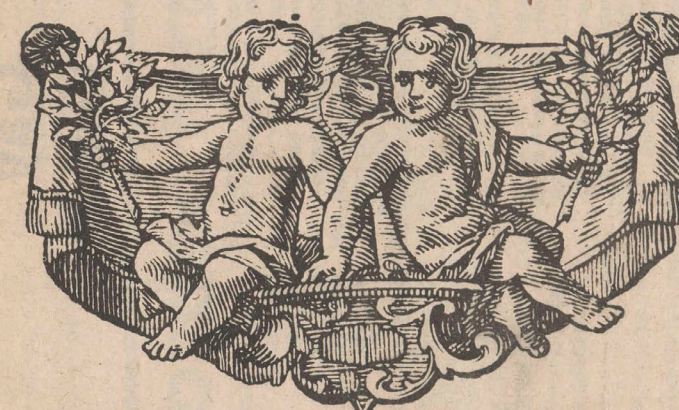
gay community news

Vol. 4, No. 18

October 30, 1976

The Gay Weekly

35¢



back bay
supplement!

Monogamy —
Who Needs It?
P.10



Elaine Noble
Interview P.6



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gay community news

Vol. 4, No. 18

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October 30, 1976

Activists, Gay Press Split on Carter Support

BOSTON — Gay attention focused this week on national, state, and local races as Election Day neared. On the national scene, gay spokespeople and press were divided on whether or not to support Democratic nominee Jimmy Carter over Republican Gerald R. Ford and independent candidate Eugene McCarthy. Carter has made several supportive statements on gay rights, including a promise to sign the National Gay Rights bill if it reaches his desk. However, the Democratic Party's platform committee, under pressure from the Carter forces, rejected including gay rights in the platform. Ford has been notably silent on the subject. (For views of all the candidates, see box.)

To Carter or not to Carter

Jean O'Leary, co-director of the National Gay Task Force and a Morris Udall delegate to the Democratic National Convention, strongly urged a vote for Carter. "Let's not lose by default," O'Leary told GCN. O'Leary, along with Rep. Elaine Noble of Boston and San Francisco Human Rights Commission member Jo Daly, were recently named as open lesbians to a Carter advisory committee on women's issues — the Carter/Mondale 51.3% Committee. Rep. Noble also made clear her support for Carter. "Ford is no option," she told GCN.

However, the gay press was divided on the issue. The *Advocate*, largest gay publication in the country, declined to endorse any Presidential candidate this year. Reporting that the newspaper had "agonized over this decision" and had been "under considerable pressure to endorse Jimmy Carter," the newspaper refused to take a stand. For good measure, the *Advocate* castigated Carter's "henchpeople's" treatment of

gays at the Democratic platform committee meetings. "To us, actions speak at least as loudly as words," the *Advocate* wrote.

In the rest of the gay press, the *Gay Lutheran* backed Ford while the *Chicago Gay Life*, the *Gay News Chain*, and *Newsweek* came out, with varying degrees of enthusiasm, for Carter. "If half a loaf is better than none, then Carter is the best chance we have for the next four years at least, of making some minimal gains on the national scene," wrote *Newsweek*. GCN, in keeping with its non-profit

status, is forbidden by law to endorse a candidate.

Senate and Congress

The most clear-cut senatorial race where gay rights is an issue takes place in California, where incumbent Sen. John Tunney faces stiff opposition from right-wing Republican challenger S.I. Hayakawa, semanticist and former college president. Tunney takes a pro-gay stand, has been endorsed by the *Advocate* and *Newsweek*. Hayakawa is an apostle of the "gay is sick" theory of political campaigning.

Legislative Races

In Minnesota, openly gay state senator Allan Spear faced a challenge from his left — from a "straight" man who is being supported by a more "militant" faction of the Minneapolis gay community. Spear is being opposed by Steve Carter, who is backed by gay lawyer Jack Baker, who has a long-running feud with Spear. Baker and his allies accuse Spear of "selling out" in agreeing to a "watering down" of gay rights legislation.

In Massachusetts, open lesbian Rep. Elaine Noble faces only token opposition from Victor N. Themo in her race for re-election. Rep. Barney Frank, well-known for his vocal support of gay issues, is opposed by Hedda Christiani but is expected to win overwhelmingly.

Observers in Boston's 1st Suffolk Senatorial District will be watching to see how many blank ballots are recorded in Sen. Bill Bulger's race for re-election. Bulger, who has constantly opposed gay rights legislation, is opposed by Independent Duff Ramsey and Communist candidate Judith LeBlanc. Although Ramsey is running as the liberal alternative to Bulger, he declined to answer the CPPAX questionnaire on "gay rights." LeBlanc indicated that she would support such legislation. The district includes South Boston as well as the Back Bay-Beacon Hill area.

In Cambridge, Cambridge vice-mayor Sandra Graham is running a close but uphill race with incumbent Rep. John J. Toomey. Graham, running as an independent, has been endorsed by the Cambridge Gay Political Caucus, and enjoys wide gay support. Toomey has consistently voted against the gay bills in the State House.

Presidential Candidates On Rights

GERALD R. FORD (Republican): Has stated it would be "unwise" and "irresponsible" for him to comment on the National Gay Rights bill. However, "I try to be very judicious and very unprejudiced in my attitude." He has promised to review the US Immigration and Naturalization Service's policy on the immigration of gay aliens.

JIMMY CARTER (Democrat): "I would certainly sign it [the National Gay Rights Bill] because I don't think it's right to single out homosexuals for special abuse or special harassment. I certainly would sign it." (stated at San Francisco press conference, May 21.)

EUGENE MCCARTHY (Independent): "The civil rights of homosexuals should be the same as everyone else's. That was my position in 1968 and that's my position today." McCarthy also favors federal laws banning discrimination against gays in employment, housing, credit, etc., and would ban discrimination in the Armed Forces.

PETER CAMEJO (Socialist Workers' Party): The SWP has taken a strong position supporting gay rights.

GUS HALL (Communist Party, USA): "We are, on a principle basis, against discrimination against gay people, whether it's in jobs and professions and so on — and so, we have a very fundamental position." But doesn't see the gay struggle on the same level as racism and the class struggle.

ROGER MACBRIDE (Libertarian Party): "If there is no victim there can be no crime. How we conduct ourselves is a moral question that must be answered by our own conscience. The police should forget about trying to prevent consenting adults from engaging in sex..."

LESTER MADDOX (American Party): Position unknown but it is not considered to be supportive.

Excerpts from Jimmy Carter's *Playboy* Interview

(The following are excerpts from Robert Scheer's interview with Jimmy Carter. The interview appeared in the November 1976 issue of *Playboy* Magazine).

Playboy: . . . would you appoint judges who would be harsh or lenient towards victimless crimes — offenses such as drug use, adultery, sodomy and homosexuality?

Carter: Committing adultery, according to the Bible — which I believe in — is a sin. For us to hate one another, for us to have sexual intercourse outside marriage, for us to engage in homosexual activities, for us to steal, for us to lie — all these are sins. But Jesus teaches us not to judge other people . . .

But as to appointing judges, that would not be the basis on which I'd appoint them. I would choose people who were competent, whose judgment and integrity were sound . . .

Playboy: What about those laws on the books that govern personal behavior? Should they be enforced?

Carter: Almost every state in the Union has laws against adultery and many of them have laws against homosexuality and sodomy. But they're often considered by police officers as not worthy of enforcing to the extent of disturbing consenting adults or breaking into a person's private home.

Playboy: But, of course, that gives the police a lot of leeway to enforce them

selectively. Do you think such laws should be on the books at all?

Carter: That's a judgment for the individual states to make. I think the laws are on the books quite often because of their relationship to the Bible. Early in the nation's development, the Judeo-Christian moral standards were accepted as a basis for civil law. But I don't think it hurts to have this kind of standard maintained as a goal. I also think it's an area that's been interpreted by the Supreme Court as one that can rightfully be retained by the individual states . . .

Playboy: What we're getting at is how much you'd tolerate behavior that your religion considers wrong. For instance, in San Francisco, you said you considered homosexuality as sin. What does that mean in political terms?

Carter: The issue of homosexuality always makes me nervous. It's obviously one of the major issues in San Francisco. I don't have any, you know, personal knowledge about homosexuality and I guess being a Baptist, that would contribute to my sense of being uneasy.

Playboy: Does it make you uneasy to discuss it simply as a political question?

Carter: No, it's more complicated than that. It's political, it's moral and it's strange territory for me. At home in Plains, we've had homosexuals in our community, our church. There's never

been any sort of discrimination — some embarrassment but no animosity, no harassment. But to inject it into a public discussion on politics and how it conflicts with morality is a new experience for me. I've thought about it a lot, but I don't see how to handle it differently from the way I look on other sexual acts outside marriage . . .

I can't change the teachings of Christ. I can't change the teachings of Christ! I believe in them, and a lot of people in this country do, as well. Jews believe in the Bible. They have the

same commandments.

Playboy: Then you as President, in appointing Supreme Court justices —

Carter: I think we've pursued this conversation long enough — if you have another question . . . Look, I'll try to express my views. It's not a matter of condemnation, it's not a matter of persecution. I've been governor for four years. Anybody can come and look at my record. I didn't run around breaking down people's doors to see if they were fornicating. This is something that's ridiculous.

Mondale Hedges on Executive Order

PORTLAND, OR — Democratic Vice-Presidential candidate Walter Mondale has refused to promise that a Democratic administration would issue an executive order barring discrimination against gay people employed by the federal government. Such an order would presumably affect gays in the military as well as civilian employment.

Mondale, campaigning in Portland, Oregon, was asked last week by Lanny Swerdlow, publisher of the *Northwest Gay Review*, "What action can be expected of the Carter-Mondale administration to bring an end to the official discrimination towards gay men and women employed by the federal government?" Swerdlow noted that the federal government is "the

largest single discriminator against homosexual men and women in the United States."

"As a general proposition, I am against discrimination on an irrational basis," Mondale replied. "There are, however, positions of tight security, and matters like that involve some discrimination as to types of jobs and it gets into the question of whether they are disclosed gays or non-disclosed gays. It's a very difficult question and calls for a more definitive statement than I prefer to make tonight." The Mondale statement appears to mirror doubts expressed by Democratic candidate Jimmy Carter as to the desirability of gay people holding high "security risk" positions.

news notes

'EMERALD CITY' DELAY

NEW YORK — Televising of the "Emerald City," New York's much-heralded gay television show, has been temporarily delayed due to financial problems. The show, which is to be a weekly one and take place on Manhattan's Cable Television Channel J, had been scheduled to start at the end of September.

Jean Stavis, prime mover behind the show, told GCN that one of the program's principal financial backers had "pulled out" and that "we are talking with interested parties" who might be willing to invest in the venture. Stavis is optimistic that the show will be on the air in the near future. "It's just too good an idea for it not to happen," Stavis said.

\$1.3M VD DAMAGE

CODY, WY — In what is believed to be the first case of its kind in American jurisprudence, a Washington, D.C. woman has been awarded \$1.3 million in damages from a man from whom she contracted gonorrhea. The Wyoming suit, as reported in the *National Observer*, was brought by Margaret Housen against tobacco heir Angier St. George Biddle Duke. At the trial, Housen's doctor said in a deposition that gonorrhea had left her probably barren and subject to life-long intermittent pain. Duke admitted having gonorrhea but said that his doctor had pronounced him cured before he had met the woman.

The decision still faces motions for dismissal and mistrial and then an appeal to the Wyoming Supreme Court. Duke resides in Wyoming. Duke's attorney noted, "If the prevalence of gonorrhea is second only to the common cold, the social consequences of this decision could clog our courts."

However, Housen's attorney saw the decision in predominately feminist terms. "Here the issue is the education of a nation to the ravages of VD . . . This case should stop suffering for women everywhere, and show that men can no longer do this knowingly and carelessly to other human beings."

Last year there were 999,937 reported cases of gonorrhea in the United States, an estimated 10 per cent increase since 1974.

GAY APPOINTED

NEW YORK — Allen Roskoff, who has been a principal lobbyist for gay rights legislation in New York City, has been appointed by the city to a post in the office of the special counsel to Controller Harrison J. Goldin. Roskoff's new duties involve advising Goldin on matters scheduled for a vote before the City Board of Estimate, and require him to sit in on all executive and general sessions of the Board. Roskoff is one of the few open gays in key city positions.

Commenting on the addition of Roskoff to his staff, Controller Goldin stated, "Mr. Roskoff has been helpful to me and other public officials for a period of years on an advisory basis, and I am now pleased to have his continuing assistance as an official member of my staff working on important issues confronting the city."

MEN'S CENTER

BOSTON — Social and political events continue at the Gay Men's Center in Boston. Over a hundred people reportedly attended an October 16 disco dance at the GMC, and another dance is being planned for November 20. In addition, Boston Rep. Elaine Noble addressed the Gay Forum, held on October 19. The next Gay Forum will feature Martin Langer of the Gay Recreational Activities Committee (GRAC). The Forum will be held on November 9.

Wednesday night's "Gays in Fiction" group will feature a discussion of Gore Vidal's early novel, *The City and the Pillar*, to be discussed on October 27 at 7:30. A Meditation and Psychic Healing workshop takes place the same evening.

The GMC is also featuring a Halloween night at 8:30 on Friday, October 29.

MEDIA ALERT

NEW YORK — The National Gay Task Force has announced a "media alert" to protest an episode of "Kojak" scheduled for viewing on CBS-TV on Sunday, Oct. 24. The Kojak episode deals with a man who molests little boys and the show was prepared without any input or consultation from gay media people. Ginny Vida, media coordinator of NGTF, strongly urges gay people from around the country to protest to their CBS affiliates and to write the national offices of CBS. Protests can be addressed to Robert Russler, President of CBS, at (212) 975-4221. The CBS address is 51 W. 52nd St., New York 10019. Protests can also be telephoned to Van Sauter, Vice President of Programming at (212) 975-3251. Sauter can be reached at the CBS address.

"To say something like this is not related to homosexuality is like saying that the rape of a white woman by a black man on television is a show simply about rape. This kind of treatment by the media is incredibly destructive to gay people," Vida said.

MET GOES GAY

NEW YORK — The Metropolitan Museum of Art in New York City has now adopted a non-discriminatory policy that opens family membership at the museum to any two people living at the same address. The Met's action came as a result of New York's law that bans discrimination on the basis of "marital status." The New York State Division of Human Rights ruled recently that "family memberships" and discounts must apply to unmarried households and gay couples.

BRONFMAN KIDNAPPING

WHITE PLAINS, NY — One of the two men charged with kidnapping Seagram's heir Samuel Bronfman 2nd in August 1975 will testify that he and Bronfman had been lovers for a year prior to the "kidnapping hoax," the *New York Times* reports. The trial of Mel Patrick Lynch and Dominic Byrne, both Brooklyn firemen, opened last week in White Plains.

Lynch's lawyer told the court in an opening statement that he would show that Bronfman — recently married — "has been gay." The lawyer also stated that he would offer "independent proof" that Bronfman had solicited another person to take part in "another type of hoax for the purpose of getting money from his father." Bronfman has denied ever having had homosexual experiences or knowing the two co-defendants.

Lynch recently acknowledged his own gayness and claimed that he had gone through with the "phony kidnapping" because Bronfman had threatened to report Lynch's homosexuality to the fire department.

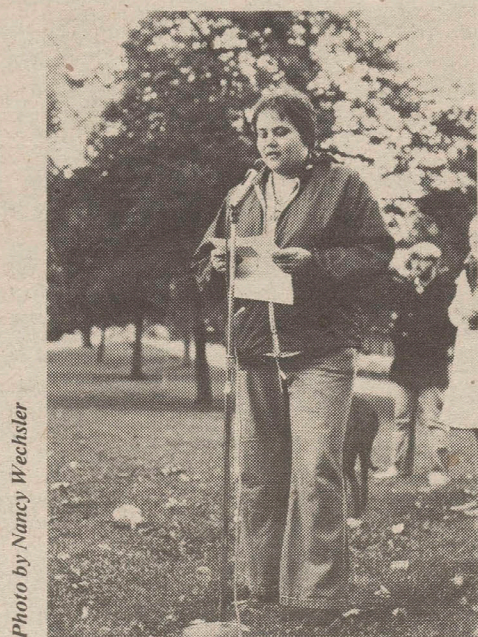


Photo by Nancy Wechsler

Byrna Aronson, Susan Saxe's lover, reads a statement from Saxe at a demonstration following the jury's announcement that it was deadlocked. At right are some supporters.



CASE DISMISSED

BOSTON — A 23-year-old Boston man arrested on August 13 for "soliciting to commit a felony, to wit, unnatural acts," had his case dismissed in Boston Municipal Court last Tuesday by Judge Harry Elam. The arrest, made by Detective Hoban of District Four, occurred on St. Botolph Street in the South End, which police sources claim has been attracting male hustlers lately, in addition to its usual complement of female prostitutes.

GAYZETTE UPDATE

PHILADELPHIA, PA — The Philadelphia Gayzette, whose offices were destroyed by fire September 27, is still publishing. In its recent issue, the Gayzette reports that the fire was not caused by an explosion, as had been originally thought. All the damage, says the newspaper, was due to "an intense fire." The Philadelphia Fire Department lists the fire as "electrical."

Whatever the cause of the fire, the Gayzette is still without permanent office space and is in great need of financial aid. Anyone interested in aiding the Gayzette should write the Weekly Gayzette, P.O. Box 13420, Philadelphia, PA 19101.

WOMEN'S HEALTH

CAMBRIDGE — Women's Community Health is sponsoring the 4th Annual Women's Health Weekend to be held Saturday, November 13th and Sunday the 14th at the Cambridge Community Center, 5 Callender Street.

Workshops, lectures, forums, slide shows, films and demonstrations will be presented. On Saturday and Sunday there will be workshops on natural ways to relieve tension in your body; a definition of alcoholism and why it is so inadequately addressed as an issue in women's lives; experiences of aging and change of life; know your body better; what is a good gynecological exam?; what sterilization is and how it is used and abused; what questions to ask your doctor; birth control; self-help; ways to organize around lesbian health issues, and many more. Screening will be available for anemia, lead paint poisoning and high blood pressure. Some of the workshops will be offered only in English; others will be offered in Portuguese, Spanish and English.

The workshops will be offered by representatives of different groups in and around Boston, including the Women's Alcoholism Program of CASPAR, the DES Action Project, Transition House, the Committee to End Sterilization Abuse, the women who wrote *Our Bodies Our Selves*, women health workers, and others.

Childcare will be provided. Donation for one day is \$3; donation for both days is \$5. For more information, and to register, call Women's Community Health, 547-2302.

Gays Take Visible Role in Graham Campaign

By Bill Callahan

CAMBRIDGE, MA — As Election Day grows nearer, Sandra Graham's campaign staff is growing confident that their candidate will be victorious in her bid for State Representative from Cambridge. Graham, currently Vice-Mayor of Cambridge, is running as an independent against John J. Toomey, a 33-year veteran of the House (GCN, Sept. 25).

Graham lost the election to Toomey in 1974 by a margin of about 900 votes out of an estimated 10,000 votes cast. This year, the Graham campaign has registered almost 4000 new voters in the district. Most of these new voters, the campaign workers feel, will vote for Graham, if they can be brought out to the polls.

The Cambridge Gay Political Caucus is supporting Graham's candidacy. Bill Weintraub, secretary of the CGPC, explained to GCN that in repeated attempts to meet with Toomey, they were unable to get any favorable response from him regarding gay rights legislation. Having met with Graham during the summer, Weintraub said that the caucus found her responsive to the needs of gay people in her district, and decided to support her.

Weintraub is one of three openly gay precinct leaders out of sixteen in the campaign. He described the caucus' work in the Graham campaign as the same as every other group of campaign



State House hopeful Sandra Graham poses with State House veteran Elaine Noble at a recent art auction to benefit the Graham campaign. Graham is running as an independent candidate for the legislature against anti-gay incumbent John J. Toomey in Cambridge.

workers: "Most of the campaigning is a lot of tedious work: door-to-door canvassing, telephone work, etc. Our workers are encouraged to work as gay people, because this helps to break down gay invisibility barriers. Even the opposition is aware of us working. To one side, we're human beings; to the

other side, we're a force to be recognized," Weintraub said.

In a newsletter sent out by the caucus, the CGPC explained the possible effect of Graham's victory on the national level: "Tip O'Neill [congressperson from the district and heir-apparent to the House speaker-

ship] has shown in his early opposition to the Vietnam War and his determination to see Richard Nixon out of the White House a willingness to take on causes at first neither highly popular nor regarded as likely to succeed . . . We in the gay community must understand, however, that O'Neill is a person who by background and inclination is not likely to be initially interested in gay rights legislation. He may very well believe that such legislation affects a small minority of Americans and could rob him of precious time with which to deal with what most people view as the major problems facing all Americans . . .

"Sandra Graham has promised the CGPC to go with us as our newly elected State Representative to speak to Tip about the gay rights legislation currently motionless in the House," the letter continued. Obviously a Graham victory in November will be no guarantee of O'Neill's support for gay rights . . . (Sandra Graham's) victory, achieved with openly gay support, coupled with Representative Noble's presence in the State House should be more than enough to convince the next speaker that he has a large politically-aware gay constituency who want his support for gay rights, and that the issue of a simple extension of legal protection to gay people need not be either dangerous or time-consuming."

Lambda Offers Rap Group for Teens

By Philip Gambone

BOSTON — A rap and activity group for gay teens has been formed at Project Lambda, the youth advocacy center at the Charles Street Meetinghouse. Called simply the "Saturday Group," this newest program is designed to provide a forum where kids under eighteen can explore the issues and aspects of being gay.

The idea arose last spring when kids and advocates at Project Lambda, which provides counselling and referral services for gay adolescents, saw a need for more peer interaction among the kids. Kris Myerson, one of the advocates, explained to GCN last week that the idea was to allow the teenagers that Lambda was seeing individually to meet together to share experiences and problems. "The objective is interaction among the kids," she said. "They decide the topics and activities for each weekly meeting."

The topics of concern center primarily on parents, friends and school. "For example," Kris suggested, "kids who are out often use their gayness as a weapon against their parents. That kind of anger and accumulated

hostility is something the group as a whole can deal with effectively. The kids who aren't out begin to learn what kinds of problems they may be up against later on."

There are currently about fourteen members of the Saturday Group ranging in age from fifteen to eighteen. They come from many different backgrounds, from the suburbs and the inner city, black and white. The group is evenly divided between males and females.

Kris pointed out that there are advantages to having a mixed group. "The kids build their awareness of male-female dynamics and tensions. Eventually they find out they can give support to each other." She outlined a specific example: "One major problem involved some of the guys who week after week would really camp it up. At first no one said anything. Then some of the women indicated that the way they were burlesquing women was very offensive. The guys learned to understand that." Occasionally the men and women meet separately if a topic comes up which specifically concerns

one sex or the other.

The kids are responsible for the week-to-week programs. "The whole momentum comes from them," Kris said. The advocates function as facilitators. "We keep the conversation on the track, follow up on ideas, bring kids into the discussion." There are always two advocates at every meeting, one male and one female. "When we first began," Kris recounted, "there was only a female advocate, but the men wanted a male as well, and we agreed that this was important."

Kris sees the group as very successful. "The Saturday Group is one of the primary social outlets for these kids. They've formed close friendships here and continue seeing each other during the week."

In addition to the weekly raps, the group has held, among other things, a bake sale, informal sports events and a horseback riding trip. The latest project is to sponsor a Halloween party at the Meetinghouse. The party, open to all gay youth (13-17), is Sat., Oct. 30, 8 to 12 p.m., \$1 with costume, \$2 without.

Saturday Group members join with the understanding that they can no longer participate once they become eighteen. The group's philosophy is

that gay teenagers have a special need to meet and interact together and that the presence of older kids would upset this dynamic. Kris said that once they do leave, the former Saturday Group members make good adjustments to the older, larger gay community. "They explore other resources for socializing, such as the Meetinghouse and the Men's Center, and the bars."

Project Lambda serves more than just the fourteen in the Saturday Group. Nevertheless, publicizing Lambda's programs has always been a problem. Schools are very reluctant to take any responsibility to inform students about the existence of a facility for gay teens. Last year Lambda mailed its brochure to every guidance counsellor in the Boston school system. The response was extremely small, but efforts are continuing.

The Saturday Group meets every Saturday from 2 to 5 at the Charles Street Meetinghouse. Persons interested in obtaining further information about the group should call Project Lambda at 227-8587 and ask to speak to Kris Myerson, Patrick Eberling, Jane Myers or Rev. Randy Gibson.

Meetinghouse Cafe Closes

BOSTON, MA — Financial problems have forced the closing of the Charles Street Meetinghouse Cafe, the popular Beacon Hill gay restaurant and coffeehouse. Rev. Randall Gibson, minister of the Charles Street Unitarian Universalist Church, and Dennis Thomas, cafe manager, announced that the last day of the coffeehouse's operation has been set for Sunday, Oct. 31. The Meetinghouse has been operated by and for the church for a three-year period.

"Over one hundred gay people have provided thousands of hours of volunteer service for the Cafe," said Gibson and Thomas in a statement.

"In addition to this, approximately \$15,000 has been allocated in salaries to gay people in the past year. The efforts of all these people have proven the success of an operation that outsiders to the Meetinghouse have always considered incredible. Reactions to the Cafe have run the gamut of emotion and reason, which, for the Cafe, has provided the highest form of flattery."

Plans for the future of the space will be announced soon after, in Gibson and Thomas' words, "consideration of the various needs of the gay community and others for whom there currently exist few alternatives."

Dr. Carl Rogers States Support

CAMBRIDGE, MA — Dr. Carl Rogers, one of the nation's most influential psychologists, has made a supportive statement on the rights of gay people. Rogers, pioneer of "person centered" psychology and "father" of encounter groups, gave his views on gay people in response to a question after delivering the 10th anniversary Burden lecture at Harvard University last Wednesday night.

"The climate is changing quite rapidly," Rogers told Tom Phillips,

University of Massachusetts student who called attention to the firing of gay teachers and the responsibility of counseling and educational institutions towards gays. "The lifestyle of a person is his or her business," said Rogers. "I have no illusions that this will happen overnight. It is a difficult time for new lifestyles and for old lifestyles which have recently become visible. We are seeing a whole tendency of accepting people as they are and I hope that tendency grows."

editorial

Gay Power and the Ballot Box

Bella Abzug will not be returning to the U.S. House of Representatives next year and observers are divided as to whether the man who defeated her, Daniel Patrick Moynihan, has a chance in his bid to unseat U.S. Sen. James L. Buckley in the general election. Abzug's loss was a serious defeat for gay people, not only in New York but nationwide, and it is even more frustrating when one thinks that only one vote per precinct more could have put her over the top and won her the nomination.

It never fails to amaze us how many gay people are not registered to vote, or say that they "never vote in primaries" (a serious mistake, especially in Massachusetts, where almost every state office race is determined in the primary election, not the general one). Gay people, clamoring for legislative changes on the state and national level, have clearly been less diligent in electoral participation than other minority groups, and it shows. This type of civic failure is irresponsible and inexcusable.

A prime example of this is in the First Suffolk Senatorial District of Massachusetts, in which Sen. William M. Bulger has the problem of representing such widely different districts as his home neighborhood of South Boston, as well as the largely gay areas of Beacon Hill, the Back Bay, Bay Village, all the way through Allston into Brighton. Numerically, the voters of South Boston, which gave George Wallace a 2-1 victory in the Presidential primary, do not outnumber the "other" voters in the district. However, the people of South Boston vote in much higher proportions than almost anywhere in the state, and have sent to the State House some of its most powerful legislators.

Bulger's legislative record — including steadfast opposition to gay rights and the ERA — is unfortunate and unswerving. Yet so long as he can believe that he can please only some of his constituents with it and still be re-elected, he will remain in office. No one appointed him (or anyone else) to the legislature, and his continued re-election is a sad commentary on the interest that his gay constituents take in events that directly affect them.

There are, unfortunately, many other examples. In Cambridge, 33-year veteran John Toomey — also a constant opponent of gay rights — is being opposed by City Councillor Sandra Graham, who has been endorsed by the Cambridge Gay Political Caucus. The election is expected to be close and this race seems to offer a perfect place for a coalition of reform interests to show their strength. If Toomey is re-elected it may well be testimony not to his popularity but to his opposition's lack of participation.

Political power is not achieved through inertia or passivity. Money, organization, and name-recognition are all important factors, but they mean nothing if there are no people involved in the process. A dearth of involved citizens results in strength for only a small number of special interest groups.

We are not interested for these purposes in whom you vote for. We are convinced, however, that the only way that gay power will become a reality is when gay people demonstrate that they *do* exist in sizable numbers.

On Tuesday, voters across the nation will go to the polls to elect or re-elect candidates for national and state offices. In urging our readers to vote, GCN is asking everyone to keep in mind that if gay people do not participate in the electoral process, they have little right to criticize what it produces.

The 'New Look'

The paper that you now are holding is GCN's biggest newspaper to date. A tremendous amount of work and the cooperation of many fine artists went into the production of the Back Bay Supplement. Our boundless admiration and unending thanks goes to all our volunteers that worked days and nights to draw, write, photograph, lay out, edit and support the staff with their good humor. As for the regular staff, we're haggard and drawn, but happy.

We are particularly proud, as gay people, that so many businesses supported the supplement with advertising and information. Many of the advertisers are with us for the first time. Some of them have never advertised in a gay publication before; many of them are small and cannot afford to advertise very much. A few have never advertised in any publication at all before. All the businesses were kind and helpful to our writers and advertising representatives when, in fact, we still face homophobic hostility in many places. No one requested to be deleted from the supplement, although time problems meant that some fine people were not written up. I hope that readers will realise that no business was left out because it would

not cooperate. We can personally tell you to feel free as gays when shopping or eating or using any of the services in Boston's Back Bay.

You may well have noticed our "new look" this week. We hope that you have had no difficulty finding us. Our old logo is gone. We will miss it, but also felt that GCN was becoming identified as "The Gay Weekly" and that our real name, Gay Community News, was being lost. We are reaffirming our identity with the fine new design by Joan Linden. We have tried to carry her original idea throughout the paper so as to give us an identifiable "look." Cover designs, choice of art work and many of the fine graphics are created and coordinated by our new art director, Steve Blevins. His graphics have been a part of the GCN for years, and we feel that his art direction will help us to maintain a consistently high level visually. He is looking for artists and photographers to help out. Please call.

GCN keeps trying to get better as well as bigger, but we can't do it without you. Come up and hang around the office. You may not realize how valuable you can be.

community voice

terrible television

Dear GCN and Everyone Else:

Thank god some gay people haven't forgotten what a consciousness is. Thank goddess one gay publication has retained its guts long enough to look at the new television season and say, "Wait a minute; what's going on here?"

Yes, after doing all that media work for all those years, lobbying for gay characters, we are being given what the media wants us to believe we all are all about. One after another, factory line cartoons skip across the tube, never once touching upon what it really feels like from *our* point of view.

Tell me, do any of those cartoon-gay peoplettes relate to you as a gay person? Are they real? Don't ask any "experts," gay or otherwise. Check inside your gut and you'll know for yourself lie from truth.

I am tired of so-called activists saying, "Oh, that program really wasn't so bad, you know?" Come on, haven't we settled once too often? It's

easy for so-called gay leaders to play buddy-buddy games with network executives because, pshaw, it's all so powerful. Those network meetings are a seductive lair in which activists without outrage can seem oh so important and sell out oh so easy. There is no real fight left in our dealings with the media any more.

Which is why letters, phone calls and some good old emotional mucking about is needed right now. Grass roots is what made the "Welby" protest succeed. We can still turn the tide in television's passionless drive to usurp us — but only if we dare to get angry and speak our rage out loud. No one can do it if each one of us does not.

So I say to each and every gay person reading this: When you watch TV and they say it's gay, then watch it with your soul. And if you see shit, then scream shit, 'cause honey, it ain't chocolate!

As ever,

Loretta Lotman
NYC

IMPORTANT NOTICE TO SUBSCRIBERS

All of our subscribers names are held strictly confidential.

We have not in the past and will not in the future sell our subscription list. We also do not buy lists of names in accordance with circulation dept. policy.

THANKS!

GCN wishes to thank everyone who came to our party last Saturday night and particularly to those individuals, businesses and groups that donated door prizes. We also wish to thank Together for donating a door prize, notice of which came in too late to be mentioned in last week's ad.

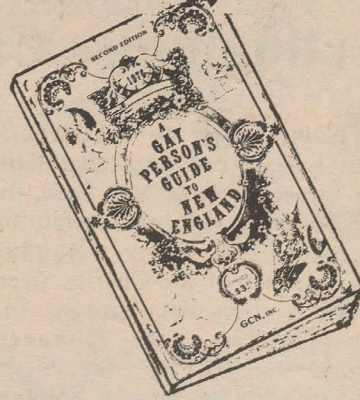


Pumpkin (Cucurbita Pepo).

CORRECTION

It was incorrectly stated in last week's GCN that the Clark University Student Senate donated \$200 to the Homophile Community Health Service. In fact the Student Senate and the Clark Gay Center will pay Dr. Richard Pillard of HCHS \$300 honorarium for a talk which he will give at Clark in mid-November.

A Gay Person's Guide To New England



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."



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Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome reprint by our readers: remember, it's YOUR paper!

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CPPAX Survey of Massachusetts

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)

17th Middlesex: Peter Harrington* (D), "yes," voted yes; Jefferson Cornell (R), NR; Patricia Ciccone (Ind.), NR.
18th Middlesex: David Mofenson* (D), "yes," voted yes; Robert Snyder (R), NR.
19th Middlesex: Lois G. Pines* (D), "yes," voted yes.
20th Middlesex: James Granara (D), NR.
21st Middlesex: Angelo Marotta (D), NR, voted yes; Robert Collins (Ind.), "yes"; Philip Daly (Ind.), NR.
22nd Middlesex: Michael McGlynn (D), NR; Robert Penta (Ind.), NR, voted yes.
23rd Middlesex: George Keverian (D), NR, voted yes.
24th Middlesex: Michael DeVito (D), "yes."
25th Middlesex: Edwin Lucey (D), NR.
26th Middlesex: John McNeil (D), NR; Raymond Bongiovi (Ind.), NR; John Kelliher (Ind.), NR.
27th Middlesex: Sherman Saltmarsh (R), NR, voted yes.
28th Middlesex: William Robinson* (R), NR, voted yes.
29th Middlesex: William Shaughnessy (D), NR, voted no.
30th Middlesex: Paul E. Means* (D), "yes," voted yes; R. Paul Rotondi (R), "no."
31st Middlesex: Anthony Gallugi (D), NR, voted yes; John McNulty (R), NR.
32nd Middlesex: Nils L. Nordberg* (R), NR, voted yes.
33rd Middlesex: Nicholas Paleologos (D), NR; Paul Day (R), "yes."
34th Middlesex: Robert Vigneau (D), NR, voted no.
35th Middlesex: Lincoln P. Cole (R), NR, voted yes.
36th Middlesex: Fred F. Cain (D), NR, voted no.
37th Middlesex: Carol Amick (D), "yes," voted yes.
38th Middlesex: Edward Dickson (R), NR, voted yes.
39th Middlesex: Michael J. Rea (D), NR; Dorothy Winn (Ind.), NR.
40th Middlesex: Genevra Counihan* (D), "yes," voted yes; Mary Jane McGlennan (R), "yes."
41st Middlesex: Frank Antonelli (D), NR, voted no; James Gaffney (Ind.), NR, voted yes.
42nd Middlesex: Nicholas Lambros (D), NR, voted yes; Sheila Richardson (R), NR; Raymond Clermont (Ind.), NR.
43rd Middlesex: Bruce Freeman (R), NR, voted yes.
44th Middlesex: Leo Farley (D), NR.
45th Middlesex: Philip L. Shea (D), NR, voted no.
46th Middlesex: Robert Kennedy (D), left blank, "I would want more details," voted yes; Anna Martin (Ind.), NR.
47th Middlesex: Edward LaLeChur (D), NR.

48th Middlesex: William Mullin (D), "yes," voted yes; John Loring (R), NR, voted yes.
49th Middlesex: Felix Perrault (D), NR, voted no; Paul Tiernan (Ind.), NR.
50th Middlesex: Bruce Wetherbee (D), NR, voted yes; John Shattuck (R), "no."
51st Middlesex: John Zion (D), NR; Argeo Cellucci (R), "yes."
52nd Middlesex: Joseph Navin (D), NR, voted yes.
53rd Middlesex: Anne Gannett* (R), "yes," voted yes.
54th Middlesex: Walter Burke (D), NR, voted no.
55th Middlesex: Louis Nickinello (D), NR, voted yes.
56th Middlesex: David Whittemore (D), "no"; Barbara Gray* (R), "yes," voted yes.
57th Middlesex: Andrew Rogers (R), NR.
58th Middlesex: Andrew Natsios (R), NR, voted yes.
59th Middlesex: George Sprague (R), NR, voted yes.
1st Nantucket: John S. Conway (R), "no."
1st Norfolk: Robert Cerasoli (D), NR, voted no.
2nd Norfolk: Thomas Brownell (D), "yes," voted yes.
3rd Norfolk: Michael Morrissey (D): "I am for gay rights but I would have to know more about the bill. Want to know more about areas of discrimination and its impact"; Jane Thorton (R), NR; Alley McInnis (Ind.), "no."
4th Norfolk: James Sheets (D), left blank.
5th Norfolk: Mark Fitzsimmons (D), "no"; Robert Breshnahan (R), NR; Milton Sobol (Ind.), NR; Wilbur Tirrell (Ind.), "yes"; Kenneth Heger (Ind.), NR.
6th Norfolk: Robert Ambler (D), NR, voted no.
7th Norfolk: Elizabeth Metayer (D), "no," voted yes.
8th Norfolk: Frank McGaughey (D), "yes"; Andrew Card (R), left blank, voted yes.
9th Norfolk: M. Joseph Manning (D), NR, voted no.
10th Norfolk: Joseph Semensi (D), NR, voted no.
11th Norfolk: Paul Goulston (D), NR, voted yes.
12th Norfolk: John Galvin (D), NR; Albert Norton (R), "no."
13th Norfolk: Robert Casey (D), NR; Deborah Cochran (R), left blank; Paul Hayward (Ind.), NR.
14th Norfolk: Robert Larkin (D), NR; E. Loretta Reynolds (R), "yes."
15th Norfolk: David Daly (D), NR; Royall Switzer (R), "no," voted yes.
16th Norfolk: Scott McDermott (D), NR; Charles Long (R), NR, voted no.
17th Norfolk: Gregory Sullivan (D), NR, voted yes.
18th Norfolk: Francis Woodward (D), "yes"; Alan P. Danovitch (R), NR, voted yes.

Legislative Candidates

19th Norfolk: William Keating (D), "yes"; Deborah Segal (R), NR.
20th Norfolk: James Segal* (D), NR, voted yes.
21st Norfolk: John Businger* (D), "yes," voted yes.
22nd Norfolk: Philip F. Filosa (D), "yes," voted yes; Bradford Johnson (R), NR.
23rd Norfolk: Donat Laplante (D), NR, voted no; RazaliaHidy (R), "yes."
24th Norfolk: George Woods (R), NR, voted no.
1st Plymouth: Caroline Stouffer* (D), "yes"; William Robinson (R), NR; George Buttrick (Ind.), NR.
2nd Plymouth: William Flynn (D), "questions too broad," voted yes.
3rd Plymouth: John Carroll (D), NR; Gilman Wilder (R), NR.
4th Plymouth: Paul Moriarty (D), "no," voted no; Robert Lawson (R), NR.
5th Plymouth: Robert Gilette (R), NR, voted yes.
6th Plymouth: Alfred Almeida (R), NR, voted yes.
7th Plymouth: Raymond Cardoza (D), left blank: "Although I am opposed to discrimination in any of the areas mentioned, I deeply believe that we must move in the direction of a highly moral society"; Charles Decas (R): "No. Unless there is any evidence of someone being done harm by discrimination then I do not feel there is any need for legislation."
8th Plymouth: Peter Flynn (D), NR, voted no; Edward Silva (Ind.), NR.
9th Plymouth: Robert Teahan (D), NR, voted yes; Patrick Lynch (R), NR.
10th Plymouth: Philip Johnston* (D), "yes," voted yes; Natalie Leonard (Ind.), NR.
11th Plymouth: Gary Jones (D), "yes," voted yes; Stanley Barnicoat (R), NR.
12th Plymouth: Mark Lawton (D), NR, voted yes.
13th Plymouth: Michael Creedon (D), "yes," voted no.
14th Plymouth: Karen Swanson (D), "yes," voted yes; Dik Ostlund (R), NR.
15th Plymouth: Peter Asiaf (D), NR, voted no.
1st Suffolk: Emanuel Gus Serra (D), NR, voted yes.
2nd Suffolk: Dennis Kearney (D), NR, voted yes; Joseph Connolly (Ind.), NR.
3rd Suffolk: Roland Orlandi (D), NR, voted no.
4th Suffolk: Melvin King* (D), "yes," voted yes.
5th Suffolk: Barney Frank* (D), "yes," voted yes; Hedda Christiani (R), "NO-Christian principles."
6th Suffolk: Elaine Noble* (D), "yes," voted yes; Victor Themo (Ind.), NR.
7th Suffolk: Raymond Flynn (D), NR, voted no.
8th Suffolk: Michael Flaherty (D), NR, voted no.
9th Suffolk: Doris Bunte* (D), "yes," voted yes; Thomas Wheaton (R), NR; Quizella Henderson (Ind.), NR.
10th Suffolk: Mary Goode* (D), NR, voted yes; Leon Rock (Ind.), "yes."
11th Suffolk: Kevin Fitzgerald, NR, voted yes.
12th Suffolk: John Kelleher (D), NR, voted no; Kathleen Neumeyer (Ind.), NR; Robert Watson (Ind.), NR.
13th Suffolk: James Craven (D), left blank, voted no; Arthur Craffey (Ind.), NR; Michael Farley (Ind.), NR; James Lindsey (Ind.), NR; Alfred Geigis (R), NR.
14th Suffolk: Richard Finnigan (D), voted yes.
15th Suffolk: Royal Bolling, Jr.* (D), NR, voted yes.
16th Suffolk: Robert Fortes* (D), NR, voted yes; Edward Brooks (Ind.), "yes."

17th Suffolk: Daniel Pokaski (D), NR, voted yes.
18th Suffolk: John Finnegan (D), NR, voted no.
19th Suffolk: W. Paul White (D), NR, voted yes; Charles Zibbell (Ind.), "no."
20th Suffolk: Brian Donnelly (D), NR, voted yes.
21st Suffolk: Michael Feeney (D), left blank, voted no; Robert Macdonald (Ind.), "no"; Jacqueline Stanton (Ind.), "no."
22nd Suffolk: Angelo Scaccia (D), "no," voted no.
24th Suffolk: Michael J. Connolly (D), "yes," voted yes.
25th Suffolk: Norman Weinberg (D), "yes," voted yes.
26th Suffolk: John Melia (D), NR, voted no; David McCartan (Ind.), "yes."
27th Suffolk: William Galvin (D), NR.
28th Suffolk: Angelo Cataldo (D), NR, voted no; Barbara Clinton (R), "No. They need help. Recognizing gay rights erodes the family, itself already sick."
29th Suffolk: Francis Doris (D), NR, voted no; Marcia DiRocco (R), "yes."
30th Suffolk: Alfred Saggese (D), NR, voted yes.
31st Suffolk: Richard Voke (D), NR; Doris Waxman (Ind.), NR.
1st Worcester: H. Thomas Colo (D), "yes," voted yes; Dwight Stowell (R), NR.
2nd Worcester: Dennis Baker (D), "yes"; Paul Quattrochiocci (R), NR.
3rd Worcester: Edward Harrington (R), NR.
4th Worcester: Henry Grenier (D), NR, voted no; Robert Pentecost (R), NR.
5th Worcester: John Farland (D), NR, voted yes.
6th Worcester: A. James Whitney (D), "yes" and "no."
7th Worcester: Robert McNeil (D), NR, voted no.
8th Worcester: Richard Dwinell (D), NR, voted yes; Jay M. Holbrook (R), "no."
9th Worcester: Francis Dudley (D), NR; John Driscoll (R), "yes," voted no.
10th Worcester: Richard Moore (D), "NO."
11th Worcester: Leo Corazzini (D), NR, voted no.
12th Worcester: Thomas Fallon (D), NR, voted no.
13th Worcester: Angelo Picucci (D), NR, voted no.
14th Worcester: Gerald Lombard (D), NR, voted no.
15th Worcester: George Bourque (D), NR, voted no.
16th Worcester: Raymond LaFontaine (D), NR, voted yes.
17th Worcester: Frank Consiglio (D), "yes"; Robert Reynolds (R), NR, voted no; Elliott Krefetz (Ind.), "yes."
18th Worcester: Richard Rogers (R), NR, voted no.
19th Worcester: Louis Bertonazzi (D), NR, voted yes.
20th Worcester: Thomas White (D), NR, voted yes; Alvin Goldsmith (R), NR.
21st Worcester: Robert Bohigian (D), NR, voted no.
22nd Worcester: Andrew Collaro (D), NR, voted no.
23rd Worcester: Charles Buffone (D), NR, voted no.
24th Worcester: John Rucho (D), NR, voted no.
25th Worcester: C. Vincent Shea (D), NR, voted no; Colwyn Caffrey (Ind.), "yes."
26th Worcester: James Keefe (D), NR, voted yes.
27th Worcester: Charles Engdahl (D), NR, voted no; Robert Steinmetz (R), "no."

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Elaine Noble Talks Politics — GCN Interview

By Neil Miller

BOSTON — (The following interview took place at Elaine Noble's Re-election Headquarters, Oct. 18, 1976.)

NM: What do you think have been your accomplishments as a legislator, what have you failed to do, and where are you going to put your energy in the future?

EN: I think probably what I've felt is that, I had a lot of uphill battles with some things that I thought would be very easy. And I think in the way that I have failed in terms of the legislative process, been in similar ways to the way other people have failed. By that I mean that with 8,000 pieces of legislation, those of us who are new in the legislative process have felt a tremendous sense of real remorse because we really thought there would be ways to work some of our bills or our issue bills through that system with some difficulty but that we would be able to come out with some significant changes. . . . And what we found is that a lot of our bills really got dumped. . . . we found that we came away with very little in the way of change, in terms of legislative issues because of the budgetary problems. . . . In terms of the gay bills I probably, more than a lot of other people, feel some sense of hope because in the last two years I've been able to do a couple of things — I've been able to get the bills out of committees with favorable readings. I've been able to get a civil rights bill successfully through the House with an amendment that took some of the heart out of it, and I lost it in the Senate by three votes. I'd only been in the House for two months so I really didn't know the Senate all that well. So that in one sense it was a victory but in another sense it was really a loss losing it by three votes. I think one of my biggest accomplishments was getting an ERA Commission study through which today we just issued our interim report. . . . I think that it will be of value not only to the legislature but also for people in the cities and towns and counteract some of the stuff that's been used to destroy the ERA. . . . It's been one of my major triumphs, getting that kind of money out, getting that kind of expensive legal study done. . . . I think what I'm doing right now is trying to walk through and get Rep. Flaherty to agree to take all those laws written in 1680 having to do with crimes against nature and sodomy and agree to put them in a package, not a study package, and send them over to the Judicial Council for opinion on repeal. He feels and I feel that they will come back with a formidable opinion to repeal. That's a big step. . . . The Judicial Council is a prestigious group of lawmakers. . . . To get something even to that level has been I think a major feat. . . . nothing since 1972 has really been done. . . . That's usually halfway there in terms of repeal.

I think probably what I'm facing more than anything, in terms of failure, is the sense that the legislative process can be at times a disillusioning one. I really feel, especially after getting the Mayor's Human Rights ordinance banning discrimination in Boston, that somehow a lot of things would change, that entrapment would somehow disappear off the face of the earth. In reality that has not happened. In terms of failure, it's just been my failure to really focus in on what areas of specialty that I want to work in. . . . I've tried to cover a lot of ground over a minimal period of time and thought that I could come up with solving some gay problems in the city as well as in the states. . . . Physically there's not

enough time. . . . In essence what I was trying to do in a two year period was a lifetime struggle. If there was any one failure it was a problem of failing to be a little more realistic about not only what the problems were but how to go about solving them.

NM: Is that partially due to tension between being a representative from your district and being the representative of all gay people?



EN: I've never viewed myself as the representative for all gay people. . . . I don't think any one representative can speak for all gay people or all black people or all Chinese-Americans. And I think what ultimately has to happen is that there have to be more gay people in elected offices. . . . I am not able, capable, and I'm not so sure that it's my responsibility to speak for all gay people. . . . It not only does me a disservice but does a disservice to a lot of gay people out there, whether they're out or in the closet.

NM: Has it been a problem for you in terms of where to put your energy?

EN: I think that's always a problem for any legislator. Mel King, who is black and whose district is 95% white, has, I think, the same philosophy as I do. . . . That although we were elected by a majority of senior citizens that we see clearly our election as a mandate to address issues and speak on behalf of people that are underrepresented. . . . I don't think in terms of just being the "gay rep" that my anxieties or problems are any different than somebody who is the "black rep" or who is in a minority situation. . . . As to where I'll put my energies, I'll probably put them in the same place that I put them

the first time around, only I hope to be a little bit more skillful about it. . . . How could anything you do the first time you do it be bad, because you're learning it? I think I was thrown into a legislative process which is predominantly Irish Catholic and to a certain degree extremely conservative and people really thought I would have horns and a tail. I think it took a long time and it took well into my second

mechanic and say well I'm just doing this because I am really very curious about it, because other mechanics won't take you seriously and other people won't bring their cars to you to repair. . . . I can't really say that I want it both ways.

NM: There are different ways of being a politician. There are lots of rumors around that you've made deals, that you've traded votes. I've heard that you traded your vote on the bottle bill (returnable bottles) for some street lights. . . .

EN: First of all, if I am a politician, I'm not going to trade any vote that deals with my constituents that will in any way harm or injure them. Even the most conservative pol is respected by saying "that affects my constituents, I'm not gonna be with ya, I'm just not." It doesn't happen that way.

NM: Why did you vote against the bottle bill?

EN: I lined up with a lot of people like [Rep.] Jim Kelly, who came out and said "I got a lot of misinformation from the industry." . . . A lot of us liberals got to believe that there would be a lot of jobs taken from the city. . . . What we did in terms of our research committee was to dig a little deeper and publicly said the information we originally had we now publicly say was false. And have gone out to actively campaign and talk from our own experience. . . . We felt that we had been duped. . . .

NM: Then you support the referendum [number 6] now.

EN: Absolutely. . . . I don't think it just slipped by us. I consider that they [the bottle companies] had an insidious way of manipulating us.

NM: Back to this thing of trading votes. There is a rumor that you took a walk on vacancy decontrol in exchange for something. . . .

EN: I voted on the issue and I've been a strong person on vacancy decontrol. And there were, I was one of the people who went to the speaker of the House to ask him to extend rent control and John Businger, myself, and Mel King, and Doris Bunte were people who started that whole negotiation with the Speaker. . . . So that in terms of the actual negotiations I was there in the very beginning of it. There was one vote that I think came at about midnight and there were four of us who were out of the chamber only because we were across the hall in the Senate President's office arguing, having to do with human services cuts at that time. . . . At that time I was on 4 commissions who had an average of 6-8 bills we wanted to pass so that we're talking about 48 pieces of legislation and so not being physically in place for just one of them is pretty amazing. But in terms of my track record and in terms of the city and the state it is extremely good and one of the last hold-outs in terms of rent control. . . .

NM: About six months ago the *Real Paper* [a Cambridge weekly] came up with an article that you and Rita Mae [Brown] owned a couple of buildings on Marlborough Street. . . . and I wondered how you react to that. . . . is that conflict of interest? . . .

EN: I think that just because people want to own a place where they live, I live in one building and Rita lives in the other one, I don't think that's a conflict of interest in terms of wanting to tell my constituency that I'm investing in the district that I represent. In the Back Bay, the neighborhood Association was extremely pleased that the two of us would own property because that meant that we would

Noble on Campaign \$, Kevin White, diGrazia

really take care, that we would participate in neighborhood things and it's sort of saying, "I'm really investing in the city." Rather than fleeing from the city . . . I think that it's not all that different than people who want to own the place that they live in . . . A lot of people who are pro-rent control, I was one of the few, Barney and I and a few others, who didn't own property. I don't see that as a conflict of interest of wanting to own the roof over your head and being pro-rent control . . . Rita and I both come from very poor backgrounds so it was probably important to both of us in a security sense to save our money and to try and own a roof over our individual and collective heads because we never had that option when we were kids growing up. I often find that people who think that that's awful are people that come from middle and upper-middle class backgrounds whose parents are very affluent and a lot of them are still on salaries from mommy and daddy . . . She [Rita] and I have never had that option and we've always had to work since the time we were 16 or 17, educated ourselves through all of our degrees . . . Why people would not allow us the option of being participating citizens on a street, like wanting to own a place where we could live and call our own, I find that extremely narrow and really very fascistic. Would it be OK if we took our individual monies and invested in a gay bar? Neither one of us sort of drink . . . We needed a place to go that we could feel was at least ours since we both feel that we're very public people . . .

NM: Do you think that people expect you to be some kind of a saint, that they put you on a much higher

plateau?

EN: I'm sure that that exists but that people who expect that of me should better get off the stick because whenever a woman or someone else is put on a plateau, you can't do things that other people can . . . It also means that you're not allowed to be human . . . and I think what women are saying (and I'm one of them as a feminist) that I don't enjoy particularly being on any kind of plateau because what it means is that you're jeopardizing all my freedoms. And denying me a humanity.

NM: That may be a problem in terms of people not wanting you to be a politician, people expecting so much of you.

EN: That's unfortunate and I think that that's true with a lot of people who feel they've not had representation that once they feel that they've got a voice that they demand everything from that one voice . . . I just can't deliver that and I never said I could. Nor do I want to because I believe ultimately that if you lead people on to believe that you can it's one of the most vicious things that you could do.

NM: In your current campaign you've raised a lot of money — \$18,000 — against a pretty token opponent. Why did you raise all this money, what have you done with, what will you do with what's left over?

EN: Those are good questions. I think probably what people don't realize is that in order to raise — anybody out the first time has to raise — \$18,000 for a piece of the action in a prime city like Boston. That's a political reality. That in order to raise \$18,000 that you need 8 or \$10,000, especially \$8,000 to turn over 10 or 18. In other words, in order

to make that kind of money you have to invest, to do something like a Lily [Tomlin] concert, you have to have several thousand dollars upfront just to begin with. Like the thing that was in GCN about Lily Tomlin staying at the Ritz. I didn't have room to put her up and she's a woman that travels in rather sometimes unpleasant circumstances and since she was donating her time and brought about 3 to 5 other people from her road show who are union people who were donating their wages. The very least I could do was to put them in what is probably the nicest hotel in Boston . . . That cost factor was something that had to do with 5 people and not one person . . .

NM: Why do you need all that money to begin with?

EN: With the issues that I carry the I'll always be somebody who'll want to pick me off . . . I had to get some good people who could take care of my

NM: I want to ask you about your relationship with Boston Mayor Kevin White. It seems that you've really tried to cultivate him and I wonder if it's paid off.

EN: My relationship with the Mayor is no different than any other Boston rep, who heads a part of a Boston district. That is, there's no way you can get around not dealing with the mayor of a city if you represent part of the city, even though you're a state official. And when it comes to community development money and revenue sharing, I, like everyone else, feel that my district should have a piece of that, especially my district because it's been overlooked for so long. So that my lobbying, my dealing or my going back to the Mayor is no different than my dealing with [MDC Chief] Jack Snedeker. It's making a case, not unlike what a lawyer does for a client, trying to get the best deal they can for

"The size of the House is getting cut by a third . . . and I'm not going to be one of the third that's going to go."

elective process while I was in the legislative sessions until 2, 3, and 5 in the morning. Unfortunately you have to pay some people in order to do that if only expenses to make sure they watch over your business . . . In early March when I started fund-raising I had five very definite opponents who were going to run against me, this primary. As I began to raise money and as I opened a headquarters, after I began leafletting, one by one they decided to take a second look . . . and decided to drop out . . . Unfortunately money talks and I had to secure money because I had five people who were lining up and half of the political race is scaring people off.

Another thing that I don't think that people understand is that the House cut is coming up. As soon as we go back into session, we're going to begin scrambling for the House. So that my re-election finances are not only for this time but they're for the next time out.

NM: That's redistricting.

EN: Absolutely . . . The size of the House is getting cut by a third. So what I've been putting together is a well-skilled and well-financed operation or group of people who can really help me through the re-districting process. Because a third of us have got to go and I'm not going to be one of the third that's going to go . . .

NM: How can you avoid it?

EN: I can avoid it several ways — by showing that I have political strength, I have financial strength, and that I have people strength . . . I worked so hard on the primary because the 'rough redistricting' happened 10 days after the primary. People didn't understand that if I looked very weak I could have been gone by the November election. What Barney, Mel and I have tried to work out and I think we've done it very well is by individually showing in our own unique ways that we are individually and collectively very strong people. What we've done by not allowing people to pit one of us against another is to really do our own redistricting and say "these are the options that we're presenting you with because we will not run against each other . . ." I've had to deal with a lot of things all by myself. That maybe by being a man and by being a member of that legislative process or having other political odd jobs might have helped me make those connections (getting the support of the AFL-CIO). I didn't have those options, kind of like winging it on my own.

their client, that's what I'm doing with my constituency. It's sort of putting together a lobbying effort to say 'Hey, don't overlook us.' And I think probably one of the things that Kevin White knows about me is that I'm not going to bullshit him in any way and when I think something's wrong, when I don't agree with his tactics or his style, I certainly articulate that to his face. As opposed to behind his back. And I think he respects that because there are not a whole lot of people who will do that . . .

NM: What about the fact that people from his administration have given money to your campaign, doesn't that indicate something more than just pleading your case?

EN: If you look at representatives from South Boston or if you look at them from East Boston Jamaica Plain, you also see that there were other people from Kevin White's office who have given money to campaigns. Politicians are people, who, especially in a town as small as Boston, all know each other, and like-minded people — whether they're in the majority or minority — tend to cling together in terms of support . . . Kevin White does not control nor should he control who gives money to my campaign or anybody else's campaign . . . They (the contributors) know that I am going to record their names publicly if they're going to do it (contribute) and for some of them I think it took a lot of guts. Some of them don't live on Beacon Hill or in the Back Bay or in my district. They come from conservative areas . . .

NM: One of the people who gave you money was the police commissioner — Robert diGrazia — who just resigned and I wondered what impact you had on him. What will happen in the future?

EN: I think diGrazia was a very unusual guy . . . He's a very liberal sort of guy, and I think, a very humane guy and so it didn't take a tremendous amount of convincing for him to see that my point of view was one that he should take seriously. I'm really sad to see him go. He will be a tremendous loss, but I would be completely devastated if someone other than (Joe) Jordan were named as the next commissioner . . . I've known him for a long time . . . I think he has a very open mind in terms of a lot of things. In terms of what's going to happen now that diGrazia's gone, it can only be reflected in that when we asked

(continued on next page)

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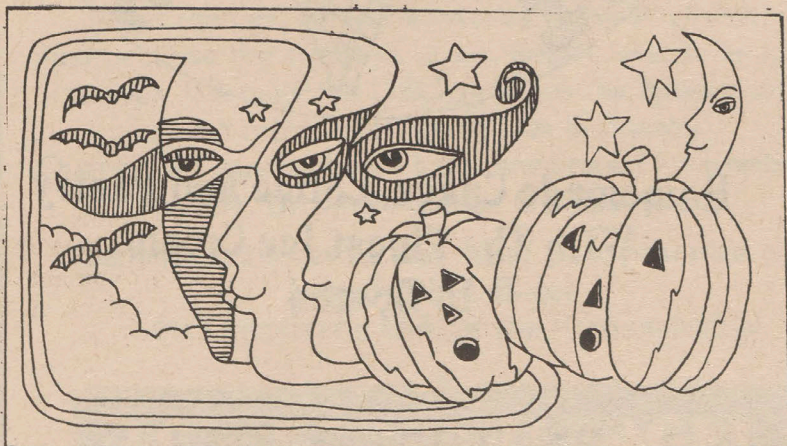
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Noble on Carter, Sexism, and Apathy

(Continued from page 7)

Jordan, "Who's going to take up the slack" and "Who is going to replace Gary Hayes" [police liaison who recently resigned], he said it was an important enough priority that he himself would play that role . . . I have no information to lead me to believe that the situation would change . . .

NM: Turning to national politics, during the primaries you endorsed Birch Bayh, he didn't do very well, to say the least . . .

EN: . . . I'm learning . . . Birch was someone that we both (Ann Lewis and I) admired. He resurrected the ERA resolution from a 5-year-old sleep, he was right in terms of a track record, he kept Carswell from being a Supreme Court judge during the Nixon administration . . . [Laughter] . . . You've got to remember that I function within a Democratic Party. That doesn't mean that I live, eat, breathe or die [within that party] because I ultimately think that a third party would be extremely helpful . . . I think it was the first time that I ever really knew anything or began learning about national politics. Ultimately for people like Barney, Mel, myself, and Doris Bunte, the decision that ultimately we are left with is Jimmy Carter for President. As we are people that say that we take the Democratic process seriously, our options are not to endorse President Ford because he is not an option.

NM: Do you feel more positive about Carter lately?

EN: . . . I do because on a personal basis, he has been forced to deal with a lot of issues that he didn't want to take a stand on. And personally, what I know of him and his commitment to gay rights and to Bella Abzug's bill is there. His commitment in terms of

women's issues, by putting a Jean O'Leary, a Jo Daly, and myself on his national committee . . .

NM: What is this committee?

EN: The 51.3 committee . . . In fact, there are a lot of gays who are running Carter's operation. I've talked to people in Atlanta, California, and New York, and they were there in the very beginning in the forefront. That is not a well-known fact. But indeed it is true. A major part of his operation was run by gays, and a lot of his money came from gays. (Some disbelief.) It's true. I think that what we were saying is that if you put together a national committee for women and you leave out women who have been outspoken about gay rights or lesbian rights, you're talking about 40% of the [female] population . . . The Vice Mayor of Rochester (Midge Constanza), some of his [Carter's] Atlanta operations and his California operations really backed us up, and said they're absolutely right. "It's a

cratic or Republican party platform, you're doing well . . . platforms aren't where it's at. In terms of where it's at is in eventually working at community levels within whatever party structure you want. So that when it comes time to make the major kinds of decisions you have paid your dues and you have a foot in the door . . . It was no accident that Jo Daly topped the ticket in California over the speaker of the house. Because the woman worked within the Democratic Party and has paid her dues . . . She was number one, she beat the speaker of the house . . . It was wonderful! I just loved it! . . . People are naive if they think the platform shows anything . . .

NM: One thing I've felt as news editor of GCN is that there is a tremendous amount of apathy out there and I wonder how we can overcome it. Do you feel, as I sometimes wonder, that politicians like you and Jean O'Leary dealing with contacts at the top makes a lot of people feel that there is nothing

"There's a tremendous amount to be done by people struggling in their own backyards with their families, with their friends . . . that is a lifetime's work."

point of view we have overlooked, and we should correct it . . ." What it is [the 51.3% Committee] is a committee on women's issues and that is the percentage of women in the country . . .

NM: In view of the Democratic Party's not even including gay rights in the party platform, how do you see the future of gay people in the Democratic party? Or should we get involved in a third party that's being talked about?

EN: If you can ever remember one word that ever came out of a Demo-

cratic or Republican party platform, they can do, that it's all done for them, and that contributes to their apathy?

EN: I think that's really stupid because what Jean and I are really doing and Jo Daly is really doing and Alan Spears is really doing and Frank Kameny is really doing, and Barbara Gittings is doing, is really dealing with taking up a vacuum that other people's lack of participation has created. If we had more people who are willing to make the commitments which we've made, it would be a lot easier on all of us. What

all of us are careful to do is not to get the idea that we are taking care of business for them, because that's impossible to do . . . There's a tremendous amount to be done by people struggling in their own backyards with their families, with their friends, and there are a lot of people I know who have tremendous struggles just making their families deal with the fact that they're gay and they're leading productive lives. And I'm saying that that's just as much a political and personal triumph as lobbying on the federal or state level for a gay rights bill. That takes such tremendous courage that that is a lifetime's work that is extremely valid and should never be made to seem insignificant . . .

NM: How do we get people to write letters, to demonstrate . . .

EN: A lot of minorities are finding themselves with the same kind of blah feeling right now . . . I think people are feeling absolutely devastated; they just want to be left alone, they don't see any high points which to rally around. People are going through an intense emotional slump . . . I don't think we should wait for anything. What you should do is try and take responsibility for your own life and decide what you want to do with it . . .

NM: Obviously feminists seem to be doing a great job. What are we (gay movement) doing wrong? Women are really . . .

EN: You've got to remember that the wave of feminism is centuries old and in this country we're over 50 years old. We've got a League of Women Voters, for instance, that's older than the Block, the meat-rack. That's a terrible analogy but just look how that difference operates. Women, our movement,

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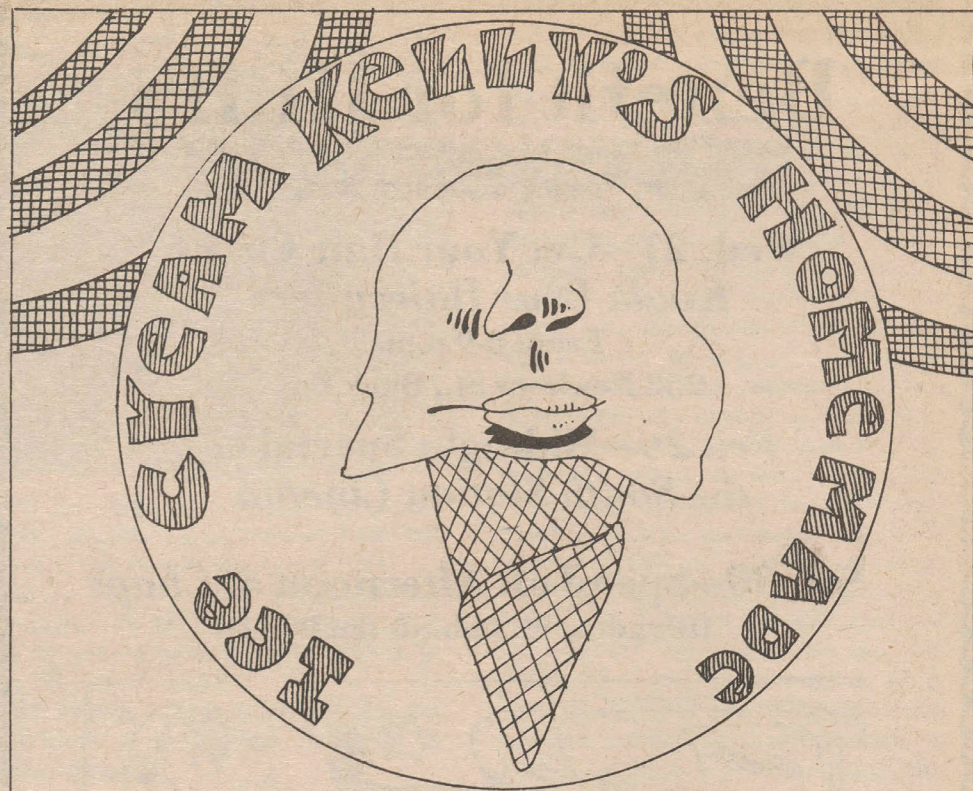
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Noble on the Fort Hill Faggots, Saxe, Herself

in terms of women realizing that they have to get their act together, has certainly been going a lot longer than maybe some other people. But it's constantly, it's an ongoing process. Men have just begun to realize that they have to do that too. Whether they be gay or straight, that there are feminist issues that touch their lives. Gay men have begun to realize that the feminist movement has a great deal in it for them...

NM: Do you think that lesbians are more and more identifying with the women's movement and less with the gay movement?

EN: I think that's probably, in certain areas of the United States, true. Because I think that some gay males can be just as piggy as straight males, in terms of viewing women as second-class citizens... Gay men can be just as sexist with each other as straight men are to women... Gay men can objectify other gay men just as badly as straight men do women. When they refer to another man as a 'nelly queen' or a 'sissy,' what they're saying is that women are viewed so low that they use womanhood to put people down. But it's still a form of objectifying, and treating someone like a sex object, not a dimensional, feeling, caring human being... A lot of males are beginning to deal with this... Some of the people on the staff of GCN, I feel, have been really instrumental in dealing with feminist issues, women's issues. In fact, it's gotten the paper into a lot of trouble in the fact that some males aren't willing to abandon that to make it more chic looking or appeal to a larger gay male audience I think has been commendable, should be tremendously supported and ac-

knowledgeed... For all that talk about the Fort Hill Faggots picketing Sporters and all that, the kind of issues that they're raising, I think, have to be raised.

"Politics is a process... that I am convinced you should not do the majority of your adult life. Because it tends to make you a little funny in the head."

NM: How do you feel about Susan Saxe?

EN: I think it's going to be really hard to judge the whole case. First of all I think that Nancy Gertner (Susan's lawyer) did an absolutely superb job. I wasn't sure that there could be much of a fair trial but I think that if anything there was a fair trial given as much as it could be... I don't think I'm really different from a lot of people who really don't know in what kind of political framework to put it. I have very mixed feelings about where to put it because the Schroeder family [Schroeder was the policeman who died in the bank robbery in which Saxe is charged] and relatives are friends of friends of mine and that puts me in an extremely painful position. On one hand, here I am organizing a policeman's luncheon for policemen who were partners of his, who have apprehended rapists, who are honest policemen, who do their jobs and who don't take graft and have been supportive of the issues which I want to see in terms of good city management. Yet at the same time here is Susan Saxe on trial for having allegedly participated in a bank robbery in which one of the policemen probably if he (Schroeder) had been living today would have been

one of the people we were honoring at the police luncheon. So it puts me in terms of a pragmatic situation in a very painful situation... I think what it did do is that it proved that it's possible for

a person of her politics and a person of her stature to get a decent trial, a fair trial in Boston...

NM: Do you feel supportive of her in any way?

EN: I feel my concern was to make sure that she got a very fair trial... I think anybody who's incarcerated for a crime such as killing a police officer when it was clear to me that she was far away from the scene of the robbery as could possibly be certainly shouldn't be put on the same line as Lefty Gilday who's been tried for pulling the trigger. It points up the need for those kind of reforms in terms of criminal laws that have just been begging for years and years. She faces some pretty stiff sentencing and for that I feel tremendous sympathy for her. But I don't know how to judge what she did or if she did in a context because being in Boston and where I am it's a very sort of confused picture for me. I wish I had something other than that to say but I don't... It's hard for me because I'm not all that far removed from it. The fact that her lawyer happens to be one of my better friends makes it hard to put in a perspective.

NM: How do you see your own political future?

EN: I don't know. What I'm doing right now is assessing; is it worth it or isn't it worth it. I'm certainly running for re-election this time and in terms of what I can realistically say, I'm fighting for my life to save myself under the House cuts. I think I can do that. Anything beyond that I really don't want to speculate or say because I think politics is a process, whether it's in the electoral process or outside, that I'm thoroughly convinced that you should not do the majority of your adult life. Because it tends to make you a little

funny in the head. Just like being the editor of a paper for the majority of your life should make you a little funny in the head. And it taints you and it retards you in terms of growth in another area. I guess what I'm saying might be unrealistic if you were an artist or someone struggling to perfect a craft or form and then all of a sudden you get to a level where you have some expertise and you say I should give it up now... Everything during the past two years has been extremely new to me and I think probably I'll be able to assess whether I want to stay in it or get out of it this coming year, this coming legislative year. I'm going into a process that's not new, and it's not all that unfamiliar, and I'm beginning to say what's good for me personally and emotionally and what's good for me socially as well as politically. I may say it's not worth it to me. I may say it's a no-win situation because I have so many demands made on me that one of the things that's gotten lost has been my own personal life. And it's just the toll it has taken on me personally has been unbelievably phenomenal. If I had any way to perceive some of the tragedies that I've had to really go through, I think I would have hesitated a little bit. But you know I don't want to lie to you and to say that it's just been as easy as pie and it's terrific and everybody should do it. Because that's not true, it's really been a tremendous thing for me and I just want to do some soul-searching and decide what I want to do... It's clear to me that the political climate in this country is getting more and more conservative on some levels and I'm not all that sure that I want to be a front runner for the rest of my life, you know. It'll depend upon the next two years to see who else is coming along. I'm doing everything I can to encourage and to use my political experience to help other people run for office who want to. And I think that if within the next four years I can say that if there are no other gay elected officials within the next four years I'm seriously thinking of maybe backing down because if there aren't other people coming along then all I will be viewed as is a sort of oddity and I don't think that anyone wants to live the rest of their lives as an oddity.

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By Nancy Walker

"Birds do it, bees do it," etc. Do what? Get into relationships with other birds and bees. "Falling in love" doesn't really apply to bees, though the song is clever. The point is that in the case of so-called "lower," less complicated animals, sexual patterns or mating patterns are instinctual and indelibly imprinted on the particular species. Some birds mate for life. That means they find one partner, live exclusively together, and when one dies, the other remains alone. In several species, when one mate dies, the other dies soon after.

Let's take the example of the exclusive, one-mate-per-life bird pattern as the strictest form of the monogamous relationship. What do you think of it? The first response that comes to mind is: "It's for the birds." That's not as "cute" as it seems. Such a living situation probably is ideally suited to the birds who live that way, but how possible is it for other species, particularly *homo sapiens homosexuals*, to exist within such narrow limits of time and partner? Not very possible, and not for many individuals.

Think of it — one sexual partner for a whole lifetime! That's what such bird monogamy really is. It is not, therefore, sequential — one monogamous or exclusive relationship at a time, for as many times as you have energy and talent. Technically, in straight terms, that means a widowed person who remarries is not monogamous.

The following admittedly sketchy run-down of marriage or mating customs is intended to give a background against which to measure our own gay mating practices, and our attitudes toward them. We do not exist in a vacuum either of time or of space or of sexual preference. The world is not made up of the here and the now and the homosexual. What we are and the problems with which we wrestle in order to be *who* we are, were shaped by the ages and the peoples that came before us, and by the society (also influenced by the same forces) in which we presently find ourselves.

Obviously, in North America in the seventies, very few of us can relate to a bird-like version of monogamy, though at times (during the early Christian era) and places (Rome) such monogamy was the only legitimate kind of marriage. Second marriages were not legal, but they were not *punished* until the time of Diocletian who reigned from 284 to 305 A.D.

Imagine straight sexual arrangements, and no matter how far out the imagined system is in terms of numbers — monogamy, polygyny (one man, more than one wife), polyandry (one woman, more than one man) or group marriage, it has existed at some time and in some places as a respected institution of the society, and, as always with such significant social customs, it has existed for economic and political reasons.

Generally, polygyny was found where there were more women than men in a tribe or country. For instance, if a war decimated the male population, each man left would then be allowed to take two wives. A resolution to that effect was passed by the Frankish *Kreistag* of Nuremberg in 1650, soon after the peace of Westphalia, because so many men had been killed in the Thirty Years War. Polygyny was not always a rational attempt at repopulation, however. It was, as it still is (though not *legally* so), often a matter of rich and/or powerful men wanting more than one mate. Nothing terribly surprising in that, is there?

Polyandry, a less frequently encountered phenomenon, occurred when for some reason there were significantly more men than women (perhaps when women were kidnapped by other tribes). This was not the equivalent of a woman with a male harem, rather it was usually a woman marrying all the brothers of a given family. She married the

MONOGAMY: W

oldest brother of the family who became her primary husband, and she had sexual relations with the younger brothers who became secondary husbands. All the children of the marriage were assumed to be the progeny of the oldest brother, regardless of who the father really was.

It was an interesting means by which a family could be assured of having offspring. If one, or even two, of the men should have proven to be impotent, the expectation was that yet a third brother would rise to the occasion. When nobody seemed able to produce the desired results, provisions were often made to bring in an outsider to solve the problem. But the offspring finally born was still considered to be the child of the oldest brother, the primary husband.

Group marriage usually involved the marriage of a set of brothers to a set of sisters, not our current concept of a heterogeneous mixture of individuals living together and sexually relating in no fixed pattern.

Our contemporary Judeo-Christian views of marriage do not descend to us in a straight monogamous line. I had assumed that *monotheism* and *monogamy* would just naturally go together, and since the Jews* stand convicted of foisting the former upon us, I thought they would prove to be guilty of the invention and establishment of the latter as well. So I was somewhat surprised to note that it was not the Jews but the Christians (and not at their earliest period either) who donated that stricture to our present marital sticky-wicket.

Apparently the Jews practiced polygyny throughout the period of the Old Testament and still did so at the beginning of the Christian Era. Though the New Testament assumes that monogamy is the norm, it forbids only bishops and deacons to indulge in polygyny. As late as the early 16th Century we see Luther tolerating polygyny.

So, how did we get where we are today? By interpretation, manipulation and, which is almost always the way in major matters of societal survival, by coercion. In highly industrialized societies we find monogamy as the only legally sanctioned form of marriage. The Christians accepted monogamy because Christianity, at the time of its inception, was grafted onto a Roman society which was already strictly monogamous.

"Something about the nature of sexual love itself is at the root of this need to focus on one special individual outside the self."

Various Christian and Jewish denominations held various views of marriage, and sexual behavior in general. None of them, with the exception of the Mormons who believe that polygamy is divinely inspired, allows more than one mate at a time. (You see how vastly interpretations can differ, and that is what makes opposing opinions fascinating, and politics such a deadly game.) However, some denominations, after many years of debate and much agonizing, allow divorce and remarriage, while others do not.

The effects on the psyche of one's religious upbringing can be, and often are, devastating, which is why the relationship between the churches and the homosexual is so important. But that's a whole "nother" kettle of fish.

We gays did not just now invent sex. Sex, in every conceivable form and combination, has been around for eons. Nor did we invent love, tenderness, concern, or the wish to *know* fully ourselves or another. Yet we surely want to share in these expressions of what is so abundantly human. One of the most rewarding ways of demonstrating love, tenderness and concern is through a kind of monogamy. It is not necessarily bird-like, but it provides mutual support and affection in addition to sexual fulfillment and an atmosphere conducive to personal growth within the structure of a stable one-to-one relationship.

The only form of marriage that has existed and been approved in all times and all places, regardless of the concurrent existence or non-existence of other forms of marriage, is monogamy. There seems to be, built into the human animal, as well as into other species, a yearning for a relationship with *one* other. Something about the nature of sexual love itself is at the root of this need to focus on one special individual outside the self. Regardless of our attitudes toward bird monogamy, the vast majority of gays will admit to a desire for partnership in a couple, a pair, a family of two, sharing whatever life has to offer of good or bad, happy or sad. Almost all of us, at bottom, want and need someone in our corner, someone with whom to make a mutual commitment.

The Statistics

There are so many books with so many statistics, and statistics always seem to me bloodless and irrelevant. I believe in our great similarity because we are all human, and in our great individual differences, once again because we are human. But statistics, when we understand the bias involved, give interesting indications.

Based on a study of 89 male and 57 female homosexuals, Saghir and Robins, in their book, *Male and Female Homosexuality*, published in 1973, offer the following information in regard to "monogamy."

- 10% of the males had seven partners or fewer.
- 94% of the males had more than fifteen partners.
- 75% of the males had more than thirty partners.
- 66% of the females had seven partners or fewer.
- 92% of the females who had fewer than seven partners had a total of fewer than four.

* The author is Jewish, so don't holler!

Y: Who Needs It?

61% of the males had relationships that lasted more than one year.
93% of the females had relationships that lasted more than one year.

For the men, casual relationships were defined as one night stands, while the women (remember we are talking about a specific, small group) who did not have one night stands, had casual relationships that lasted from one to three months.

The relationships of both sexes that lasted for more than one year usually broke up within three years, though some went on for ten. The reasons for the ending of these relationships included: *infidelity*, losing interest, one partner moving away because of job or family, one partner growing beyond the other, one partner falling in love with someone else. Fifty percent of the individuals were upset when their relationships terminated, and fifty percent were not. But after a break-up, most of both the men and the women continued to search for a secure, meaningful, lasting relationship.

The people in the study were all white, from a North American urban area, and pretty high up on the socio-economic scale. Their ages ran from 19 to 70 for the men and from 20 to 54 for the women. All were volunteers from gay organizations and none had ever been hospitalized for mental illness.

Make what you will of all that, in my opinion, it adds up to the reinforcement of the idea that we tend to seek a one-to-one situation no matter how many detours lie along the way.

One of the most interesting features of the study was that there was no significant difference between the women and the men in the durations of their long-term relationships. This seems contrary to the popular legend that women's relationships last longer than men's. However, the statistics did indicate that more women than men have long-term relationships. Once again, remember how few people were involved in the study.

Another revealing bit of data was the fact that "infidelity" played a much more important role in the break-up of female relationships than it played in that of males. This makes perfect sense in the light of what we know about the sexual mores of our straight culture. Men, we are taught, sow as many "wild oats" as they can before they are "trapped" by women into uncomfortable sexually exclusive marriages maintained by society supposedly for the benefit of women and children.

How much of the observable difference between the sexual behavior of men and the sexual behavior of women is biologically determined, and how much is culturally determined, we do not know. Perhaps we cannot know. What we do know, however, is that there is a difference. Something else we know is that both sexes want long-term stable one-to-one relationships.

"If we stress the marriage instead of the one, we create the possibility of flexible living arrangements."

What is usually assumed when "monogamy" is mentioned, is *sexual exclusivity* within a marriage or marriage-like relationship. This holds true for gays and straights. Clearly we need not to do away with the concept of couple or pair or marriage, as exemplified in monogamous relationships, but rather to redefine monogamy in terms that make sense to us as gay men and women. In the Greek from which the word comes, monogamy means one (*mono*) marriage (*gamos*).

If we stress the *marriage* instead of the *one*, we create the possibility of flexible living arrangements that can, and should, be tailored to suit the needs of the individuals involved in the relationship. Sexual exclusivity, then, becomes a factor in some, but not necessarily all, monogamous relationships. For gays, monogamy is therefore that special, loving, nurturing, positive one-to-one relationship — which *may or may not* include sexual exclusivity.

We are different from our heterosexual counterparts in that when we "marry" we do not, as yet, have any of the institutions of society directly pressuring us to stay "married." We do not form intimate unions with the expectation of having children. We do not, therefore, either by custom or necessity, find ourselves yoked for a lifetime with a partner who may well be hopelessly out of step with us. This is an advantage we should not take lightly. We, more than anyone else in this society, have the potential for exquisitely satisfying human relationships — perhaps the best that have ever been. Yet so many of us seem blind to the possibility of our role as leaders and teachers in the avant-garde of a *real* sexual, or more accurately, *loving* revolution.

With far more freedom and less guilt than heterosexuals (when we are in touch with our own truest feelings), we can live with another person on a "try and see" basis. If the attempt fails, we can end the relationship gracefully, and take what we have "seen" with us to work out a better plan the next time around. That is, we *can* act this way if we become aware and remain aware of the fact that we are *not bound* by the conventions that have bound straight society. We must, however, understand those conventions, and how deeply and subtly they affect us. Once we see our own way clearly, we can set examples of healthy, fulfilling relationships for the whole society to follow.

If what we seek is mutual commitment, surely it is not commitment to a restricting institution. What we want is an interchange freely given and freely taken. We want a relationship with breathing space as

well as closeness, privacy as well as "togetherness." We do not want to be possessed in the constricting sense of the word, but we do want a feeling of belonging. We want to affirm our individual identity as fully as possible, and we want to be recognized by our mates as who we are. We want to be valued most by our partners for those qualities in ourselves which we most value. Of course, all this has to be reciprocal for it to work. And when it does work, it is very beautiful indeed.

Now, must sexual exclusivity be part of an ideal "monogamous" relationship? A nice, simple, pat answer does not exist. It has been my very great privilege to know, up close, a number of gay couples of both sexes, all of whom have been together upwards of three years, and some for more than fifteen. Of these couples (I have five of each sex in mind), some are sexually exclusive and some are not. The longest lasting male couple (over fifteen years) is decidedly not sexually exclusive, both partners having outside sexual relationships as well as meaningful friendships. They told me that they did not, as a rule, sleep with their friends. They enjoyed a fling in the baths, for instance, but the long-term friendships outside their one-to-one relationship tended not to involve sex.

Of the remaining four male couples, two are exclusive and two are not. What they all have in common, however, is deep mutual commitment and regard. They are supportive, gentle, positive, generous and affectionate with one another, and because their relationships are strong and true, they are able to give a great deal to others.

The female couples present some very thought-provoking phenomena. The three that were sexually exclusive have remained together. Each of these couples is inspirational to many, many other people. The significant feature here, as with the men (who are all still together as far as I know) is that these couples, each partner of which is a whole and a loving person, radiate a kind of warmth and peace that is beneficial to their friends and associates. They create the atmosphere of a "family circle" into which their friends are drawn.

One of the female couples that broke up did so because of incompatibility, not the infidelity which had been caused by certain natural antagonisms in the relationship. The other broke up because the women couldn't accept emotionally their intellectually hard-won ideas of sexual freedom. As soon as they started having sex outside the relationship, the relationship came apart. But "extra-marital" sex was only part of the problem. The major cause of the disintegration of the relationship was the inability of each partner to feel self-actualized within the framework of their "marriage."

This, of course, raises the question, for women, as to whether the *felt* need for "outside" sex is a genuine desire in itself, or actually symptomatic of the more general breakdown of the relationship. I personally know of *no* stable, happy, mutually fulfilling (as observed by me or reported by the partners) long-term relationship between two women that is not sexually exclusive. Exclusive relationships are not always exclusive from start to finish, however. Under special circumstances an exclusive relationship may be "tested" by a single (if the situation is repeated often, something else is really happening) outside experience or affair brought on by a sudden passionate crush or by some other pressing need, though never the product of an experimental attitude. The successful female couples never seem to have a "playful" attitude toward outside sex. They're not uptight either. They just don't tamper with the well-springs of emotion — their own or anyone else's. In any case, the relationship that is firmly rooted in love and understanding continues, somewhat the wiser, after an unavoidable interruption.

Fact, as suggested by statistics, or as part of our own life experiences, which are always limited, should not prevent theory. Since, apparently, men can have truly loving and mutually fulfilling relationships that are not sexually exclusive (though they are monogamous in the sense of that special one-to-one relationship) there should be no reason why women cannot have similar relationships. There must be some women who do. The sex urge in men, perhaps, is capable of greater separation from affection and commitment than it is in women. This may well be the case. I cannot swear to it.

"The ideal marriage is the seemingly miraculous balance between freedom and commitment."

Interpersonal relationships are always extremely delicate and difficult. There is no doubt in my mind that successful multiple marriage-like situations (*menages a trois* or *quatre*, etc. *without* the usual snicker) of both sexes can, and do, exist. But they must be rare because of the extraordinary difficulty factor, and the kind of self-discipline and self-knowledge required from all the partners involved.

We have an enormous heritage of monogamy-as-sexual exclusivity bearing down on us. Some of us feel *forced* to go along with it, and so we do go along — grudgingly. Others, to demonstrate a sense of liberation, and for the sake of rebelling against that heritage, *deliberately* throw sexual exclusivity to the winds — and then feel guilty (consciously or unconsciously) — and then fail in their relationships. Here, once again, the necessary thing is to *understand* our own real motivations.

According to the best seller *Open Marriage* by the O'Neills, there are two equally important basic needs in all of us. One is for an intimate, deeply personal and committed relationship with one other person. The other is the thirst for freedom. I would certainly agree with that. The ideal "marriage" is the seemingly miraculous, though nevertheless attainable, balance between freedom and commitment. It is not bondage because there are no legal "ties that bind." The individuals have freely entered into the relationship, and if they are sexually exclusive, it is because they want to be that way.

The key to this whole business is individual freedom of action and choice. Though I have observed what I have observed, and read what I have read, I do not feel impelled to "preach," unless it is to preach that

(Continued on page 16)

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Avicolti's Poetry Is Raw Power

Magic Doesn't Live Here Anymore. By Tommi Avicolti. An Androgyne Collective Publication. Available for \$1.00 through the Philadelphia Gay-zette, Box 15786, Philadelphia, Pa. 19103.

A Review by Tom Hurley

Religion has nurtured Tommi Avicolti's imagination. Anyone familiar with his writings from the perspective of gay paganism knows he is no believer, but he does use the language and symbolism of Christianity to express his longing for a transcendent power. In "Suicide Attempts" the movement is not away from life but toward a masculine deity:

god was there, long bony warm arms
speaking like the hisss
of gas,

you planted a wish in his thick

black beard.

The desire is for a divine lover, but the poem cuts short the impulse sarcastically:

tin cans rattling at the back of the
hearse
caddy-cornered euphania [sic]
you're married to jesus now
aren't you
?

One may find god in death, but god is, in fact, death; Avicolti recognizes the danger implicit in his longing. Still, the longing persists. In "Pale Yellow Sunlight" he juxtaposes the emblems of every day despair ("the coffee is cold/

cold as your half hearted laugh") and a dream of god. He sees himself as a "skeleton captain who was lonely," concluding:

you often wonder if god isn't
a cabin boy naked, legs spread,
calling your name.

Although the poet has prepared us for them, these final lines, with their desire both religious and erotic, still startle.

"The sissy poem" asserts the value of all the qualities this society condemns as unmasculine. The poem defies the patriarchal god, who might be incarnated as a grumpy old man from the poet's youth:

he would scold me for being
effeminate
and for believing the magic
the tarot child with the green
thumb
who grew roses in the yard between
rows of cinderblocks and bricks

The poet's childhood, influenced by a Catholicism that fascinates and repels him, is the source of many of his most ambitious poems. In "The goddess poem" Avicolti describes his spiritual development by meditating on a household statue of the Virgin Mary. The Mary of Christian mythology was the refuge the young boy turned to: "you were mother when i could not have my/ own, when i knew i loved anthony i came/ to you." Even in childhood, however, he had doubts about Mary's power. Years later, he finds the statue broken in two, tarnished: "you're pleading 'believe in me'/ but i can't give you power you

never had."

The poet is caught between his need for a transcendent power and his knowledge that he must be the one who calls that power into being:

now this rain
like it's never going to stop
i should build an ark
i should glue you back together

i should paint black over your blue
eyes

A complementary preoccupation of these poems is human powerlessness: Avicolti's imagination is caught by people whose lives are determined by others. He sees that his own life is controlled from without. "Poem for my mother" and "The Straw Woman" both speak compassionately of women who have had the life taken out of them. "Straw" is his symbol for their zombie-like interior life. Avicolti rejects relationships where people live their lives for others — whether for other humans or for god — and deny their own selves and strengths.

The things I like most about this collection are the range of emotions — religious need, compassion, despair, love, defiance — and the abundance of moving images. Avicolti's strongest point as a poet is his ability to draw powerful images out of his experience.

But sometimes Avicolti's images are abundant to the point of shapeless-

ness. The title poem, "Magic Doesn't Live Here Anymore," and "Tarot" are bewilderingly dense.

Poets tell us the things we've never been able to say: we know we're reading poetry when the words startle us, shake us up, haunt us. When we feel simply that the lines are politically correct, we should be suspicious. Even the truth can grow dull, as attendance at recent gay pride marches shows. The poet's task is to rediscover our experience, to wake us up from the sleep of life. Avicolti frequently wakes us up, but as frequently he falls back on cant, and we fall back into sleep.

A penultimate observation: either this book needs better proofreading or the poet should make better use of a dictionary. The spelling errors are usually simply annoying ("obliverate" for "obliterate"), but sometimes they're sidetracking.

There's a phrase from dust jacket blurbs that comes to mind when I consider Avicolti's achievement in *Magic Doesn't Live Here Anymore*: "raw power." It's apt here: power in the imagination, rawness in the expansion and integration of the images. Tommi Avicolti has much to say to us. I hope his next book shows that he has learned to make complete use of the fewest words, that he has developed a technique to serve his imagination.



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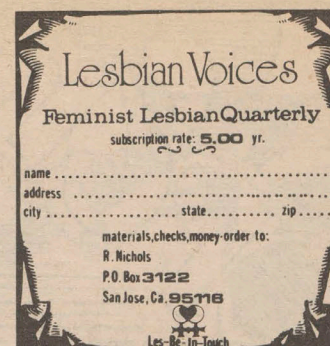
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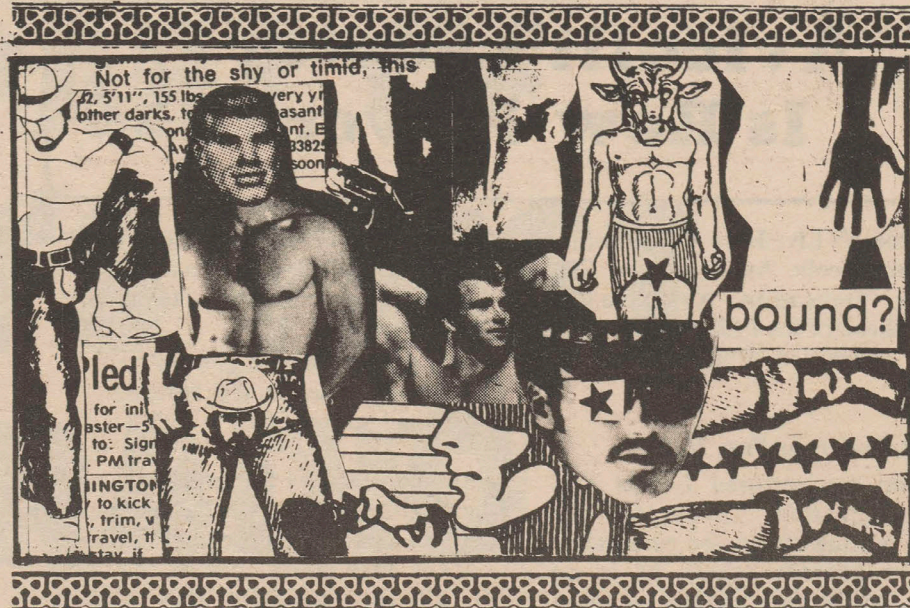
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Spike-Nite: an S&M Folk-Tale

By Owen Wilson

Every Tuesday night last spring the Spike Bar in New York City had a disco as a benefit for the Mattachine Society. One Tuesday I worked the door with Peter Ruffett. That means you wear a Mattachine tee shirt and when people come to the entrance you very quickly block their way and shout above the music into their right ear: Hi. Tonight is Mattachine Night at the Spike. It's a dollar at the door, and that along with all tips go to Mattachine to support our free services. They give you a dollar and you give them a slip of paper telling them what free services they're supporting (free legal clinic, free employment clinic, free counseling services, speaker's bureau, crisis/information phone lines, vast library and archives). Then you say we'll stamp your hand, so you can go in and out. And they inevitably clench their fist and saw the air in front of your face, repeating in-and-out in-and-out and walk away. A few of the waterfront crowd aren't into disco, and move on, but most of the people really get into the music, the lights, and the leather.

About midnight I was hanging around during a lull at the door, when a guy took me by the arm, pulled me toward him, and shouted in my ear did I know of a foundation in Vermont that was connected with Mattachine. I shouted back into his ear no I didn't. The guy was stocky with an open rugged face, a washed out jean vest with a few patches sewn on it, worn over a tan shirt (cuddly would be the right word but the wrong place) while the rest of him disappeared down into the darkness. We stood close and talked. He smiled a lot. A wonderful warm smile. I smiled back. A tight (but willing) smile. He had deep-set stoned eyes I really got off looking into. His friend came over and we introduced ourselves all around. I left to buy a Lite at the bar. He followed me over. A disco is not the place to have a verbal relationship but we tried. It was basically his mouth pressed to my ear, and then about-face. He had cute ears. And soft longish dark brown hair heading for the back of his neck. We looked at each other and smiled. I wanted to be in his arms, but I just stood there. He said he was from Vermont, but he came to New York because of the S&M scene. There was nothing for him up there. He spoke confidently and matter-of-factly. He said that the thing about S&M was the possibility you might get killed. He smiled. A gentle smile. I smiled. A fearful smile. I said that the people I'm with I trust enough to know I won't be killed. He said yes but there is always the possibility that the S will lose control and kill you. I had never thought about kill. I had thought about pain. But not kill. Or even damage. How naive. I realized my fantasies of physical violence are more reel than real. Maybe I'm an exclusively emotional masochist (remember the old favorite: "My Keys Are On The Right But My Heart's On The Left Over You-ou-ou"?). He said that most people like it with a person they don't know. It makes it more



exciting. But I like it with someone I know, he added. I want to get deeper into my self. I mean I know I'm gay but I want to get deeper. What do you mean deeper I said. He smiled. I said what do you do during the day and he said he works in a hospital as a lab technician. He said he likes the S&M scene because it's honest. No bullshit. It's all upfront, and if you go with someone you're expected to hold up your end of the bargain. I noticed he had an Aries patch on his vest. You're an Aries I said. He shook his head, but there was no room for adding so am I. He said I was patronizing him and I said no I wasn't and wanted to tell him it was just fear. I saw over his shoulder that Peter was getting crowded at the door so I said I better get back to Peter before he gets angry. I didn't want to go. I felt confused. The person-pieces didn't fit together. This seemed like a cold hard scene and here was a warm soft person gently talking about killed and killing. He said he liked me. And I said I liked him. He said we'll talk sometime when we can hear each other. We smiled once more and I went back to the door. Soon after that he left with a few friends and winked. I felt like something important had happened and I hoped I hadn't missed it. Then in a sudden flash of red and blue lights stabbing the darkness I realized what he meant by deeper: finding the courage to risk all. To look Death in the eye and leap forward — fearless and vulnerable — descending deep into the virgin center. How close. Testing. Taunting. The fall is but the flight. Scared. Tantalized. My mind dumped me back into the Spike. Peter was sitting down and looked distraught. What's the matter? I asked some guy for a dollar when he came in Peter said and he hit me. I'm really upset.

Soon two more men came in through the door. Hi. It's Mattachine Night at the Spike. It's a dollar at the door. Disco till 4 . . .

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Only in New York: a melodrama in drag

A Review by Robert Chesley

There's not much to be said for or against Manhattan Lambda Productions' "Lily, the Felon's Daughter," now at the 18th Street Playhouse in New York. Faced with a dearth of good gay plays, the director, Ed Trust, has opted to stage a melodrama from "the Gay Nineties," and to do it in drag. The play is by Tom Taggart.

The play, of course, is a lot of nonsense, much of which must in its time have been taken as seriously by the average person as, say, "Love Story" in our time. I wonder who first had the idea of making fun of the old melodramas? The idea certainly isn't new, and I, for one, do not find endless amusement in seeing the same target hit senselessly again and again. I begin to wonder about the target. What would these plays tell us about our past if they were done seriously and authentically, and not used merely as an excuse for outrageous hamming? They are, after all, documents of popular culture. Well, let's not get into that now.

That I had time for these and other thoughts to enter my head while watching "Lily" is the result of the slightly slow pacing of the show on the evening I saw it. Although the show has some amusing and effective sequences, and although many (but not all) of the actors are good enough, much of the show lacks liveliness. It may pick up in future performances, in which case it would be reasonably diverting, and no one in the audience would bother to speculate about the original material or its present

handling — or to speculate about the appropriateness of doing the show in drag.

The two major roles which were in drag were both acted well. As the gentle and foolishly indulgent mother, Cyril Lawrence, for the most part underplaying the role and comporting himself with true gentility, demonstrated that good parody must, first of all, be convincing on the very level which is being parodied. Terence Cartwright showed an excellent sense of comic timing in the part of Miss Ophelia, but here, political churl that I am, I could not find the part itself amusing — the "plain," mannish, old-maid aunt, who is coyly chasing a man, and who moreover is (don't split your sides laughing) a suffragette. Such stock characters are a travesty of women in the first place, and it doesn't help to have the part played by a man. A lot could be written about this part, but I will only add that in my view such a character type may give us, in fact, a glimpse, though cruelly distorted, of our nineteenth century Gay sisters — made, by the male authors of such trash, to run after men, of course, as all women must.

Most of the parts in the play do not offer a chance for more than routine acting, so it is difficult to praise the remaining actors, although I have no wish to damn them with faint praise. This is not to say that all of the remaining actors were good; two of them, in my opinion, rather impeded matters, but I shall not name them.

As Lily, Terrie McNamara is not given much to do for the first two acts,

but in the third act, when Lily and her family are reduced to wretched poverty, Ms. McNamara was able to project more personality, and became one of the good things about the production in that she made her material work in spite of its ludicrous obviousness. Thomas Joseph did a good characterization of Lily's father, the felon. The profligate son and hero of the piece is played well by Phil Cimino, as is the part of an English lord by Hal Smith. Richie Rome was fun as the French maid. Lastly, Marc Raboy was often very amusing as the

villain. He hams it up, of course, but it is the villain's part which is most prone to being hammed up anyway, with the top hat, black cape and waxed moustache being popularly considered today indispensable attributes of the part. (I doubt that they were, in the original melodramas. Didn't almost all men of a certain social standing have all three anyway?)

I would love to be able to say more kind things about the show; but I want good gay theater more, and gay has to be better than this.

SHEEPSKIN FOLLIES

Talk about teacher's dirty looks — this is the gay student's guide to campus organizations. Rather this is part of it. Organizations mentioned below have written to GCN about their doings in their own words. "Sheepskin Follies" is an open space dedicated to college gay happenings. Will all those groups that have not yet been listed please contact GCN? Individuals with news features of campus life please call too. We need your input to get the "Sheepskin Follies" on the road.

Put the pennies back in the penny loafers, press a pair of jeans, and bring out the lavender pom-poms, it's time for school. Cashing-in on the social season, several college gay groups have planned an extensive itinerary of events.

Paul Amato, from the People's Gay Alliance at UMass-Amherst sends note of a Halloween Ball on Thursday, Oct. 28 from 9 p.m. to 1 a.m. at Farley Lodge. Free beer and, appropriate to the season, cider will be served. \$1.50 donation. Of course, there's a door prize for the best costume.

There are now two new branches along Yale's ivy-covered walls. The Gay Alliance at Yale and Yalesbians have a weekly schedule of events for men and women. Wednesdays, the Yalesbians meet in Room B8, Hendrie Hall, 165 Elm St. Thursdays at 8:30, the Gay Alliance meets at the same place. Fridays everyone is invited to the

Yale/New Haven Coffee House at 9 p.m. in Hendrie Hall. On Sundays you can turn your dial to WYBC-FM (94.3) to listen to Yale's "Come Out Tonight." Such a clever pun!

Emerson's Scott Sproviero tells us of a dance at 69 Brimmer St. on Nov. 5 at 9 p.m. Wendy Hunt of 1270 will be supplying the music and you'll be supplying the fun. He sends a reminder to listen to *Homophile Happening* on the Emerson radio station WERS, 88.9 FM, Thursdays at 4:30 p.m.

The Women's Center of the University of Maine at Orono has informed us that they have been successful in booking both Rita Mae Brown and Charlotte Bunch for the University's Distinguished Lecture Series. Thanks to Diane Elze's work on the proposal that funded these speakers, the program will be Nov. 1 at 8 p.m., Hauck Auditorium, Memorial Union, UM-O. No charge for admission, hooray, sis-boom-ba!



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Fri. & Sat.
John Waters'
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Where DIVINE
is raped by
a lobster.

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Cher Victor
A comedy of revenge.
Selected by the 1975 Cannes Film Festival.

4:00, 5:50, 7:40, 9:30, 10:20 2:00 Mat. Sat. & Sun.

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Crossword Puzzle



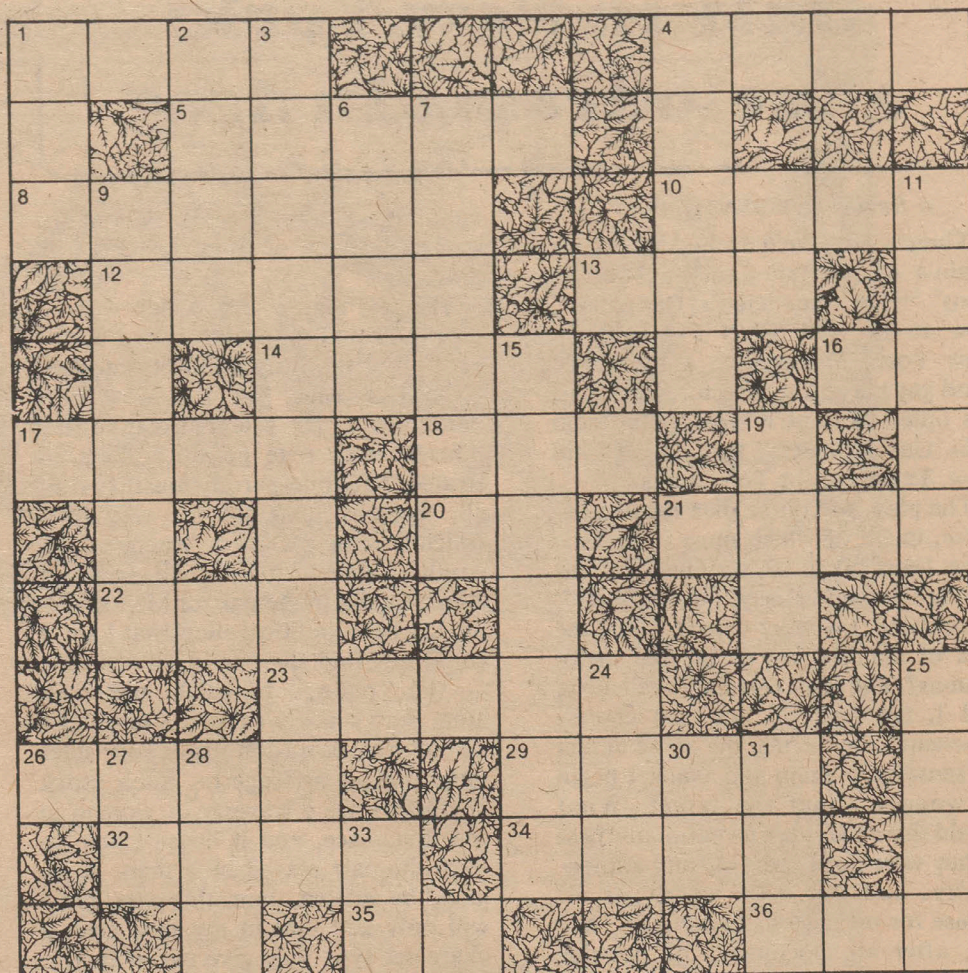
Across

1. lesbian slang
4. Back Bay bar
5. genetic gift
8. rest home for the insane
10. one's state of mind
12. apart
13. male homosexual desire
14. exchange for money
16. transactional analysis
17. bits of fluff
18. phallic fish
21. high quality male pornography
22. help
23. super maleness
26. it has been known to happen here
29. erotic
32. cruising grounds
34. monthly apartment responsibilities
35. painful abbreviation
36. Hawaiian food from taro root

Down

1. dead arrival
2. sexual indicators
3. governmental fetish
4. ejected substance
6. Eagle fellow
7. egg dish
9. lubricant when nothing else is around
11. on tap
15. cow apparel
19. rather small bed
24. natural combination of minerals
25. Strauss' denim
27. preposition
28. limp-wristed
30. at the expense of the house
31. this lubricant is better for your car
33. Socialist group

Answers to be given next week



(Continued from page 11)

MONOGAMY

every person, gay or straight, man or woman, must make his or her own life decisions in accordance with the greatest needs and the highest aims of his or her own psyche. Commitment must be voluntary, not mandatory, in order to last. Sexual exclusivity may be a part of monogamy but it is not the all of it, and the only kind of monogamy that makes sense is sequential. Sometimes we have to experience several relationships before we find the one that is going to endure. And sometimes people die . . .

What individuals do sexually (how much, how many, how often) before they begin in earnest the quest for a "life partner" is entirely, as far as I am concerned, a matter of choice and need. It is a part, a necessary part, of the growing process and is influenced by age, gender, and upbringing. We are all different. We should feel free to exercise

that difference without judging one another.

I knew a teacher once who used to say to her acting class, "If it works for you, use it." That is what I would say in regard to sexual exclusivity. There are no rules on this subject by which the gay community can abide. We need to examine our selves and the ways in which we relate or want to relate to others. We must be honest, and sometimes being honest hurts. But once we know who we truly are, we can begin to lay the foundation for a lasting relationship with somebody else. When such a relationship is loving, solid and strong (monogamous in the essential meaning of marriage, sexually exclusive or not), it can be a shining example to *all* people seeking a workable solution to the problems of alienation and despair in our society. It is precisely here that gay can lead the way.



Getting



for an Old Fashioned

Halloween

SUNDAY~October 31, 1976

PARTY ALL DAY & NIGHT
UP TO \$500 IN PRIZES

Beginning with **free brunch & disco**
at 2 p.m.

At 5 p.m. a "Dracula" movie along
with special films of the Beaux
Arts Balls of years ago.

Starting at 8 p.m. with a special
costume party including: a
"super" **Gong Show**, a Halloween
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Prize for costume categories: Bi-
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110 Boylston St., Boston, Ma.
Next to the Colonial Theater

people, places and flings

By David Holland

There's something crazy happening in the South End. It has something to do with a naked undershirt, an automatic circumcisor with a life-time guarantee, and drunk minstrels. It's at **Matt Talbot's**, Wed. through Sat. nights at 8:00 for the next couple of weekends. Bananas will not be permitted entrance and all spaghetti is requested to come in the proper attire. Oh hell, it's just a pack of **Nothin'**, a video-comedy review, from **Piper House** . . . The latest gossip? Mary



Some of the zanies acting out their fantasies in the stage and video comedy, "Nothin'," at Matt Talbots.

Hartman may soon be sent into oblivion. Who would be the next center of attraction? Why Loretta Hagers, of course. Tom Eyan, MH, MH script writer, is quoted in the *SoHo News* as saying, "She definitely doesn't die . . . Some die and some just disappear. Remember *The Killing of Sister George*? I'll give you up to two [hints] and that's that" . . . Who other than film mogul Ben Sack would bring to Boston **Dino de Laurentiis'** "King Kong" on December 17th? No one, that's who. Is that Fay in the back row weeping? Don't worry dear, it was the beast that killed this beauty . . . And **Bertolucci's** long-awaited 1900 may

never make the silver screen. The five and one-half hour film must be edited to a one-seating four-hour showcase. Bertolucci has been reluctant to take scissors to his masterpiece, but the cash-ola yields of his *Last Tango* may help that decision . . . I may change my mind about staying home on Halloween. **Together** is showing old film clips from past Beaux Arts Balls. And that's little compared to everything else they're doing . . . **The Randolph Country Club** is at it again. They're opening up a **New Disco Back**

Room. Poolside bar no less. The Champagne and Music Grand Opening is scheduled for Nov. 5 . . . Traditions continue this year as the **Beaux Arts Ball** heralds in the witching hour at the Bradford Hotel on Tremont. The Oct. 31, 8 p.m. gala will help to benefit the HCHS. Now, is there any excuse not to attend this tradition? . . . Dust off the microscopes, there's a new bar opening in town. I'll give manager **Ray LaDuc** eight points for verve in pulling it together. The new locale is at **119 Merrimack Street** near Government Center. Take the MBTA to Haymarket, but don't forget your carriage turns pumpkin at the witching hour . . .

Who went to the opening of **Sporters** new room? Afraid of opening crowds and first nighters? Well go take a peek now at your old home . . . My little **Ramrod** sparrow flew by the other day and mentioned the Thursday night (except for the first Thursday of each month) gaiety at **Herbie's Room**. It appears that in addition to the reduced prices for those with the proper leather/denim attire, there will be bonus calls. Maybe I should be guest caller. "To anyone in the room wearing leather socks I'll give a free" . . . **1270's Wendy Hunt** (she's around town lately, as in, all around) will be the dee-jay at **Emerson's** first seasonal gay dance put on by the Homophile Society. The affair will be Nov. 5 starting at 9:00, 69 Brimmer Street, Lecture Hall 2. Why don't you attend? Who knows, you may meet, at this East Coast Hollywood boot camp, the next darling of the T.V. screen. Tune in their **Homophilic Happening**, Thursdays at 4:30, WERS, 88.9. Hey Lyn, didn't you just record a show for them? . . . Of special interest to women this week: **Dykes and Tykes** (Women's Center, Cambridge) will discuss "Mother's Isolation," Nov. 11. Hey, wait a minute. The Dec. 16 topic is "The Male Model for Male Children." What about the male model for Female Children? . . . **Meg Christian and Holly Near** will perform at **Sanders Theater, Harvard University** on Nov. 14. The

"women-only" performance will be at 7:30. All welcome at 3:30. Tickets can be obtained by writing: Artemis, Box M, 390 Broadway, Cambridge, Mass. or at 100 Flowers or Harvard Ticket Agency . . . **Women and Work** film: **Woman of the Year**, with perhaps Katherine Hepburn's most stunning portrayal as a political reporter. Sunday, Oct. 31, 7:30 and 9:30, Harvard Science Center Hall C . . . I must ask you a question. You see, **Charles Webb**, who doesn't want to be known as the author of *The Graduate*, has just published his fourth book. The title is **Elsinor** and the story concerns a woman whose husband has escaped to the "gay underground." So, tell me, what is the "gay underground"? . . . **Hollywood on Trial** will be coming to Boston soon. We've already seen the screening about this dramatic reconstruction of the Blacklist era in tinseltown . . . **Sean O'Casey's** classic, "The Plough and Stars," is coming to Boston. The play, which was the cause of a riot of protest in 1926 because of its depiction of Irish life and women, is due Nov. 29, at the **Shubert** . . . Must tell you, there is a new magazine out on the stands. It's all about life's earthly temptations for the well-heeled hedonist. It's titled *Chic* . . . Well, I thought I would do something nice for you in the next few weeks. Thought I'd give you a few "think about it again" quotes. So, let's start off with this: "A heart is not judged by how much you love, but by how much you are loved by others." *The Wizard of Oz*. Next week, St. Exupery . . .

Show Time

California Reich

Orson Wells: 4, 6, 7:30, 9, 10:30

Cher Victor

premiere. Back Bay Screening Room: 4, 5:50, 7:40, 9:30, 10:20; Mat. Sat. and Sun. at 2

The Clockmaker

Orson Welles: 4, 6, 8, 10

Cousin, Cousine

Exeter St.: 2:30, 4:20, 6:10, 8, 9:50

Hester Street

Central II: 2:15, 4, 5:40, 7:20, 9:05


Multiple Maniacs

Back Bay Screening Room: midnight

Pink Flamingos Orson Welles: midnight



The season's only appearance of The Pocket Mime, at N.E. Life Hall, November 5 and 6. This rare performance party will help them retain Boston as their home. Reserv. 266-1770



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personals

TO JUDY L.

Did you get my last letter? I sent it about a month ago. No response from you makes me wonder — are you all right? The gang sends love. Nancy W.



PROVIDENCE

Plant loving gay person wanted to share 7 rm. secure 2nd fl. apt. with 2 GM. \$80/mo. includes all utilities. Call 831-9491 for info.

GM, 24, sks. sincere WM, 24-30 for friend. Be a man, gentle, open-minded, yet intimate. I'm real, you must be too! Drop me a line and tell me about yourself. GCN Box 677.

Dear Herb: our greatest joy and love is the new experience we've been to one another; our touching, kissing, holding, a thousand words in friendship. Friends ARE a second existence. Love, Rex.

GAY ISSUE AT B.C.

A rap group. For info on time and off-campus location, contact Chaplain's Office, B.C.

GAY & CONCERNED CHRISTIANS

Evangelicals concerned, a new task force (not a church) for fellowship & outreach, needs you to help show our community that Christ is alive! Box #1300.

AUTOMATIC SEX

For an ACCU-JAC sex machine demonstration (East Coast or Central) call Richard (202) 667-7865.

MESSAGE — \$1000.00

Can be your weekly earnings. Write: D.C. Research, Dept. GCN-76, P.O. Box 2831, Washington, D.C. 20013.

DIAPER BOY WATERSPORTS

Handsome GWM 30 yrs old is good at changing wet levis and diapers, also at giving light discipline. Need a GWM 18-25 to practice on. Stay wet. Rick, PO Box 8565, Boston, MA 02114. Tel. (617) 523-3362.

HARTFORD AND NEARBY AREA

Hartford professional woman seeks other gay professional women in the area over 30 to form a friendship-rap-social-support group. Write GCN Box 692.

GWF 40 seeks GWF fem. late 20s to late 30s for honest relat. No drugs or game players. I've had too many of them all. Let ans so shore area, please. GCN Box 693.

Attractive GWM in 30s seeks p relationship with other GWM to 34. Sensitive to nature; to animals; to plants, country living, wood fires, near Worc. GCN Box 694.

WF, stud 21, attractive, supportive, seeks GWF to share growth, love and resistance to patriarchy. Into Mind/body awareness, sports, and expression. GCN Box 695.

Women-tender dove-like moans at 3:00AM, ceaseless polishing hidden priceless "mother-of-pearl"-agony; ecstas, crashing of thighs — love's ebbside. Gentle, lovelorn woman 27 needs to reach out & feel — into feminine "ladies" — abhors "butch-bitch" syndrome. Intelligent conversationalist, into the arts, people, dinner, & wine. Superficially "Bon Vivant" — incurable romantic underneath, values "mental" & "social" companionship. Please? GCN Box 696.

FITCHBURG AREA

GWM seeking GWM in need. Have house. No expense for right person. Let us talk it over. Phone no. if possible, please. PO Box 145, Fitchburg, MA 01420.

FULL BODY MASSAGE

By young good looking gay white male in the privacy of my Back Bay apt. Interested? Call Mick at 262-5261.

job op

2-4 gay female mental health workers needed as members in growth group, starting soon. Couples OK. Please call M. Tredeau, 247-2773 or 359-2551.

Salespersons

Responsible, experienced salespersons can earn liberal commissions selling "Gay Person's Guide to New England." Many choice territories now available. Write to GCN/GPG, 22 Bromfield St., Boston, MA 02108, or call Ray at (617) 426-8752.

HANDYWORKER NEEDED

Jobs around house include plumbing, carpentry, fix-it-ups. Part time jobs for right person. Call eisha, 445-6676.

Intergalactic Distributors, person to distribute publications to Boston area newsstands on weekly basis, GCN and other gay, feminist and underground publications. For appointment call Lester, 426-4469.

DEMONSTRATORS WANTED

for ACCU-JAC sex machines. Make big money! Write: D.C. Research, Dept. GCN-76, P.O. Box 2831, Washington, D.C. 20013.

Drummer needed, female only for working women's band. Must be ready to give full-time commitment and to travel. Move, if necessary. Call Joy at (413) 586-1342.

GREEN THUMB?

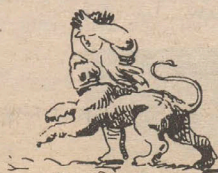
Looking for a job with a future? Green-leaf florists has opening for a responsible, honest, sincere person to learn business. Call Dick, 247-3500.

Office Coordinator
Secretarial, office manager duties. Typing, filing, letter-writing skill. Send resume to Project Lambda, 70 Charles St., Boston, MA 02114 by Oct. 15.

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Field monitoring and evaluation (2 Positions). To work with area and regional mental health staff in conducting program reviews, and evaluations. Extensive site visiting and report writing required. Clinical work, knowledge of research techniques, supervisory and administrative experience desirable. Minimum of three years experience or BA. Job group no. 14. Salary \$196.70 to \$237.20 per week. Please send resumes to Dr. Victor Gelineau, Division of Drug Rehabilitation, 190 Portland St., Boston, MA 02114. Resumes must be in by Nov. 1, 1976. Equal Opportunity Employer.

roommates



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Want a change? Join a supportive, collective environment. 20 Fort Hill Faggots own and manage 5 houses. We have room for spirited, loving people. Call us. 440-8551, 442-6029, 427-1893.

M or F roommate wanted for spacious apt. on Comm. Ave. in Allston. \$102 a month. If interested, call Ken at 254-6397.



Gay male grad student needs roommate for comfortable Beacon Hill apt. Rent is \$107.50/mo. which includes heat. Call 523-6517.

GWM seeks same as roommate for beaut. Beacon Hill duplex with balcony overlooking Charles R. Basin. Must be resp. Call Hans, 523-2575 after 10PM, M-TH. Anytime during weekend.

2 GWM want to share single home. Now avail. in nice area of West Roxbury with other GWM or GWF. 327-6488.

3rd world Lesbian Feminist, non-smoker, natural foods, needs roommate. 5 rms, Dorchester, close to public transportation, same. \$60 plus utilities. 265-0792.

Friendly responsible GF is looking for a room in apt. or house with other women. Please call Jean any evening except Thurs. (617) 353-6927.

GWM 32 seeks place Beacon Hill. Can pay \$125/mo. Working person, student EST grad. Call 232-7352.

GWM 20 sks clean responsible roommate 18-24 for nice Allston apt. near transport. Pref. non-smoker. \$135/month. Call Mark at 782-3492.

Political gay man seeks woman or man to share large apt. on Comm. Ave in Allston. \$102.00/mo Call Ken at 254-6397.

Rmmtes M or F. Creative, hardworking, clean. 3 bdrm. Somer. apt. w/ b1m 24 — graphic artist into video & music. Part-time std. \$95.00 inc. ht. Eves., 776-1940.

Roommate needed immed. for comfortable Beacon Hill apt. \$112.00 plus utils. Call David, 523-6853. Keep trying.

Rmmt. wnt. to seek and share South End apt. about Jan. 1. Pref. prof. of semi-prof. M about 32. Discreet and together. Send info to GCN Box 690.

Room for rent with kitchen privileges. An older gay woman preferred. Call 566-3409 evenings.

2 resp. gay F rmts. wanted for lrg. Belmont apt. w/p others. Nice hse, full of space & light. \$80.00/mo. plus utils. Available 11/1. Pkg., close to MBTA & Harv. Sq. Call 484-5935.

2 GM seek 3rd for nice Cambridge apt. near Camb. City Hosp. Own big room. \$107/mo. plus heat. Call us 492-6892.

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apartments

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10 room brick rowhouse on Fort Hill available to rent with option to buy, for more info call eisha, 445-6676.

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misc



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A dream proposed by many people but not supported will die, unless you want to help: The Serenity of Thought is a Gay Literary Mag. in need of staff people that know what they're doing, like edit, publish, layout, type & etc. Boston's Gay Community needs an outlet for its artists (poems, short stories, etc.) If you can donate some time and talent to this audacious venture to the very stars, call or write Ed Wilson or Billy Lockier at 109 Sheridan St. 3rd Fl. JP 02130, 522-5836. Professionalism is needed to back up Boston's Gay artists. This small venture is badly needed and in time will be financially rewarding. Take a stab at immortality.

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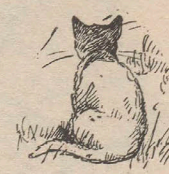
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Metropolitan Community Church of
Boston, services each Sunday at 7:00
p.m. (hymm sing 6:45), 131 Cambridge
St., Boston (Old West Church). Edward
T. Hougen, pastor. Office 523-7664. All
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SUPPORT LESBIAN MOTHERS
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therans concerned (for gay people) Box
B-19114A, Los Angeles, CA 90019.

JOIN DIGNITY
Gay and Catholic? Find out more from
Dignity, a national organization of gay
and concerned Catholics. Write Dignity,
755 Boylston St., Rm. 413, Boston, MA
02116.

In New Jersey, the Gay Activist Alliance/
Morris County meets every Monday at
8:30 P.M. using facilities of Unitarian
Fellowship, Normandy Heights Rd., Mor-
ristown, N.J. Info: (201) 884-0653, 347-
6234.

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242-8112 or write Burdick, Apt. 1C, 270 W.
25th Street, NYC, 10001.

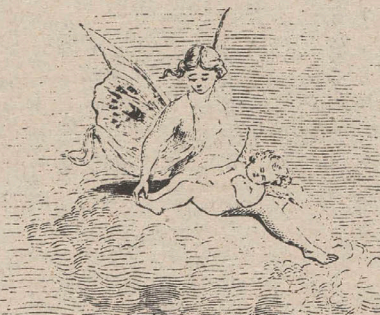
**METROPOLITAN COMMUNITY CHURCH
OF WORCESTER**, church service at 6
Institute Road, 2 p.m. Sundays. Rev. Jos.
H. Gilbert, pastor. 756-0730. The 3rd year
begins.

GAY LEGAL ENCOUNTER & EXCHANGE
GLEE is a legal exchange recently
formed to provide free legal assistance to
the gay prisoners incarcerated in all
federal and state facilities. GLEE is
especially geared to serve the needs and
deal with the problems of the gay
prisoner. Some of the services available
are research, assistance with the prepara-
tion of suits and motions, filing of class
action suits (especially 1983) and in some
cases non-appointed court representa-
tion. For more info on these and other
free services, write to: Jerry Dighera, P.O.
Box 2, Lansing, Kansas 66043.

pen pals

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
32083.



resorts

GAY FEMALE
GWF will share apt. nr. water for your
wknds or longer in P'Town, very cozy.
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OWLS NEST P'TOWN THIS FALL
Through Thanksgiving for two-three days,
2 nights \$28.50, or get away for a week
with a friend for \$69.00 plus tax for 2. Call
for rates & reservations in Oscar Wilde
Memorial Lounge — over student dormi-
tory — CHEAP. 617-487-9633.

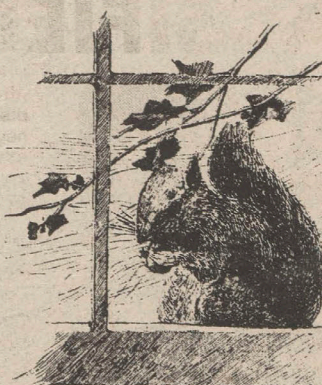
FALL FOLIAGE WEEKEND
Our Gay Ski house in Southern Vermont
is having its annual Fall Foliage/apple
picking/Pig roast weekend this
Columbus Day weekend. For information,
please call (212) 794-2770.

publication

THE COMPLETE GAY GUIDE
Hot off the presses, the all new Gay
Person's Guide to New England. 128
pages, hundreds of listings, outdoor
cruising, bars, baths, beaches, service,
groups. Expanded coverage for gay
women, city maps, articles on gay
history/herstory, telling parents, S&M,
baths and more. \$3.75 at our office (10-6
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AMSTERDAM GAYZETTE, Dept. GCN,
704 Santa Monica Boulevard, Santa
Monica, CA 90401.

GAY SCENE — The monthly picture
entertainment newspaper. Features Gay
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brown envelope. REGIMENT, C/O GAL-
LERY THREE ENT., BOX 247, GRAND
CENTRAL ST., NYC 10017.



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teens. Send \$1.00 (US) for latest issue
and ad form to: BSJ, Box 337, Milliken,
CO 80543.

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Subscribe to High Gear, Cleveland based,
non-sexist monthly journal for gay
women and men. Features Ohio news,
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running satire, music, et. al. Send \$5 for 1
yr. sub. or 50¢ for sample copy to High
Gear, P.O. Box 6177, Cleveland, Ohio,
44101.

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Sharon St., S.F., CA 94114.

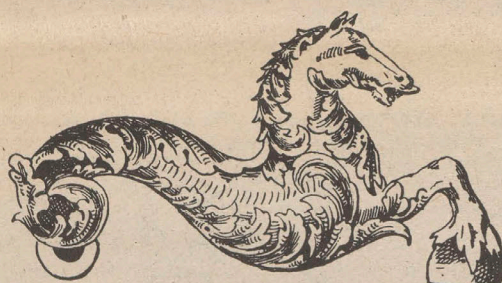
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RESULTS



Quick Gay Guide

BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900
Cambridge Gay Political Caucus, P.O.
Box 218, E. Cambridge, 02141 492-3433
Cambridge North/Brattle Gays
Write c/o Gay Legislation 661-9362
Cambridge Women's Center 354-8807
Cambridgeport Gays, c/o GCN,
Box 6500
Charles Street Meetinghouse 523-0368
Civil Liberties Union of Mass. 227-9469
Closet Space 523-1081
(WCAS 740m AM) (492-6540)
Daughters of Bilitis 262-1592
Dignity of Boston,
c/o 1105 Boylston St., Boston
Elaine Noble (Rep.) 727-2584
Evangelicals Concerned 894-3970
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Focus, Women's Counseling, 186 1/2
Hampshire St., Cambridge 876-4488
Fort Hill Faggots for Freedom 440-8551
or 442-6029
Framingham Unicorn Society,
P.O. Box 163, Framingham 01701
Gay Academic Union of New England
P.O. Box 212, Boston 02101 266-2069
Gay Alert (For gay community
emergency only) 523-0368
or 267-0764
Gay Community News 426-4469
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Legislation '76, P.O. Box 8841
J.F.K. Station, Boston 02114 661-9362
Rep. Noble's Aides 727-2584
Gay Media Action, c/o GCN, Box
5000, 22 Bromfield St., Boston 354-2079
02108 338-7967
Gay Men's Center, 36 Bromfield St.
Gay Nurses Alliance,
c/o GCN Box 251, Boston 02108
Gay People of UMass/Boston 287-1900
(ext. 2396)
Gay Recreational Activities Commit-
tee (GRAC), c/o GCN Box 8000
Gay Way Radio (WBUR, 90.9 FM) 353-2790
Gay Youth Advocates, 70 Charles St.
Gender Identity Service 227-8587
864-8181
Good Gay Poets 536-9826
Homophile Community Health Svc.
Integrity/Boston, P.O. Box 2582, 02208 542-5188
Lesbian Therapy Research Project 354-8807
Lesbian Liberation, c/o
Women's Center 354-8807

Lesbian Mothers 354-8807
Massachusetts Feminist Federal Credit
Union, 186 1/2 Hampshire St.,
Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Lawyers Guild, 595 Mass. Ave. 661-8898
National Organization for Women 267-6160
Northeastern Gay Student Org., c/o
Student Activities Office, 255 Eli Ctr. 253-5440
Older Gays 482-8998
Other Fund, Inc. (Gay United Fund),
P.O. Box 1997, Boston 02105
Project Lambda 227-8587
Project Place 267-9150
Sexual Health Centers of N.E., Inc.
739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Transvestites/Transgenderists:
Frances Craig, P.O. Box 291, MIT
Branch, Cambridge 02139
Transvestites/Transgenderists:
Ariadne Kane, Box 161, Cambridge 02140
Tufts Gay Community, c/o Student
Activities Office, Medford 02155 776-0921
Unitarian Universalist Office of Gay
Concerns, 25 Beacon St., Boston
02108 742-2100
Women's Community Health in Cam-
bridge 547-2302
WESTERN MASS. (Area Code 413)
Amherst Gay Hotline (Men & Women) 545-0154
Dignity/Springfield, P.O. Box 488,
Forest Park Sta., Springfield 01108 545-0883
Everywoman's Center, Amherst 545-2876
Gaybreak Radio (WMUA-FM, 91.9) 545-3438
Gay Women's Caucus, Amherst 545-0154
People's Gay Alliance, UMass/Amherst 545-0626
Southwest Women's Center 583-3904
Springfield Gay Alliance 586-2011
Valley Women's Center, Northampton
EASTERN MASS (Area Code 617)
Alcoholics Together/Worcester 756-0730
Another Way Drop-In Center, 2
Wellington St., Worcester 01610 756-0730
Clark Gay Center, Box A-70, Clark U.,
Worcester, 01610 793-7287
Dignity/Merrimack Valley, P.O. Box
348, Lowell 01853 487-3075
Everywoman's Center, Box 949, 14
Center St., Provincetown 02657 487-3344
Gay Activists Alliance, c/o Postmaster,
General Delivery, Provincetown 487-3234
or 487-3344

Gay Community Services, Box 815,
Provincetown 02657
Gaypeople/Drop-In Center, Campus
Center, 100 Elliot St., Haverhill 01830 374-0929
Haverhill, N.E.C.C. Gay Line, M. 8-10
am, T. 6-8 pm, W. 12-2 pm
Homophile Assistance League of Prov-
incetown, Box 674, P-town 02657,
158 Commercial St. 487-9633
Homophile Union of Montachusett,
P.O. Box 262, Fitchburg, 01420
MCC/Merrimack Valley, Box 750,
Haverhill, MA 01830 523-7664
MCC/Worcester 756-0730
New Bedford Women's Clinic 999-1070
Provincetown 24-Hour Drop-In Center 487-0387
Survival Crisis Line 471-7100
CONNECTICUT (Area Code 203)
"Come Out Tonight," Box WYBC/Yale
Station, New Haven 06520.
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, 2031 Yale St.,
New Haven 06520 436-8945
Gay Switchboard 522-5575
Hartford Gay Counseling 522-5575, 523-9837
Institute of Social Ethics/National Gay
Archives, 1 Gold St., Suite 22B,
Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 232-5110, 522-5575
The Church of the Eternal Flame
Universal 527-2656
Wesleyan Gay Alliance, Box 233,
Wesleyan Station, Middletown, 06457
RHODE ISLAND (Area Code 401)
Alcoholics Together, 290 Westminster
St., Rm. 510, Providence
Dignity/Providence, Box 2231, Paw-
tucket 02861
Gay Help Line 831-9491
Gay Women at Brown U., Providence 863-2189
Gay Women of Providence 831-5184
Integrity, Box 71, Annex Sta., Provi-
dence 02801
MCC/Providence, 63 Chapin Ave.
MCC Innovative Ministry (terminally ill,
aged and handicapped), Rev. Michael
Nordstrum 941-8653
Providence Gay Group of AA 231-5853
MAINE (Area Code 207)
CMGA, Box 2242, Augusta 04330
Gay People's Alliance, 92 Bedford St.,
University of Maine, Portland 04103 773-2981
(ext. 535)
Gay Support & Action, P.O. Box 110,
Bangor 04401
Maine Freewoman's Herald, 193 Middle
St., 3rd floor, Portland 04111 774-6071
Maine Gay Task Force, 193 Middle
St., Portland 773-5530
Maine Gay Task Force Newsletter,
P.O. Box 4542, Portland 04112 773-5530
The Wilde-Stein Club, Memorial Union,
University of Maine, Orono 04473
NEW HAMPSHIRE (Area Code 603)
Seacoast Area Gay Alliance 436-7196
Box 1424, Portsmouth, 03801 742-2947
or 431-4350
Women's Group, P.O. Box 137, Northwood
03261 (Do not use "gay" on mail to this group.)

VERMONT (Area Code 802)
Counseling for Gay Women & Men
c/o Vermont Women's Health Center,
158 Bank St., Burlington 05401 863-1386
UVM Gay Student Union, Univ. of
Vermont, Burlington, 05401 656-4173
Gay People at Middlebury, Middlebury
College 862-7770, 863-3237
NEW YORK (CITY) (Area Code 212)
Dignity, P.O. Box 1554, NYC 10022
Gay Activists Alliance, P.O. Box 2,
Village Sta., 10014 677-6090
Gay Media Coalition, c/o The Women's
Center, 243 W. 20th St., NYC 10011 924-9434
Gay Men's Health Project, 74 Grove St.,
rm 2RW, NYC 10014 691-6969
Gay People at Columbia, Columbia U.,
NYC 10027 280-2574
Gay Switchboard 924-4036
Gay Teachers Assoc., 204 Lincoln Pl.,
Brooklyn, 11217 789-8176, 636-9827
Gay & Women's Alliance for Responsi-
ble Media, 370 Lexington Ave.,
Suite 416, NYC 925-2619
The Glines, 260 W. Broadway 925-2619
Lambda Legal Defense, P.O. Box 5448,
Grand Central Station, NYC 10017 758-1905
Lesbian Feminists Liberation, c/o
Women's Center, 243 W. 20th St. 691-5460
Lesbian Switchboard 741-2610
Mattachine Society, 59 Christopher St.,
NYC 10014 691-1066
MCC/New York, 201 W. 13th St. (corner
of 7th Ave.) Sunday worship 7 pm 691-7428
National Coalition of Gay Activists,
P.O. Box A-711, Grand Central Sta.,
NYC 10017
National Gay Task Force, 80 Fifth Ave.,
Rm. 506, NYC 741-1010
Oscar Wilde Memorial Bookshop,
15 Christopher St. 255-8097
West Side Discussion Group,
37 Ninth Ave., NYC 675-0143
NEW YORK (STATE)
Capital District Gay Comm. Council,
P.O. Box 131, 332 Hudson Ave.,
Albany 12210 (518) 462-6138
Dignity/Rochester, P.O. Box 8295,
Rochester
Gay Alliance of The Genesee Valley, Inc.,
713 Monroe Ave., Rochester (716) 244-8640
14607 or 244-9030
Gay Brotherhood of Rochester, 713
Monroe Ave., Rochester 14607 (716) 244-8640
Gay Community Service Ctr.,
1350 Main St., Buffalo 14209
Gay Liberation Front/U. of R., Todd
Hall, River Campus, U. of R., Roches-
ter, 14627 (716) 275-6181
Gayphone (Mon-Sat 7-11) 423-3599
Gay Students Assoc., 103 College Pl.,
Syracuse 423-2081
Lesbian Resource Center (formerly
GROW), 713 Monroe Ave.,
Rochester 14607 (716) 244-9030
Stonewall Society, Poughkeepsie (914) 471-8885