

# calendar

## 1 tues

Boston — Gay People meet at Community Church of Boston, 131 Cambridge St. for discussion on "Gay Couples," 7:30-10, all invited.

Boston — Women's discussion of Rita Mae Brown's works at DOB, 419 Boylston St., Rm. 323, 7:30pm.

Boston — Gay Men's Center first Tuesday Pot Luck Supper will be held at Charles Street Meeting House, 70 Charles St., 7:30pm.

## 2 wed

Boston — Older Gays and Others meet at Hill House, 74 Joy St., 7:30pm, election of officers and discussion of "Sexuality in the Older Gay." All interested in aging are invited to attend.

Cambridge, MA — Evangelicals Concerned meet 8pm; info call 894-3970.

## 4 fri

Cambridge, MA — Lesbian law group will meet at Bread & Roses, 137 Hampshire St., 7pm. All lawyers, law students and paralegals are encouraged to attend. Info call 628-3986.

Boston — Newly formed gay Jewish group, Am Tikva, will meet at 35 Worcester Sq., 7:30pm, service and social.

Cambridge, MA — Black Rose, Black Circle lecture series presents Charlie Shively speaking on "Sex & Anarchism" at MIT, bldg. 9, rm. 150, 8pm; free.

## 5 sat

NYC — Congregation Beth Simchat Torah hosts a gala Purim Dance, 9pm, 55 Bethune St., Westbeth Artist Complex, 2nd floor. \$4 includes food, wine and soda; holiday costumes welcome.

Cambridge, MA — International Women's Day Dance, Memorial Hall, Harvard Univ., 7:30-12pm, benefit for Preterm Women Bail Fund Project and The Women's School; live music by R.P.M. and Melanie; child care provided; \$2 donation.

NYC — Jonathan Katz, author of *Gay American History*, will be at the Oscar Wilde Memorial Bookshop, 15 Christopher St., 11am-1pm.



Portsmouth, NH — MCC host music recital by Bill Norris at South Church, 292 State St., 7pm; admission \$1.

## 6 sun

Worcester, MA — MCC services, 2pm, 6 Institute Rd.; Rev. Howard Gaass presiding.

Providence, RI — MCC services, 7pm, 134 Mathewson St.

## 7 mon

Cambridge, MA — Women's Community Health open house, 5:30, 137 Hampshire St. Info call 547-2302.

## 8 tues

Boston — Integrity, gay Episcopalians, meet at Emmanuel Church, 15 Newbury St., 7:30 Eucharist followed by speakers on this year's gay rights bill. All welcome; info call 262-3057.

## 9 wed

Charlestown, MA — Gay Neighbors meet, open to all; bring refreshments if you can, 7pm. For place, call 241-7535 after 6pm.

## 10 thurs

Amherst, MA — People's Gay Alliance Disco Dance, Campus Center Bldg., 10th floor, 9-1; \$1 donation.

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# gay community news

Vol. 4, No. 36

March 5, 1977

The Gay Weekly

35¢



BROTHERS & SISTERS, P.8

photo by Angela Russo

Pumping Iron, P.10  
 Fear & Loathing in Florida, P.1

# gay community news

Vol. 4, No. 36

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(617) 426-4469

March 5, 1977

## Advocate Publisher Critical of NY Movement

# Goodstein Faces 'Unkempt, Unemployable' Critics

By Robert Chesley

NEW YORK — David B. Goodstein, publisher of the West Coast gay newspaper, *The Advocate*, who once called gay leaders "unkempt, unemployable and neurotic," spoke at a meeting held by New York's West Side Discussion Group on Tuesday evening, Feb. 22. Although at times there was heated argument, in general the meeting was orderly. Literature critical of Goodstein was passed out at the entry to the WSDG and inside before the meeting by members of the Gay Activists Alliance. The most "damning" of this literature was a compilation of Goodstein's own controversial and well publicized statements of his view of the gay movement and the *Advocate's* role in the scene.

Goodstein's speech was brief and forthright. He stated that he saw the New York City gay movement as being politically behind many areas of the nation when it should be at the fore, with the gay leaders by and large involved in "a race for the limelight . . . fighting with each other . . . and claiming the entire universe as each one's individual turf." He urged the audience to work within the system to get legislation favorable to gays, and stated that getting votes and money are the basic political things that matter and are more effective than demonstrations. Goodstein feels that "flamboyancy" hurts the movement as it drives closeted individuals away.

Goodstein then addressed himself to specific New York City issues: the coming mayoralty race, the importance of involving and coordinating the boroughs surrounding Manhattan, building a coalition with other minorities, and facing religious opposition from the Roman Catholic Church, the orthodox Jews, and the fundamentalists. Goodstein stated his view that New York City itself is "in

## The Wit and Wisdom of Citizen Goodstein

### ON GAY ACTIVISTS:

"Almost everything of any significance is being done behind the scenes by people who do not wish to be known or exposed to harassment by other gay people, especially by self-appointed gay leaders. As a result, gay 'spokespeople' are disconnected from their constituency . . . They [gay spokespeople] appear unemployable, unkempt, and neurotic to the point of meglomania." — *Advocate* "Opening Space," Jan. 14, 1976.

"It is incredible that one movement can have attracted so many angry losers as spokespeople." — *Advocate* #157.

### ON THE ECONOMIC STATUS OF GAYS:

"Most homosexuals are upwardly mobile. Oh, there are a few angry losers, but most are affluent . . . You [*Advocate* readers] are employed and a useful, responsible citizen. You have an attractive body, nice clothes, and an inviting home." — *Advocate* #156.

### ON HIMSELF:

"I am a practicing capitalist." — *Advocate* #156.

"I got my money the American Way." — *At a SIR General Meeting.*

—compiled by Winston Leyland, Don Jackson and John Paul Hudson, and distributed as a flyer at the Goodstein talk.

big trouble," and that gays can help as a constructive group working for the good of the city. He concluded by urging the audience to get involved.

During the question period Mama Jean DaVente vigorously defended New York because it manages to get together the Christopher Street Liberation Day Parade, and Goodstein replied that more had to be done, that it was important to "politically cement our rights." Mama Jean retorted that New York started the gay movement.

David Thorstad, president of GAA, attacked Goodstein's contention that the present state of grace enjoyed by the gay person in New York City is the result merely of the good will of the

city administration, and pointed out that this state of grace was won by demonstrations. Goodstein replied that he has a fundamental disagreement with Thorstad in that he believes in working within the system, in working in a friendly way with politicians, and in working to destroy myths about homosexuality.

The criticisms from the audience which Goodstein seemed to meet least well were the charges that *The Advocate* has avoided covering gay news. These charges were brought by Bishop Robert Clement of the Church of the Beloved Disciple, by John Lauritsen, and by others. The most serious of these contentions was the statement

that Bella Abzug had lost the nomination as Democratic candidate for Senator because *The Advocate* had devoted no more than two paragraphs to gay involvement in her campaign, and had furthermore told *Gays for Bella* that if they wanted coverage they would have to take out an ad. Goodstein's answers to these charges were that *The Advocate* gives the best coverage it can, given the poor state of the communication of gay news and the lack of reliable sources, and that he would have to talk to his editors.

The most heated part of the question period came when Goodstein answered John Paul Hudson's question of what Goodstein had against Morris Kight, long-time leader for gay rights in Los Angeles. Goodstein charged Kight with fiscal mismanagement of the funds raised by the National New Orleans Memorial Fund to help the victims of the 1974 fire at the Upstairs Lounge in New Orleans. Morty Manford, who had been on the seven-person board of trustees for the fund, rose immediately to his feet and called Goodstein a liar, stating that every disbursement from that fund had been decided upon by the board of trustees by vote. Manford's final call of "*Advocate* go home!" met with cheers and applause.

Goodstein did not win his audience; at least the boos and hisses at the end of the session overrode the scattered applause. One of the ironies of the evening — and perhaps the most hopeful thing — was the feeling expressed by several people that New York's fragmented movement of gay activists, the very people whom Goodstein wishes would stay out of the struggle for gay rights, banded together in unity to oppose Goodstein and *The Advocate*. As David Thorstad commented, Goodstein was a morale boost for the movement.

## Luckett Ballot Spot Still in Doubt

# Gay Mayoral Candidate Polarizes Ft. Lauderdale

By Neil Miller and David Holland

FORT LAUDERDALE, FA — Amidst increasing politicization of the gay community here and polarization between gay and 'straight' people, Roger Luckett continues to press his bid to become this resort city's first homosexual mayor. Three lower courts have rejected the 45 year old real estate broker's attempt to be listed on the March 8 ballot, after the city of Fort Lauderdale ruled that Luckett had not changed his voter registration in time to be eligible to be a candidate. Supporters of Luckett — whose fate is now in the hands of the US Court of Appeals in Miami — believe that, because of the "free for all" nature of the Fort Lauderdale electoral set-up, Luckett would have an excellent chance of winning the election.

Luckett was barred from the ballot last month by Supervisor of Elections, Jane Carroll, who claimed that Luckett had not changed his registration from nearby Cocoon Creek to Fort Lauderdale in time to qualify for the city's February 8 primary. Luckett, who has lived in Broward County for



Ft. Lauderdale mayoral candidate Roger Luckett.

sixteen years, asserts that he fulfilled all the requirements listed in a pamphlet which the city gives out to prospective candidates. The pamphlet, according to Luckett, states that a candidate need only be eligible to vote in state and national elections.

"If they prevent me from being on the ballot, then all their electoral material is worthless," Luckett told GCN. "How would anyone figure it out?" Luckett also claims that he was told by the city attorney, "You shouldn't follow the manual."

The city of Fort Lauderdale has printed two sets of ballots, one with Luckett's name and one without. But whatever happens, Luckett is strongly considering bringing a multi-million dollar lawsuit against the city for giving out false information.

Luckett and his supporters believe that the city of Fort Lauderdale is making a strong effort to prevent him from being on the ballot simply because he has a very good chance of winning. The city's elections are a "free for all" with the 5 highest vote-getters of all the candidates becoming city commissioners and the top vote-getter gaining the mayoralty post. In the last general election, present Mayor Clay Shaw, gained election with only 8,400 votes. Gay strategists theorize that there are as many as 15,000 to 20,000 registered gay voters in Fort

Lauderdale that if all that city's gay people voted as a block, Luckett would sweep to victory.

In this year's Feb. 8 primary — with Luckett off the ballot — incumbent Mayor Shaw polled the highest number of votes with 5,800 votes. Jane Carroll, the elections supervisor, said that had "the other candidate" [meaning Luckett] been on the ballot, the voter turnout would have increased from 13% to 20-to-25%. Write-ins are not allowed in city elections, according to the Fort Lauderdale charter regulations.

### "Gays Must Go"

The Luckett candidacy itself is the end result of a statement by Mayor Clay Shaw in late November in which the mayor asserted that male prostitution was rampant in Fort Lauderdale and that "gays must go." Shaw's call for a grand jury investigation of gay hotel interests generally fell on deaf ears, but the upshot of his statement was the formation of the Broward County Coalition for the Humanistic Rights of Gays, the city's first pro-gay

(Continued on page 5)

# news notes

## NO CITY HALL MEETING

BOSTON — Boston's gay community will not be meeting at City Hall chambers this year during Gay Pride Week. City Council member Larry DiCara, who sponsored the meeting last year, has declined to do so this year. According to Councillor DiCara, who has often "gone to bat" for the gay community here, council members have decided to be very strict on their regulation that states that a council member must be present for the entire meeting.

DiCara told Ken Withers of the Gay Pride Committee that he could not commit himself to be in City Hall for three or four hours at some date in the future, and so declined to sponsor the meeting. He also said that it was highly unlikely that any other councillor would be willing to be present.

Last year's City Hall meeting caused a flurry both in the council and in the local press and came after frequent use of the chamber for meetings of ROAR, a local anti-busing organization.

## ANTI-ANITA RALLY

BOSTON — There will be a mass meeting to plan strategy against Anita Bryant's anti-gay campaign in Florida, to be held at the Charles Street Meeting House, 70 Charles St., Boston. The meeting will be held on March 10 at 8 p.m. and all are welcome.

## LETTERS TO JIMMY

WASHINGTON — President Jimmy Carter will be answering questions from the general public on a live CBS radio show on March 5 from 2 to 4 p.m. EST. The National Gay Task Force, whose two co-directors recently met with Carter aide Midge Costanza at the White House, is urging gay people throughout the country to send in questions for the radio show. Areas for questions urged by the NGTF INCLUDE: 1) National Gay Rights Bill, 2) Gays in the military, 3) Immigration and Naturalization, 4) IRS discrimination against gay organizations, and 5) Prison censorship of the gay press.

## NBC PAYS \$2 MILLION

NEW YORK — The National Broadcasting Company has agreed to pay out \$2 million to settle a sex-discrimination suit brought against the network by women employees. The network has agreed to pay \$1.6 million in back pay to former and present employees. The rest of the money will go for legal fees and payment to a staff to monitor compliance with the settlement. NBC has agreed to move women into 15% of its high-level jobs by 1981, as well.

The NBC decision is the latest in a series of payoffs in sex and minority discrimination suits. The American Telephone and Telegraph Company recently paid out a whopping \$75 million, mostly to women. Similar proceedings have cost Merrill Lynch \$1.9 million and Bank of America more than \$3 million. Northwest Airlines is also fighting a court decision which ordered the company to compensate some 3,000 stewardesses.

## GAY MEN'S CENTER NEWS

BOSTON — After an excellent response for the last First Tuesday meeting, the Gay Men's Center will hold their next pot-luck dinner at the Charles Street Meeting House on March 1 at 7:30. People are urged to come and bring food, and Dave Stryker of Xanadu Graphics will moderate the meeting.

The Gay Topics Rap is continuing each Thursday from 7:45 to 10:30 p.m. It has a membership of eight persons and is open to others interested in sharing experiences and feelings. In addition, the theatre group workshop is providing actors' training and development Wednesday nights at 7:30. The poetry workshop is working on original works and Jonathan can be contacted for more information.

The Center will have no activities the first weekend in March, due to preparation for moving to new quarters. Anyone who wishes to help in the moving process should call the GMC at 338-7967.

## ARKANSAS BACKLASH

LITTLE ROCK, AR — Lesbians and gay men are well on their way to becoming criminals again in the state of Arkansas as a bill reinstituting criminal penalties for homosexual acts passed the House of Representatives 66-2. Sexual acts between consenting adults had been decriminalized under the state's 1976 Criminal Code revision. The new bill allows trial juries or judges to impose up to a maximum of 10 years in prison for homosexuality or bestiality.

The bill is now before the Senate, a traditionally more conservative body than the House. Gov. David Pryor has not stated whether he will sign the bill if it is sent to his desk.

## BELLA SAYS 'NO' TO CARTER

NEW YORK — Former Rep. Bella Abzug has rejected the offer of a Washington job, made to her in a half-hour meeting with President Jimmy Carter. Although Abzug declined to say exactly what position she did turn down, it is understood that she rejected a seven year, \$50,000 a year post as a member of the Federal Trade Commission. The FTC regulates advertising, polices corporate mergers, and issues rules to protect consumers.

The Abzug refusal to take the Washington post is expected to move her closer to a run for Mayor of New York City this year. A recent poll shows the former Representative to be two percentage points ahead of New York Mayor Abraham Beame in a popularity poll. Abzug has done nothing to discourage speculation that she will make such a race.

## WALT ENTERS POLITICS

PHILADELPHIA — The Philadelphia Gay Democratic Caucus has decided to adopt the name Walt Whitman Democratic Club for its organization which hopes to serve as a potent force in local party politics by bringing the interests of the gay community to the attention of politicians in Philadelphia's monolithic Democratic party.

The choice of the name, according to Jeff Britton, acting president of the group, was inspired by a combination of Whitman's own gayness, his popularity as a former resident of the Philadelphia area, and the reluctance of some gays to associate with a group using the word "gay" in its name. After discussing the proposal with leaders of the Gertrude Stein Club in Washington and the Alice B. Toklas Club in San Francisco, Britton decided the name change might increase membership.

The purpose of the Walt Whitman Club will be basically the same as the Gay Democratic Caucus. Namely, to endorse slates of candidates for each election, to support gay candidates for public office, and to lobby for gay rights on the local, state and federal level. Funds are needed for the next election campaign. All members of the gay community are invited to join and participate. Individual annual membership dues are \$5.00.

## GIRL SCOUTS AND ERA

BOCA RATON, FL — The Board of Directors of the National Girl Scouts endorsed the national Equal Rights Amendment on Jan. 30 and anti-ERA women involved in scouting are in open revolt. In Austin, Texas, some girl scouts burned their uniforms in protest and in Savannah, GA, other scouts refused to sell their cookies.

Now in Boca Raton, Girl Scout neighborhood chairperson Maureen LePree is trying to unite a nationwide protest by having Girl Scouts wear their pins upside down. "It's not an easy thing to do," said LePree. "We don't take this lightly. But we're distressed. And hanging the pins upside down is the best way to show we're distressed without disrupting the activities of the girls."

LePree claims that the fight is not over the ERA itself but what she considers a violation of the Girl Scout charter that the organization should be non-political. "As Maureen LePree, I'll shout my opinions from the highest rooftop. But when you put your pin and your uniform on, you are a Girl Scout. And when you are a Girl Scout, you are non-political," she said.

## FCC EXCLUDES GAYS

WASHINGTON, D.C. — The Federal Communications Commission has ruled that gay people are not a distinct community group to be interviewed about broadcast practices and services. The FCC has now itemized 19 specific groups whose opinions must be considered by radio and television stations that are licensed by the FCC. Earlier rules had been more general, allowing some leeway in audience determination according to localized conditions. Thus the question of gay people had been left open.

However, the new FCC list not only omits gays but also interprets its "catch-all" category of "minority ethnic groups" to exclude gays.

## FLORIDA SPIES

TALLAHASSEE, FL — Florida State government employees have been spied on for more than a year by a private investigator to determine if any were gay, reports the *St. Petersburg Times*.

According to the newspaper's report, Executive Director Jack Dodd of the Florida Public Service Commission hired the detective to tap phone lines and rifle through agency wastebaskets to search for evidence. In addition, Dodd reportedly paid a Public Service Committee mail clerk to eavesdrop on phone conversations in an attempt to confirm allegations that high-ranking state employees might be gay.

However, PSC chairperson Paula Hawkins was appalled to learn of the revelations. "This isn't the SS," she exploded. "There's no excuse for Nazi tactics like these."

## CURBING PRISON RAPE

ANNAPOLIS, MD — A former judge of the city Supreme Bench asked the Maryland State Senate for legislation that will punish both prisoners who attack fellow inmates and guards who permit it to happen. "I don't think many of us realize the extent to which rampant, forced homosexuality exists within the prison walls," retired Supreme Bench Judge Charles D. Harris told the Senate Judicial Proceedings Committee last week. "I assume you don't have strong enough stomachs for me to tell you what takes place. It is the most savage, animalistic, heinous crime that takes place."

Justice Harris, who is chairperson of a state commission on corrections, proposed legislation that would mandate minimum 10 year prison sentences for inmates convicted of sexual assault. Another portion of the legislation would make prison guards who knowingly allow such attacks to go on subject to the same mandatory 10 year sentence.

## RICH STREET BATHS BURNS

SAN FRANCISCO — San Francisco's Rich Street Baths was heavily damaged by a three-alarm fire that swept through the building on Feb. 9. One customer was critically burned and two others and four firemen were sent to the hospital with lesser injuries as a result of the blaze. The fire, which began at 10 o'clock in the morning, was the second bathhouse fire in San Francisco in the last four months. The Folsom Street Barracks bathhouse was damaged by fire on Oct. 23.

Fire Chief Andrew Casper said that arson was a "possibility," but did add that he knew of no connection between the Rich Street fire and the Folsom Street Barracks blaze. One arson inspector had said that the Folsom fire — which caused an estimated \$175,000 in damage — was of "incendiary origin."

## EVANGELIST STRIKES AGAIN

ARLINGTON, VA — Ex-gay evangelist Guy Charles, who recently 'saved' two young men from homosexuality at a Braintree, Mass., rally, is at it again. Charles and the organization he works for, Liberation in Jesus Christ, have written a letter to NBC-TV criticizing the network's projected made-for-television movie about ex-Sgt. Leonard Matlovich.

The letter to NBC asserts that the network "has a responsibility regarding morality" and accuses NBC of "forcing" homosexual themes on the public. "Why doesn't your network present the other side of the homosexual picture, namely those who are able to change their sexual life-style, rather than attempting to force it upon others?" asks the letter. The letter also threatens a boycott of all sponsors of shows with gay male or lesbian themes.

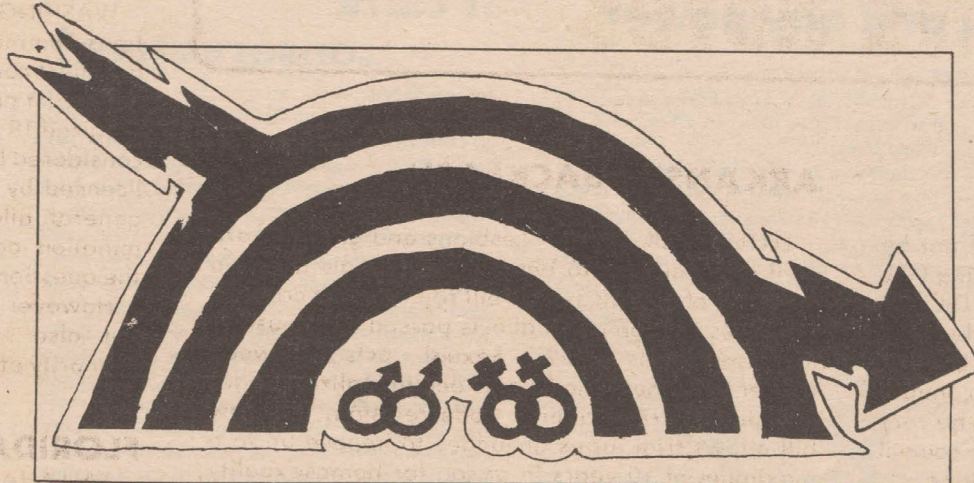
# Gay Issue Plays Role in Weather Underground Split

By Neil Miller

BOSTON — Gay and women's issues have played a prominent role in a split that threatens to destroy the nation's most well-known revolutionary organization, the Weather Underground. Itself formed out of a split in Students for a Democratic Society (SDS), having eluded the FBI for seven years, and claiming responsibility for a variety of anti-war and anti-capitalist actions including the bombings of the Pentagon and the Capitol, the Weather Underground (WUO) is now divided into two factions. This division also extends to the organization's above-ground support group — the Prairie Fire Organizing Committee.

A faction calling itself the Revolutionary Committee has attacked the organization's Central Committee and accused it of a number of "crimes," including the abandonment of anti-imperialist, prison, and black liberation struggles for the more traditional "Old Left" strategy of work-place organizing. Assailing her former colleagues as "white supremacist and chauvinist," Central Committee member Bernardine Dorn has severed all links with the leadership and allied herself with the dissident group.

Dorn and her allies have also accused the leadership — composed of respected anti-war leaders Jeff Jones, Bill Ayers, Celia Sojourn, and Joe Reed (the latter two names are pseudonyms) — of attempting "to dominate and destroy the women's movement"



and of following "an explicitly anti-gay line." The dissidents have also condemned the Central Committee for refusing to actively support Susan Saxe, Terri Turgeon, and Ellen Grusse.

The decision to forsake armed struggle (the WUO has not participated in a bombing in the last fifteen months) and to de-emphasize Third World, women's and gay struggles culminated, according to the dissidents, in a proposal by the Central Committee members to "surface" and give themselves up to the FBI. Deals are supposedly being worked out with the Justice Department in preparation for such surfacing (denounced as "inversion" by the Revolutionary Committee). One report has WUO members promising to "blow the whistle" on Nixon administration holdovers in the Justice Department,

revealing illegal activity on their part in exchange for favorable treatment. The recent film *Underground* — made by Emile D'Antonio and featuring interviews with the Central Committee — is now seen as part of the "surfacing" process.

In a tape that was transcribed and published in full in the January 19 issue of the radical Madison (Wisconsin) publication, *Takeover*, the Revolutionary Committee asserted, "Their [the leadership's] stated line was that gayness was a matter of sexual preference, not politics, but their line in practice was to define gay relationships, politics, and organizations as inherently racist and irrelevant. Lesbianism was a separatist nightmare and threatened their politics and power."

Central Committee member Celia Sojourn was accused of "axing" lesbian

poetry from the book of Weatherwomen poetry, *Sing a Battle Song*, on "an explicitly anti-gay basis."

In a separate tape in which she strongly criticized her own activities as a member of the Central Committee, Bernardine Dorn concurred with these views. "Throughout this period, we consolidated an anti-gay line which blamed gay people for the bourgeois aspects of the gay liberation movement, characterized gay liberation as right-wing, and failed to struggle against anti-gay ideals and practice," wrote the former anti-war activist.

The Revolutionary Committee also accused the leadership of opposing support for Susan Saxe, Terri Turgeon, and Ellen Grusse — "gay women in struggle against the state." They also were critical of lack of support of black women fugitives, such as Assata Shakur. "The organization refused to seek out or recruit revolutionary women fugitives," said Bernardine Dorn. "We characterized these women as anti-men, anti-communist, anti-Marxist Leninist. Actually the Central Committee feared their effect on women in the organization and was threatened by their criticism of Central Committee leadership for male supremacy."

"We attacked and defeated a tentative proposal for a women's underground to carry out anti-imperialist and revolutionary feminist armed

(Continued on page 6)

## MCC Members Plead Case at Boston Area Churches

BOSTON — The Boston parish of the Universal Fellowship of the Metropolitan Community Church has begun an approach of "understanding and outreach" to the more traditional churches. The strategy comes as a result of the Massachusetts Council of Churches' recent rejection of an application of the Northeast District of the gay-oriented church for membership in the organization. The MCC program will focus around a series of "visits" by MCC members to services and coffee hours at various Boston area churches, all of them members of the Massachusetts Council of Churches.

The MCC effort got underway two weeks ago as 21 members of the Boston parish attended services and a coffee hour at Copley Square's Old South Church. Rev. Edward Hougen, pastor of MCC/Boston, and church member Jim Kilburn had met in advance with Rev. James Crawford of Old South Church, and Crawford raised no objection to the visit. Old South Church is affiliated with the United Church of Christ, and Rev. Avery Post, past president of the Massachusetts Council of Churches, worships at the church.

Rev. Hougen told GCN that the group's reception was "quite gracious" and called the visit a "good beginning." The visit was announced on the church's program. The group returned last Sunday to an equally "positive" reception, while a smaller number of MCC members went to a Young Adult meeting held at the church that evening.

Rev. Hougen said, however, that the "initial graciousness might wear off" after repeated visits to the church.

Ron Sawyer, an openly gay man who serves as sexton of Old South Church, told GCN that "people are accepting them [the MCC contingent] as they would any other visitors." "There is no resentment whatsoever," he added. However, Sawyer, who emphasized that he was not speaking on behalf of the church itself, doubted that the

MCCers were making any real "impact." "They have to prove to the Council of this church that MCC is a valid church. So far they have been stressing themselves as people and they haven't concentrated on making a case for their church as a church." He added that he felt that Old South Church was very accepting of himself and another gay man as church members.

Rev. Hougen told GCN that church members hoped to visit eight different churches this year, one from each of the most prominent "mainline" denominations. "Our short-term objec-

ive is to get the approval of the Massachusetts Council of Churches," Rev. Hougen said. "We want to deal with people and not with bureaucrats."

Rev. Hougen emphasized that general "consciousness-raising and changing of peoples' attitudes" was another important part of the visits. "We want to move 'sexual issues' up on the agenda. Our biggest enemy is being ignored," he said.

MCC/Boston has written a letter to the Massachusetts Council of Churches, informing that group of its plans to visit the churches. "We cannot lay aside the task of effecting reconcil-

iation and binding up the division within Christ's body because of a temporary rebuff . . ." the church wrote to the Massachusetts Council. "In the spirit of love and of reconciliation, we have decided to accompany our reapplication for membership in your body with a program of outreach and understanding to the men and women within your churches. We hope thereby to effect more dialogue and study in an area that many approach with reluctance and anxiety. We hope to spend enough time within a particular church to establish some real and significant relationships."



Anthropologist Margaret Mead (second from right) makes a point at a discussion on "Sexual Orientation, Society, and the Law," which took place at the New York Bar Association on Feb. 14. The symposium panel also featured Ensign Vernon Berg, recently discharged from the Navy (far left); E. Carrington Boggan, Berg's lawyer and gay civil liberties lawyer (second from left); and Marilyn G. Haft, former director of the American Civil Liberties Union Sexual Project Privacy (far right). Haft also recently took part in a White House discussion on gay rights with Carter aide Midge Costanza and National Gay Task Force co-directors Jean O'Leary and Bruce Voeller. All participants in the Bar Association symposium took a strong pro-gay stand.

Photo by Bettye Lane

# community voice

## dade endangers us all

Dear People:

As pointed out in last week's GCN, Anita Bryant and her Save Our Children Campaign is no laughing matter. If the Dade County Gay Rights Ordinance is revoked, or comes close to revocation, due to her efforts, we might expect similar attacks on all gay legislation that manages to pass everywhere and anywhere. Furthermore, the image of gay rights as a dangerous issue for politicians may be reinforced, and it could be much harder to pass such legislation.

One very important measure of any minority's strength is its ability to either silence or otherwise effectively minimize its critics, particularly those in prominent or public places. Earl Butz attacked black people and was forced to resign; Air Force General Brown said some very inaccurate things about Jewish Americans and was made to apologize. If Anita Bryant loses her advertising contracts because of her homophobia, she won't starve; but it will force others in prominent positions to think twice before attacking gay people. Therefore, we urge you to write the Florida Citrus Commission, Mr. Edward Taylor, Executive Director, at 1115 E. Memorial Blvd., Lakeland, Fla. 33801 to let them know that you're not buying Florida citrus products any longer and why.

In addition, we would like to arrange a meeting of the gay community in Boston within the next two weeks to discuss how we can help our sisters and brothers in Dade County and what we can do here about the sort of backlash that Anita and her anti-gay, anti-ERA, anti-abortion friends represent. (Please watch GCN for a time and place.)

By calling homosexuals child molesters, Anita Bryant is using the ugliest and sorriest trick in the book to attempt to deprive us of our right to earn a living. Unfortunately, there are many who will listen to her; we should be telling people loud and clear where it's really at.

In continuing struggle,  
Bill Weintraub  
for the  
Cambridge Gay Political Caucus

## backing barney

Dear GCN:

I for one strongly disagree with your readers who are rushing to Elaine Noble's defense. The fact of the matter is that to support her merely because she is gay is as stupid as not supporting someone just because they are gay.

There is no doubt that having a gay person in the legislature is a great thing. But in two years, surely Noble's self-acknowledged priority — gay rights — will have been enacted in some form. On the other hand, Barney Frank is the liberal champion on a whole range of issues that you never even hear Noble talk about — whether it's judicial reform, taxation, or the rights of poor people. The entire state would lose an awful lot if it lost Barney Frank just for the sake of keeping Noble in the House in the name of "affirmative action."

The gay movement and the women's movement needs talented, qualified persons to represent it, but that does not necessarily mean as members of a state legislature. On the other hand, Barney Frank would be of no use to gay people if he were not a state legislator. Besides, with him in office, residents of the Back Bay-Beacon Hill area (like me) won't have to worry about our representative being in California or too busy to help out a constituent.

Let's face up to reality. We must choose our elected officials based on their competence, not their sexuality. I had hoped the gay movement in Boston had matured enough so that we could talk honestly about politics without being attacked by a few ferocious feminists for it.

Yours truly,  
Peter Reilly

## oj and gay power

Dear GCN,

The GCN editorial on Anita Bryant was fine as far as it went but GCN seems so afraid to take a really strong stand.

If ever there was an issue that would prove gay power on a national basis, OJ is it. But GCN and other papers must be strong for a boycott — not wishy-washy as the editorial was.

No more OJ for me.

Robert J. Publicover  
Boston



## prayer for resurrection

Dear Friends,

It is with the profoundest sense of loss that I read of the demise of Gay Media Action. The group was founded as part of an explosive, necessary outreach to the straight world, to teach them who we really were as people. The loss of GMA is more than the dissolution of a single organization; it represents the evaporation of an ideal.

As it becomes easier for us to "be gay," activism as an ideology is disappearing. The hard-core movement is tiny; we all know each other, by shared experience or reputation. The screaming need to fight back has been dulled by "bright, well-lighted bars" and the slickly packaged magazines that pander to the gay male swinger's lifestyle. We are being coopted at the top by self-appointed "leaders" who ask for money and assure everyone to sit real still while they do the work for us. And the newer gay people, the ones who came out into a more relaxed environment and didn't have to fight for it, condescend to we "tacky radicals" who still get mad and yell.

I remember someone at a conference three years ago warning of an impending backlash. She said we'd have a few more years of unhindered growth; then our opposition would be organized and moving against us. And here, in the Feb. 26 issue of GCN, is some of her proof — Anita Bryant selling homophobia along with orange juice. Irving Bieber continuing to spout "gay is sick" — and getting it on WEEI. And we've seen the way television has been portraying "gay people" this year. They're lying about us. And no one is stopping them.

And Gay Media Action is dead. For "lack of interest."

I can only pray for a resurrection.

In mourning,

Loretta Lotman  
former Chairperson  
Gay Media Action

## indexer, not writer

Dear GCN:

In Allen Young's piece in the Feb. 5 GCN, Jim Steakley was incorrectly identified as a co-author of *The Early Homosexual Rights Movement (1864-1935)*. In fact, as Allen knows, the co-authors were John Lauritsen and myself. Let me take this opportunity, however, to point out that Jim did the index for the book — a contribution for which we are grateful.

Yours for no errors,

David Thorstad

## is clark conservative?

Dear Editors,

I am responding to Ms. Anne Cohen's Letter in GCN (Vol. 4 No. 34) which was critical of my coverage of a Clark University Student Council meeting and of my general portrayal of Clark as conservative. As far as presenting Clark as a "conservative school" was not what the article intended. If one will reread the original news story (Vol. 4 No. 32) I believe that it will be quite clear that I mention only certain conservative elements within the Student Council, and never place any political descriptions in front of the school as a whole. For the record let me only say that I personally feel Clark to be one of the most liberal, but more importantly, one of the more humanistically-oriented universities in New England. I by no means feel it to be the academic utopia that you describe, however.

I also feel that it is unfair that you make a comparison of your situation at Tufts and my criticism of the Clark Student Council. Each school offers different orientations toward higher education: Tufts is an older school with established traditions and a highly structured academic program. Clark, on the other hand, was founded as a graduate institution and only more recently did it add the undergraduate college. Each student selects their own academic program — there is total individual planning. You have made Tufts sound like Anita Bryant is on the Board of Trustees!

Anne, I can see that your experiences at Tufts have not been that supportive to you as a gay person. I am sorry for this. I do happen to spend a lot of time in Medford on campus and I have met some genuinely fine people whom I like and respect very much. Your general comments about the university are really unfair to students there, and especially those students who have taken the time and initiative to work with the Tufts Gay Community and their drop-in center. May I suggest that you give them a ring.

Sincerely,

Paul M. Camic



## oppression by political theory

Dear GCN:

I am tired of the "superiority complex" that most feminists seem to have. At the risk of enraging the lesbian feminist community, I feel that it is time to point out that many gay men are tired of hearing about how sexist we are, how oversexed, promiscuous and unpolitical we are; and all the many different putdowns that I have read in the page of GCN written by women and even by some gay men.

Don't get me wrong — I realize that women, gay and heterosexual, are oppressed by a male dominated society. I also realize that I as a white male have many conscious and unconscious attitudes and beliefs that are racist and sexist, most

of which I assimilated from my parents and other adult role models as a child. Believe me, I don't claim instant enlightenment and I am working to eradicate these negative qualities from myself, an unfortunate cultural heritage. Ironically, the ones most responsible for the perpetuation of male domination are women. Mothers create new generations of males, girl friends encourage the "male mystique" and wives put up with it.

Some may respond, but these mothers and housewives, sisters, wives and girl friends are self-oppressing themselves because of the male indoctrination that they have from birth. Well, this to me is an instance of a new double standard that is emerging. Many feminists can recognize that the greatest oppressor and greatest obstacle to the women's movement is other women. (E.G. the Equal Rights Amendment). Women perpetuate the male domination in this society also. But this is excused, they are unfortunate victims of their conditioning. The standard changes, however, when applied to males. The fact that they were once children also and that they were subjected to conditioning and were trained to be what they are today is overlooked. A demagogue must not be allowed to appear human!!!

The debate that prompted me to write this letter was one concerning the philosophies of women concerning sex. An unfortunate gay male suggested (however blasphemously) that women could learn something from their gay brothers concerning sex. (Note: this gay male wrote agreeing with a woman who expressed the opinion that women weren't being totally honest with themselves when they denied that they "cruise" and sometimes see other women as (alas) "sex objects" in Speaking Out).

As women continue to define and discover themselves, a process that is necessary because of the male domination of modern society, I think that they will find that many of the "traits" that they have attributed to machismo, to the male ego, can and will be found in themselves. (I have blasphemed!)

This is a small world in which all kinds of people must learn to live. I support the struggles of women, blacks, my gay sisters and brothers and all other people who have been rejected and stripped of their basic human rights. As a white male, I am ashamed of what some people of my race and sex have unjustly done to others. But, I find myself unable to sit back and watch my race and my sex become the new oppressed minority of the future. This is just what the reverse hatred and reverse oppression and prejudice will lead to. There are good people of all kinds. The enemy to freedom can be found in all colors, all sexes, in all types of people. The ability to oppress is not an exclusive trait of white males.

So, when a gay male disagrees with the predominant feminist political thought for the month, it is not always because they are a sexist pig. This is an easy COP OUT for avoiding thinking about things that contradict what you believe in. Seventy-five percent of a new movement of any kind is pure theory. Even among devout feminists there is a lot of dispute about feminist ideals. I point out that the rejection of lesbianism by many feminists (which is less prevalent now).

If the precepts of the feminist movement are correct — that all women are not inferior, but are capable of doing anything they want to, and should have their full rights now — then I submit that they are also capable of the negative qualities, and are also capable of the same type of oppression that they decry in males. Unless they want to end up in the role of the Oppressor (gasp), they must examine their attitudes toward men.

I question the politics of anyone who seeks to oppress anybody within their political theories. Any movement based on reverse hatred or hatred of any kind should not stand. The goal should be to eradicate hatred and replace it with a love and respect for all people.

Sincerely,

Tony Caporaletti, Jr.



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# community voice

## women's options

Dear Carol Greene (and women readers of GCN):

This letter is prompted by Carol Greene's review in the Feb. 19 GCN of Janet Bode's book about bisexual women, *View From Another Closet*. Greene's article is not exactly from a perspective I share since the description "bisexual" seems to connote more involvement with men than I am personally/politically interested in or committed to. Nevertheless, it is one of the few articles I've read which begins to raise some issues that are in my life (and, I think, in the lives of other women too) and yet are not very openly discussed in the feminist community. I hope there will be more articles by women following up on the questions Greene raises about the situations and pressure of women who are not exclusively lesbian yet are within a highly politicized lesbian-feminist community.

There appears to be no words to name or express one's "identity" if one does not feel she exactly fits one of the three categories of exclusively lesbian, bisexual, or exclusively heterosexual. Is there such an experience as being pri-

marily, but not exclusively lesbian? Or must such women renounce calling ourselves lesbian — as some would say this is dishonest? To me, two women who are lovers have a lesbian relationship, yet if either of them relates also to men is she therefore not a lesbian and hence having a "lesbian relationship" while not being a lesbian? What of the woman who does not want for a time to have a lover? Or the woman who feels responses to both sexes although not "equally," or who chooses to explore only some of her responses? What of the woman seeking space to change without immediately being clear where her sense of self identification is? What of the woman who does not feel very interested in sexual expression, yet for whom emotionally open and affectionate relationships are important? As you can see my letter is prompted by many questions. My experience (and that of some others I know who will say so) seems often to slip through the cracks between the existing categories. I hope other women in similar situations will start to speak up. Consciousness about the sexual politics of sexual identity is indeed

vital. Yet the current options for self-definition which the women's community seems to recognize and support are few, and are becoming rather rigidly defined, almost to the point of fabricating new roles that function like ideal norms, once again leaving out many women. Currently, if one is a radical feminist, identification as not being exclusively lesbian seems usually to end lesbian-feminist openness to relating to you as any more than, at best, a strange (unenlightened? copping out? in transition? weak?) ally and at worst, rejection as a liar and energy-draining alien. On the other hand, where sexual definitions that are not absolute are accepted, the attitude is usually chic and superficial and radical feminist politics are anathema.

[In addition to the above issues, the continuing struggles about monogamous commitment versus openness to more than one deeply intimate (sexual &/or emotional) relationship sometimes clouds these concerns further. For women who prefer only one "primary" relationship at a time, certain issues about being "only lesbian" or not are not necessarily so immedi-

ately obvious, while women who do not necessarily prefer monogamy come to sexual identity questions in a different context.]

I am sending this letter to the feminist press, *Sister Courage* and *Sojourner* (which are really more within my community and perhaps are read by more women than GCN, although so far it is only GCN that has even slightly considered some of these issues) in strong hopes that some one will print this and start feminist community conversations on these kinds of questions. Consciousness raising has encouraged women to see that when we feel our experiences are unnameable and unshared, we are still in the shadow of the oppressor (either inside our own heads &/or outside from other sources), still caught in patriarchal patterns of division and horizontal judgment which weaken our community's growing reality and strengthen the power of the Man. It is in the spirit of refusing to stay in that grey, shadowy isolation that I'm writing this letter and asking for other women to respond to it.

In sisterhood and struggle,  
Valerie

## Ft. Lauderdale Mayoral Race

(Continued from page 1)

demonstration, and the Luckett candidacy.

The formation of the Coalition and Luckett's mayoralty bill has sparked a major change in Fort Lauderdale gay community. The previously apolitical community has raised more than \$15,000 for the Luckett candidacy with Club Baths Chain President Jack Campbell and Marlin Beach Hotel owner Bill Holban playing a major part. The political activity in the gay community has gone beyond these issues as well, with a local bar raising \$1,000 to buy canned food for the state's migrant worker population.

### Fears for His Life

However, the gay political renaissance has been accompanied by some resistance in the "straight" commun-

ity. Candidate Luckett fears for his life and goes nowhere without his bodyguard. There was a recent scuffle between his bodyguard and two men, one of whom carried a pistol. Luckett now refuses to make any statements to the *Fort Lauderdale News*, since the local newspaper constantly refers to him as "Admitted Homosexual Roger Luckett." Police recently raided "adult" bookstores in the South Florida area and gay bathhouses have also been raided, accused of violating liquor laws because they gave out free beer without a license.

### Coalition Rates Candidates

The Broward County Coalition for the Humanistic Rights of Gays — led by MCC Minister John Gill and the Club Baths' Jack Campbell — plan to rate candidates before the March 8

vote. The Coalition will not back any candidate, even if Luckett gets on the ballot. In the Feb. 8 primary, the anti-gay candidates, Mayor Shaw, Virginia Young, and Loretta Liljestrand polled the highest number of votes.

### Gays Say They're Straight

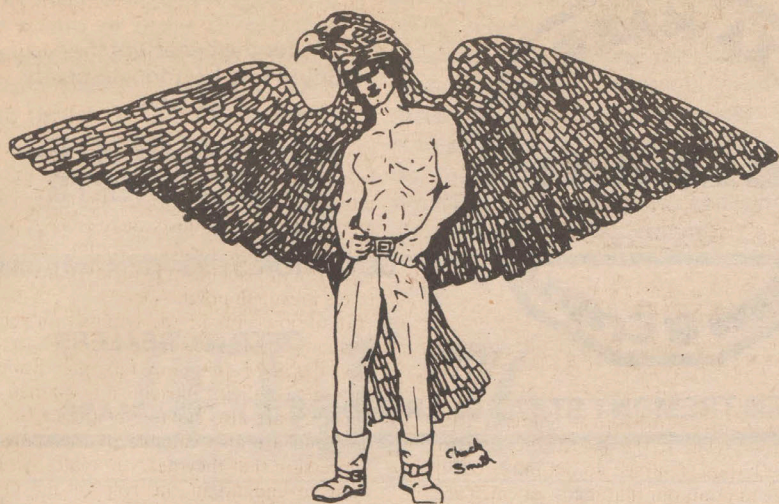
Two gay candidates are running for mayor but both candidates have told the media that they are "straight." The two men, Tom Dispenza and Peter J. Lewis, have advertised in local gay periodicals.

Luckett emphasizes that even if his name is not allowed on the ballot this year, he will run for mayor in the future. "It's inevitable that Fort Lauderdale will have a gay mayor or at least a gay city commissioner in the near future. There's just no way they can avoid it," said one local activist.



### NEWS WRITERS

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## contact

By Dai Thompson

NEW HAVEN — It's been a rather quiet time of hard work around Connecticut lately. Members of the Connecticut Gay Task Force have been getting geared up for the hearings on the Sexual Orientation Bill, scheduled for 11 a.m. Feb. 28. All interested people are urged to join us in the hearing room of the State Capitol.

Besides lining up speakers for the hearing, C.G.T.F. members have also been preparing a 76-page packet of information to be distributed to all members of the General Assembly. The packet contains numerous letters

and resolutions of support from local as well as national groups and individuals. It also includes a list of cities and counties with gay rights protection, states with no restrictions on consensual sex acts and the N.G.T.F. press release about Jean O'Leary and Bruce Voeller's meeting with Midge Costanza as well as a copy of Costanza's letter to them confirming future meetings.

On Saturday, Feb. 19, members of the Gay Alliance and Yalesbians met to paint their new temporary office in the basement of Bingham Hall, room B-018. All were amazed at the difference a coat of paint made and how comfortable the rooms were beginning to feel. Especially helpful are a couple of rugs donated by two members who dropped by to cheer the paint crew on. The main elements still missing are a phone and furniture. Any donations would really be appreciated. Please contact the G.A.Y./Yalesbians at P.O. Box 2031 Yale Station, New Haven, Conn. 06520.

Black members of New Haven's radio collective have also been working hard on a special program about

minority gays for WYBC's "Come Out Tonight" show which was aired on Feb. 27. Feb. 20's program dealt with gays and psychiatry. March 6's show will include a taped conversation with Chris Pattee, the founder of Connecticut's Sexual Orientation Committee which was the forerunner of the C.G.T.F. And March 13 will feature older gay people. Up in Hartford, on the University of Hartford's station WWUH, Eric Gordon's show "None of the Above" featured members of the Connecticut Gay Task Force on Feb. 21.

One final note, folks, is a plea for

money (I know, so what's new?). The legislative packets mentioned above cost the C.G.F.T. over \$300 in addition to many personhours. That leaves our treasury just about empty. We would really like to use additional packets to try to get support from various newspapers and other media people. But, unfortunately, we just can't afford it. Please help us teach our State that gays are not the strange fearful group straights often imagine us to be. Any contributions will be cheerfully accepted by the Connecticut Gay Task Force at P.O. Box 514, Hartford, Conn. 06101. Thanks a lot.

## Weather Woes

(Continued from page 3)

struggle," Dorn asserted. She contrasted the leadership's refusal to support revolutionary lesbian and black women fugitives with the Central Committee's support for "opportunistic and bourgeois" male fugitives like Abby Hoffman.

"By the summer of 1975," said Dorn, "the attacks on the women's movement and feminist politics were naked and bitter." Dorn blamed herself for removing Weather Underground women from women's unions and placing them in work-place organizing situations. "We opposed the political struggle of women and glorified the purely economic struggle," she said. Dorn noted that the consequences of this shift in energy were the collapse of several women's organizations and "taking women out of anti-rape work and the defense of Third World women like Joann Little, Inez Garcia, and Yvonne Wanrow. It meant an end to women's health care projects, abortion

and anti-sterilization work, and work with women's prisoners."

"Why did we do this?" asked Dorn. "I really don't know. We followed the classic path of white so-called revolutionaries who sell out the revolution."

At this point it is not at all clear what will happen to the Weather Underground. The WUO Central Committee has yet to issue a statement responding to the accusations of Dorn and the Revolutionary Committee. It is not known whether Dorn and her allies will attempt to form a rival underground organization nor whether members of the traditional leadership will go forward with their plan to give themselves up to the FBI. But the split between "Old" Left ideology and tactics — emphasizing workplace organizing — and "New" Left ideas and practice — giving special emphasis to third World, women and gay struggles — is not expected to go away gently or quickly.

## HCHS Names New Board

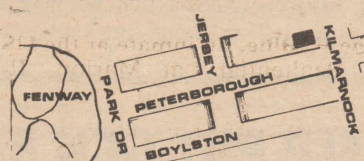
BOSTON — Boston's Homophile Community Health Service (HCHS) has elected six members to the counseling service's managing board. The outside members (elected out of 17 people nominated) are: Thom Nylund of the Fenway Community Health Service; John Scagliotti, former WBCN-FM News Director; Harlan Lane, chairperson of Northeastern University's Psychology Department; Jalna Perry, local psychiatrist; Rep. Elaine Noble; and Kay Longcope.

The six newly elected members will join the five staff people — Richard Pillard (Medical Director), Nancer Ballard (Director of Education), Marion Tredeau (representative of the paid staff), Bob Andrews (volunteer staff representative) and Jim Foss (Hotline staff) to make up the new managing board.

The first meeting of the new board will take place on Feb. 28 at the HCHS offices.

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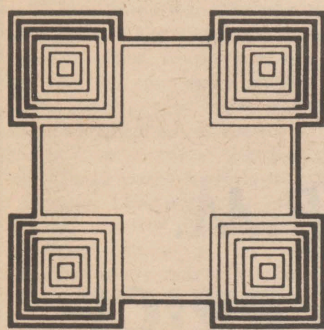
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## Author Katz Tells New Englanders Their History

By John Kyper

BOSTON — Author Jonathan Katz presented a reading from his recently published anthology *Gay American History*, on February 17th at Northeastern University's Ell Student Center. The reading was sponsored by the University's Gay Student Organization, and by the publisher, Thomas Y. Crowell Company. One hundred people attended.

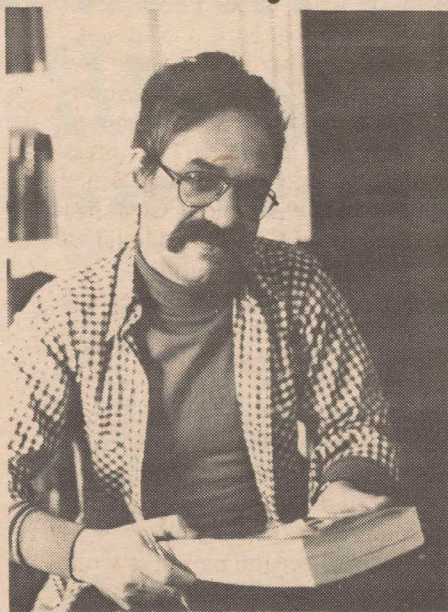
Katz opened with a selection from the journals of John Winthrop, first governor of Massachusetts Bay Colony. In 1646 Winthrop noted the trial and subsequent execution, in New Haven, of William Plaine, "a monster in human shape . . . discovered to have some unclean practices [and] corrupted a great part of the youth of Guilford by masturbation . . ."

This account is one of almost 200 documents that Katz has assembled

into a 690-page work. Its first section, "Trouble," is a 400-year history of anti-gay persecutions. He explained to his audience that he had been motivated by the desire to discover "how long we've been hated, and how intensely."

Homosexuality was just one of many capital crimes in colonial America, he said — but he discovered that it held unusual prominence in the court records of Plymouth Colony. Katz cited Governor William Bradford's theory that because "wickedness" was more repressed in the Colony, it would thus break out more violently there than elsewhere; he quipped that this theory reminded him of the writings of Herbert Marcuse.

Katz read of other incidents that had occurred around New England to the enthusiasm of the audience. These included two important discoveries: an



*Gay American History* author Jonathan Katz in Boston appearance last week.

Photo by Ken Rabb

1826 broadside on sex in prison, and in 1873, a court case, Massachusetts versus James A. Snow, that first faced

the issue of consent in homosexual activities. Also featured was Horatio Alger, Jr., forced from his Cape Cod Unitarian pulpit in 1866 for "the abominable and revolting crime of unnatural familiarity with boys," moving to New York City where he became famous as an author of books for boys.

In a question-and-answer session after the readings, Katz described some of the literary detective work he had to do to discover some of his selections. He researched in libraries and interviewed people throughout the United States.

Referring to "leads" that he did not have time or energy to trace, he emphasized the need for more historical research. As an example, Katz cited rumors of an anti-gay witchhunt in Northampton, Mass., around 1960. Two members of the audience who had grown up in that area had vague memories of the rumors.

In closing, Jonathan Katz read two verses by the blues singer Bessie Smith, including "It's Dirty But Good."

## N.H. Legislature Gets Anti-Gay Bill

CONCORD, NH — Three New Hampshire legislators have filed a bill to prohibit homosexuals from "consorting in a public place." Sponsored by State Sens. Robert Monier (R-Goffstown), John McLaughlin (D-Nashua), and D. Alan Rock (R-Nashua), the proposed legislation would ban "adult persons of the same sex from consorting in a lewd and licentious manner."

In a statement released last week explaining the bill, the legislators said that they filed it because of the recent court hearing which resulted in restricting the right of the University of New Hampshire's Board of Trustees to limit the social activities of the college's Gay Student Organization.

"The tawdry militancy being shown by homosexuals in their consorting in public places has to be challenged with legislative action in order to preserve the basic morality that they so publicly and blatantly thwart," said the senators. "The thrust of this legislation is to eliminate from public view, and therefore from public observation, any such unnatural activities. We feel that the people of this state do not support

this kind of disgraceful behavior and they will support our efforts to curtail this type of public activity."

The measure defines "lewd" as indecent and against social mores, and "licentious" as disregarding accepted rules and standards and morally unrestrained. There is no prohibition against persons of the opposite sex engaging in such conduct.

Rock is best remembered for his efforts two years ago to oust the gay student group from the UNH campus. When a federal judge upheld the rights of local gays to organize, the front page of the *Manchester Union Leader* read, "ROCK: Perverts Will Flock To UNH."

New Hampshire became the 18th state in the nation to repeal its proscriptions against homosexual behavior between consenting adults, in June of 1975, when Gov. Meldrim Thomson signed a bill revising the state's rape laws. However, Thomson, who once threatened to veto the entire UNH budget if the gay group were permitted on campus, did not know what he signed until the gay press brought it to his attention last September.

## Prisoners' Press 'Right to Read' Suit

EAST ST. LOUIS, IL — The censorship suit which the National Prisoners' Association has filed in US District Court against the US Bureau of Prisons' ban on gay publications is now moving towards a court hearing. US District Court Judge James Foreman has ordered the US Bureau of Prisons to show cause why gay publications should be banned from the federal prison system. All homosexual publications, including GCN, were prohibited from federal penitentiaries on the order of US Bureau of Prisons director Norman Carlson on Dec. 10 of last year.

George E. Blue, an inmate at the US Federal Penitentiary at Marion, Illinois, and a leader of the National Prisoner Association has urged gay people throughout the nation to support the prisoners' suit. "We aren't getting the support from the outside gay communities that we expected," Blue said. "The gays don't seem to understand that this is more than an

attack on the prisoners. This is part of the overall attack on gay people all over America."

Blue emphasizes that because 32 states still have laws on the books punishing gay sexual practices, "at any time a gay person may become a prison gay."

Blue asks gay people to besiege Judge Foreman with cards and letters supporting the rights of prisoners to read the gay press. Letters and cards can be sent to The Hon. James Foreman, US District Court, Eastern District of Illinois, East St. Louis, Illinois 62202.

The case is presently being handled by jailhouse lawyers because the Prisoners' Association does not have the funds to hire a lawyer. Anyone who wishes to contribute to the prisoners' suit can write, National prisoners Association, 44030705 Mercantile National Bank, 70 Broad Street, Atlanta, Georgia 30303.

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# All In The Family

By Eric Rogers

When they were children, Audrey and Mark enjoyed playing dress-up, not an unusual pastime for children. The difference with these children was that they would enjoy switching clothes. Audrey would put on her brother's shirts and trousers, and Mark would don his sister's dresses. They never looked on this as a very significant event until about ten years later when they realized that they had more in common than family ties — they were both gay.

Vinnie was in charge of the neighborhood stickball team in the Bensonhurst section of Brooklyn. His younger sister showed great promise in athletics and since they needed a pitcher she was permitted to join the all-male team. Maria became the star of the team, even outshining her brother, and when Vinnie quit the team, she took it over. It was the only team they were ever on together, until a decade later they ran into each other at a Gay Activist Alliance meeting in Manhattan.

In retrospect, it seemed just a little odd that Ricky would always play with Susan's Barbie dolls and she would play with his tinker toys. When they were in grade school he flunked gym while she did very well. After high school Ricky went off to culinary school and Susan chose a business college. Two years later they end up at 1270, Susan with her lover and Ricky with his boy-friend.

For many of us, growing up gay was a lonely, difficult time, a period of feeling different from everyone else and somewhat less "normal." This often put a strain on a young person's relationship with his or her family, a strain that sometimes extended beyond the time of "coming out," and became anger and resentment throughout one's life. The conflict is liable to turn a person against parents and siblings, and can leave one without a family base — alienated and alone. While having a gay sister or brother does not necessarily alter the situation drastically, it seems that the support and the friendship that many gay brothers and sisters share allows them to feel closer family ties. Having a gay sibling opens a person up to many joys, as well as frustrations. The fact seems to remain, however, that sharing the gay experience with a close relative can be a lot of fun.

## THE HASKELLS: RICKY AND SUSAN

Three years ago Ricky accused his sister Susan of being a lesbian. She strongly denied it and threw a crying fit. At that time she wasn't. A year later, Susan and her girlfriend Donna were spending their weekend evenings in Ricky's apartment on Beacon Hill, in either his bedroom or his roommate's. Still he did not know. Then one night the gang went out to the 1270 and on the ride over Ricky turned around and looked into the back seat and saw Susan and Donna making out. That's when he found out.

The family had always "known" that Ricky was gay, even before he came out. Therefore Ricky was disappointed that Susan had not told him earlier. The following morning he called his sister on the phone to find out why she hadn't told him earlier. Susan said that she "assumed" he knew — after all, everyone else did.

Ricky was hurt that he was the last to know.

Ricky is now 22 and Susan is 20. They have three older brothers, all married and straight. They were brought up in southeastern Massachusetts, and Susan still lives there. Ricky moved back to Boston in 1975, after going to school in New York. They say that their family has all the typical trials most American families have — conflicts and squabbles as well as good times. They both consider their family a high priority and base their lives around it.

Besides playing with each other's toys when they were younger, Susan and Ricky seem to have had a pleasant, though not a perfect relationship. Although Ricky didn't "come out" to his family until after his first year away at school, Susan claims to have always known that her brother was gay. Now they seem to provide each other with solid support and friendship, to help them through some uncomfortable times. For instance, at a family gathering for Thanksgiving a few years ago, Ricky was greeted by an uncle with "Hello, Queer."

The family generally seems to be more supportive than that of their children's gayness. After his first year at school, Ricky arrived home and his older brother asked him if he was gay. Ricky affirmed his brother's suspicions. Several hours later, his father came upstairs to his room for an informal chat, and worked the conversation around to the changes that Ricky had been going through. Finally, after his father asked him if there was anything Ricky wanted to talk about, Ricky answered, "Do you mean if I am gay or not?"

His father responded, "Are you?" "Yes," stated Ricky. The truth was out. His father called down to the kitchen for a pot of coffee to be put on and father and son stayed up until four in the morning discussing all aspects of this revelation.

Susan's coming out to her parents was somewhat different. Susan and Donna had been going together for a while and would frequently stay out until very late and then give an excuse about where they were, rather than tell that they were at a gay place. One night, however, after Susan was asleep, Donna had an argument with her own parents and walked out. Susan's brother went to pick Donna up and bring her over to the Haskell's for the night. This time, when she was asked about where they had been that evening, Donna told a different story than Susan's. When Susan's parents woke her up they said to her, "Donna's downstairs. Is there something going on here that we should know about?" The truth was coming out.

Susan feels that her parents adjusted to her coming out easier because they had already experienced Ricky's gayness. They asked Susan and Donna if they knew what they were getting involved with, and if they were sure they were doing the right thing, but adjustment came easily. Their parents seem to accept their gayness very well now. Richard took his mother to Landsdowne Street Discoteque when it was gay. The parents also came to a Trim-a-Tree party that Ricky and his lover were giving last Christmas. Mrs. Haskell took two doves that were hanging from the Christmas tree and put them together kissing. Then she

dragged everyone over and pointed to the doves and said, "That's Ricky and that's Randy!" Some friends of Ricky and Randy were having their own Trim-a-Tree party the following week and invited Ricky's parents too.

When Susan was graduated from school about a year ago, she wanted to go to the Prom with Donna. In order to arrange this, Ricky and his gay friend Don went also, presumably as the escorts of the women. Ricky wore a mint green tuxedo and Don wore a white one and after the Prom they all went out dancing at a straight bar and then at Styx. The four of them enjoyed the evening immensely; sometimes they go out together with gay friends and go to a straight place and "goof on the straight people." Susan and Ricky party together sometimes and go dancing at 1270 or Styx.

Even if they were not gay, Susan and Ricky would be close friends as well as brother and sister. They both feel that they've learned a lot from each other and that it has been fun as well as supportive to have a gay sibling in the family. Sharing a gay lifestyle seems to bring them even closer together.

## THE BENNINGTONS: DON & MILLIE

Don and Millie are step-brother and sister. About three years ago Don's father married Millie's mother. Although both Don and Millie were brought up in Brockton and went to the same junior high school, they really didn't know each other until their parents began dating. At this time Don was just coming out — realizing that his real drive was towards men rather than women. Millie was not at all certain of her sexuality. They felt that the other might be gay but there was nothing really certain, although Don says that he should have known because "she had tattoos, no bra, was into women's lib., hated men, went to an all boys school..."

Shortly after their parents married, Millie quit college to become a Jesus Freak out in New Mexico. She sent her new brother letters telling him that he was sinful and should repent or else he was going to roast in hell. Little did she know... At the commune she met a man and became so involved with him that they married three months later. However, after another six weeks she couldn't stand him and left.

Millie came East to find that all her friends were becoming gay. Her initial reaction, left over from her Jesus Freak experience, was that they would all burn in hell. Then she found out that her best friend wanted to sleep with her and to her surprise they began a month long affair. One interesting aspect of Millie's coming out was that Lois, her first lesbian lover, was a girlfriend of Don's from junior high school days. Don had met her at a dance at the school and went with her for a while, until one of the school jocks challenged him for her. Four years later his sister was dating Lois.

Millie hopped back to San Diego to see her husband again and when his plane came in she took one look and noticed a change in him. "I said to myself — Those clothes! Why that man's dressed like a faggot!" They went back to their hotel room and closed the door. He told her then, "I am a homosexual. I've been sleeping with my commanding officer." Millie almost died there. "What's so funny?" She said, "I've been sleeping with my

friend Lois."

They discussed reconciling the marriage, but Millie really didn't see the point of it. She left him in San Diego and hasn't seen or heard from him in two years.

When she flew back East Millie began going to bars and mixing in gay circles. She heard through the grapevine that her brother, Don, had been seen at a gay party. She called Don immediately on the phone.

They talked for a few minutes and then Millie asked, "What are you doing tonight?"

Don answered, "Oh, I don't know. Probably nothing."

Then Millie asked, "How about going to 1270 with me?"

"Duh-Duh-Duh-How do you know I go there?" he asked.

Millie's answer was simple, "I'm gay."

Don responded quickly, "Have I got a girl for you!"

This started Millie's second love affair with a woman. Don set her up with his best friend, Laura. He invited Laura over, put some sexy music on the stereo, and left them in the living room while he went to bed. Millie and Laura were lovers for a year. Don's relationships with his sister and with Laura were fine while they were still lovers. The three of them even lived together for a while. But when the split-up came, Don was caught in the middle and he swears now that he will never fix up his friends again.

These days Millie and Don do a lot of partying together. A few weeks ago they went to Somewhere for the evening. Both of them were pretty high, in "up" moods. Don was having such a good time that he didn't want



Brother and Sister: Don and Millie

# Gay Brothers and Sisters

the evening to end so he kept telling people that he was having a party after the bars closed, and they were all invited. Millie was in a difficult position in this case. She was there with Rita, who wanted to go to bed.

It was a very cold night, so when it came time to leave, Don left Millie and Rita in the bar and he went out to try to flag down a cab. It took him some time and then a car pulled over. The man in it asked Don, "Do you want a ride?" Don asked him where he was going and then he agreed to go with him. He ran back in the bar and told Millie, "I'm going to the South End with this guy who wants to go to bed with me. Have the party without me!"

Millie screamed after him, "You can't do this to me; you can't leave me like this!" but Rita grabbed her and put her into the cab, and they went back to the apartment that Millie, Don, and one of their brothers share.

Rita was the first woman that Millie had been with since she had split with her lover and she was understandably nervous. Rita went right into the bedroom while Millie paced in the living room talking to her other brother. "What am I going to do in there? She's right in that room! Oh my God, What am I going to do?" But then she got up the courage and walked into the bedroom. "We knew what to do." Millie didn't go to work the next day.

Millie and Don and another brother who is not gay live together now in a two bedroom Beacon Hill apartment. Millie is living there until she finds a place of her own. It is an interesting living situation, as well as somewhat difficult to coordinate. Millie's stepmother (her father remarried) called her and asked her where in that

crowded apartment did she find room to sleep. When Millie answered, "with Donald," her stepmother said, "Why not on the floor or on the couch?" Millie explained that Donald has a big, nice, warm bed.

To this the stepmother asked, "Doesn't his boyfriend mind?"

Millie answered, "What boyfriend? Donald doesn't have a boyfriend."

"That's not what he told his father two years ago!"

Millie's stepmother didn't realize that Don's situation of two years ago could be ended by now.

Another aspect of their living together is that sometimes after Millie has fallen asleep, she will be awakened by the sounds of Don "tricking" in the living room and vice versa. They both seem to enjoy this aspect of living together and laugh at each other's experiences. When Millie comes home the next morning after sleeping somewhere else, she inevitably is greeted with Donald's accusations — "You slut! You whore!" When he is out for the night he can expect the same morning tidings from Millie.

Millie and Don do not have perfect relationships with their family. They were both always considered to be black sheep, even before they were gay, because they were the most rebellious of all the children and because they opposed the marriage of their parents. Their parents do not particularly encourage their gayness, and both Don and Millie feel that their parents like to play them off against each other. Though Millie has never really talked about gay issues with their mom, once she left a personal journal with her mother by mistake that was filled with Millie's exploits. She is sure that her mother read it as she refused to give it back. Their parents have the attitude that gay people are sick and need psychological help. They have told Don and Millie that the worst thing is to tell people that you're gay, the second worst thing is to be gay, and the third worst thing is to have a gay love relationship.

Generally all their siblings are accepting of their gayness although one of Don's sisters thinks he's just going through a stage and will be out of it soon. His youngest sister, who is thirteen, stayed with Don and Millie on Beacon Hill for a weekend and went out to pick up a pizza at the pizza place near Sporters. When she returned she rushed into the living room. "Oh my God, Don you won't believe what I saw in the pizza parlor!"

Don said, "Well what did you see?" And she said, "I saw these two guys making out."

So Don said, "Well I know that's hard for you to understand but sometimes two people of the same sex have the same love for each other as a guy and a woman. I know that it seems a little confusing but it's something that you're going to realize exists when you get a little older."

"Well, I guess you're right," she said, "but they sure wouldn't understand this in Brockton."

Millie had a similar experience with her family. She went down to Brockton for a day with her father's family and they all went out to eat at a fancy restaurant. In the middle of dinner her brother and sister started coming down on her for coming home so rarely. They accused her of only coming home when she needed something. She

responded that she didn't need this talk over dinner and that seemed only to anger her brother more until he started shouting in the middle of this Brockton restaurant: "You're just a Dyke!! You think you're so classy! Just because you live in Boston!!"

So Don and Millie do not have a family that is totally accepting of their gayness. They find support and family base in each other. They couldn't live at home anymore where their parents instituted strict rules, including a sign-in book which Millie once filled out, "Destination — Gay bar, Purpose — Sex, Reason — Horny, Time out — now, Time in — tomorrow morning."

Millie and Don live together and do a lot of socializing together. After they came out, they realized that they share many of the same friends. They play around with each other a lot and this sometimes gets them into trouble in bars. When Don dragged Millie by her scarf onto the dance floor at Somewhere, a woman watching got really angry. When he explained, "She's my sister," the woman answered, "I don't care who she is!" This kind of attitude bothers them and they prefer to remain as uninhibited and fool around as much as they like, sometimes when they're dancing they grind together, or grab each others' asses. They go to Somewhere and Powderhorn together a lot, and earlier this year they went to a performance of "The Nutcracker" wearing matching tuxedos.

The Benningtons are brother and sister and together they enjoy sharing their lives and their gay experiences. As Millie puts it, "I drag him out wherever I go. He's really my salvation."

## THE PARISIS: VINNIE AND MARIA

Not all brothers and sister are good friends and therefore not all gay brothers and sisters are friends. Some actually do not like each other at all. Maria and Vinnie Parisi are one year apart in age and went through school together in Brooklyn. When they were children Vinnie was a very good athlete who became a "hood" later on. Maria was a tomboy who became a hard-working student in high school. Neither of them came out until they were graduated from college, and neither of them thought the other was gay.

Vinnie is a man who prides himself on his masculinity and is a part of the New York leather scene. He frequents bars like the Eagle's Nest and the Spike, and he drives a motorcycle and wears leather or denim frequently. He is now 25 and is working his way up in an advertising agency. He has high career goals and insists that he "will stop at nothing to succeed." He is intelligent, articulate man.

Maria is very different. She is now 24 and is uncertain about her future. She is a lesbian-feminist, and a poet, and supports herself as a cashier in a grocery store in the West Village. She is active in women's organizations, although she has become disenchanted with the direction many of the organizations have taken.

Maria and Vinnie do not get along well. Their relationship seems to have a lot of anger in it, anger that they could not explain fully. They would only consent to separate interviews. Maria says that she really hates the sexism that Vinnie thrives on and that she is

both threatened and outraged at his machismo. Although Vinnie maintains that they never got along well, Maria disagrees with him. When they were children they used to play together well, and because both of the parents worked the two children would play together after school. Since Vinnie was the eldest, he would drag his sister along to his sporting events and street games and she slowly became interested in them. Both of them are well coordinated and both of them became good athletes. In high school, Vinnie was a star of the football team and Maria, one year behind him, was the star of the girl's basketball team.

Vinnie went out with many girls when he was in high school and Maria says that she always hated his reputation of being a "stud." Maria avoided boys and preferred to keep to her studies and sports, rather than "do the things that girls do at that age." Maria's first sexual experience with a woman was while she was a student at N.Y.U.; She met the woman in a consciousness raising group. She became more radicalized through the rest of her college years and finally came out after graduation.

Vinnie used to "mess around" with other athletes in high school, although it was all very clandestine. His first trip to a gay bar was the summer after he was graduated from high school. He met a man at a bar on Christopher Street and began a year long affair with him. It was at this time that he stopped dating women.

Vinnie's attitude toward women is something that he speaks about freely. He does not hide the fact that he dislikes feminism and lesbians.

"I stopped liking Maria about the time she got into all that feminism shit. It's not that I think she's lying to herself, but I think she could be a much better person if she let herself be more feminine. I don't mind her sleeping with girls, but I do mind it when a girl tries to be like a guy. In the same way I mind it when guys try to be effeminate."

Maria is equally adamant about her dislike for Vinnie and his cult of machismo. She claims that she doesn't understand how he "turned out this way." Maria does not hate men, but she hates the oppressiveness of machismo. She feels that Vinnie is "running scared from himself."

Maria lives in Chelsea and Vinnie lives in the West Village, so they run into each other on the street. They are not friends, though they have stopped fighting and accept a more subdued, and as Maria terms it "hopeless" relationship. They exchange short greetings and family news when they see each other on the street. Their father died a few years ago, so together they take care of their mother who still lives in Brooklyn.

As the three interviews above show, a brother and sister may or may not get along, even if they are the only gay people in their family. The one thing that gay siblings have in common, however, is that there has been another gay person growing up with them — another person who had to feel his or her difference from others, realize a same-sex sexual orientation and come out. For those brother-sister combinations that have remained friends, it seems that a gay sibling can provide the kind of comfort and support that even a best friend can't give you.



photo by Angela Russo

Brother and Sister: Don and Millie Bennington

# film Pumping Iron: the man and the movie

A Review and Interview by  
Ed Roginski

Woody Allen once said that his brain was his "second-favorite organ," his primary preference being, in all likelihood, somewhat more centrally located. While the rest of us poor mortals would probably agree with Woody's choices, I am not so certain that Arnold Schwarzenegger would concur in them. But then, Schwarzenegger is not what one would term just another poor mortal. He is, on the contrary, five times Mr. Universe, five times Mr. World, six times Mr. Olympia, a budding author, whose first book, *How To Transform Your Body* is scheduled for a fall release by Simon and Schuster, and the star of two major films, *Stay Hungry* and *Pumping Iron*, for which he recently won the foreign film critics' Golden Globe Award as the best new actor of 1976. He didn't compile that list of accomplishments by relegating his brain to second place among his favorite organs.

In fact, from every indication, it is his brain, in conjunction with an awe-

some will-power, and the ability to focus his powers of concentration in laser-like fashion, which has separated him from the "near-winners," as he says in his latest film, and which has made him the champions' champion.

He was in town last Wednesday for a benefit premiere of *Pumping Iron* at the Exeter Street Theater, sponsored by the Institute of contemporary Art, which also hosted a reception for him following the screening. The evening proved to be an exploration of Wilde's dictum that it is life that imitates art, and not *vice versa*, though it is with the conception of art that any assessment of the evening should begin.

The film *Pumping Iron* is the handiwork of George Butler who shares co-directing credit with Robert Fiore, the film's cinematographer. It is an adaptation of the 1974 book of the same name by Mr. Butler and Charles Gaines, and it is shot in 16mm. color film, blown up for the large screen, which contributes to its documentary-style surface. The film, like the book, coalesces around the concurrent struggles of several of the world's foremost body-builders to attain the titles

of Mr. Universe (an amateur competition), and Mr. Olympia (a competition for professionals). Both the film and the book, however, depend less on plot and characterization than they do on an examination of the nature of body-building in general, and body-building as practiced by Arnold Schwarzenegger in particular, to hold their audiences' interest.

The outcome of the contests, at least the Mr. Olympia, is never really in doubt, though through the use of sophisticated editing, and what Butler has termed "the development of some scenes" to further the creation of suspense an plot, the film transcends the limits of documentary and moves into a sphere of fictionalized-documentary similar to that created by the Maysles Brothers in "Grey Gardens." It is art, imitating life, imitating art, in a Chinese Puzzle-Box-like affair that has its final reflected image, us in the audience watching audiences watching Schwarzenegger, who is, on every level, the life-force within the film.

The credits are unrolled against what constitutes a condensed history of body-building. Old daguerreotypy

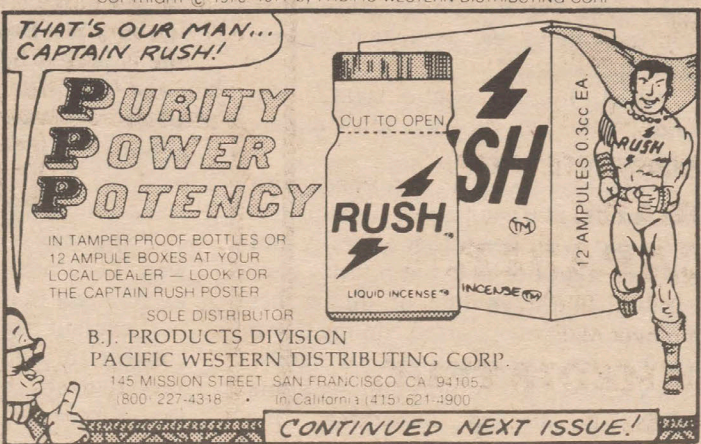
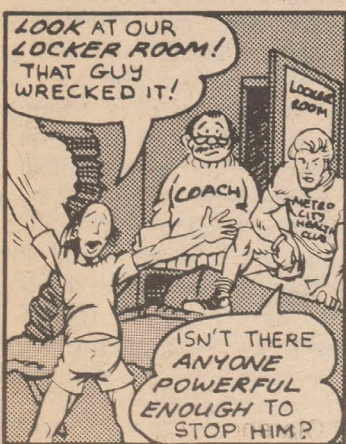
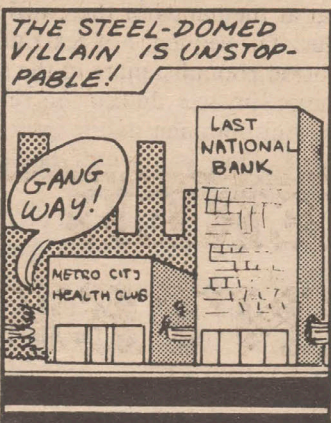
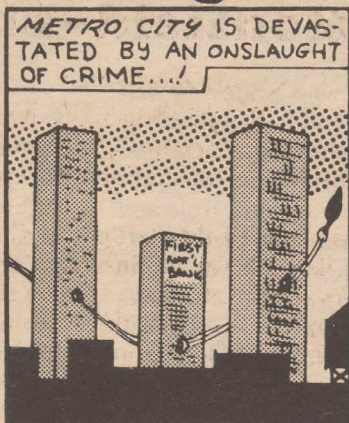
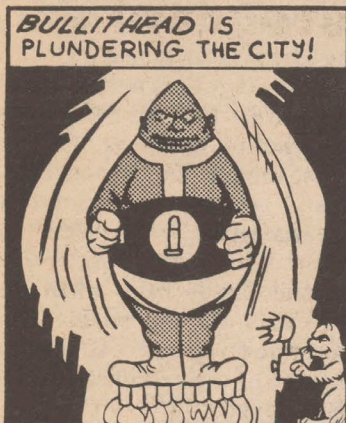


Photo credit: Stephen Browne

Body becomes distortion becomes awesome at a show held recently at the Exeter St. Theater and ICA to herald the new film, "Pumping Iron."



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and photos of Sandow, Joe Weider, and Charles Atlas flash on the screen as Michael Small's theme music and lyrics remind us that "Everybody wants to live forever . . ." which is a nice, though impractical idea.

Consequently, the film's opening sequences juxtapose some isolated competition shots with an interlude featuring Schwarzenegger and his old friend and fellow-competitor, Franco Columbo in a ballet class, learning the value of total fluidity in movement, as an aid in developing new and winning posing techniques.

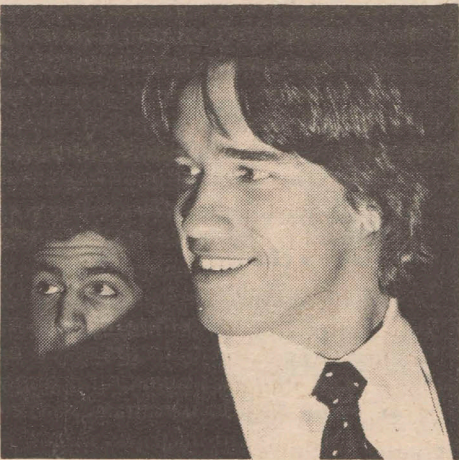
This juxtaposition neatly states the present predicament of body-building, an enterprise suspended somewhere between sport and art. In 1974, when Gaines and Butler were writing *Pumping Iron* they attempted to forge an uneasy compromise between the two by defining what was then an "artful sport," noting with some condescension that "the best posing is also completely without affectation or mannerisms," — the sort done by Schwarzenegger, Columbo and Ed Corney for example. The authors also noted that "There are two popular alternatives to that way now; both are flashier and easier to do . . . One is a soft, choreographed kind of posing, . . . generally very graceful and melodramatic and is often performed to music . . . The polar opposite is one that, of present bodybuilders, Lou Ferrigno best represents . . . His posing is awesome and joyless, and lopsidedly dependent on his size."

Evidently, in the intervening years, the classic posers have come around to the idea that "if you can't beat 'em, join 'em;" hence we find Schwarzenegger in dance class, preparing to meet, in the film's main plot line, the champion of the "Mack Truck School of Posing," Lou Ferrigno.

It is not so simple as that. The heart of the film lies in what else Schwarzenegger and Ferrigno bring to the competition. Succinctly put, Ferrigno brings the most terrifyingly overwhelming stage-mother seen on screen since Rosalind Russell in "Gypsy." Unfortunately, Lou's stage-mother is his father, Matt, allowing for Freudian interpretations based on concepts of compensation (over-compensation is more to the point), reaction-formation, and narcissism.

What Schwarzenegger brings to the competition, to the film, and to life — in addition to an incomparable body — is a combination of almost total self-absorption, a self-confidence that is charming rather than repellent, and a stunning knowledge of reverse-psychology to be employed at his competitor's expense. At moments, the combination is chilling, as when he describes his determination to fend off all negativity during the training per-

iods before contests, even to the point of refusing to attend his father's funeral. That is the most extreme statement in the film of Schwarzenegger's belief that ultimately mind rules over matter, even when the matter is 6'2", 240 pounds, and the unbeaten Mr. Olympia. "If he comes to the contest in top condition, I'll just talk him into losing," Schwarzenegger states with confidence.



The smiling, beguiling "Austrian Oak," Arnold Schwarzenegger keeping his clothes on for a change. Autographs, anyone?

There is no denying that Schwarzenegger, and his art, is narcissistic; the spectrum of narcissism runs from the healthy to pathological. Yet he seems to transcend the concept itself, with grace and style. He has more than charisma; he has *duende*. One of the film's closing sequences involves a birthday party given for Ferrigno, after he has lost the competition to Schwarzenegger. Ferrigno is asked to make a speech, and replies "I have nothing to say. I just want to eat my cake." Schwarzenegger smiles — and the audience does too — secure in his knowledge that, unlike Lou, he can have his cake, and eat it too.

The film's sub-plot, the Mr. Universe contest, reflects the same concerns as the main plot: the "magical notion," as Gaines and Butler have described it; "at the heart of the sport that the body itself is an art medium: malleable, capable of being aesthetically dominated, and formed the way clay is by a potter;" and the knowledge, that in the last analysis, there is something more required than physical mass, however beautifully defined, to make a winner. The most poignant sequence in the film showcases Mike Katz, a Mr. Universe contestant, who despite his assertion that he is not a quitter, and who himself uses the image of an animal doggedly working after a prize, goes down to defeat at the hands of the craftier Ken Waller. The sequence of Katz alone in the locker room listening to the roar of applause in the auditorium for his successful opponent is the only one in

the film that leaves one uneasy, and feeling slightly voyeuristic.

At its center, however, is the overwhelming conviction conveyed by the film, that this most exhibitionistic of sports/arts is paradoxically the most isolating. The image of Mike Katz standing on a stairwell frozen in defeat lingers as long as that of Schwarzenegger's final, victorious grin.

Wednesday evening, when the house lights went up at the end of the screening, they revealed yet another mirror image. The celluloid, now fleshed out in life: Ed Corney, a forty-odd year old, former Mr. Universe was at center stage preparing to begin a posing routine set to music he had chosen; "the theme music from *Exodus* and *2001*, because it transmits the feelings of power and revelation I feel when I listen to them." Ed Corney, in posing briefs, is a beautiful man. Unfortunately, Arnold Schwarzenegger, standing at the mike to introduce Ed, and fully dressed in a blazer, slacks, and dress boots, is even more beautiful. There simply is no comparison — an unsettling thought that must have registered in the minds of all of his opponents in the fifty or so competitions he had entered before retiring in 1975. The audience, a motley mix of ICA benefactors in furs and black tie, a goodly number of representatives from the gay community, and an overwhelming number of amateur bodybuilders from the greater Boston area, simply went wild with delight.

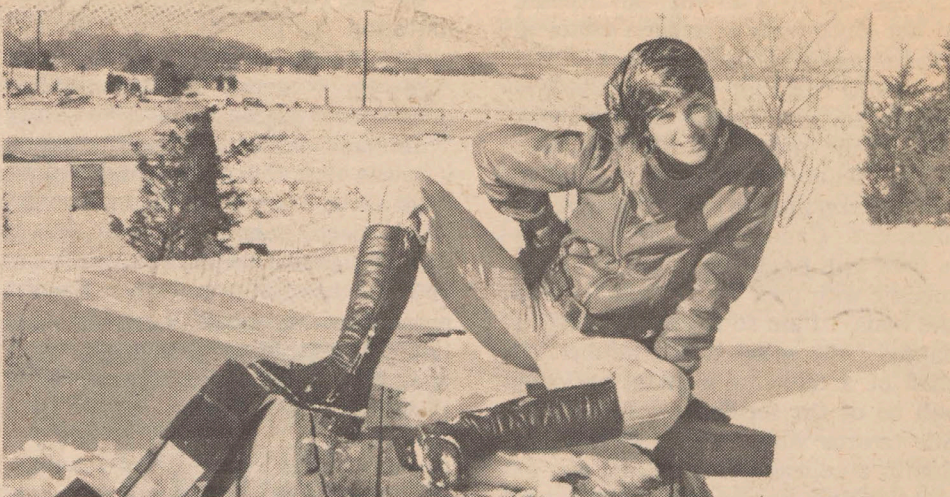
Off-stage, and off-screen, Schwarzenegger is devastating: the crowds in the lobby grew more and more excited, shoving scraps of paper at him to autograph, and begging to touch and be touched. As they grew more frenzied, Schwarzenegger grew more detached: his movements became more studied and deliberate; his voice became more becalmed and becalming,

and he transformed himself into, in Eliot's phrase, the "still point in a turning world."

On our walk to the ICA, he talked briefly about his book — "partly autobiographical, and partly instructive for the general public, not just for bodybuilders," and about his screen career — "There are some definite plans in the works, but I cannot talk about them yet, O.K.?" As we entered the Institute, and the crowds converged on him, I thought about one of his remarks quoted by Gaines and Butler, "I have a good sense of my body in a bathing suit around people who appreciate what I'm doing, like a contest. Then I'm proud . . . The general public doesn't know how to look. How proud can you be when they don't even know what they're looking at?" In many ways, the sense of detachment from the public, implicit in that statement, is complete now. He has achieved the sort of stardom, partially as a result of one of the best-planned P.R. campaigns in recent memory, which has left him a presence rather than a person. In a way, he no longer needs to worry about whether the general public knows "how to look at him," though he was gracious with all of the guests, while seemingly being unaware of his impact on at least some of them. At one point, while descending the stairs from the upper level of the ICA, and while acknowledging the praises and desires of his well-wishers, he left very bewildered woman standing there, muttering to no-one in particular, "He didn't like me. I couldn't talk to him, I guess. He didn't like me."

Her reaction, though more explicit, is comparable to that of most of the guests there. People seem to want something more from this man than just a smile and a hello; I suspect what

(Continued on page 13)



## Gabrunde Monfield—photographer

By Jacqui Mac

Gabrunde Monfield, a native of Quincy, has been a freelance photographer since 1969. From the onset her work has centered on two specific areas (which sometimes overlap): capturing celebrities and documenting the women's movement.

Her view finder has captured the starlight of George Wallace, the Queen of England, Yul Brynner, Elizabeth Taylor, Susanne York, Katherine Hepburn, Ruth Gordon, Rita Mae Brown, Ruth Lifscob. Here in the community Gabrunde has donated time and her work to the Cambridge Women's Center, the Cambridge Transition House, the Elizabeth Stone House, Elaine Noble's campaign and the Ruth Gordon Civic Center (under construction now in Quincy).

Gabrunde's most recent exhibit is "Cassandra," a black & white and color essay of a woman's multifaceted personality. It is on display at Color Tech Lab, 330 Newbury St., Boston, until Feb. 28.

She is currently working on two books: *The New England Women's Movement*, and *Celebrities*.

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## The Myth of Plath

By Don Shewey

"Dying/Is an art, like everything else./I do it exceptionally well." That's the familiar Sylvia Plath — dryly sarcastic, looking death right in the face. "Daddy, you can lie back now./There's a stake in your fat black heart..." That, too, is the famous man-hating Plath, the Plath of myth. It is this myth of the morbid, misanthropic poet that is explored — and exploded — in "Sylvia Plath," Daedalus Theatre Company's intriguing new production currently on show at the Boston Center for the Arts.

The play is openly designed as a repudiation of the popular notion of "the poet as sacrificial victim." A passage from A. Alvarez's *The Savage God* — "The myth of Sylvia as a passive victim is a total perversion of the woman she was," — sets the tone of the piece. The portrait, created by excerpting Plath's poetry, prose, letters, and artifacts, is a consciously iconoclastic reconstruction. In bringing her eventful youth, her fruitful family life, and her successful career into sharp focus alongside her poetry, the play succeeds in replacing the image of a tortured poet who would stick her head in the oven at the drop of an anapest with a down-to-earth description of a talented, industrious woman whose life merged with her poetry only during her rare flirtations with suicide.

The cast of three women, who alternate as Plath, narrator, and incidental characters, trace Plath's life chronologically. After a healthy middle-class childhood, darkened only by the trauma of her father's death, Sylvia earns a scholarship to Smith College; she gives an hilarious account of her adventures as a guest editor at *Mademoiselle* magazine, followed by a harrowing narration of her first stab at suicide and the ensuing electro-shock therapy she underwent. She returns to finish school and is graduated *summa cum laude* with a Fulbright fellowship to Cambridge, where she falls in love with England in general and in specific with poet Ted Hughes, whom she weds. "I am so happy, so stupidly happy!" she writes to her mother. "I shall be a rejoicing woman, my song will be of the fertility of the earth!" She returns with Hughes to teach at Smith; a colleague says, "She was an astonishingly good teacher with great

warmth and generosity." She gives up teaching to go back to England, devoting herself to being a full-time writer and mother in a country house in Devon. Then she and Hughes separate, and she moves with her two children to a London flat once occupied by Yeats. With two books already published (*The Colossus* and *The Bell Jar*), Plath is beginning to establish her long-sought reputation, but the strain of writing, being alone, and caring for two small children turns to severe depression, and on February 11, 1963, she impulsively but successfully checks out.

As a biographical study, "Sylvia Plath" is concise and comprehensive, interspersing facts and observations with snatches of poetry to indicate the intensity of certain moments, and it achieves its goal of portraying a woman with not-unusual complexities and ambivalences, "an enormously gifted poet whose death came carelessly and too soon." However, except for those certain moments, the Daedalus production of "Sylvia Plath" (originally adapted and performed by the Royal Shakespeare Company) falls down as a theatre piece. So much time is spent on recounting events and dates that are never unified by any sort of analysis that the play fails to transcend the biographical format into either poetry or theatre. While the play holds immense literary interest (especially the inclusion of several unpublished writings) it ends abruptly with Plath's suicide, and I felt that it could have used at least some kind of final image to fulfill its dramatic intentions. After all, a computer print-out of facts isn't very theatrical.

But the few digressions from linear narration do provide some splendid moments, such as the terrifying shock treatment sequence and the skillful, understated staging of the short story "Mothers." As for the performances, it seems that the play would benefit from a true ensemble cast, three actors with a deep, palpable rapport, but it does all right here with two fine players and one dreadful one. Naomi Kasnitz gives the most appalling performance I've seen in months; her atrocious overacting, which transforms Sylvia Plath into Miss Francis from "Ding Dong School," ambushes several potentially powerful scenes. Fortunately, her companions compensate. Karen

Ross performs brilliantly, her focused energy bringing a note-perfect rendering of each of her lines, and in the shock therapy scene her physicalization of pain and terror is breathtaking. Deborah Jean Templin starts off awkwardly but quickly warms into her role, and she is the most comfortable of the three with Plath's verse — her no-holds-barred reading of "Lady Lazarus" ("Out of the ash/I rise with my red hair/And I eat men like air") is

chilling.

Myths, I suppose, are made to be shot down, and for that reason alone "Sylvia Plath" is worthwhile and instructive. Those who see Plath as a romantic model of the tormented artist ought to be aware of Plath as a naive schoolgirl giggling over tea and scones; and those who entertain conceptions of Plath as a symbol of feminist separatism need to learn about her tawdry encounters with *Mademoiselle*.

## Travesties

"Travesties" by Tom Stoppard. In the faltering memory of retired civil servant Henry Carr, a chance meeting in Zurich in 1917 with James Joyce, dadist Tristan Tzara, and Russian statesman V. I. Lenin keeps getting confused with the farcical plot of "The Importance of Being Earnest." The result is a Wildely funny, theatrically-spectacular play about art, revolution, and the impertinence of being Irish. John Wood (right) repeats his bedazzling tony Award-winning performance at the Colonial through March 12. For Stoppard addicts, Wilde fans, and incurable verbophiles, "Travesties" is a must-see. (A review by Don Shewey)



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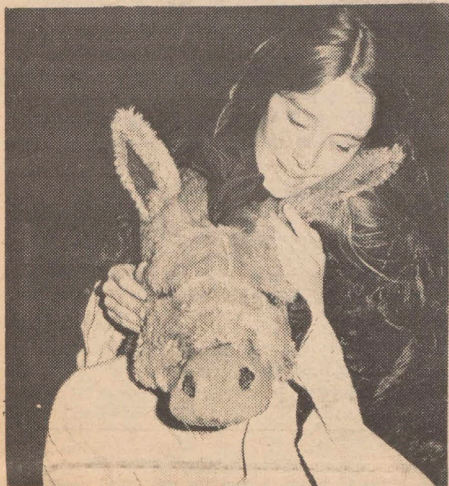
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# people, places and flings

By David Holland

"Could it be?" he asked, while peeling off winter layers of mittens, sweater, and coat. Is spring arriving: crocus emerging from the thin layer of snow, Bainde Soliel on the drugstore counters, people throwing shorts and polo shirts in the wash? Or do I simply have a fever? . . . Lily Tomlin will be sweeping the city soon. Her film, "The Late Show," by Warner Bros., is being screened here, and her stage revue, "On Her Way to Broadway," will arrive at the Wilbur Theater mid-March. I'll have to get ticket information to you next week; the Wilbur publicity staff has had an extended lunch period the last two days . . . I just got news that Roger Harkerider, once affiliated with the Boston production of Kesey's "Cuckoo's Nest," has begun an actor's platform in town. Plays (the first supposedly to be Albee's "Zoo Story") will begin early in March on Friday and Saturday evenings at the Charles Street Meeting House. You can complement



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Ah! Dinner at Eight, with a cast more glittering than an armful of diamonds. One of the Retrospect delights (w/ The Women) at the Welles, March 6-8.

your viewing with coffee and dessert. How sweet . . . A big faery told me: "For those who like their faery kings in tights, their midsummer dreams more Back Bay than Bard, the Boston Shakespeare Company's production of "A Midsummer Night's Dream" might be just the trick. Catherine Rust's faery queen, Sterling Swann's bare-chested Oberon, S. Proctor-Gray's pansexual Puck, and flocks of jumpsuited faeries combine their pixiewits to enchant the audience with Shakespeare's tale of human complications and faery foul-play. They leave you laughing, even though some of the play's subtleties are inundated by mismanaged slapstick." Thursday and Saturday evenings at Berkeley and Marlborough Streets. Phone 267-5600 . . . Kirkwood's "Cat" is prowling over to curl-up at the Charles Playhouse Cabaret on Warrenton St. The show, with four new cast members, starts March 9 and will extend to April

. . . Wilde's "The Importance of Being Earnest" will open at Beacon Hill's Lyric Stage March 3. Box Office: 742-8703 . . . And "Freedom and Angelina," the play based on the life and times of feminist and abolitionist Angelina Grimke Weld, opens at the Boston Public Library, Copley Square, March 12 at 2:00 p.m. . . . Other women's events about town include a poetry reading with Robin Becker, Minton, and Zuckerman sponsored by Tapestry. This part of their spring forum is March 4 at their 595 Mass. Ave. Center. Info: 661-0248. The gang at Cate is going wild with a pot-pourri of wildly delicious films. The Welles is center-stage for some of the best of

M.G.M. . . . And speaking of films, the controversial "Sebastian," the British-made story of Saint Sebastian, has sneaked into London's Gate Cinema. From clips I've seen it's rather naked, rather gay. It's running to packed houses overseas but no offers for it here as yet . . . March will be the month for two gallery openings. Frank Tanzer on Newbury Street opens Jose Vas-Vieira's "People About Town." The show opens March 5 and will be the last of the season . . . Francis Toohey, one-time writer for the "other" paper, opens "Ghosts-Works on Paper" at the BOS Gallery at 249 Newbury Street March 9 . . . And for running shows, The Charles Gallery exhibit, "Erotica," has been well hyped by local publications but it fell short of "arousing" . . . Well, I've got to get out and see what's happening in the watering holes around town. It's no idle rumor that the Rainbow is beginning to do a "packed-house" business. It finally caught on, as I knew it would, and is tempting its customers with the best sights and sounds presently around . . . Suki and Harry, from Chaps, are on vacation. I just missed them in Ft. Lauderdale. They were on their way to the Florida Keys (Fire Island south) and I was on my way home. I hear Ms. Suki is feeling a bit under the weather. I couldn't think of better weather to be under . . . Last call for the veritable carnival at the Eagle. The March 6 benefit day will have a 50-50 raffle, buffet at three, and auction. Of course, yours truly and other busy members of the staff will be lifting trays to serve the fun-seekers. Don't forget, our tips all go into the kitty here at Bromfield Street. Need I say: "See you there"?

## PUMPING IRON

(Continued from page 11)

they want is to be able to achieve the fantasy of being the single person capable of breaking through Schwarzenegger's apparent self-containment and self-sufficiency. If that sounds similar to a sort of eternal quest, it is because Schwarzenegger objectifies to an extreme the common predicament in which we all find ourselves when

confronted with a beauty that seemingly needs nothing outside of itself to appreciate it, much less sustain it.

A young, amateur bodybuilder attending the reception told me his own reactions to the film and to Schwarzenegger. He had been talking about Lou Ferrigno's screen presence, and said, "He probably has the best potential of anyone in the world today, but he has no grace. When you watch him next to Arnold, it's like watching a football player vs. a dancer." And such a dancer!

I recommend the film highly if only because it is rare. One has a chance to see someone who has perfected an art form to the degree that, to further the young bodybuilder's metaphor — and to cop a phrase from Yeats — one can no longer "tell the dancer from the dance."

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## penpals

Expecting to be released in April. Have no one to turn to on the "outside." Need friends, possible help to make me able to fit back into society. I need somewhere to go, someone to care. I'm 29 yrs. old, 5'9", 150 lbs., brown hair, blue eyes. I'm bisexual. Please write Harold L. Boyd, #131-836, P.O. Box 787, Lucasville, OH 45648. (36)

I am a young man, 6'1", black hair, dark brown eyes, brown complexion. I'm intelligent, mature & nice looking. I'm looking to meet people of all ages who are sincere, warm, passionate, understanding and interested in sharing a lasting relationship with a convict! All I ask is that you be truthful & open-minded & also for real! I am lonely. I hope to hear something from somebody as soon as possible. George Baker, Jr., A-041600, P.O. Box 747, Starke, Florida 32091, Cell number T-3-S-7. (36)

The following men seek people to write to them: Joe Lyn Bell (28 yrs. old) 80717; Jerry Fowler (28 yrs. old) 83268; Darnell Bates (22 yrs. old) 86802; Tyrone Hammons (20 yrs. old) 82433. All are sincere and hope someone will care enough to correspond. All are at Oklahoma State Penitentiary, P.O. Box 97, McAlester, OK 74501. (36)

Young intelligent man seeks correspondence with professional people of any social background. I'm 28 yrs. old, in college and open-minded, serious. Have no children, wife or girlfriend and I'm a very lonely man. Billy Raye Tolbert 140-600, P.O. Box 787, Lucasville, OH 45648. (36)

Laying in this prison cell is awful lonely when you have no one to write to. If possible I would like to write to a young gay white male. I am white, 5'5", 145 lbs., lt. brown hair, blue eyes, 26 yrs. old. Glenn R. Foster K-1554, Drawer K, Dallas, PA 18612. (36)

I am a 24 yr. old prisoner and I would like to correspond with gay people. I will answer all who write. Raul Cabrera #034185, Box 747, Starke, Fla. 32091. (36)

I would like to correspond with anyone who would like to have me write to them. I will answer all letters and questions. 5'11", 145 lbs., green eyes, light brown hair. Jesse Lee Singleton 041834, P.O. Box 747, Starke, Fla. 32091. Cell number J-1-N-9. (36)

I'm 28 yrs. old. I seek correspondence and friendship. I have been shut away in this small cubicle for too long. My heart is heavy with sorrow and loneliness for I receive no mail or visits. This paralyzing force of prolonged imprisonment has made it difficult for me to maintain any semblance of emotional and mental peace or harmony. The essentials of love and friendly acceptance do not exist in this environment. In an attempt to escape the internal prison of lost hope, I search to reacquaint myself with the outside world and to become associated in a more meaningful way with the understanding of others. I'm 6'2", 170 lbs., and considered sexually attractive. Before my incarceration I was a model. My interests are music, horseback riding, reading, and sex, to cite a few. I will answer all letters promptly! Chris A. Mitchell, 140-271, P.O. Box 787, Lucasville, OH 45648. (36)

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Portland Town Council, Oregon's co-ordinating organization dedicated to achieving full civil rights for gay citi-zens, announces the publication of **A Legislative Guide to Gay Rights**. This 80 page paperback contains information on the status of gays in regards to psychol-ogy, psychiatry, religion, education and families; presents arguments for the necessity of gay rights; and reprints the resolutions of 33 professional organiza-tions, unions, churches, and businesses. Although written primarily for legislators, the guide can also be used as a docu-mented study with information applying to the needs of gay people everywhere. Activists in other states will find it a valu-able asset in their struggle for civil rights. Copies of the guide may be ordered through The Portland Town Council, 320 S.W. Stark St., #303, Portland, Oregon 97204 for \$5.00, postage paid. Dealer in-quiries are invited. All proceeds from sales applied toward Portland Town Council's legislative effort. (38)

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### MONDAYS

10-11 am — Drinking Problem discussion group, HCHS, 80 Boylston St., Boston; (617) 542-6075  
12 noon — Northeastern Univ. GSO meeting, Ell Center, rm. 349, 360 Huntington Ave., Boston, everyone welcome.  
5:30 pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge  
6:30-8:30 — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.  
7-9 pm — Yggdrasil Gay Gathering at Yggdrasil, 15 Gilbert Rd., Storrs, CT, 203-486-4737  
7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438  
7 pm — Parents of Gays, HCHS, 80 Boylston St., Boston; (617) 542-6075  
7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173  
7-10 pm — Clark Drop-In Center, 148 Wright Hall, Clark U., Worcester, MA  
7:30 pm — Bowling, 1260 Boylston St., Boston, 247-3500  
7:30-9:30 pm — Drop-In Center for women, Rm. L-23, Curtis Hall, Tufts, Medford  
7:30 — UMass Amherst, Bisexual Women's Rap Group, Campus Center  
7:30 pm — DOB Lesbian Mothers Rap, 419 Boyl-ston St., Boston, Rm. 323.  
8 pm — Lesbian Rap and Action Group, Cam-bridge Women's Center basement; (617) 354-8807  
8 pm — Lesbian Rap at Women's Center, 215 Park St., NH  
8 pm — GPC business meeting, Columbia U., Fernald Basement, Broadway at 115th St.  
8-9 pm — "None of the Above," WUWH-FM (91.3), West Hartford, CT (203) 521-4553.  
8 pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.  
8:30 pm — Hartford Gay Alcoholics Group (203) 522-2646  
8:30 pm — Gay Alliance at Yale, Open meeting, basement Hendrie Hall, 165 Elm St., New Haven; 436-8945; public welcome.  
9 pm — Gay discussion group, Columbia U., Fur-nald Basement, Broadway at 115th St.

**TUESDAYS**  
1 pm — MCC Campus Ministry, RIC Student U., Rm. 312, Providence, RI  
6:30-8 pm — Women's Gay Collective, Women's Center, U Conn, CT, 203-486-4738  
7 pm — Pot Luck Supper, 228½ Atwells Ave., Providence, RI  
7-10pm—Clark Drop-in Center, 148 Wright Hall, Clark U., Worcester, MA  
7:30 pm — Gay Men's Center Speakers Forum, 36 Bromfield St., Boston  
7:30 pm — DOB Women's Rap, 419 Boylston St., Rm. 323, Boston  
8 pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield  
8 pm — Gay Way Radio, WBUR, 90.9 FM  
8-9:30 pm — TGC Drop-In Center for Men, Room L-23, Curtis Hall, Tufts



8:30 pm — Alcoholics Together, St. John the Evan-gelist Church, 33 Bowdoin St., Boston  
8:30 pm — Providence Gay Group of AA, Assump-tion Parish Hall, 791 Potters Ave., Providence, RI; 231-5853  
9:30 pm — Tufts Gay Community meeting, La-minan Lounge, East Hall, Tufts  
**WEDNESDAYS**  
11 am — Gay discussion group at Drop-In Center of Northern Essex Community College, Haver-hill. MA: open to everyone  
12:30-2 pm — UMass/Boston Gay People's Group, Bldg. 010, Rm. 4-178.  
6:30-8:30 — Gay Health Services, Fenway Com-munity Health Center, 16 Haviland St., Boston, 267-7573.  
7 pm — Lesbian Support Group, UNH Women's Center, Durham, NH  
7 pm — Liberation Rap Group; (617) 756-0730  
7 pm — Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA, 01701  
7-8:30 pm — Gay-straight Rap, U Conn, Mental Health Clinic, 203-486-4705  
7-9 pm — Gay social Club, Roosevelt Hall, group room, 4th floor, U of RI, Kingston, RI, info — 792-5256.  
7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173  
7-10pm—Clark Drop-in Center, 148 Wright Hall, Clark U., Worcester, MA  
7-10pm—Gay Women's Collective, UConn Wo-men's Center (203) 486-4738  
7:30 pm — MCC-Extension discussion group, 292 State St., Portsmouth, NH, 523-7664.  
7:30 pm — Open Rap Group, 2 Wellington St., Worcester, MA  
8-10 pm — Harvard-Radcliffe GSA meeting, Phil-lips Brooks House, 2nd floor, Harvard Yard, Cambridge, MA, 498-2111  
8 pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY  
8 pm — HUM meets, Box 262, Fitchburg, MA 01420  
8 pm — Yalesbians Meeting, Rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945.  
8-9 pm — GRAC women's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston  
8:30-10 pm — Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford  
9-12 pm — Gay Social, Columbia U., Fernald Base-ment, Broadway at 115th St.

10:15 pm — "Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)  
**THURSDAYS**  
3:30 pm — UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common  
5 pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandeis Univ., Waltham, MA  
7 pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA  
7 pm — Game Night, 5 Junction St., Providence, RI, alternate weeks  
7-8 pm — GRAC swimming, Lindemann Center, Hurley Bldg., Staniford St., Boston  
7-10pm—Clark Drop-in Center, 148 Wright Hall, Clark U., Worcester, MA  
7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438  
7:30 pm — Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center  
7:30 pm — Gay Men's Center Gay Topics Rap, 36 Bromfield St., Boston  
8 pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210  
8 pm — Dykes & Tykes, Women's Center, 46 Pleas-ant St., Cambridge, MA, third floor, care for young people, 354-8807  
8 pm — Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge; 354-8807  
8 pm — **KALOS**, Hartford, CT; 568-2656  
8-9:30 pm — Gay Alliance at UConn in Commons, Rm. 312  
8-9 pm — Lesbian Mother rap group, 21 Bay St., Cambridge, MA; 661-2537  
8:15 pm — Drinking problems rap group, HCHS 80 Boylston St., Rm. 855, Boston  
8:30 pm — Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center  
8:30 pm — Lesbian Alcoholics, HCHS, 80 Boyl-ston St., Rm. 842, Boston  
8:30 pm — Gay Alliance at Yale, Hendrie Hall basement, 436-8945, New Haven, CT  
9 pm — Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston  
9:30-10:30 pm — Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford  
**FRIDAYS**  
7 pm — Alcoholics Together, Worcester, 754-7817  
7:30 pm — Rap group for men and women, MGTF, 193 Middle St., Portland, ME  
7:30 pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA; info call 783-9415

7:30 pm — Gay Get-together, downstairs round-room, Billings Center, U of VT, Burlington  
7:30 pm — Games Night, 2 Wellington St., Worces-ter, MA. Alternate weeks  
7:30pm—AM TIKVA, Jewish service, social, 35 Worcester Sq., Boston  
8 pm — "Somewhere Coffeehouse," MCC/Hart-ford, 11 Amity St., Hartford  
8 pm — East Conn. Gay Alliance; 889-7530  
8-9 pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston  
8:30 pm — Alcoholics Together, Our Lady of Vic-tory Church, Isabella St., Boston  
9-12 pm — GAY coffeehouse, Hendrie Hall base-ment, 165 Elm St., New Haven, CT

### SATURDAYS

2pm—Teenage Lesbian group at Janus, 21 Bay St., Cambridge, MA, 661-2537.  
10 pm-3 am — Worcester Hotline, 791-6562  
**SUNDAYS**  
10:30 am — "Closet Space," WCAS-AM (740)  
11am—Church of the Beloved Disciple, 348 West 14th St., NYC  
12-1 pm — GRAC women's swimming, Lindemann Center, Hurley Bldg., Staniford St., Boston  
1-2 pm — GRAC swimming instruction, Lindemann Center, Hurley Bldg., Staniford St., Boston  
2pm—Church of the Beloved Disciple, 348 West 14th St., NYC  
2 pm — MCC/Worcester service, Central Cong. Church, 6 Institute Rd., Worcester  
2-3 pm — GRAC men's swimming, Lindemann Center, Hurley Bldg., Staniford St., Boston  
2:30 pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston  
2:30pm—Gay AA, 11 Amity St., Hartford CT  
4-6 pm — Gay Women's Group of Providence rap (401) 831-5184  
5 pm — MCC/Boston Bible study group, 131 Cam-bridge St., 523-7664  
5:30 pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston  
6:30 pm — Gay Church Services, 23 Franklin St., Bangor, ME  
7pm—Church of the Beloved Disciple, 348 West 14th St., NYC  
7pm—MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month)  
7 pm — MCC/Albany, NY, 332 Hudson Ave. (except first Sunday of month at 6 pm)  
7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.)  
7 pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston  
7 pm — Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT  
7-8 pm — GRAC women's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston  
7:30 pm — MCC/Hartford, 11 Amity St., Hartford, CT  
7:30 pm — "Come Out Tonight," radio WYBC-FM, 94.3, New Haven, CT  
8-9 pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston