

# calendar

## 22 tues

Boston — Integrity meets at Emmanuel Church, 15 Newbury St., 7:30pm for Eucharist and discussion of women's ordination, Rev. Carter Heyward officiates, all welcome.

Boston — DOB discussion and social evening for older women, refreshments, 7:30pm, 419 Boylston St., Rm. 323.

## 23 wed

Salem, MA — The Salem State College Gay Task Force presents "An Evening of Friendship," from 7:30 to 9:30pm in Room 201, Union Building, Salem State.

## 24 thurs

Boston — "South Africa: Racism is Sexism is Homophobia" public forum led by John Kyper at Charles Street Meetinghouse, 70 Charles St., 7:30pm.

## 25 fri

Bangor, ME — Maine Gay Symposium IV kicks off with registration and coffeehouse. Student Union, Bangor Community College 6-12pm.

Boston — Jewish Gay Group, Am Tikva meets at 35 Worcester Sq., service 7:30, social follows.

## 26 sat

Bangor, ME — Maine Symposium presents Karla Jay, John Paul Hudson, workshops, dinner and dance, 8:30am till midnight, Student Union, Bangor Community College.

Cambridge, MA — Monte Carlo Night benefit for Janus, 8pm, 21 Bay St., refreshments available, info call 661-2537.



## 27 sun

Boston — Community Church of Boston presents Elaine Noble and Barney Frank speaking on the political future of Boston, Morse Auditorium, 602 Comm. Ave., 11am.

Bangor, ME — Maine Symposium, brunch and outing, Student Union, Bangor Community College.

## 29 tues

Boston — MCC sponsors discussion topics, tonight "Parents of Gays, and other Relatives," people share experiences of telling family, Old West Church, 131 Cambridge St., 7:30pm.

Boston — DOB women's discussion and social evening, refreshments, 7:30pm, 419 Boylston St., Rm. 323.

## 30 wed

Boston — Gay Legislation lobbying coalition general meeting, newcomers are especially urged to attend, Charles St. Meetinghouse, 7:30pm.

## 31 thurs

Cambridge, MA — National Organization for Women forming Lesbian Task Force, all interested women invited, 7:30pm, 99 Bishop Richard Allen Dr., Central Sq., info call 661-6015.

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# gay community news

The Gay Weekly

35¢

Vol. 4, No. 39

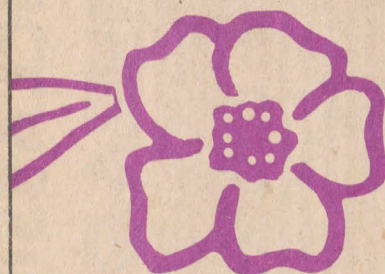
March 26, 1977



photo by Neil Roberts

**Coop Sexism, p.7**  
**White House Meeting, p.1**  
**Miami Votes June 7, p.1**  
**Bar Guide, p.19**  
**S&M and Race, p.10**

These men are models and not those persons referred to in the article.



Please send \_\_\_\_\_ copies of A Gay Person's Guide to New England (1976 edition) at \$4.00 each (3.75 plus .25 postage).

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# gay community news

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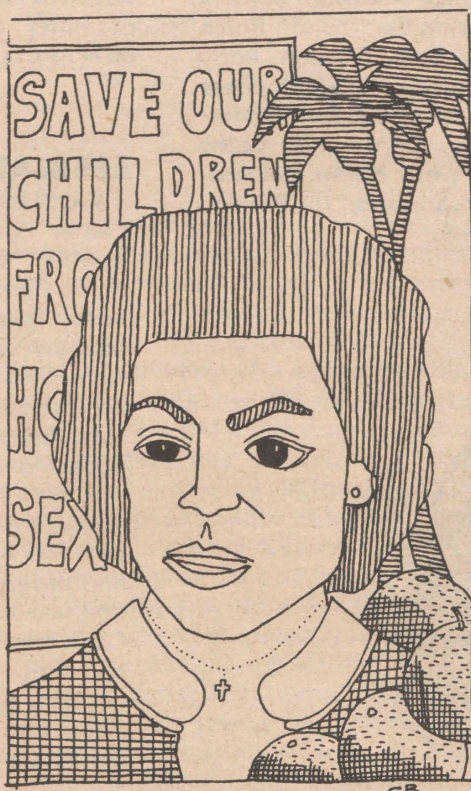
## Miami Vote Set for June 7; Bostonians Mobilize National Test Seen

MIAMI, FL — The Miami Metro Commission has set June 7 as the date for the long-awaited county-wide referendum on the Dade County gay civil rights ordinance. The electoral test of the ordinance — which protects gay people from discrimination in housing, employment, and public accommodations — is expected to have wide national ramifications on the gay rights movement.

Opponents of the referendum — led by entertainer Anita Bryant and her organization called "Save Our Children" — garnered 59,000 signatures which they presented to the county clerk for certification. The county clerk approved 10,000 of the signatures last week — the number needed to force the referendum — and the Metro Commission then approved the holding of the referendum in a 6-3 vote.

The referendum, believed to be the first of its kind in the country, will cost Dade County about \$400,000. The Dade County Coalition for the Humanistic Rights of Gays hopes to raise a "war chest" of \$500,000 to fight against repeal of the ordinance. The Coalition has opened a headquarters at 5390 Biscayne Boulevard which is open from 9 a.m. to 9 p.m. The Coalition can be reached by telephone at (305) 751-GAYS, and the organizations mailing address is P.O. Box 414, Miami, Florida 33133.

Miami Metro Commissioner Ruth Shack, who sponsored the ordinance, said that she was confident that the county's voters would "see that this



measure deals with a simple issue: that of human rights of a minority, and that they would come out and vote in June."

Anita Bryant, the Florida citrus industry publicist and leader of the anti-gay forces here, stated that "By its action today, the commission, for better or worse, has made Dade County a national battleground in the fight for civil rights for parents and their children."

## Navy Mandatory Discharge Struck Down

SAN FRANCISCO, CA — The United States Navy's policy of mandatory discharging of all gay servicepeople is unconstitutional, the United States District Court of Northern California has ruled. In a decision reported this month, the court ruled that the armed services' treatment of homosexuals is not keeping with the services' "traditional position in the vanguard of providing equal opportunities." "In fact," said the court, "the Navy's policy of discharging homosexuals without considering all relevant factors pertaining to their fitness to serve violates the due process clause of the Fifth Amendment."

The court noted that "processing for discharge is mandatory if Navy personnel are found to be engaging in homosexual acts." The only types of "misconduct" which are subject to manda-

tory discharge are homosexual acts and drug trafficking. "For every other class of misconduct," wrote the court, "the discharge decision is based on the merits of the particular case. The court finds no basis for a policy of singling out homosexuals for mandatory exclusion, regardless of the fitness of the particular individual."

In making its decision in the case of *Saal v. Middendorf*, the court observed that the "discharged servicewomen's record was exemplary." "The Court does not hold that the Navy is constitutionally required to enlist homosexuals," said the decision, "nor does it hold that the Navy may not discharge this servicewoman if it determines that her homosexual activities render her unfit for service. Due process merely require that this woman's fitness to serve be evaluated in the light of all

## Favat Slayer Sentenced to Life

BOSTON — The man charged with the murder of Northeastern University Prof. F. Andre Favat unexpectedly changed his plea to guilty last Wednesday in Suffolk Superior Court. Anthony Blalock's sentence of life imprisonment marks the first time in recent memory that Boston police have obtained a conviction in a gay-related homicide.

Testimony in court disclosed that the 18-year-old Blalock, of Roxbury, first met the 38-year-old educator at a gay club in Boston's Fenway area on Dec. 11. The two went to a vacant apart-

ment near Blalock's home in the Mission Hill Housing Project. After smoking two marijuana cigarettes, Favat made sexual advances toward Blalock, which he rebuffed by stating, "I'm not that way," and then began to stab Favat, who had begun to undress himself. Favat was then taken, nearly nude, to the roof of the seven-story tenement, and pushed off, with his hands tied behind his back and suffering from stab wounds of the neck and side.

Favat was a nationally known Eng-  
(Continued on page 6)

## 125 Turn Out for Meeting

By Mike O'Connor

BOSTON — Recent anti-gay activities of Florida citrus salespitchperson Anita Bryant prompted more than 125 people to show up at the Charles Street Meeting House last Thursday evening to discuss how the gay community here should react to Bryant's "Save Our Children From Homosexuals" crusade. Bryant and her organization have been the main force behind the June 7 referendum on Miami's recently enacted gay rights ordinance.

The crowd was one of the largest to attend a community meeting in Boston in recent years and was characterized by a combination of earnestness and good humor. The tone for the evening was set by Bill Weintraub of the Cambridge Gay Political Caucus, which sponsored it. In his remarks he said: "Anita Bryant is just the tip of the iceberg as far as backlash is concerned. We can expect others to pick up from this. If the gains made are to be defended, more people must get involved."

People did. But before getting down to specific ways of approaching the problem, there was an attempt to put it in perspective.

Typical comments from the floor placed the current attacks on gay people in Florida in the context of the long story of the fight for human rights. One person said: "This is an issue of human rights. We are just the ones targeted now for attack." Someone else said, "What's happening here is more than an attack on gay people. What we are seeing is an attack

on minorities. It's important to bring home to the people that Anita Bryant is attacking a minority in the same way that Hitler attacked the Jews and Nero attacked the unpopular minority of his day, the Christians."

After these and similar comments, a discussion of ways and means followed. Representative Barney Frank noted that letterwriting was an effective way of influencing legislators. He also urged contact with the wider community to seek help, and offered his own.

More ideas were suggested from the floor, and the value of the passage of gay rights legislation here was vigorously emphasized by Joe Martin of the Cambridge Gay Political Caucus.

After the meeting, the following committees were formed: One committee will do lobbying and letterwriting for government officials, while another plans to either organize a boycott or start a letterwriting campaign to companies which employ Bryant. One committee will work on voter registration for people who live in Boston and who vote in Miami while another was formed to undertake fund-raising.

The Boston Advocates for Human Rights, which grew out of the meeting, plans to hold a press conference on Monday, March 21, at 10 a.m. at the Paulist Center, 5 Park St., in Boston. Speaking at the press conference will be John Roberts, executive director of the Civil Liberties Union of Massachusetts; Charles Pierce of the Cambridge Black Council; a representative of NOW; Marge Ragana of the Metropolitan Community Church; and Brian McNaught, member of Dignity.

Anyone interested in donating money can do so by sending it to the Boston Advocates for Human Rights at P.O. Box 2232, Boston, Mass. 02107. Anyone interested in working on any of the committees can write to P.O. Box 2232, Boston, Mass. 02107, or they can call 492-3433 between noon and 9 p.m.

## Harvard Issues Anti-Bias Statement

CAMBRIDGE, MA — Harvard University has become one of the first universities in the country to issue a statement of non-discrimination in employment against gay people. In a letter to the Executive Board of the Harvard Radcliffe Gay Students Association, Daniel Cantor, Harvard's Director of Personnel stated, "It is Harvard's actively pursued policy to hire, compensate and promote its people solely on the basis of job performance. No one is to be denied a job, or appropriate treatment once employment, because of his or her sexual preferences."

It is not clear at this point, however, if the term "sexual preference/orientation" will be used in official university personnel instructions. At present, it is official terminology that Harvard does not discriminate on the basis of "preferences."

The Harvard pronouncement is an outgrowth of a response to a question about discrimination against homosexuals which appeared in the *Harvard Gazette's* Question and Answer section back in September of 1975. At that

time, a reader wrote to the official Harvard publication and asked if a homosexual could be fired from a job at Harvard because of their sexuality. At that time the university made a supportive statement in response.

David Blair, a member of the Harvard Radcliffe Gay Students Association, told GCN that "there are a large number of gay employees at Harvard. We hope that they can now feel more relaxed about their jobs."

Since many graduate students are also employed by Harvard as tutors, they will be directly affected by the decision. As far as undergraduates are concerned, "students will be aware of it. We hope that the announcement will bring the issue to their attention," said Blair.

Last year a proposal to make a similar statement was rejected by the administration at Princeton University. Princeton's Gay Alliance plans to try again this year to persuade authorities there, and the Gay Alliance's chairperson made a strong showing in the recent elections for student government president there.



# news notes

## NO NEW SODOMY LAW

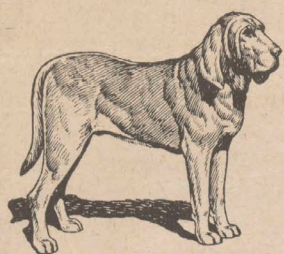
CONCORD, NH — New Hampshire Attorney General David Souter has announced his opposition to reinstating the Granite State's sodomy laws that were quietly repealed in 1975. Souter was quoted in the *Sexual Law Reporter* as calling the repealed statutes "no great loss" since the remaining laws still deal adequately with rape, indecent exposure, or sex with minors. The previous ban on homosexual acts between consenting adults was, in Souter's words, "virtually unenforceable and unenforced."

## PORNO HUNTER PURGED

MEMPHIS, Tenn. — Assistant U.S. Attorney Larry Parrish — one of the nation's most vocal anti-pornography crusaders — is about to lose his job. Both Parrish, who successfully prosecuted the conspiracy case of "Deep Throat" star Harry Reems, and his superior, Thomas Turney, are victims of the Carter administration job reshuffling. Both Parrish and Turney are Republicans and they both were replaced by Democrats.

Tennessee lawyer Mike Cody will get U.S. Attorney Turney's job but it is not known at this point who will be Parrish's replacement. Parrish has offered the incoming U.S. Attorney his assistance on pending cases, but the new appointee will have none of it. "No, thank you," Cody said. "Parrish is a hard-working attorney, but I feel we have a staff in the federal office that can handle cases without his assistance."

The incoming U.S. Attorney also refused comment on two of Parrish's most celebrated prosecutions — the "Deep Throat" and "School Girl" cases. "That was their [Turney and Parrish's] red wagon and they will have to live with it," he said. As a private lawyer, Cody has defended clients charged with pornographic offenses.



Bloodhound.

## NOW LESBIAN TASK FORCE

BOSTON — The Boston chapter of the National Organization for Women is forming a Lesbian Task Force. The Task Force was officially named as a task force of Boston NOW at a quarterly business meeting held on March 11.

The new Lesbian Task Force hopes to co-sponsor and lobby for legislation of concern to lesbians; facilitate increased communications "within the feminist and homophile communities"; monitor the media; educate the general public; consciousness-raise within NOW; and organize cultural and social events as well as study groups.

The Task Force is open to all women interested in joining NOW. The next meetings will be held on Thursday, March 31, and Thursday, April 14, at 7:30 p.m. at NOW's new headquarters, 99 Bishop Richard Allen Drive, Central Square, Cambridge.

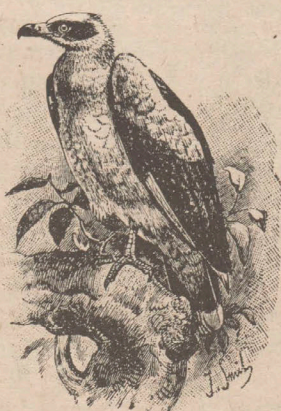
## L.I. COPS KILL DRAG

LAWRENCE, N.Y. — The Nassau County police department and the district attorney are investigating why three policemen fired eleven bullets into a man dressed in women's clothes last week. The police claim that the man — dressed in a shoulder-length blonde wig and a woman's white robe — had threatened them with a gun even after he had been shot. However, it turned out that the gun was empty. The *New York Post* reported that the man was on his way to a "rendezvous" with another man in the woods on the grounds of the Lawrence Country Club.

The victim, Harvey Aberle, a Flushing, N.Y., auto mechanic, won a Silver Star for heroism in Vietnam in 1968 when he charged a house under fire and helped lead five soldiers and a civilian to safety.

## FBI'S FAVORITE FEMINISTS

NEW YORK — In its March 5-18 issue, the New York feminist publication *Majority Report* lists the names of 169 New York feminists who were mentioned in the FBI's 1,377 pages of documents on the women's Liberation Movement. Among the women mentioned are: author Rita Mae Brown, Rep. Bella Abzug, Boston lesbian activist Leslie Cagan, lesbian-feminist Ti-Grace Atkinson, authors Kate Millett, Susan Brownmiller, and Robin Morgan; Gloria Steinem and Betty Friedan, early feminist spokespeople; *Women and Madness* author Dr. Phyllis Chesler, and Weather Underground women Bernardine Dorn and Cathy Wilkerson. Also mentioned were Karen DeCrow, president of the National Organization for Women and black activist Angela Davis.



Eagle-vulture.

## SODOMY OR INHOSPITALITY?

PROVIDENCE, RI — A faulty interpretation of the Old Testament may be at the root of the traditional Jewish and Christian proscriptions against sodomy, a Methodist minister told a Brown University Chapel service last week.

Rev. James R. McGraw told the congregation that the Old Testament may have been talking about inhospitality and rudeness as the reason for the destruction of the two ancient cities of Sodom and Gomorrah. McGraw noted that the problem rests on the meaning of the Hebrew word "to know" which is often translated as "having sexual intercourse." However, he observed, that most of the time in the Old Testament the verb is better translated "to get to know."

The story of Sodom and Gomorrah "quite likely was intended to show the rudeness, the inhospitality, the unneighborliness of the people of Sodom," said the minister, who is a contributing editor to the publication *Christianity and Crisis*. Rev. McGraw asserted that the meaning of the word sodomized should be widened to include unemployed people, American Indians and other groups kept on the outside of American society.

If Jesus came to earth today, said Rev. McGraw, he would live with ghetto dwellers, the poor, and homosexuals, because of his belief that "every human being is in need of God's love."

## STRASBOURG PROTEST

BELFAST, No. Ireland — The case of a gay man who appealed to the European Commission of Human Rights in Strasbourg (France) has made it through the Commission's initial screening process. The man — who has chosen to remain anonymous — charges that, by retaining and enforcing anti-gay laws in Northern Ireland, the British government has violated the European Charter of Human Rights. If the matter is pursued by the Commission, it could generate significant international embarrassment for the British government.

The first stage of the Strasbourg process — which this case has passed — determines whether the case is sufficiently strong to make a hearing worthwhile. More than 10,000 cases a year are submitted, but the vast majority fail to make it through the first hurdle. The Commission's next move will be to ask the British government for its observations on the application.

## OJ AND POLITICS

BOSTON — The Boston branch of the National Organization for Women has written a letter to the Florida Citrus Commission condemning the activities of Anita Bryant. Bryant, who has led the fight against gay civil rights in Miami, is on the Commission's payroll.

"Quite frankly," wrote Elaine Gaddis, NOW's president, "we believe that oranges and politics do not mix, and hope that you too will understand that Anita Bryant could well prove worse than a mere minor blight on the industry. Her activities, in our opinion, represent something more like a hard freeze. Two disasters in one season surely are too many."

Although Gaddis' letter does question "how effective Anita Bryant can be hereafter as the chief promoter of Florida oranges," NOW does not directly ask the Commission to fire the entertainer.

## LESBIAN WINS AT CLARK

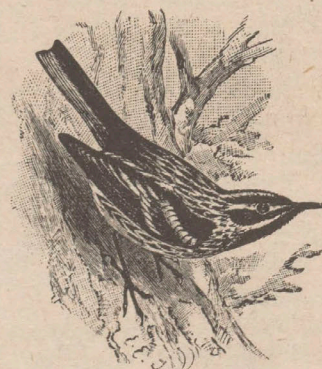
WORCESTER, MA — Cynthia Adams, Clark Gay Center co-director, last week became the first openly gay student to win election to the Clark University student council. Adams had been vocal in her support for the "political equality" of all campus groups during the recent controversy and was well known for her lesbian activist position. In a surprise turnabout, socialist candidates did significantly worse than expected in the vote totals.

Adams hopes to encourage the Council to take more control in university policy and to participate with the Board of the Trustees in future planning and development at Clark. When asked what her first task would be, she replied, "I would like to see Clark take a strong stand in regard to human rights and stop the sale of Florida citrus products on campus. Anita Bryant is becoming a life and death issue, and it's our lives at stake and the quality of our lifestyle."

## SUPREME COURT DEMO

BOSTON — Saturday, May 21, will be the date of a major demonstration before the Supreme Court in Washington to mark the first anniversary of the Court's decision upholding the right of individual states to outlaw gay sexual activity. The Boston Coordinating Committee, in cooperation with the national May 21 Gay Action Coalition, is planning to take part in the mass picketing. The picketing will be followed by celebrations of lesbian and gay male love, including music, crafts, street theatre, and the sharing of food.

A limited supply of tickets is now on sale for round-trip bus transportation to Washington. Seats will sold "first come, first served," and no tickets will be sold after May 14. Total cost per ticket is \$20. Checks payable to May 21 Gay Action Coalition, Boston should be sent to Box 173, 102 Charles St., Boston, Mass. 02114. Car pools may also be arranged. For more information call 523-1569.



Black-and-white Creeper (*Mniotilta varia*)

## ERA SETBACKS

WASHINGTON, D.C. — Two more states put a damper on hopes for a quick enactment of the Equal Rights Amendment last week. The Missouri Senate rejected the amendment by a 22 to 12 vote, a larger margin than the ERA's defeat in that state two years ago. At the same time the Oklahoma House of Representatives sent the bill back to committee, after the floor manager of the ERA admitted that he did not have the votes for passage.

In view of these setbacks and the very decisive defeat in North Carolina legislature last month, observers are reportedly doubtful that any more states will enact the amendment before new legislators are chosen in 1978. Three more states must ratify the ERA before March 1979 if it is to become a constitutional amendment.



## Scuffle at Ken's Prompts Action

# Men File Formal Charges Against Boston Police

By David Brill

BOSTON — Three gay men have filed formal complaints against several Boston police officers, charging them with misconduct, misfeasance, and malfeasance in the performance of duty. The charges stem from an altercation that took place on Thursday, Feb. 24 at Ken's Restaurant in Copley Square.

The three men were entering Ken's at around 2:30 that morning, when they say, a group of young men whom they describe as "Southie types" also waiting in line began to harass them. (One of the three gay men is black.) Once in the restaurant, the black man was tripped by the "Southie types," kicked to the ground several times, and was visibly bleeding. Before their food order arrived, the restaurant manager demanded they all leave, as the gay men continued to be harassed.

The complaint charges that a Boston police officer on paid detail at the restaurant at the time watched the entire assault and did nothing to stop it. Instead, the three gay men were taken into "protective civil custody" and spent the rest of the evening in cells at the District 4 station, while the assailants escaped unbothered by police.

Their collective complaints charge:

—That the officers verbally abused the gay men.

—That the paid detail officer allowed the gay men to be attacked without attempting to interfere.

—That the gay men were inappropriately taken into "civil custody," as they were not drunk.

—That the officers at the District 4 station ignored the black man's request for medical attention.

—That the officers ignored the gay men's repeated requests to use a telephone.

—That the officers ignored the men's requests for a sobriety test.

The "protective" or civil custody process for drunken persons has come under increased scrutiny in recent months, due largely to police officers in Boston Police District 4 (Back Bay and South End) who have ostensibly abused it. Although the change in the law was heralded a few years ago when drunkenness was stricken from the books as a criminal offense, the new law accords any police officer the right to detain a person without having to prove that he or she is actually drunk.

Under the law, the police have three options with civil custody cases. First, they may take the subject to a detoxification center. They may also send for the subject's parents or spouse, or other responsible person to escort him from the station. The method being most used at District 4 is to simply detain the person overnight in a jail cell

at the police station, and release him in the morning.

GCN first began to receive complaints from gay people concerning the civil custody process last summer. Although most of the complaints by far relate to gay men in District 4, there have been occasional complaints concerning District 14 (Brighton) and Somerville police as well. This, however, is the first time that gay persons have been willing to pursue the matter with formal complaints.

The gay men's complaints are being

investigated by Sgt. Francis M. Roache, who described the charges as "very serious ones." Sgt. Roache has interviewed the officers and the gay men, and will forward his report on the incident this week to Capt. William J. O'Brien. The report will ultimately be reviewed by the police commissioner and the Internal Affairs Division. The officers are subject to reprimand, suspension, or dismissal following a hearing if the charges are substantiated. The gay men stated they intend to press charges against the officers.

## 4 Women Ousted from Boise Police

BOISE, IDAHO — Twenty years after this city was rocked by the most widely publicized male homosexual "witch hunt" in the nation's history, four female members of the Boise police force have been dismissed. Two to three of the women were ousted on charges of lesbianism, while another patrol officer was dismissed after having been told that she had not successfully completed her probationary period.

One of the ousted women, Mary Morris, who had been Boise's first woman police officer, told the *New York Times* that she had been the victim of rumors and charged that the police department's investigation had focused on her personal life and violated her right to privacy. "The last time I counted I think I had nine letters of commendation in my personnel file," she said. "There are officers with 12 years on my department that don't have that many."

Boise dog warden Theresa Silva and dispatcher Judith Baker said that their termination letters stated that they were dismissed because they had violated the state's "crime against nature" statute. They were also charged with having allowed activities in their private lives to affect job per-

formance; having engaged in private activities that brought the police department into disrepute; conducting themselves in a manner offensive to the public; and with having associated with persons known to be involved in criminal activities or actions of ill repute.

William F. Lee, a Boise lawyer, has filed a grievance with the city and asked that the women be reinstated with back pay while an investigation goes on. Lee charges that the police officers were dismissed without a proper hearing and before they had been advised of the charges against them.

The 1955 scandals resulted in the prosecutions and sentencing of sixteen gay men and a massive investigation in which 1,472 citizens were questioned. Five men involved in the case were sentenced to life in prison for their "crimes," including a banker, a clothing salesman, and a warehouse worker. The case was made famous in John Gerassi's book, *The Boys of Boise*. Last year, the judge in the case, Justice Merlin Young, said that he now "regrets" the decisions he made. He attributed the matter to public ignorance of homosexuality and blamed the *Idaho Statesman* for much of the hysteria.

## 14 Named to Meet With Carter Aide



Rep. Elaine Noble . . . off to Washington

NEW YORK — A delegation of fourteen lesbians and gay men has been selected to meet at the White House on March 26 with Margaret (Midge) Costanza, President Carter's advisor for public liaison. The meeting with Costanza and her staff is expected to cover a wide range of issues involving federal policies towards gay people. National Gay Task Force officials hope that the meeting will result in a series of individual meetings with federal officials in a variety of agencies to discuss individual areas of concern.

The delegation was organized and will be headed by National Gay Task Force co-directors Jean O'Leary and Bruce Voeller. Both O'Leary and Voeller met with White House staff-person Costanza on Feb. 8, a meeting that resulted in plans for the March 26 discussion.

Participating in the meeting will be Rep. Elaine Noble of Boston; Charlotte Bunch, Washington feminist and editor of *Quest*; Frank Kameny, long-time Washington gay activist; Rev.



Frank Kameny . . . the Oval Office at last

Troy Perry, founder of the Universal Fellowship of Metropolitan Community Churches; Betty Powell, black feminist and New York gay activist; George Raya, San Francisco lobbyist; Myra Riddell, Los Angeles psychotherapist; Charlotte Spitzer, Los Angeles founder of Parents and Friends of Gays; Ray Hartman, interim co-chairperson of the Gay Rights National Lobby; Charles Brydon, president of Seattle's Dorian Group; and William Kelly, former editor of Chicago's *Gay Crusader*.

Pokey Anderson, former vice-chair of Houston's Gay Political Caucus, will also attend the Washington meeting.

Each of the participants will be concentrating in a particular area of concern to gay people. Such issues will include Immigration and Naturalization, Defense Department policy, Prisoners Rights, Internal Revenue Service and US Civil Rights Commission.

## Powderhorn Sold; New Bar Opens

BOSTON — The Powderhorn, Boston's experiment with a low-key, neighborhood bar for lesbians and gay men, has been sold and turned into a "straight" establishment as of last Sunday. The bar had been principally owned by Fred Durham, former owner of the Charles Street restaurant Salad Days, and was managed by Skip Rosenthal. James Forlissi becomes the bar's principal owner now.

The money made from the sale of the Powderhorn will be used to open a new bar, called the Community Club. The Community Club, now open on a limited basis and located on Boylston Street between Arlington Street and Hadassah Way, will have the "same people and policies," according to its manager and part-owner Skip Rosenthal.

Rosenthal told GCN that he regretted closing the Powderhorn, especially on such short notice. "We delayed closing it as long as possible," said Rosenthal. "But the new owners threatened to take us to court to make us transfer the license. We had no choice but to close."

The Community Club will be changed into a private membership club as soon as its owners receive a license to operate a private club. It plans to sell membership cards to 700 lesbians and to 700 gay men.

"We have a bar with pool tables and

pin ball machines open now," said Rosenthal. "We plan to have the first floor as a dinner club with top-name entertainment. The second floor will be a disco and a game room and the third floor will be a small lounge overlooking the Boston Public Garden. We hope to open the whole thing in about a month. We're also planning a health club that will have a steam bath, a sauna, and exercise and massage rooms."

Rosenthal strongly boosted the idea of a private membership club, noting that except for a brief period of time at the Napoleon Club, no gay bar has ever functioned as a private club. (15 Lansdowne Street and Together have issued "privilege cards" but these two bars have never had a private club license.) "We believe that being a private club will enable the bar to remain gay. There will be no criterion for membership and members will be allowed to bring guests. We'll have a membership review board that is independent of the bar's management to deal with any problems with members and guests. The money collected from membership fees will be used to pay for the private club license."

Rosenthal conceded that it is "almost impossible" to get a private club license in the city of Boston. "We were in the right place at the right time," he said.



# editorial

## On to Washington

Jean O'Leary and Bruce Voeller of the National Gay Task Force and twelve gay people from around the country will arrive in Washington at the end of the month for a meeting with Jimmy Carter's staffperson in charge of Public Liaison, Margaret (Midge) Costanza. The meeting is a follow-up to a meeting which O'Leary and Voeller had at the White House last month with Costanza. The Task Force hopes to follow this with a series of meetings between gay "experts" in different fields and relevant federal departments. Tax lawyers, for example, would meet with the Internal Revenue Service to talk about the problems of gay individuals and gay organizations. The situation of gay prisoners would be discussed with relevant people at the National Bureau of Prisons.

The Carter administration and Midge Costanza in particular have given gay people a unique chance to have access to the highest officials in government. The National Gay Task Force, which has worked extremely hard in this area, is to be congratulated in bringing about an absolute "first" in the gay rights movement. Whatever one may think of the Carter administration or the National Gay Task Force, gay people have been presented with a rare opportunity that may not come again.

## community voice

### passover protest

To the Editor:

It is distressing and embarrassing to me that, at a time when the gay community is demanding sensitivity to its interests on the part of other segments of American society, the New England Gay Conference would be scheduled to coincide with the Jewish holiday of Passover, which begins on Saturday, April 2.

Readers who believe that Jews are entitled to the same rights and recognition as other Americans should refuse to participate in an event whose organizers have failed to demonstrate a commitment to sensitivity and equality.

Fred B. Kasner  
Charlestown

### holiday blunder

Adrian Ruth  
Lesbian Task Force  
Boston N.O.W.

My sister:

Thank you for your letter of protest. I want to apologize for the lack of care which led us to plan the conference for the first few days of Passover. As a result of the terrible blunder I want to express the hope that when we leave the conference this year we may have some very exact ideas of when and where next year's conference will be and who will host it.

I am aware once more that just as we begin to think we have dealt with a lot of issues about our own liberation we learn that there are lots more. And also that we can become so comfortable in our own "thing," that we overlook the needs of brothers and sisters.

We had set up a process where sisters and brothers from New England could give input in person and by mail, while the program was still adaptable. That we should have gone through that whole process without my noticing what we had done is a matter of some personal chagrin.

Early on we had tried to reach some gay Jewish groups to see if they might be available to assist in some way in an Ecumenical Service Sunday evening, April 3 at 7:00. I do not know if there are any religious Jews who would like to help us all celebrate and understand Passover, but if there are and it is possible, we would like to do so.

Best,  
Jos. H. Gilbert  
for the N.E. Gay Conf.  
Planning Committee

### fighting the fonzies

Dear GCN:

After reading "Speaking Out" (Vol. 4, No. 37), I must reply.

Being without a car and a regular rider of the Green Line, I have seen many men that fit the description of "The Fonz," and even quite a few of the younger "Fonzies."

I often wonder whatever happened to "Come Out." Was it just a fancy dancy little Gay Lib button I picked up when I was being discharged from the US Air Force while I was in England? I know! It's a cute little phrase that we use once a year during the Gay Pride Parade. No, no, no, dear, it's something that goes on every day of every year.

"Come Out" means quite a bit. It means reading GCN and other gay (non-pornographic) publications, unashamedly IN PUBLIC; it means holding hands with your lover unashamedly and unannouncedly IN PUBLIC; it means saying "Yes, I'm gay, so f...ing what?" to all the Fonzies everywhere. It, unfortunately, may also mean the use of fist-o-cuffs, when necessary, to say, "Yes, I love another person of the same sex, I have that right."

Let's be "assertive" not "careful" on trains and subways and everywhere. We have that right.

With much Gay Pride,  
Michael Ploski

### advocate responds

Editor:

Although I find it interesting that GCN considers our publisher David B. Goodstein to be front-page news, I am sorry to see such a subjective, often inaccurate piece as your March 5 story on one of several talks Mr. Goodstein delivered in New York City recently. I haven't seen such slanted, irresponsible writing in the pages of GCN in a very long time. No one even bothered to check out the writer's facts and allegations with Mr. Goodstein or any of us here — something which might have spared GCN some embarrassment.

Particularly hurtful to me personally was the statement, which you didn't even have the decency to attribute to anyone, that *The Advocate* was responsible for Bella Abzug's defeat in her primary bid for the U.S. Senate. This malicious charge is not only not believable, it doesn't make sense.

As I'm generally the person at *The Advocate* who coordinates our coverage of electoral poli-

tics, I would like to set the record straight: In the first place, the biggest thing contributing to Abzug's defeat was the fact that her own Democratic party machine put another candidate into the race to draw votes away from her. This divide and conquer tactic "worked" very nicely to her opponents' advantage.

Second, of all the politicians we have covered in the last couple of years, Bella Abzug probably has gotten our most enthusiastic coverage, as well as the most space. Any sane observer would take this as an indication that we have been throwing her such support as we have.

In the third place, we did not hear very much from the so-called "gays for Abzug" group. The information I was able to glean about the race did not come from this group. I cannot recall seeing more than one or two press releases from the group, certainly no phone calls or personal letters. I find it ironic that Gays for Abzug would not include us on their mailing list (if they had one) and then say it is we who defeated Abzug by not giving their group sufficient coverage.

Strange as it must seem to your reporters and editors, we at *The Advocate* are human. Your irresponsible report hurt and angered me. I can only imagine how Mr. Goodstein was affected. As you know by now, he rarely dignifies personal attacks with responses.

He did comment, however, that your report did seem pretty selective about the questions and answers which were included.

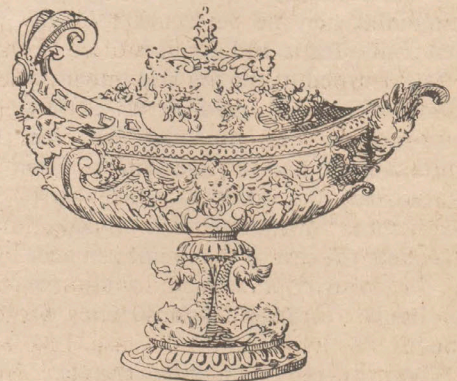
You owe me, as well as Mr. Goodstein, an apology. And, if you don't want to apologize to us, you should at least apologize to your readers for publishing that dreadful piece of propaganda as a straight news story.

Sincerely,  
(Ms.) Sasha Gregory-Lewis  
Associate Editor, *The Advocate*



### NEED OF THE WEEK

**Volunteers are needed for the Gay Speaker's Bureau at the Homophile Community Health Service to speak to professional and community groups on various aspects of homosexuality. People do not have to have any experience. Anyone interested should call the Health Service at 542-5188.**



### friendly fonz

Dear GCN:

This is in response to Warren Blumenfield's "Speaking Out" column in the March 12 issue. Blumenfield asserts that the leather-jacketed toughs he encountered on his ride to Boston exhibited "that same anti-academic, anti-feeling attitude as the Fonz" and imagined that these boys would be the "faggot-beaters" of tomorrow.

It is obvious that Blumenfield is not at all familiar with the Fonzie character. If he were, he'd know that The Fonz would not tolerate cursing or the use of knives and would be alarmed at the idea of "faggot-beating." Fonzie's appeal, or "coolness," lies in his ability to handle potentially violent situations merely by displaying his self-confidence.

Furthermore, if ever there was a role model for male friendship and respect it is Fonzie's attitude toward his friends. He is always on hand with rational advice and whatever fights he gets into are usually over them. This is hardly an "anti-feeling" attitude, but a sensitive and profoundly loyal one.

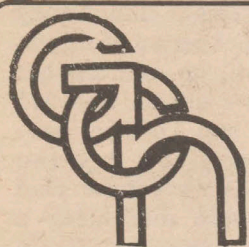
As for the charge of "faggot-beating" I would like to recall two recent episodes of "Happy Days" which should speak for themselves. In one, Fonzie and a buddy had to fight a battle for their friends. The buddy was a dancer and used dance steps to fight off the "bad guys." The Fonz did not make fun of this technique, he applauded it and raved about his friend's ability. In another show, a young boy tried to imitate The Fonz in a fashion similar to the kind which offended Blumenfield. Fonzie discouraged the boy's "tough guy" image and urged him to pursue an interest. The boy's interest was flowers. Fonzie responded not with snickers or wisecracks but with encouragement.

Finally I would like to suggest that our social critics begin looking at other things besides TV as the cause for the world's ills. If they have to blame macho violence on something, I am sure that they can come up with a more formidable target than an amusing character on a satirical comedy.

Sincerely,  
Loren King

### NEWS WRITERS

**GCN is looking for volunteer news writers, especially to write women's news. Anyone interested should call Neil at 426-4469.**



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# speaking out

## Which Way for the Gay Left?

By Allen Young

"No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment."

I recently saw this statement — a line from the U.N. Universal Declaration of Human Rights — in a fund-raising mailing from Amnesty International, and I was struck with its relevance to the gay liberation movement.

It seems that human rights as an aspect of gay liberation has been largely ignored by our movement (especially recently) and also by many of the straight people who say that they support us. The more moderate wing of the gay movement has had a tendency to focus on civil rights (or legal equality). And the radicals, influenced by socialist and feminist thought, project more far-reaching goals involving the elimination of inequality based on economic exploitation and sex-role stereotyping. Without implying that anything is wrong with these efforts, I think we need to spend some of our energy focusing on the violence and the degradation which gay people suffer today in the U.S. and in many foreign countries.

Amnesty International is an international organization supposedly concerned with the suppression of human rights the world over. Its preliminary concern is torture and political prisoners. I and other gay people have attempted to determine whether the persecution of gay people in such nations as the U.S., the U.S.S.R., Cuba and Spain is of concern to AI. For example, more than two years ago, I learned of the imprisonment of Sergei Paradzhanov, a prize-winning Soviet filmmaker, in the U.S.S.R. While the only charges against Paradzhanov have to do with his homosexuality, the few voices that have been raised in his behalf (mostly filmmakers) have stressed the fact that he is a "great artist." Much to his credit, Paradzhanov reportedly refuses to be released on the grounds that his jailing embarrasses the Soviets in cultural circles; he has made it clear that he views his arrest as a faggot as a form of injustice in and of itself.

I wrote to Amnesty International headquarters in London asking them to take on the case of Paradzhanov. They wrote back saying that their "research department" was looking into the case. I have written twice since then, over a period of 18 months, inquiring about the case. No answer. I wrote twice to the New York office of AI urging them to deal with the case of Paradzhanov and of homosexuals being persecuted in several nations. These people don't even answer these queries, and while I recognize that a group like AI has limited resources, it is the refusal to even acknowledge the persecution of homosexuals as a human rights problem that galls me. (If you want to express your concern, write to Amnesty International U.S.A., 2112 Broadway, New York, NY 10023.)

If you read leftist-oriented magazines such as *Mother Jones*, *New Times*, *Rolling Stone*, and so on (not to mention the Marxist periodicals), then you know who Orlando Letelier was. The murder of Letelier (former Chilean ambassador to the U.S. under the socialist government), and an American companion Ronni Moffit, in Washington, D.C., has become a recent symbol of the brutal violence of the Chilean dictatorship. Indeed, when torture of political prisoners is mentioned, the right-wing dictatorships of Chile, Brazil, Iran and South Korea are the ones that come immediately to mind. No one can take issue with those who are speaking out against these regimes, especially as these governments receive much support from the U.S. government, with our taxpayers' dollars. The indifference of the American people, including gay people, to this torture, their failure to speak out against it, saddens and angers me.

But I am also concerned with another kind of indifference. To those people who can feel rage at the murder of Orlando Letelier, I ask, what about the murder of Richard Heakin? What about the death of Philip Stone? What about the nearly three dozen unsolved gay murders in San Francisco? On what grounds does this brutality get a low priority, or no priority at all?

Richard Heakin was the 21-year-old president of the Gay Action Group of Tucson, Ariz. On June 6, 1976, he was beaten to death by a group of teen-age boys. At the court proceedings in the case, defense attorneys were permitted to introduce the action that these were healthy, normal specimens of American youth (as compared, by implication, to the queer they murdered). The boys got off with a slap on the wrist. Philip Stone, 24, was an artist living in Hamilton, Ontario, where queer-bashing is an acceptable sport (even though Canada has legalized consensual homosexual acts among adults). After suffering harassment and beatings from small groups of hoodlums, Stone committed suicide, but the Canadian gay liberation newspaper, *The Body Politic*, in a front page article, headlined the story: "Suicide or Murder?"

In the current issue of *Mother Jones*, a new San Francisco based monthly "for the rest of us," Saul Landau, a well-known writer and filmmaker on the left, laments the death of his friends Orlando Letelier and Ronni Moffit. But Landau and his kind never seem to be able to make the connection between the thugs in Chile and the thugs so much closer to home who rape women or brutalize and murder faggots. These leftists are often the same ones who subtly (or not so subtly) fail to take feminism seriously because of their belief that it doesn't merit a high priority — and to help keep themselves comfortable in their simple-minded politics they keep a safe distance from such challenging books as Andrea Dworkin's "Women-Hating" and "Our Blood," which document the on-going violence against women and identifies this as a root cause of all violence.

Landau, for example, has for more than a decade helped to project a positive image of the Cuban Revolution in the U.S. through several films and articles. Never have I seen him speak out against the persecution of homosexuals in Cuba, though I have heard from a friend that he will express his private disagreement with the Cubans on this issue. In one early article, Landau refers to "fag dancers" and the sexy show at the Tropicana Club, as if to imply that Havana has not yielded to Moscow drab. He wouldn't use the phrase the "nigger dancers," would he? Never have I seen him (and dozens of his associates in the Third World cheering squad) show the slightest interest in helping gay people in America fight for justice.

Aside from sometimes including "gay people" in their litany of the oppressed, what has the contemporary American left done about the issues we have raised in the past seven years? Some gays new to Marx are so excited with their discovery of the class struggle that gay rage seems forgotten.

Lately, some gay socialists seem to be following the footsteps of some of us



who participated in the early days (1969-70) of the Gay Liberation Front in New York City and elsewhere. Too often, the things we did, such as donating money to the Black Panther Party, came out of white liberal guilt and out of a desire to insist on our being a part of the "left." Our frequent use of Marxist rhetoric and such slogans as "No revolution without us!" epitomize this attitude. We tried to organize a "gay contingent" for every demonstration called by the "left." When gay socialists criticize certain gay people for toadying to the Democratic politicians, they should realize that they often engage in the same kind of toadying to the left. I think we permit the left to define for us what the revolution is, and in so doing we join the left in its main problem in America — terrible isolation from the people. Too often, the path of least resistance permits gay socialists to agree that the murder of Orlando Letelier is a more important issue, politically, than the murder of Richard Heakin. It seems to me that most gay socialists are letting the leaders of the "male left" (for lack of a better term) make the decisions; these Marxist-Leninists forge the path and gay socialists follow. Some gay socialists become so angry with gay capitalists and so anxious for coalition with the left that they lose sight of much reality:

- By accepting the definitions of the "class struggle" as put forth by the left, important challenges being made by radical feminists are ignored. The homophobia and sexism of the left are seen as mere errors, not as the result of patriarchal tradition.

- By adopting simple-minded 1930s-style formulas about the working class, many of the ideas of the New Left concerning the class make-up of America are forgotten — it's as if the intellectual work of the 1960s has been lost.

- Gay capitalists are not some uniquely horrible beast — the phenomenon of the gay capitalist must be put in the context of the fact that the majority of the American people have acceded to capitalism and grow up with a capitalist mentality.

It isn't that we should refuse to mourn the death of Orlando Letelier. It is rather that we should ask ourselves why the death of Richard Heakin means absolutely nothing politically to most of those who march against the Chilean junta. And if the death of Richard Heakin could mean something to them (if they heard of him), would they join with us in a march against queer-beating thugs? I doubt it; they haven't marched with us yet! They don't even want to read our newspapers, yet they expect us to devour every word in their left-wing journals and they want us to study their "classics" in our "study groups."

I know a number of radical feminists who don't call themselves socialists. It's not because they want to be bank presidents or because they like the ads from big corporations in *Ms.* magazine. They ask simply, "What has socialism done for us?" Well, I do consider myself a socialist, and I maintain a socialist vision for the future. But at this point, I feel more in common with certain people who are not self-defined socialists — artists and country freaks, for example, as well as radical feminists — because I have a greater trust in these people's sense of freedom and justice than I do in that of many socialists. Too many of the socialist intellectuals I know are college professors with fat salaries. And anti-socialist attitudes are not always due to McCarthyism, anti-communism, "bourgeois" ideology, etc. More often than not, they are due to the real injustices and inadequacies — the racism, the sexism and militarism — of the nations we know as socialist.

Sometimes, I have a dark vision of worldwide "socialism" based entirely on patriarchal principles, with the on-going struggle of women, gay people, racial minorities and civil libertarians continuing valiantly from inside that "socialism." What I am saying is the kind of socialism I yearn for will emerge only from feminist thought and action, not vice versa.

In the meantime, my thoughts return to the U.N. Declaration of Human Rights. The U.S. is one of several countries which systematically denied human rights to gay people. Perhaps we should go to the U.N. with the stark facts of this on-going brutalization, just as Black Communist William Patterson went to the U.N. in the early 1950s charging genocide against his people. And then we might see if there are people who will march with us against the far-reaching mentality of male chauvinism which perpetuates the degrading treatment and punishment to which gay people are subject in America and elsewhere.

Until rape, and by extension, queer-beating, are defined by human society as political crimes, and are eliminated, there will be brutal military dictatorships run by cruel men whose psyches are steeped in violence and hatred. It won't matter what the name of those dictatorships happens to be. And until socialists understand this, I don't care whether you call me a socialist or not.



## Favat Murder

(Continued from page 1)

lish education professor at Northeastern. His murder spawned widespread and detailed press coverage, unlike the 11 other gay-related homicides in Boston since 1973.

Defense Atty. Calvin J. Wier made an emotional plea for mercy in Blalock's case, arguing that the defendant "never had a chance. He got lost long ago." Wier called the Mission Hill projects "not a nice place to grow up in. We should have gotten people out of there long ago."

However, Wier made no attempt to slur the victim, as is often the defense strategy when gays are murder victims. Sometimes, the defense counsel will argue that the gay man was inviting trouble by making sexual advances.

However, Wier praised the slain professor, stating, "It is a great loss this society took in losing a brilliant mind."

Asst. District Attorney Charles A. Murray recommended Blalock be sentenced 7 to 10 years for armed robbery, with a concurrent 10-year sentence for kidnapping, to be served after the mandatory life term for second-degree murder.

Judge A. David Mazzone rejected the request for concurrent for consecutive sentences. He sentenced Blalock to 7 to 10 years for armed robbery, 5 to 10 years for kidnapping, and life imprisonment for the murder. In sentencing the defendant, Mazzone opined, "I think the conditions under which the defendant lived were deplorable, but I can't condone the taking of a life."

Blalock will be eligible for parole in 15 years.

## New Hampshire Notes

DURHAM — The Women's Center at the University of New Hampshire will finally receive \$3,399 pending approval of their constitution. The Center, which sponsors a Lesbian Support Group, has been the subject of controversy since requesting their first budget from the Student Activity Tax (SAT) funds.

There was some doubt as to eligibility. SAT money can only be used for organizations that are "open to all full-time undergraduate students" and that "serve an interest other than the bond-

ing interest of the group requesting funds."

The Center's president, Kim Cappel, originally stated that no men would be allowed on the staff. There was also some doubt as to whether the Center would sponsor any programs open to men.

The budget request was approved after the Center's members decided to allow a man on the staff and agreed to offer programs on both women's and men's consciousness-raising.

The budget approval shows a signifi-

## contact

By Dai Thompson

HARTFORD, Conn. — Tension is building around the state as a vote nears in the House on Connecticut's Sexual Orientation Bill. On Wednesday, March 9, a group from New Haven joined Hartford lobbyists at the State Capitol in an effort to try to present a united front in support of the bill. Enough comments were made about our "group effort" that hopefully we made our point in spite of running into some very negative opponents like Rep. Leeny of Bridgeport who apparently feels discrimination builds character and stated that he does not believe in civil rights.

Since the vote may come up during the week of March 21, the Connecticut Gay Task Force is planning a party on Saturday, March 26, at 9 p.m. in the

Gay Alliance/Yalesbian temporary office in Room B018, Bingham Hall on Yale's Old Campus (through the Phelps Gate, on the corner of Chapel and College). Bring whatever food, drink or other goodies you would like to share.

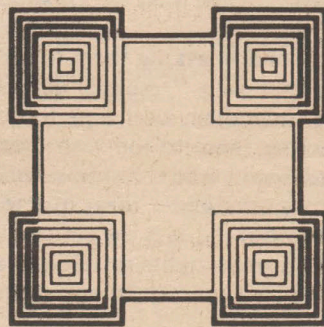
Other news: G.A.Y. (Gay Alliance/Yalesbians) finally has a phone in their temporary office. The number is 436-8945 — same as the old. Phone counseling will resume as soon as schedules get worked out. And Friday, March 18, marked the reopening of G.A.Y.'s Friday night coffee house, Room B018, Bingham Hall, Yale.

The C.G.T.F. has also been getting around the state with recent appearances on radio stations including WELI in Hamden and WINE in Danbury. WTIC in Hartford came out with a very negative editorial but WFSB, Hartford's TV station, aired a very positive one. The Danbury newspaper is planning a feature article on local gays. Really good to hear things are happening in places other than Hartford and New Haven — keep up the good work, folks!

By Wayne April

cant change in the attitude of the student body. A similar request for funds by the Gay Students Organization and the Black Student Union was denied in 1974.

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# Bakery Dispute Puts Focus on Food Coops' Sexism

*By Neil Miller*

CAMBRIDGE, MA — The Slice of Life Bakery, established in the summer of 1975 to provide wholesale baked goods for Boston area food co-ops, is virtually dead. At a mass meeting attended by 150 persons at the Old Cambridge Baptist Church last Sunday, the women who attempted to make the bakery function as a women's collective announced that "rather than continuing in a dead-end struggle, we are withdrawing our energies from the co-op community to engage in more fruitful political work." Jeffrey Silverstein, the man who was dismissed by the collective and who has charged the women with "reverse discrimination," did put forth a proposal at the meeting for the continuance of the bakery. That proposal is scheduled to be voted on by the individual food co-ops, but it is unlikely to be accepted.

The Slice of Life controversy leaves behind it a trail of anger and bitterness that has threatened to split the fragile cooperative community, already beset with organizational and financial woes. But for many, the dispute has also pinpointed the co-ops' failure to deal with the question of sexism and has put into question the ability of women, lesbians, and gay men to play an anything but token role in the co-op movement.

The Slice of Life Bakery was originally set up in the summer of 1975 to be an arm of the area food co-ops. It was to be run by the co-ops to serve the co-ops. However, it soon became apparent that only people from the collective were making decisions and the bakery soon became, in effect, collectively controlled.

In the summer of 1976 the collective was composed of two men and two women. As the two men planned to leave, three more people were hired — two women and a man named Jeffrey Silverstein. According to the women involved in the collective, Jeffrey was hired despite reservations about him and partially because one of the men who was leaving felt strongly about having another man working there.

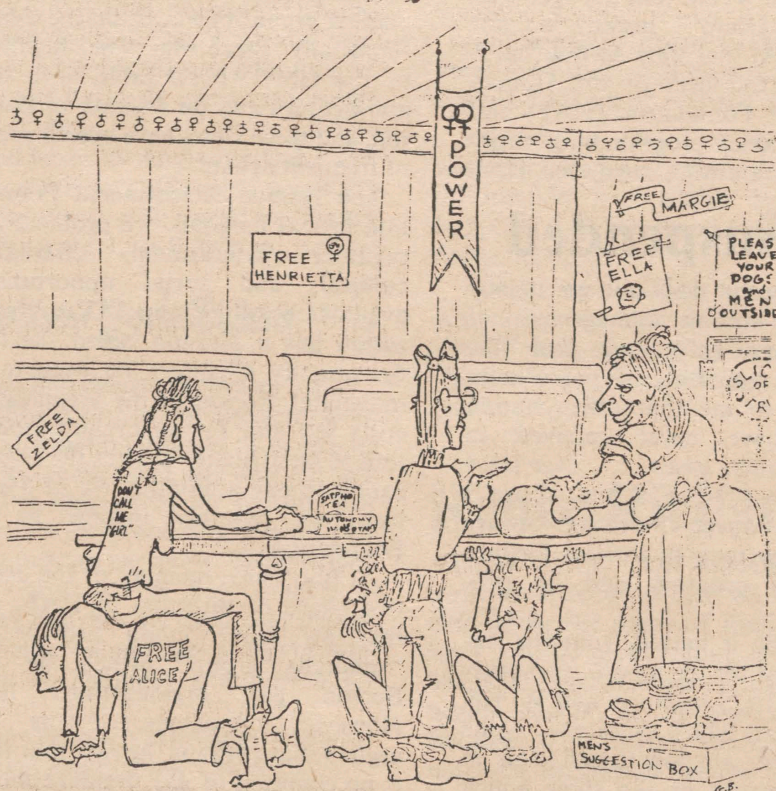
However, by November it was apparent that the women were having a hard time getting along with Jeffrey. Two of the women who were working the same shift at the bakery talked about the situation and each indicated to the other that they had individually been considering leaving the bakery because of Jeffrey. They talked to the other women and it was decided to ask Jeffrey to leave. In the process of discussions around Jeffrey's leaving, the women decided — although there was some disagreement at first — to form a women's bakery collective. Although the reasons for Jeff's firing were "personal," the women did tell him that they wanted a women's collective.

In retrospect, the women admit that the firing of Jeffrey was handled “poorly” and they have made public and private apologies for it. However, the use of the phrase “women’s collective” gave Jeffrey a pretext for the whole campaign against the bakery which was still to come.

Jeffrey claims that his firing was based on an ignoring of "collective process," that the women held two "secret meetings" and that they participated in a "tyrannical use of power."

During the next two months, Jeffrey and his friends were involved in a constant picketing of the bakery, and an unsuccessful attempt to organize a boycott.

On Dec. 3 a community meeting backed the right of the bakery to make its own internal decisions. By the end of December two more women were



This cartoon, with the caption "You can see for yourself that here at 'Slice of Strife' we're dedicated only to joyful cooperative baking by persons of all sexes," appeared on the bulletin board at a local food coop. This cartoon, aimed at the Slice of Life women's collective, was cited by the women as an example of lesbian-baiting.

hired and the collective now consisted of six women. The collective then took a two-week leave from baking (Jan. 21-Feb. 4) to reorganize and restructure.

## Midnight Bake-In

The controversy began to heat up on Friday, Jan. 28, when Jeffrey invaded the bakery and used the bakery's supplies to bake "liberated" bread. The bread was then sold to the unsuspecting Cambridge Food Co-op. Jeff used women to telephone the co-op and then distribute the bread in an obvious attempt to "impersonate" the women's collective. The bread was presented under the Slice of Life label.

When the women's collective found out about Jeff's bake-in, they went to the Cambridge Food Co-op and asked them to return the bread. The Co-op refused. The women then bought the bread back and as they were removing the bread were called "dykes" and "fascist women" by a supporter of Jeff's who was at the co-op at the time.

The following day, Jeff and his supporters invaded the bakery again and when the women came, there was a confrontation. Jeff then re-possessed the bread which he had originally baked and which the women had bought back, and he and his friends distributed the bread to various half-way houses in the area.

After the locks on the doors to the bakery were changed, Jeff and his supporters broke down the door between the bakery and the neighboring Rising Earth Co-op. Control of the bakery had passed into Jeffrey's hands.

## Little Support

It was at this point that the background turned to the various co-ops and here the women involved with the women's collective are highly critical of what they feel was lack of support. At a meeting of the Boston Food Co-op, the co-op decided to buy *any* bread that came out of Slice of Life. At that point, since Jeff had effectively taken control of the bakery, such bread would be only his. Mary Farkas, a lesbian staffperson at the Boston Food Co-op who supports the women's collective, told GCN that the BFC decision to buy Jeff's bread was based on "stupidity but it was not malicious." "Jeff just showed up at that meeting and people went along with him," she said.

Three co-ops — the Monadnock Co-

op, the Arlington Co-op, and the Rising Earth Co-op — bought Jeffrey's bread. Rising Earth, in fact, aided and abetted Jeff and his supporters, now organized into a group called the Open Door Baking Union.

The Allston-Brighton Co-op, a pre-op order co-op, took no stand on the matter. But its decision not to boycott bread is again taken by the women's collective as in effect support for Jeff. At the same time, a controversial cartoon — depicting the Slice of Life women as ugly witches, drinking Sappho Tea and working under a Lesbian Power banner while men squirmed under their chairs — was placed on the bulletin board at the co-op. It was later ripped down by an angry supporter of the women.

Rita Conroy, coordinator of the co-op, told GCN that the cartoon did not represent co-op policy and was simply the expression of one member. "We allowed all sides of the question to put things up on the bulletin board," she said. She said that the cartoon was "greatly exaggerated" on purpose and that people "should have a sense of humor." "The person who made the cartoon would be the last person to poke fun at lesbians and gay men," she asserted.

## Sexism and Homophobia

But for Mary Shea, a member of the Slice of Life women's collective, the cartoon was just another example of the sexism and homophobia that surrounded the whole issue. "Jeffrey and his supporters set up the image of us as 'crazy dyke bakers.' We have been referred to as 'dykes' and 'fascist women'. Lesbian-baiting was clearly going on everywhere. When the man at the Cambridge Food Co-op called us 'dykes' we got a letter criticizing us for making a furor; the letter mentioned nothing about the man. It was a fear of women compounded by homophobia and this was used against us." In fact, said Shea, only one of the original women in the women's collective was a lesbian; she and another woman who were hired after Jeffrey left are both lesbians.

Mary Farkas, a staffperson at the Boston Food Co-op, agrees that sexism played a large role in people's attitudes and in the co-ops' relative inaction. "The Co-ops had had the power of the bakery. They felt threatened. One man

actually told me that a women's collective would mean that the men would lose 50% of their control. I wondered if he realized that he was saying that the men now had 100% control. Several men told me that they didn't support the women because they felt it was reverse discrimination. They were seeing women as having some control and they were afraid. The whole thing was clearly a question of sexual politics."

One gay man involved in food co-ops defended the refusal of the co-ops to take a stand. "Co-ops are just very apolitical at this point. They are amorphous, it's almost impossible to get them to take a stand on anything, let alone deal with the issues of homophobia and sexism. They are just too vulnerable, too unorganized, have too many financial problems to really do anything but live from day to day."

On Feb. 3, the women effectively regained control of the bakery by removing inventory and equipment from the bakery. After a series of reconciliation meetings failed it was finally agreed to hold the educational on March 13. At that time the women announced that they were no longer going to attempt to make a go of the bakery. "It was a 'dead end,'" Mary Shea told GCN. "It was foolish to kill ourselves. The cops just weren't ready. We would just be constantly asked to justify our existence if the co-op ever got off the ground instead of putting our energy in more constructive ways."

## What Role for Lesbians and Gay Men?

For the many lesbians and gay men involved in co-ops, the Slice of Life controversy puts into question the role of gay people and women within the food co-op community. "The co-ops are a place where sexism just hasn't been dealt with," said Boston Food Co-op staffperson Mary Farkas. "There was a controversy at the BFC over a women's carpentry collective. People said that co-ops shouldn't encourage 'separatist politics' and that was the way they saw that collective. There is a lot of tokenism in food co-ops; most people involved are white-middle class people. They just see women trying to get some power as a threat."

Mary Shea of the Slice of Life collective questioned whether gay people and women can function effectively in food co-ops at all. "I don't see co-ops as safe places for gay people or women. Lesbians and gay men are extremely isolated within the co-op movement. I find it appalling now to hear co-op people talk about their politics." Shea also gave a number of examples of co-op staffs who refused to deal with lesbians and said that one co-op tried to fire a woman because she was a lesbian.

Shea saw one way of ending the "isolation" of gay people to be the formation of "support organizations." "I think that if we came together as a strong group we could end that isolation." Even so Shea is pessimistic about people's abilities to "carry on an individual struggle even with support groups."

However, there are clearly others who disagree. A lesbian caucus was formed within the New England Food Co-op Organization (NEFCO) in October. Although the caucus has not been especially successful, it is still functioning. A women's pre-order co-op called CERES was established recently, and the Boston Food Co-op has appointed a committee to study sexism within the co-op. As one gay man noted, "Food co-ops still have a long way to go in dealing with sexism but who wants to go back to shopping at the Purity Supreme?"



## Men's Center Won't Join 'Umbrella Group'

By Eric Rogers

BOSTON — At a general membership meeting last Sunday, the Gay Men's Center rejected a proposal to join the Human Achievement Foundation by a vote of 18-5. The membership then went on to approve a proposal to incorporate itself under the name of

"GMC."

The question as to whether the Gay Men's Center would join the proposed "umbrella group" began in last November. At that time Al Bouchard, one of the founders of the Human Achievement Foundation (HAF) and then educational programming chairperson of the GMC, suggested HAF

membership as a way to cut the Center's budget. Bouchard said at the time that HAF's tax-exempt and bulk-mailing privileges would aid the Center financially. Since that time, members of the GMC Round Table have held conflicting views on whether or not to join and these views have been a source of frequent debate.

The Human Achievement Foundation lists as its goals "to promote and organize educational, charitable, cultural, and social opportunities available to all persons." The organization has a division called the Gay Community Chapter. To become an individual sponsor of the organization costs \$15 and for an organization to join as an affiliate requires the organization to pay a monthly fee of 5% of its gross monthly income to the Foundation.

Al Bouchard, member of the executive board of directors of HAF, said that his group could provide the "umbrella group" which he said Boston gay organizations need. However, opponents of the idea argued that perhaps the fact that there is no coalition of gay organizations in Boston reflects the true wishes of the gay community here.

Although supporters of affiliation pointed out the economic advantages which HAF offered to the Center, one person asserted that these advantages would become available to the Center if it incorporated and applied on its own. Former GMC coordinator Peter Kennedy also spoke out against the proposal. His objections included: 1) HAF is based in Los Angeles and not in Boston; 2) the organization is "vague and ambiguous"; 3) no other organization in Boston has affiliated; 4) no gay organizations in Los Angeles have joined HAF in three years; 5) the GMC would have no control over other organizations joining the group. "Perhaps a society of homophobes could also join," said Kennedy.

"This is a whole new level of bureaucracy that the GMC has nothing to do with and does not need," said the former coordinator.

After over two hours of discussion, the vote was finally taken. After the proposal to affiliate with the Human Achievement Foundation was voted down, another proposal was then made that the Center begin to incorporate on its own under the initials "GMC." This proposal was overwhelmingly approved.

## Hartford Radio Staffer Suspended

HARTFORD, CT — Eric Gordon, a member of the "None of the Above" radio collective, has been suspended for a month by Hartford's WWUH radio. Gordon, an openly gay man who has been instrumental in bringing a large amount of gay content to the "liberation-oriented" program, was suspended because of use of obscene language in a gay play which was aired on the program. The play — "Camus Rising" — was produced for the gay radio program "I.M.R.U." which broadcasts at KPFF in Los Angeles.

"The FCC has a list of words (the George Carlin 7) which should be avoided on the air, although they are not expressly forbidden, especially not if their artistic content justifies their usage," said Gordon. "I carefully edited out of the tape all of the 'fucks' and 'shits,' knowing that though they were permissible, the station might not like them. But other words I left in, which, though 'raunchy,' were not on the FCC list, such as 'cock' and 'ass.' The homophobic philistines on the station objected, and I was subjected to an opposition such as I have not encountered previously at the station."

Gordon noted that "no complaints from the listenership came in, and two people sent in \$5 contributions on the basis of that particular program!"

While Gordon does not specifically accuse the station management of being anti-gay, he observes that "the suspension represents a punishment meted out to me that other station members have never received in remotely similar cases . . . ever since the program ["None of the Above"] was first produced there have always been undercurrents of anti-gay feelings against the program and its producers."

As Gordon is barred from the station's studios for the month, two other stations (WHUS in Storrs and WPKN in Bridgeport) which syndicate "None of the Above" are now forced to air an abridged version of the show which Gordon will be producing at WRTC in Hartford.

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**MONDAY, 28th**  
7:30 pm, Clark, Room 125  
MS. JEAN O'LEARY  
National Gay Task Force  
"Lesbian Feminism in Gay Politics"

**TUESDAY, 29th**  
7:30 pm, Clark, Room 125  
MS. RICA JOSEPHS  
Distinguished Therapist  
"Alternatives to Heterosexuality,  
Monogamy & Romance"  
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**WEDNESDAY, 30th**  
7:30 pm, Clark, Room 125  
DR. JOHN BOSWELL  
Yale History Department  
"God & Homosexuality"

**THURSDAY, 31st**  
7:30 pm, Clark, Room 125  
MS. RITA MAE BROWN  
Author  
"Rubyfruit Jungle"  
co-sponsored by RIC Women's Alliance

**FRIDAY, 1st**  
7:30 pm, Gage Auditorium  
FR. MALCOLM BOYD  
"Coming Out"  
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10:00 pm on, Student Union  
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## Anderson, Katz to Speak at N.E. Conference

PROVIDENCE, RI — Heather Anderson and Jonathan Katz are the two latest names added to the roster of participants at the New England Gay Conference, to be held at Providence's Rhode Island College, April 1-3. Anderson, who is the former minister of MCC/Worcester, will give the major address at 10 a.m. on Sunday, April 3, the final day of the conference. Katz, whose pioneering work

*Gay American History* has received wide attention, will speak on Saturday evening at 9 p.m. at Room 125 of the Clark Science Building. Katz will read from his book and discuss 400 years of lesbian and gay male oppression in the United States.

In addition to Anderson and Katz, noted author and Episcopal priest Fr. Malcolm Boyd will speak on Friday evening, April 1, at 7:30 p.m. Author

Merle Miller will address the conference on Saturday morning, April 2, at 9 a.m.

Additionally, fifteen workshops, in three time slots, will be conducted by gay people from all over the Northeast.

Registration fee is \$4.00 for the weekend. Registration and Housing information is available by writing N.E.G.C., P.O. Box 1462, Providence, RI 02901.

Parents who will be bringing children along should be assured that there will be child-care Friday evening and children's activities all day Saturday and Sunday.



Heather Anderson

## DID YOU SEE?

"For most of her career, Anita Bryant has done nothing more controversial than deliver singing commercials for Florida oranges. A few weeks ago, however, she became the center of a juicy controversy in Miami, when she joined with some local religious leaders to oppose a new city ordinance granting equality to homosexuals. Organized Miami homosexuality responded by calling for a boycott of Miss Bryant, and for a while it looked as if she were going to lose a television talk-show contract because of the 'extensive national publicity arising from the

## The New York Times

controversial political activities.'

"It should go without saying by now that performers ought not to be black-listed for their opinions, and we are pleased to report that the sponsor has changed his mind and Miss Bryant will presumably get her show. What leaves a sour aftertaste is how quickly a minority that has suffered discrimination of its own will use its newly won position to suppress and punish its critics."

— From the New York Times' editorial "Comings and Goings," March 14.

## Renee Richards, In Debt, Fights On

NEW YORK — Dr. Renee Richards, transsexual tennis player who used to play under the name of Richard Raskind, will be participating in the new \$80,000 Lionel Women's circuit, which begins March 21 in San Antonio. Because of her entry, the circuit has not been sanctioned by the Women's Tennis Association. Gladys Heldman and her daughter Julie, who organized the new circuit, have accused the WTA of unfair tactics because of its ban on Richards.

Meanwhile, at a press conference in New York, Renee Richards announced that she was broke and in debt as a result of her attempts to gain legitimacy as a women's tennis player. Richards revealed that she has given up her medical practice indefinitely (she used to earn \$100,000 a year as an ophthalmologist) and that she has withdrawn her lawsuit against the tennis establish-

ment.

"I don't want to wait until I'm in a wheelchair before the courts decide whether I can play in certain tournaments," said Richards.

"The last eight years have been very difficult for me," said Dr. Richards. "And I've decided that I want to have nothing more on my mind than to prove myself as a tennis player. I've earned \$5,700 for playing in three tournaments in that time."

After the four events in the Lionel Cup, Dr. Richards is planning to go to Europe to attempt to be accepted into the French, Italian, and Wimbledon tournaments. The United States Tennis Association will not oppose her entry in European tournaments.

"If I do well in Europe," said the tennis player, "I expect that many barriers will be lowered for me in American tournaments."

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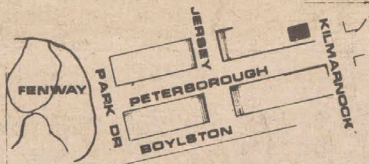
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# When the Master-Slave Relationship Is Interracial

An Interview by Lyn Rosen

I had waited for two years for this interview — a Black man involved in a Master-Slave relationship with a White man. I was fascinated by the idea that a man I knew to be truly proud of his Black heritage had a penchant for playing the slave to White men only.

At first I was tempted to find out the why. What had happened to the man in his past that made him this way? After all, he is 35, well-educated, obviously a person who respects himself. He was active in organizing Black gay men at one time and active in the Black movement in another time in another place. Consciously he knows that the Black man has been oppressed by the White; what deep, dark moment in his past made him pine to play bottom-man to a White man?

Then I remembered all those early TV interviews with gays, the ones where the interviewer addressed faces in the shadows or the backs of talking heads. It has taken gays a long time to break down that image of us as people whose sexual orientation was caused by some trauma in childhood. It took equally as long to convince both mass media and the academic/scientific world to study and discuss the healthy gays, not the ones with problems. S&M people are seeking the same kind of liberation; obviously the gay liberationist should be the first to lend a helping hand. Thus, B.G.'s story is presented as the story of a healthy S&M person, proud of his gayness and Blackness and his slave position. His only problem is society's lack of understanding. Maybe B.G.'s personal version of "Roots" will help alleviate his oppression.

★

B.G.: "I have for the past nine months been involved in a master-slave relationship with a White male. He plays the role of master. This is really one of the heaviest S&M scenes for a Black man because of the history of Black people being oppressed and manipulated by White men. I am intelligent enough to know this, but there are many forces in my life that make this form of sexual expression good for me. I have to backtrack a few years to make it clear, I guess."

B.G. breathes a little easier and leans back. It had been difficult for him to start. Up to this point he felt that his private life was his own affair. Then he saw "Roots" on television.

"My Master and I watched 'Roots' together. We got very stoned. It was a heavy experience. After that I felt that my story should be told — to help others in my position to know that they are not alone, to perhaps help other people to understand and not condemn my lifestyle.

"I am 35 years old and I have been

actively having intercourse with men since the age of twelve, so I have some experience behind me. I was brought out into leather in 1970 in Germany. Before then I had had some kinky fantasies, but for some reason I did not act on them until I was overseas.

"I grew up in the Midwest in a staunch Catholic family. I was an only child. We weren't rich, but we were far from poor because my father was a lawyer, one of the five Black men who were educated in our middle-sized Missouri town. My father and I had a very strong relationship. That relationship crystallized my whole feelings for other men.

"I was not in a situation where I had a domineering mother and a weak father. My father ran the house like a general. He was strong and firm, gentle and affectionate. He believed that laws were created by the White man for the benefit of the White man and that what Blacks did in their own home was their business. He viewed Christianity as something imposed on the Black man by the White man, but he paid lip service to it.

"My mother, on the other hand, was part White. She had German ancestors. I learned my prayers in German before I learned them in English. Most of her family was very light; in fact two of my aunts could pass for White. My mother was always proud of her White ancestry, her light skin, straight hair and Nordic features. She always taught me to be proud of whatever I was.

"My father was Black; jet Black.

"I had my first sexual experience at age twelve with my youngest uncle who was eighteen at the time. The main thing of which I am proud is that from the age of fourteen to age sixteen, I had a close, sexual relationship with my father. He died in 1959. It took me a long time to adjust to that."

**B.G. is visibly moved. His eyes fill with tears and his voice becomes slow and deliberate.**

I never felt any qualms about this incestuous affair later in life. I feel that if a person can successfully deal with incest and learn to appreciate it, all other forms of sexuality come easy.

"Throughout high school most of my sex involved men in my immediate family. It took me ten years to adjust to the death of my father. After his death, and all through college, I was not really looking for a lover; I was looking for another father.

"Throughout those difficult days I had no one to turn to. There were no gay counselling services in Missouri in 1959, '60. I had to work out all my feelings about homosexuality by myself. After college, I joined the service where I was so lonely I used to hold my left hand with my right hand just to feel a sense of touch. Finally I

left home and went to the nearby cities where I could be more openly gay. I was not actively gay in the service and turned down opportunities to get involved with fellow officers or enlisted men. But I did learn to accept my homosexuality, and by 1965 I informed my family that I was gay. I told them that they would have to learn to live with it. I believe that you can't lie to people that you love. If they love you, they will learn to deal with you.

"My family is not that accepting of my homosexuality; I still feel uncomfortable bringing my gay friends home. But my grandmother was wonderful. When I told her that I was gay she said, 'Well, men have been killing each other for thousands of years. Let's see what happens when men start loving each other. We might even have less wars.'

"Other members of my family have been less nice about it. When a relative was running for State senator I was asked to stay away from my 'sissy' friends until after the election. But because I am living far away from them and because I have gone to graduate school, they have learned to accept me. In the Black community it is a big deal for a man to go to graduate school.

**B.G. smiles wryly, remembering his family's fears.**

"My mother died in 1967. I felt very relieved when she died. If she knew what her husband, my father, and I were doing, it would have upset her greatly. She was very moral.

"Ever since my relationship with my father, I look for the strong, firm male. This is why, even today, I have difficulties dealing with effeminate men. I know that this is a hang-up of mine, but I feel that I have never wanted to be a woman, and I don't want a man who is effeminate. On the other hand, I like men who are sexually involved or have been sexually-involved with women. I have problems dealing with men who have no sexual experience with women or who put women down. Some gay men are more sexist than straight men.

"I enjoy sexual experiences with women, also, but only Black women turn me on. I never feel attracted to White women sexually. I am attracted

**"I have inherited a lot of my gance . . . If gays can't de Blacks can't deal with me their problem."**

Photo by Neil Roberts



**"I have been involved in a Master-Slave relationship with a White male. This is one of the heaviest S&M scenes for a Black man because of the history of Black people being oppressed and manipulated by White men."**



# rracial... S&M Proponent Searches For His Roots

to Black men and I play both the active and submissive roles with Black men during ordinary sex, yet I do not engage in S&M sex with Black men or women. Only with a White male do I see myself being in a slave position.

"Of course, people do not understand this. Most people do not understand S&M. I have a very low tolerance for pain. There are a million varieties of S&M that do not involve pain that I am into: bondage, submission, water sports, discipline. I would never last five seconds in a relationship that involved beating.

"Yet I could never discuss this with any other Black person who feels 300 years of oppression."

**B.G. feels this frustration strongly. He wishes that he could be more open, and yet he feels forced to use a pseudonym for this article. He never expresses fear that the article could cost him his job, only that his Black friends**

**would not approve.**

"It's bad enough to my Black friends that I have a White lover, but if they knew that I had a White master, things would be very hard for me. They would not be able to deal with it.

"I am tired of being apologetic about my sexual preference. I did not come to Boston with the idea of getting involved with White men, but the Black community in Boston is so cold. Boston Blacks have been here for a long time. Many of them consider themselves more to be Yankees than Blacks. Southern Blacks are more oriented toward their community; they're warmer. And most of the mid-Western Blacks were from the South, so I had a warmer community out there and had many Black friends and lovers. Here all the best Black men seem to be taken; those I see in the baths or bars seem to be effeminate and, again, I am not into effeminate men. So I found a White lover. I have a good job and I do not want to disrupt my economic life, so I stay here. But I am not active in either the bar scene or the S&M scene here because Boston gays reflect the larger society. They are very racist. I do not find this true of the scenes in Europe or New York.

"Of course, my introduction to S&M was in Germany when I was

working and going to graduate school there. I had been there as an officer two years before then, but I did not get involved. When I started to live and work there I wanted to get to know the entire scene.

"I met these two men all duded up in leather on the street one night and I asked them in German if they were into leather. They said yes and that they would show me the scene. It just so happened that the bike clubs from London, Hamburg, Amsterdam and Berlin were meeting that week.

"I would say that my experience in Germany was good. I found the most beautiful, honest homosexuals that I had ever encountered. I met men in their thirties and forties and fifties that made me see that there was a good life after thirty. I was reaching that thirtieth birthday and dreading it as most gays do, but when I was exposed to these people I felt better about it.

"I felt that the European leather people were very strong, secure and did not make apologies for who or what they were. This really turned me on. In German society, especially, there is an arrogance. They don't apologize to anyone for what they do. Likewise, this is true of my brothers in leather in New York City.

"There is a big difference between the S&M scene here and in Europe. In Europe they are overjoyed if you even have fantasies. They will not do anything that will harm you at all. It was there that I had my first encounter with water sports, B&D, toilet games. I've seen a lot of well-equipped torture rooms.

"There is nothing that I see now that surprises me because my friends in London and Europe took me to orgies and scenes where I was free to look and participate. No one forces you to do anything. The first thing that they always tell you is 'Observe; look around and see what you like. It may be for you; it may not be for you.'

"I got to know quite a few leather people in London and Munich who showed me the ropes, so to speak. I am not active in the S&M scene in Boston because it is strongly anti-Black. I am very lonely at times.

"One day in 1975, a friend of mine called from Munich and because I complained so much, he flew over for a couple of days to keep me in line. I, of course, have done the same.

"However, I have now met many fine people in Boston who are Black and White, gay and non-gay. Most of my friends are non-gay, but they accept my gayness because they like me."

**I asked B.G. how he met his present master considering the racism in the Levi/Leather scene here.**

"I met my present master in a bar. We talked for four hours and then we went home and made love. We did a few heavy things involving bondage

and water sports. I am the first Black person that my master has ever known. He never hated Blacks; he just never knew any. He is from Denmark. I doubt if we would have the relationship that we have today if he were an American White.

"My family and I feel differently about European Whites. They do not blame Europeans for our oppression. They do not view the White European as the oppressor. When I was in school I could always get away with bringing home the European students. They have more respect for the American Black than do American Whites. They see that Black Americans have made contributions to the American culture, contributions that White Americans can't seem to see. Most of them know more about Black music and musicians than I did.

"From the first night I appreciated my master very much. In much of my life my sexual activity has been in an active role, a lot of times even when I didn't want it to be.

"I can be a very cold and abrasive arrogant person. I guess to some White people I would come across as being militant and angry. It is a nice wall I build around myself. Very few people know how submissive I really am, and that's the way I keep it. I'm not saying that it's right or wrong, but I know what my needs are. A lot of it, of course, reverts to my past and the relationship I had with my father. He played the active role; he was the second person to actually screw me.

"I get a genuine sense of fulfillment in an S&M bondage relationship like no other relationship. I am tired of hearing gays talk down and knock the S&M scene. S&M people are treated like freaks and weirdos. Yet, as a matter of fact, you'll find that S&M couples stay together longer because there's more trust, more honesty. You can't have a plastic relationship; it just doesn't work that way. In a good, genuine S&M relationship you have two men dealing with each other honestly and that is a beautiful thing. It is an extraordinarily heavy relationship because you are sharing not only yourselves, but your fantasies. I can speak, of course, only for gay men. I know nothing of the S&M relationships between women or men and women.

"I don't trick anymore; in an S&M situation I want to know a person fairly well. You have to have a lot of trust, really, when you get into areas like fist-fucking and other things. It requires a lot of trust and a relationship with some depth. This is one of the reasons that among true Leather guys there is a high level of honesty and awareness of themselves. They seem to

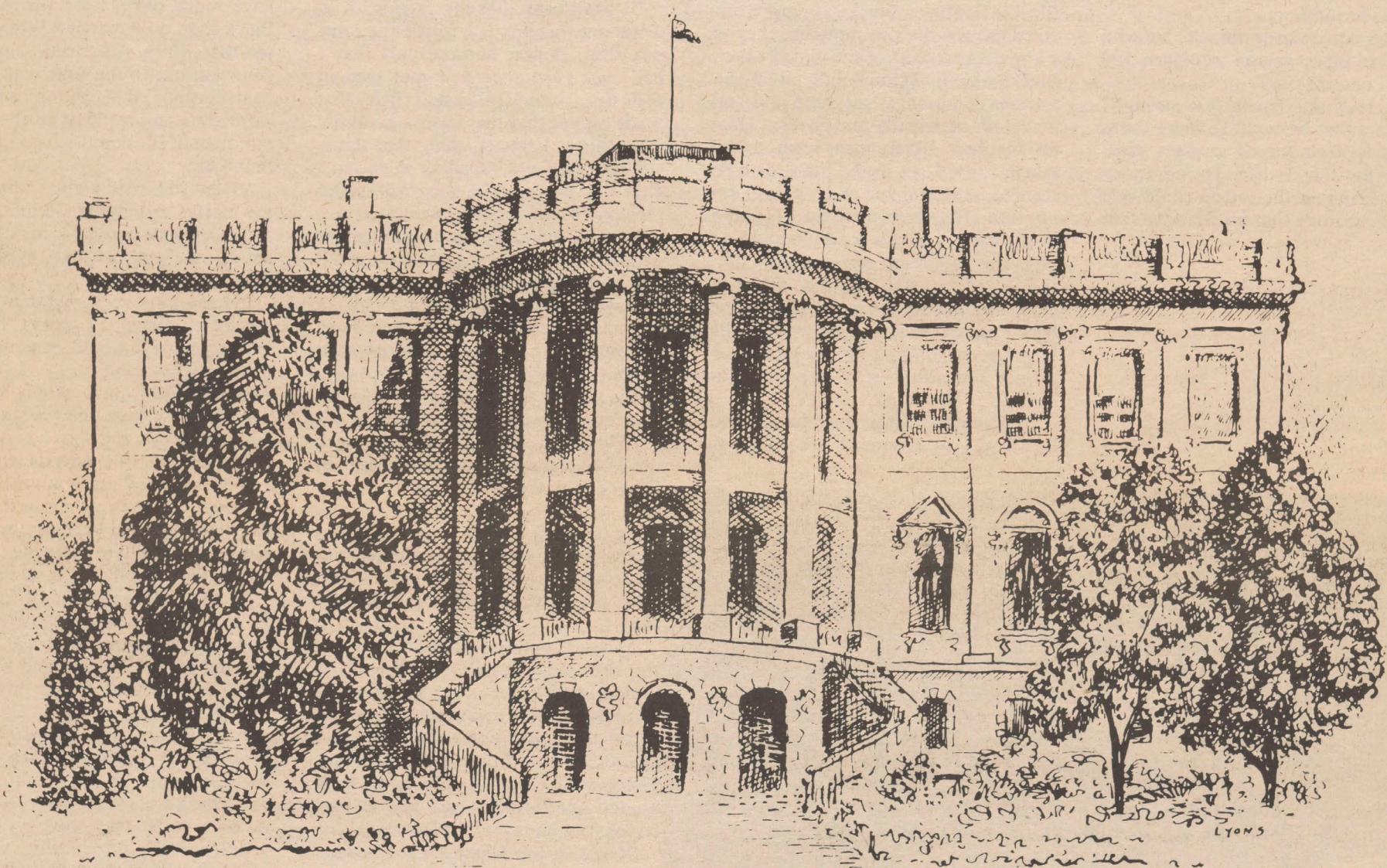
(Continued on page 16)



**"I have had the beautiful experience in my life of a tender, heavy sexual relationship with the man that gave me life, so there is nothing in the field of human sexuality that bothers me."**



# Ten gays in the White House.



At the White House this Saturday, March 26th, an historic first encounter to discuss the vital issues of discrimination and civil rights will take place with a representative of President Carter, five lesbians, and five gay men.

This meeting is the first of a series arranged by the National Gay Task Force (the largest gay civil rights organization in the world) to discuss gays and the military, immigration, U.S. Civil Rights Commission, and other important topics. This will involve a multitude of hearings, presentations, witnesses, experts, documents, statements, and exhibits.

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g c n



this side of the closet

## BUTTON, BUTTON, WHO'S GOT THE BUTTON?

By John Atteridg

Today's liberated gay has a wide spectrum of buttons to choose from, ranging in subtlety from the obvious ("Gay is Good": theme and variations) to the obscure (a pink triangle on a black background, recognizable only to us cognoscenti). One that takes a more middle course demands "How DARE you presume I'm heterosexual?" (Although homosexuality is thus implied, it is by no means prerequisite. Does that make it the "Gay button for the entire family?") This particular slogan points out a disturbing truth in society. We are assumed heterosexual until proven otherwise. The more liberated among us might like that to "guilty until proven innocent" rather than vice versa; I'll let the point pass.

For gays still in the closet this heterosexual assumption allows them to stay there. Of course, without it they could still fit into the world at large: everyone would be assumed a la Kinsey 10% homosexual/90% heterosexual. The problem arises for those of us who are out. How do we make our acquaintances aware of the fact that we aren't what we all seem to be?

Most gays experience everything from comments about "when you're married" to overt come-ons at parties. People continued their assumptions about me even after I came out. One of my female friends at school will be dorm advisor to a group of freshmen this coming year; when she offered recently that I could stay in her living room on visits back she added, "With an entry full of freshmen girls, how could you resist?" Very easily.

Such problems can be easily dealt with by anything from feigning ignorance to laughing to delivering a well-placed kick. However, this assumption created the closet we are/were in in the first place. Would it have been easier for my parents to accept my homosexuality if they hadn't taken for granted daughters-in-law and grandchildren? Mom has admitted that those were among her first thoughts; that I have five brothers and sisters has at least

least that hurdle easier. Would friends have told degrading jokes if they hadn't assumed we were all straight (and hence naturally hated gays)?

Even gay people make the same inferences. A column or two ago I referred to gay hangouts as places "with people whose emotions (i.e., gayness) were taken for granted." Outside the bars most gays are equally presumptuous of our friends' heterosexuality. Due perhaps to a heightened awareness and a vested self-interest, we might be more adept at discerning when that belief is invalid. Certainly when we learn that a friend is gay we are more prepared than most straights to accept him or her as still the same friend as before.

The heterosexual assumption causes us the most problems when we have to deal with old friends' reactions. Having grown up considering homosexuality as "deviant," having degraded it and its practitioners, friends now have to square that view with their perceptions of us. They had been able

HOW DARE  
YOU PRESUME  
I'M  
HETEROSEXUAL!

ANOTHER  
HAPPY  
HOMOSEXUAL

GAY

to assume that their friends were straight, and are frequently unprepared to accept the opposite. One of my friends commented before I was out that none of her friends were gay; if they were, she'd shoot them.

How do I help that person to understand that this is a fact of me that can't be changed. Sometimes s/he can accept me intellectually, but at a gut level there is still resistance. As our relationship is slowly destroyed, is there nothing I can do?

Just as destructive is the opposite situation when a straight friend falls in love with a gay person. Their friendship will suffer since once partner desires more than the other can give. If a gay man befriends a straight woman, it would be because they had things in common and enjoyed each other's company rather than because he hoped for a sexual involvement. Often, a woman, finding herself in a relationship with a man that is not based on whether or not she will respond sexually, feels free to respond as a whole person. It is easy to see how she may fall in love; straight men rarely give a woman an opportunity to be a friend.

Straight men may find a lesbian

refreshing in that she is not sizing up his suitability as a husband or mate. Some are (too often) intrigued by the fact that she does not need men sexually; their friendship becomes a conquest contest. In both cases, the friendship is headed for disaster. Hopefully, the "in love" partner will overcome or keep under control physical desire and, the friendship part of the relationship will continue undestroyed. I wonder, is emotion subject to the heterosexual assumption even when intellect knows better?

There seems not much we can do to change society's assumptions. Girls will still continue to dream about the boy next door and vice versa. The only personal solution I can find is to let people know from the start that you're not sexually available. You can change your name to "I.M. Gay" or introduce yourself, "Hi, I'm John/Jane Doe and I'm gay/lesbian." A more feasible idea is the button approach, and the more obvious the button, the better. However, some clothes and some situations just don't go with buttons, so it may be necessary to insert clues in the conversation: "My lover and I just loved that movie, too." These early warnings give you the advantage of avoiding from the start those people that will be distressed by your homosexuality, of doing away with the long talks that are needed often to explain, of opening up situations for consciousness-raising (if you still believe it possible).

All that seems fine, and yet, that I'm gay isn't the first thing I want people to learn about me. I'd much rather tell them that I'm a mathematician, that I enjoy theatre, film and music, or that I'm happiest in an earnest discussion with a small group of friends. Unfortunately, a few of the people that I told about my gayness at the beginning have restricted our relationship to a discussion of sexual differences. Then, too, those who were already friends when I told them (and didn't freak out) relate to me still on many levels.

Maybe there isn't any solution. Possibly there are advantages to being presumed heterosexual that I haven't seen. Hopefully, the assumption in each of us will be lessened each time it is proven wrong. Certainly a viable (Continued on page 14)

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books

# Ruth Weiss — poet of devastation, demolition

*Desert Journal*, poems by Ruth Weiss.  
Good Gay Poets (Box 277, Astor  
Station, Boston 02123), 1977, 200  
pp. Also available at Grolier's Book  
shop, 6 Plympton Street, Cambridge.

A Review by Rudy Kikel

When in 1899 the great German poet Rainer Maria Rilke wrote that he was discovering in Russian "things" the "names for those most timid devoutnesses of my nature which, since my childhood, have been longing to enter into my art," he was expressing a Romantic belief in the necessary correspondence between inner and outer realities: "At bottom one seeks in everything new (country or person or thing) only an expression that helps some personal confession to greater power and authority. All things are there in order that they may, in some sense, become pictures for us." The European artistic way has been to look for "pictures" of the private self in the public life. It is not, however, the way of Ruth Weiss, for whose purpose nothing would seem more irrelevant than "things" and the "personal confessions" that they give rise to. In *Desert Journal*, the world and the self exist for purposes of devastation. Weiss's way is the way of erasure.

If the detritus of this world — her cat Sappho, Gertrude Stein's last words, a recipe for Kahlua, a Coltrane record — enter into her poetry, they do so in order that they may be relinquished. Mindful that the directions we would take from the universe about us are deceitful —

there are no stars left  
to right  
wrongs imagined  
only the myths are true

— Weiss goes into the desert to do without, to find "not a rock/ not even a pebble/ upon which to focus," to root out "the tentacles of a mad world" that have a hold on her "in the chambers/ of a divided heart."

But if we are meant to turn away from the visible world, it is not to ourselves as *persons* that we are asked to have recourse, not to ourselves as creatures who grow hot or cold, express joy, suffer pain, consider horizons. Memory is only a deceptive faculty in the light of which "all the structures/ long erased/ still live." If eradication of the wide outer world is Weiss's first priority, annihilation of a vast inner one is her second. The aim is for us to become what for a while, she tells us, she had succeeded in becoming, a "sacrifice to light," a "carcass shed/ no more involving me/ in its illusions." The goal is either to go outside the self, to get literally *beside* ourselves where ego can find no further place —

momma momma why do i cry?  
because you're still i  
because you say momma  
because you say die

## Buttons

(Continued from page 13)

alternative is withdrawal into a totally gay life, yet I came out in the first place so I did not have to keep the two parts of my life separate from each other, to be whole. I don't want to give that up.

The best answer that I can find is to be aware that the problem exists. I wasn't at first. I assumed that merely telling a woman I was gay would prevent her falling in love with me, for example. Having fallen in love with a straight man, I should have known better. Watch closely for signs of both dawning sexual interest and waning friendly interest and attack the problem as it begins to arise. Hopefully, with some frank discussion, a friendship can be saved before it goes on the rocks.

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— or to go into the "desert/ beyond the desert," into the "whole within," which is "holy, holy" (Weiss intends the pun, I think), there to "become one with the stream":

NO!  
not one with the stream  
TO BE THE STREAM  
not to scream  
TO BE THE SCREAM!

She seeks, in short, identification with the collective unconscious — for her own protection aware, I hope, that full immersion in so absorbing an entity must mean psychosis or death: "we can't be friends/ but we don't have to be enemies."

The form her poetry appropriates for itself is marked — scarred? — by her sublimely negative intentions, and so it is easier to say what that poetry is *not* than to say what it is. It is not a poetry of "premise" or "solid statements"; without lyric or dramatic resources ("without a plot! without a song/ without a gong"), it is devoid of almost all cumulative effect: "break the jar," Weiss seems to counsel herself, "instead of pickling for winter."

When it is not pushing itself jauntily along on the strength of its own high or low spirits —

the journey is day by day  
as soup of the day  
not a soupcon of hope  
soup's on  
but one goes  
in the throes  
without trace  
without grace

— it is a poetry mystified, even amazed by itself, full of self-referential questions ("what is this? another game?"), of attempts to fathom its own essence: is it a wind or a dance, a flight or a feast, a conjuring or a quest? Perhaps the book's principle metaphor for itself is that of a vast fabrication, "story upon story/ a structure of lies" — a tent which must collapse, a house of cards that must fall, a room for which nothing is so much wished as a reductive "LIGHT."

Weiss is the foxy artificer here, the architect whose end is destruction, the astronomer who in order that we may become "full" invites us into the "void," the teacher who counsels "unknowing," the coyote ("liar/ teller of

all truths"), sorceress, sybil, seer, "Miss Understood" to those of us who take her paradoxical meaning, *misunderstood* — meaning to be understood — by all the rest of us. There is a theme that emerges — finally, in its last pages — from *Desert Journal*, a hard consideration of the illusoriness of what we call love — that last mirage, that deadly oasis — and there is a fine Rilkean appreciation of the distances that must exist between lovers, who "to remain lovers/ must conjure/ the most barren desert/ for each other." In keeping with the rest of the book, however, Weiss's tragic pronouncements on the subject — that love causes "pain" and "gain," and that the gain is "loss" — are paradoxical utterances. Nothing is concluded in *Desert Journal*; if there is success here, it is in having left

only the skull  
to transmit one message  
to be found  
by that wanderer  
who would only see the skull

The skull is her book; the readers it asks for and should get are those who would "only see the skull."

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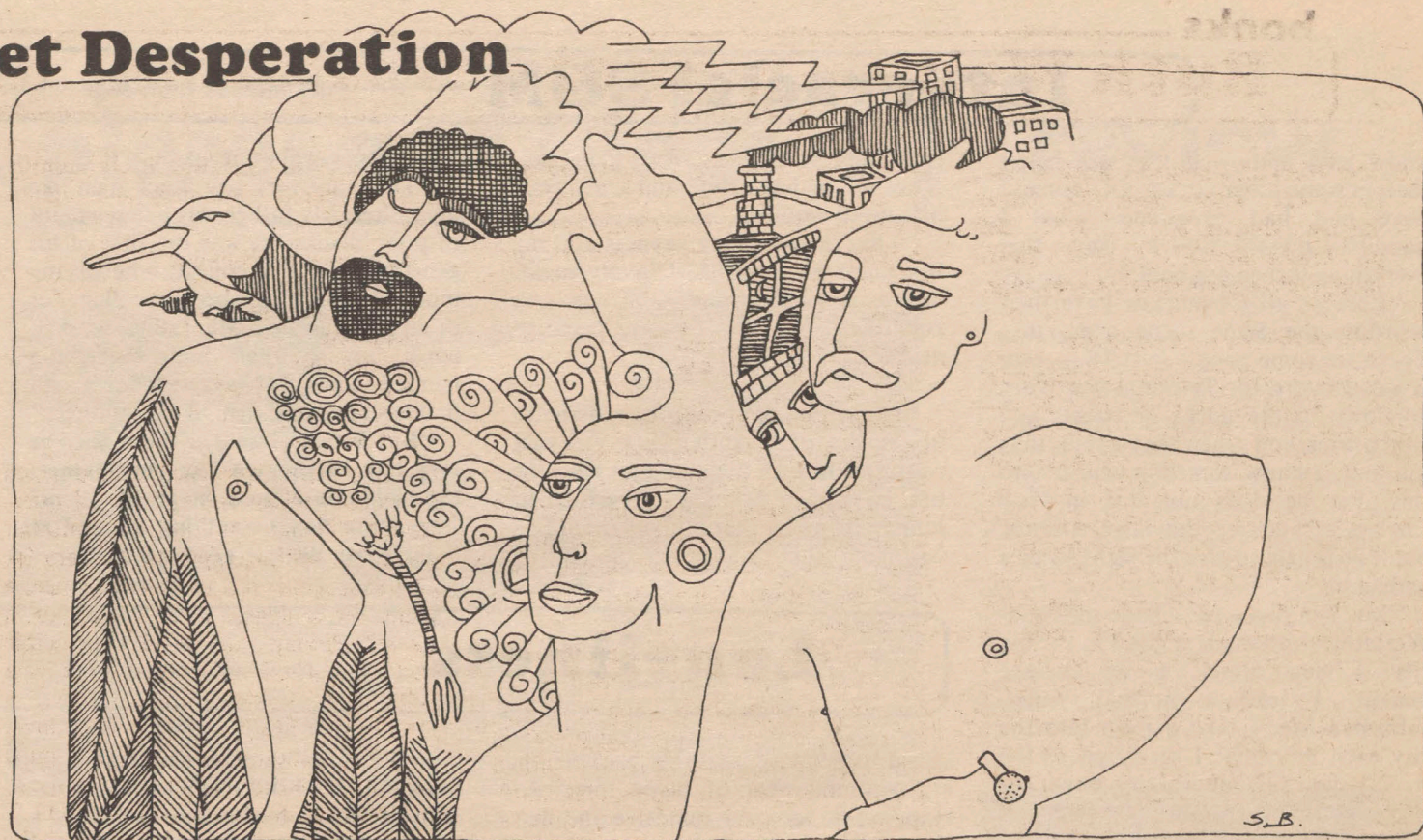
# Living In Quiet Desperation

By Anthony Darrian

I'm gay but unhappy. No, I'm not a propagandist for Dr. Bieber or Socarides nor a member of the Aesthetic Realism group. I do believe the majority of gay men and women are healthy, normal and well adjusted people. But I'm only one of a significant minority of despondent gays. You've seen people like me before — usually in a dark corner of a bar alone nursing a drink.

Although my problem is shared by hundreds of thousands of gay people, almost nothing has been written about people like myself: gays who appear to be alright and function well but are profoundly lonely, depressed and demoralized. Gay liberation literature tends to portray gays as happy and successful while psychiatric literature traditionally took the other extreme and depicted us as utterly psychotic.

Perhaps by my discussing my own situation the reader can get a better insight into a problem shared by many gays. It's simple and common. I'm a single guy who never had lover and has few friends or acquaintances. I'm shy, probably because I'm terrified of being rejected, and consequently suffer from loneliness and isolation. Although I'm 22 and neither ugly nor overweight, I'm no Adonis either. On those occasions when I do manage to muster all my courage and go over and talk to someone or ask to dance, the response is almost always a rejection which crushes my ego. This situation has been the story of my life for the past four years, so is it any wonder why I'm



chronically depressed and have frequently pondered suicide?

## The Lonely Life

I don't blame you if you're feeling disgust or contempt by reading these words of self-pity. The truth is I'm disgusted with myself. It's difficult to maintain much self-esteem when you're unpopular, a "wallflower" and a "loser." Life becomes a self-fulfilling prophesy when one is in this state of mind. After all, who wants to meet a bitter and self-pitying loser?

Things weren't always so unfortunate with me. I came out in my early teens and enjoyed some popularity in my youth. After I entered college, my gay life took a bad turn. By this time I was ready to settle down and form a "meaningful relationship." My former life was full of sex, now I was ready to

fall in love and experience some romance. Sadly enough, this search was frustrating and unsuccessful. My life has been one emotional crisis after another.

My search for "Mr. Right" took me to the gay bars and baths. As we all know, these places do not provide a very good atmosphere for meeting future lovers. Living in a medium-sized Southern city limited my alternatives for meeting other gay men. I have become quite active in the gay liberation movement, but even this hasn't been very helpful. I think a lot of gays join the movement not so much because they're activists, but because they want to meet others without putting up with the oppressive bar scene. Well, I haven't had any luck at any of the three groups I belong to.

In my situation, sex itself isn't a major problem. As I stated before, I'm still young and at least "average" in appearance. Whenever I give one of my tricks (God, do I hate that word!) my address and phone number, hell could freeze over before I hear from him. It seems to me most gay men are only interested in one quick sex act per person. I must confess I have developed infatuations with a couple of brief lovers, but I always was rejected if I tried to pursue a relationship.

## Falling in Love and disappointment

Last summer I did meet a young man about my own age who almost turned into a lover. We had a very rewarding affair. Although I felt myself falling in love with this young man, I was

(Continued on page 16)

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## Interracial S&M

(Continued from page 11)

know who and what they are better than in some other circles. Of course, I have had bad experiences, but I handled myself in a way that everything turned out cool.

"Because all movements have their weirdos, the S&M scene does, too. There are some people into TS — that is a code word for Terminal Sex. They go down to the docks or streets and find a trick and when they come, they kill him. I know someone who is into this, but he does not live in New England. Of course, that is an extreme, but it does help to give the S&M scene a bad name.

"Me, I'm just a run-of-the-mill mid-Westerner who made it good in the big city. I view myself as an average person. I lead a normal, quiet, suburban life. I take a train into the city each morning; I rarely go to the bars. If you saw me walking down the street, you'd never notice me. I am just another Black man walking down the street.

"S&M is important to me, but it is just a part of me. Part of me is a professional, part of me is technical, interested in engineering. Part of me is practical and part very romantic.

"I have inherited a lot of my family's arrogance. I feel that I don't have to prove myself to anyone. If gays can't deal with me, if Blacks can't deal with me then that is their problem."

I asked B.G. how his lover felt about his master and their S&M relationship.

"I believe that no one person can satisfy all the sexual and emotional needs of a person. My lover knows that he and I love each other. He knows that he can satisfy certain needs, but he

is not into S&M. He accepts that I am. After all, he has a wife and a mistress; he's pretty booked.

"I am proud of my gayness and my Blackness and my S&M involvement. There are thousands of us, so Americans will just have to learn to deal with it.

"I have had the beautiful experience in my life of a tender, heavy sexual relationship with the man that gave me life, so there is nothing in the field of human sexuality that bothers me. I feel fortunate that my father noted my

free of hang-ups as he was.

"There are very few Black men like my father. My father was a descendant of poor Blacks; he was the first of his generation to go to college, whereas my mother's family had been to college for three generations. My father worked hard; my mother had everything handed to her. I always look for a man that is strong and firm like my father."

"But B.G.," I said, "there may be very few Black men like your father, but are White men more like him? They have had everything handed to them most likely. Yet you choose a

White master only."

"I haven't worked that out in my head," he said.

I close with this quote because I believe that B.G. has presented himself strongly as a person in touch with his feelings and aware of his relationship to himself, his family and others. Yet I thus make the point that our own sexuality cannot be reasoned away, analyzed by logic alone or traced to its roots. It is just a part of us.

## Loneliness

(Continued from page 15)

afraid to propose anything because of my irrational fear of being rejected. Happily, he took the initiative and declared he loved me and said we should become lovers. Words cannot describe the bliss and satisfaction I felt from this proposal. I thought my days of loneliness and depression were over.

A couple of months after this first romance began it was over. Actually, our relationship hadn't even formally begun because we hadn't moved in together yet. I was nonchalantly told that it was over, and he didn't love me after all. This news shattered me and I freaked out. I was so in love with this person and looked forward to moving in with him; it was a great shock to me that my "Mr. Right" was leaving me. I was heartbroken for weeks, even months. I became extremely demoralized and cried a lot.

Time does heal wounds, I suppose. I

didn't commit suicide, although I almost did. My brief romance had a negative effect on me because I emerged a hardened, bitter, and cynical person. I vowed I wouldn't fall in love so easily again. Heartbreak is painful and I'd rather die than go through it again.

### My Present Situation

After my quasi-relationship ended I didn't give up, though. I went out frequently to the bars and baths, almost every night. It was a ritual — cleaning up and trying to look my best, staying out to the wee hours of the morning, making sincere attempts to make friends and meet people. My efforts produced no results. At this point in my life, I'm on the verge of completely giving up and becoming a recluse.

In an attempt to improve myself, I thought it might be wise to seek psychological help. Because I'm an unemployed student, there are a few places I can get professional help. First I went to a county mental health clinic. The psychologist there was more in-

terested in my gayness than my feelings of loneliness and depression and lack of success in forming a relationship with someone. I had better luck at my university, where the psychologist tried his best to help me, but to no avail. He accepted me as a gay person, but his advice was tired old cliches like 'be more aggressive' and 'don't try too hard, it will happen unexpectedly.'

At least seeing therapists gave me the opportunity to get my problems off my chest. Being virtually friendless means not having a sympathetic ear available.

Right now I'm living in the depths of despair. I'm trying to overcome my problems, but haven't found the solution yet. Maybe my situation will soon change. As time goes by, I'm becoming more demoralized, though. I have a great capacity for love, and hope someone will enter my life so I can share it. Maybe someone out there has gone through what I'm going through and can liberate me from my present unhappy situation.

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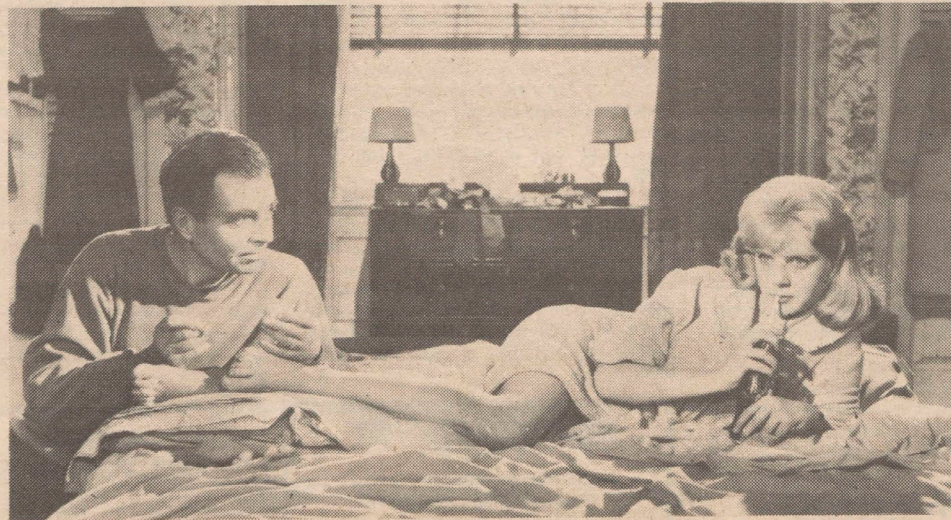
# people, places and flings

By David Holland

Winter slowly metamorphoses into spring. More than once I've had a near brush with swerving bikes, served as a pylon for skate-boarders, and endlessly scraped my shoes on the nearest curb. So where are the crocch? . . . Top of my list this week is the benefit to aid the **Florida Coalition against Anita Bryant**. On Sunday, March 20, both **Chaps** and **Styx** will be collecting quarters (or more) at the door. It seems a paltry sum but I've often thought if I had a quarter for everyone on Blagden Street on a Sunday afternoon . . . I don't want to over-shadow their benefit in the least but it's a timely matter to mention the up-coming **G.C.N. benefit**. Plans are in the making with **Cate** to bring in a festival of original **Warhol** films. As well, we've approached the **Boston Rep** to stage **Holly Woodlawn** with her current **Reno Sweeney Revue**. The Rep. is giving gracious consideration. You could too by voicing your support or interest on a post card to: **Esquire Jauch m c/o Boston Rep.**, One Boylston Place, Boston, 02116 . . . Worth a teaser: The Rep. is also negotiating for a very hot production. No hints, I'd rather give you the full story later . . . The **Mass. Center Rep** is opening an exciting premiere season with **Colleen Dewhurst** and **Ben Gazzara** in "**Dance of Death**." It begins April 19 at the **Shubert**. Up-coming are "**Long Day's Journey Into**



Everett Hoag kicking off a spirit of classical mime in the series by We Tickle The Earth's Belly



Closing up the Metro Retro at the Welles and Back Bay Screening Room. Painted fantasies in Kubrick's early, "**Lolita**," March 20-22

Night," and Shaw's "**Candida**." You can purchase a three-play subscript. Call 426-6210 . . . New York is opening a new night spot, far removed from the terrible trio of the Mine Shaft et. al. I received reams of information on **Starship: Discovery I** which will open officially April 7 on 42nd, east of 9th Ave. The drawings look fairly intergalactic, perhaps a bit too. I usually suspect media hypes . . . **Orchestra Luna** is going great guns here and in New York. They will perform at **B.U.'s Hayden Hall** in support of the **Clamshell Alliance**, an anti-nuclear power coalition. The performance is March 20 at 8 p.m. . . . "**I am a Dancer**," a film of Nureyev and Fonteyn will premiere at the **Back Bay Screening Room** March 30. Martha P. calls it breath-taking. She's usually right . . . **We Tickle the Earth's Belly**, a mime group, will begin performances March 22 at the **B.C.A.** **Suzanne Fox**, who will perform at the **New England Gay Conference**, will be included in her "**First Impressions**." Call 426-6210 for reservations. A special children's matinee, "**The Fool's Fantastic Fables**" will also be presented in a limited engagement . . . Pour les femmes: The next in the **Tapestry Forums** will be "**Women and the Law**." The format appears to include

the system, supportive therapy, and how to deal with the current male-dominated protective agencies. At **Tapestry**, 595 Mass. Ave., Cambridge. . . "**Now We're Talking**," a women's radio program on **WCAS** will present "**Women and Alcoholism**." The program is aired Sundays at 9:30 a.m. at 740 on your AM dial . . . **Little Flags Theater**, who brought us "**Fanshen**" and "**Tania**," are now working on Maxine Klein's new play, "**The Furies of Mother Jones**." The play takes place in Appalachia and incorporates her struggles with her coal mining workers . . . Last note: Take in an evening with **Loring and Lawrence** at the 1270 piano bar . . .

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## review

By David Holland

There is something thoroughly delightful about attending a ballet matinee. I suspect it is the sight of a multitude of children doing jetes, pirouettes, and allegro leaps all the way to the toilet during intermission. The recent production by the **Boston Ballet** at the **Music Hall** had just that ambience. The program was a child's vision and, for the most part, entertaining.

The opener, "**Classical Symphony**," lapsed into a showcase of balletic movements that were, at times, slipshod. A singular *en pointe* was nervously executed and David Brown's embarrassing *faux pas* seemed a psychological burden for the remainder of his performance.



Gray's "**Flowering into New Battles**" was one of the program's life-savers. Its Japanese influence was enhanced by just the right movements of the feet — held perpendicular to the leg, interesting back stage lighting, and slow, precision choreography. It's seemingly painful symmetry appeared painless to the two dancing artists.

The final selections, "**Goat Song**" and "**Fanfare**," were as enjoyable as a **Bernstein** Intro. to Music. Although "**Goat Song**" was riddled with repetition, its subtle, pastoral imagery sparked the senses. "**Fanfare**" closed the afternoon with a splendor of color. The score, a gem by the late **Benjamin Britton**, was personified by the entire ballet ensemble enacting strings, brass, woodwinds, and percussion. Watch this column for up-coming performances you won't want to miss.

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## personals

**NYC MASCULINE WM**  
173, 5'9", travels by car Cape Cod to Texas. I want to know you for casual or serious rel. Sense of humor, intel., neat beard. Love to entertain compatible guys in NYC. Exchange foto Box 119, Downstairs, 167 W. 21 St., NY, NY 10011 (42)

**NORTH SHORE AREA**  
Attr. yng slim male, sensitive, into nature, photo, tennis, seeks to meet other slim yng males like myself to learn about life together as friends, maybe more. Write P.O. Box 522, Peabody, MA 01960. (39)

**PAWTUCKET AREA**  
Where are you gay boys in Pawt. & vicinity? GWM 19, 5'9", slim gd lkg seeks same 18-25. I need a friend & more. Sincere, picture and phone answered first. No fats or s&m, b&d. Box 2122, Pawt., RI 02861 (39)

F gay couple in So Shore area seeks other gays to socialize with. All replies answered. GCN Box 743. (40)

GWM 28 wants to meet GM for relaxing fun times. Enjoys music, hiking, sports & nature. Send resume & photo. R. Smith, Box 205, Lancaster, NH 03584. (40)

WM 44 sks friends in N.E. 30-50. Enjoy plants, walking, quiet times at home. Get acquainted by mail first. Earl Thaler, Pittsfield, Maine 04967. (39)

Cats play games with mice you know Find her alive and let her go; You made love to your little bat You're no cat, you're a rat! Love, Ginny (39)

Truckin' West April. Bost-Denver-Spokane-B.C. Free trip to appealing man helpful w/driving & hauling. Dest: beaut. gay farm in mts of B.C. (39)

**THAT'S ALL FOLKS**  
I am looking for people to work with me in producing a feature-length animated film (that's fancy talk for a 90-minute cartoon). My goal is to make a movie as much fun to watch as it is to make. Many talents are required. A quality film will result in commercial success to be shared by all. If you have the time, interest, energy, and love, please write Trojan Horse Studios, P.O. Box 1960, Boston, MA 02105. (39)

**YUK THITE THU YIMMEE!**  
You gave me a haht dug & I luvd it. Your wit charmed me amidst the magic euphoria of weed & soul while your spirit lifted mine to a place we've shared alone for a very special love. Happy Anniversary My Aquarius Man from your Libran with Love. (40)

**"LORI" "LORI"**  
Your letter was great, but you gave me no way to reach you. Please contact me again. P.O. Box 307, Sudbury, MA 01776. (40)

GF wants to meet others, but is not into bar scene. Friendship should precede deeper relationship. Enjoy music, photography, books, walks, quiet talks. Box 1936, Norton, MA 02766. (40)

**LEOMINSTER FITCHBURG ASHBY**  
Interesting gay men of the Leominster, Fitchburg, Ashby area are once again forming a gay alliance. Call John 874-2638. First meeting Apr. 5 (42)

GWF, depressed, lonely, frustrated, ugly, hard to please, old enough to know better. Why would you bother to write GCN Box K 90. (40)

**GAY ASTROLOGY CHARTS**  
If you sent in your birth time info to Box 4000 to receive your astrology chart data, do not fret, I have been sick, but am now well and busily working on all the letters I received. Thank you for all the letters and please be patient for your chart. Love, Box 4000. (39)

If you care about gay rights, have you written to your state legislators yet to say so? (39)

GWF interested in meeting sincere woman for companionship, possibly lasting relationship. Enjoy sports, music, outdoors and quiet times. Write GCN Box 741. (41)

**WISHING FOR A WARM FRIEND**  
Woman, mature and living alone, would welcome an interesting and congenial friendship with another woman. Please write to P.O. Box 307, Sudbury, Mass. 01776. (42)

GWF 28 would love to meet or sexy GF for a very warm & affectionate relationship. Please reply to box 740. (42)

**GBF COUPLE LACKS ALLIANCE**  
Couple 30 & over call us in eve. at 296-4462. For mature, sincere friendship without obligation, with attractive intelligent couple — why wait? We lead discreet gay lifestyle due to our prof. social circle limited. (37)

Yng. GM, 6'1", well built, strong, sincere, will consider any legitimate offer to make a little extra cash to supplement my meager income. Write GCN Box 738. (39)

## apartments

Clean, quiet, comfortable, individual heat controls, friendly, safe, refrig. w/w carpet, easy parking, convenient, by the PRU, studio & 1 bdrm. Jay, 267-7422. (39)

Gay roommate wanted to share roomy 2 bedroom Fenway apt. with pkg., kitchen, bay window. \$125 plus gas, elect. For more info call Larry 267-6960. (39)

**BOSTON SOUTH END NR HOSP**  
Recen Renov. 2 br kit/bath priv roof deck \$275. Also 2 br mod kit/bath \$235 avail now. Bob 482-2864 after 6. (39)

Sunny 2 bedroom apt in Jamaica Plain. Friendly neighbors. Convenient to MBTA. Call 522-6783 between 6 and 9 p.m. (39)

Boston — So. End. One bdrm apt. Fireplace in bdrm. Walk-thru kitchen. On Appleton Street. \$255/mo. Includes all utils. 1 1/2 mo. sec. dep. 267-5610. (40)

Beautiful studio, 1 bedroom & basement apts, some with fireplaces. Close to stores & MBTA stop. \$150 up. Gay mgmt! Pets OK — no realty fee! Lambda Associates (617) 266-8286 open 7 days 9 a.m.-9 p.m. (39)

2 gay men, 27 & 28, looking for 3rd person to share food, space, & feelings in sunny, spacious, 3-bdrm. apt. on Oxford St. near Harvard in Camb. Non-sexist, Supportive household. \$91/mo. incl. heat. 354-0069. (38)

**COLLECTIVE ON FORT HILL**  
has room for people interested in an all-gay, supportive environment. Call the Fort Hill Faggots for Freedom, 440-8551, 427-1893, 442-1739. (38)

## roommates

House in Allston needs one female or male for own room. Yard (garden this spring), recycling, washer-dryer, three gay men. \$100 a month plus utilities and heat. Call 787-9159 evenings. (36)

GWM wantd 2 split lux mod 3 bdr conv. to 2 bdr apt! Your furn rm inc new king size bed, new color tv, stereo, desk, all util, sep bath, fone, parking, gym \$70/wk, plus food, toll calls!! Must B nonsmoker!! Hve references!! Rent can B negotiated if?!! Must B clean person as well as semi-discreet! 332-8861 any time 4 appointment! Jay. (40)

GF seeks same to share 2 bdr apt in Marshfield for summer — June 1 thru Sept. 1. Call Rachael 837-1054 b 4 10 a.m. or after 10 p.m. (40)

2 bedroom apt. Livingroom, dining room, fr. & rear porch. Live in all gay house. Call Bill or Frank, 522-6830. Located in Roslindale on Public Transportation. Gay professional M seeks same to share large apartment. Call Lou at (401) 272-6327 for details. Providence area. (39)

Close house of 4 GM looking for 2 GM to live in 11-rm. house in W. Medford, near woods, lakes, 15 min. by bus to Boston. \$100/mo. No sex calls. 396-7836. (39)

Lesbian feminist law student seeks quiet woman to share 5 room house in Cambridge. \$112 includes heat. No pets. 492-5017 evenings. (39)

Fenway area: GM to share apt.; close to Kenmore Sq. transportation; clean, safe; \$105/mo incl ht., hot water, gas. Call Harold (617) 267-8730. (40)

## services

**WOMEN'S WOODWORK**  
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**HAVING A PARTY?**  
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**WOMEN AND RELATIONSHIPS**  
A group for women who wish to explore the dynamics that occur in our various relationships and develop skills for changing negative patterns/begins Mon. Apr. 4, 7:30-9:30 p.m. for 12 wks. \$10/ person/wk. Excel. refs. Call Nancy Williamson 254-4631 or Judy Glick 661-3742. (40)

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## job op

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Counseling & Ed. Outreach Org. Admin. exp.; fund raising & grants; Human services advanced degree or equivalent. 80 Boylston St., Rm. 855, Boston, MA 02116 (39)

Jeg ville gerne laere sprog og laese dansk. Jeg ville betale \$5 for ene time lektie en gang pro uge. Skrive til GCN kasse 742. (41)

**WANTED NEW GAY MUSICIANS**  
Gay musicians, singers for forming groups and single acts. Must have own equipment. Definite employment. Call Lee 337-0820 after 5 p.m. Bos. S.S. area. (43)

# classified ad order form

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

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

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

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

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

**If you wish to pick up your mail at the GCN office:** Our hours are 10 a.m. to 6 p.m. Monday through Friday.

**There is a charge of \$1.00 for a phone number included in a Personal ad.**

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

**Please circle one of the following ad categories:**  
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## job wanted

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**TRAVELING TO NEW MEXICO**  
Late June. Would like person to share expenses and driving. Write Don, P.O. Box 541, Bridgeport, CT 06601. (40)

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1974 Fiat 124 Sport Coupe, 22,000 well-kept miles. I am original owner; have all maintenance records. This car is in top condition, gets excellent gas mileage. Asking \$2750. Call Phil 566-7539 4pm to 11pm.

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## organizations

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**WEEKENDS FOR WOMEN & GAYS**  
Female sexuality psychology of women gay dialogue: Is biology women's destiny? Write or call Rowe Conf. Center, Kings Hwy Rd., Rowe, MA 01367. (413) 339-4216. (42)

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

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

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

**Metropolitan Community Church of Boston**, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

**CONSCIOUSNESS RAISING**  
Men, 40 and older, have problems different from young Gay Activists. Small discussion group forming NYC. Call (212) 242-8112 or write Burdick, Apt. 1C, 270 W. 25th St., NYC, NY 10001.

**SUPPORT LESBIAN MOTHERS**  
Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

**LUTHERANS**  
ALC, LCA AND Mo. Uniting for justice, love, understanding in our church. Lutherans Concerned (for gay people), Box B-19114A, Los Angeles, CA 90019.  
**METROPOLITAN COMMUNITY CHURCH OF WORCESTER**, church service at 6 Institute Road, 2 p.m. Sundays. Rev. Jos. H. Gilbert, pastor. 756-0730. The 3rd year begins.

## penpals

I seek to correspond with a person who is proud of himself and who can respect a man who is trying to reorganize his life. Alonzo Felder 141-252, P.O. Box 787, Lucasville, OH 45648. (39)

Handsome young convict due to be released in 1977 wants to live in Boston, wants to correspond with liberal minded male. I'm 20 yrs old, 6'1" tall, 170 lbs, blond hair, blue eyes. Write: Carl Overstreet 4615, Box B-79799, Jamestown, CA 95327. (39)

My name is Billy, age 18, 5'11", 150 lbs. Brown hair and eyes. I'm serving a 4-yr sentence and would like to correspond with people in the gay community. Please write. Billy Lloyd 049423, P.O. Box 667, Bushnell, FL 33513, Dorm F-115. (39)



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## publications

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"The Wishing Well"; a national publication with emphasis on helping gay/feminists reach others with similar life styles. Code no's used to insure confidentiality. P.O. Box 1711, Santa Rosa, CA 95403.

### THEY WILL KNOW ME BY MY TEETH

Magaera Press proudly announces publication of stories & poems of Lesbian struggle, survival, and celebration by Elana Dykewoman (author of "River-finger Woman"). For Women Only from Old Lady Blue Jeans, P.O. Box 515, Northampton, MA 01060. \$3.50 plus postage (25¢).

GAIA'S GUIDE-1977. FOR GAY WOMEN Thoroughly detailed discreet pocket size international bar/club guide and complete directory. This fourth edition: All U.S.A. plus 40 other countries. 3000 listings. Centers, switchboards, organizations and publications plus much, much more. \$5.00 only from: GAIA'S GUIDE, 115 New Montgomery Street, San Francisco, CA 94105. Also on sale at: NEW WORDS, 186 Hampshire St. in Cambridge; ISIS, 146 Commercial St. in Provincetown, & at THE PEOPLE'S NEWS-STAND, University of Massachusetts, Amherst. (44)

GAY SCENE — The monthly picture entertainment newspaper. Features Gay Movement news, Articles, Reviews, Personals, Nude Centerfold, plus more interesting features. \$8 for 12 issues. Send \$1 for sample copy. Mailed in plain brown envelope. REGIMENT, C/O GALLERY THREE ENT., BOX 247, GRAND CENTRAL STA., NYC, NY 10017.

Portland Town Council, Oregon's coordinating organization dedicated to achieving full civil rights for gay citizens, announces the publication of *A Legislative Guide to Gay Rights*. This 80 page paperback contains information on the status of gays in regards to psychology, psychiatry, religion, education and families; presents arguments for the necessity of gay rights; and reprints the resolutions of 33 professional organizations, unions, churches, and businesses. Although written primarily for legislators, the guide can also be used as a documented study with information applying to the needs of gay people everywhere. Activists in other states will find it a valuable 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 inquiries are invited. All proceeds from sales applied toward Portland Town Council's legislative effort. (38)

ALBATROSS MAGAZINE MOVED! Albatross, the lesbian-feminist satire mag is available from P.O. Box 2046, Central Sta., East Orange, NJ 07019. Sample \$1.50, Sub. \$7.00. Try it and see!!! (39)

### KEEP UP WITH THE SOUTH

Subscribe to the *Free Press*, a Southern news/magazine published every two weeks in Charlotte, NC comprised of news, features and regular columns of interest to everyone. Two year subscription (52 issues) \$10.00; one year subscription (26 issues) \$6.00; sample copy 25¢. Please respond to *Free Press*, Box 2550, Charlotte NC 28234. Thank yawl. (c)

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## BOSTON BAR GUIDE

**BOSTON EAGLE** 88 Queensberry St. 247-9586

Leather Men  
Sunday Brunch 3PM Movies Mon. & Tues. 8PM

**CARNIVAL LOUNGE** 39 Boylston St. 338-7159

Dancing Mixed

**CHAMPAGNE LOUNGE** 227 Tremont St. 338-8583

Dancing Men

**CHAPS** 27 Huntington Ave. 266-7778

Food Men

**CITADEL** 22 Avery St. 482-9040

Dancing Men

**CLUB 76** 76 Batterymarch St. 542-3377

Food Mixed (Mostly Men)

**HARRY'S PLACE** 45 Essex St.

Dancing Men

**HERBIE'S RAMROD ROOM** 12 Carver St. 338-8577

Leather Men  
Sunday Brunch 7PM

**NAPOLEON CLUB** 52 Piedmont St. 338-7547

Dancing Fri., Sat., Sun. Men

**PLAYLAND** 21 Essex St.

Men (Some Women)

**119 MERRIMAC** 119 Merrimac St. 523-8960

Dancing Men

Tues., Wed., Thurs. Buffet 9-11PM

**SOMEWHERE** 295 Franklin St. 423-7730

Disco Dancing Mixed

Sunday Brunch 12-2PM

**SPORTER'S CAFE** 228 Cambridge St.

Food Men

Saturday Brunch 5PM

Movies Mon. 3PM Sunday Brunch 3PM

**STYX** 20 Blagden St. 247-3910

Disco Dancing Men

**THE SHED** 272 Huntington Ave.

Leather Men Sunday Brunch 4PM

**TOGETHER** 110 Boylston St.

Disco Dancing Mixed

**1270** 1270 Boylston St. 261-1257

Disco Dancing Mixed (Mostly Men)

**TWELVE CARVER** 12 Carver St.

Men

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## CHAPS

27 Huntington Ave.

## Quick Gay Guide



### BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900  
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 492-3433  
Cambridge North/Brattle Gays Write c/o Gay Legislation 661-9362  
Cambridge Women's Center 354-8807  
Cambridgeport Gays, c/o GCN, Box 6500  
Charles Street Meetinghouse 523-0368  
Civil Liberties Union of Mass. 227-9469  
Closet Space 523-1081  
(WCAS 740m AM) 492-6540  
Daughters of Bilitis 262-1592  
Dignity, 102 Charles St., Box 172, Boston 02114 739-1091  
Elaine Noble (Rep.) 727-2584  
Evangelicals Concerned 894-3970  
Fag Rag 536-9826  
Fenway Community Health Center 267-7573  
Fengay, c/o Tom Nylund 267-1066  
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488  
Fort Hill Faggots for Freedom 445-6676, 440-8551 or 427-1893

Framingham Unicorn Society, P.O. Box 163, Framingham 01701  
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069  
Gay AlAnon, South Shore 843-5300  
Gay Alert (for gay community emergency only) 523-0368 or 267-0764  
Gay Community News 426-4469  
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371  
Gay Legislation '77, P.O. Box 8841, J.F.K. Station, Boston 02114 661-9362  
Rep. Noble's Aides 727-2584  
Gay Media Action, c/o GCN, Box 5000, 22 Bromfield St., Boston 02108 354-2079  
Gay Men's Center, 36 Bromfield St. 338-7967  
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston, MA 02117 287-1900  
Gay People of UMass/Boston (ext. 2396)

Gay Recreational Activities Committee, (GRAC) c/o GCN Box 8000  
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133  
Gay Way Radio (WBUR, 90.9FM) 353-2790  
Gay Youth Advocates, 70 Charles St. 227-8587  
Gender Identity Service 864-8181  
Good Gay Poets 536-9826  
Harvard-Radcliffe Gay Student Assn. 498-2111  
Homophile Community Health Service 542-5188  
Integrity, PO Box 2582, Boston 02208 262-3057  
Lesbian Liberation, c/o Women's Ctr. 354-8807

Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450  
Metropolitan Community Church 523-7664  
MIT Student Homophile League 253-5440  
National Lawyers Guild, 595 Mass. Ave. 661-8898  
National Organization for Women 267-6160  
New Words Bookstore 876-5310  
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr. 253-5440  
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105  
Project Lambda 523-0368  
Project Place 267-9150  
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116 266-3444  
Fr. Paul Shanley (Exodus Center) 333-0146  
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139  
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140  
Tufts Gay Community, c/o Student Activities Office, Medford 02155 776-0921  
Unitarian Universalist Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100  
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316  
Women's Community Health in Cambridge 547-2302  
Wings Counseling 277-1761

### WESTERN MASS. (Area Code 413)

Dignity/Springfield, P.O. Box 488, Forest Park Sta., Springfield 01108  
Everywoman's Center, Amherst 545-0883  
Gaybreak Radio (WMUA-FM, 91.9) 545-2876  
Gay Women's Caucus, Amherst 545-3438  
People's Gay Alliance, UMass/Amherst 545-0154  
Southwest Women's Center 545-0626  
Springfield Gay Alliance 732-9315  
Valley Women's Center, Northampton 586-2011

### EASTERN MASS (Area Code 617)

Alcoholics Together, Worcester 756-0730  
Another Way Drop-In Center, 2 Wellington St., Worcester 01610 756-0730  
Brandeis Gay Alliance, Box 1321, Brandeis Univ., Waltham 02154 891-4384  
Clark Gay Center, Box A-70, Clark U., Worcester, 01610 793-7287  
Dignity/Merrimack Valley, P.O. Box 348, Lowell 01853  
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 487-3075 or 487-3344  
Gay Community Services, Box 815, Provincetown 02657  
Gaypeople/Drop-In Center, Campus Center, 100 Elliot St., Haverhill 01830 374-0929  
Haverhill, N.E.C.C. Gay Line, M. 8-10 am, T. 6-8 pm, W. 12-2 pm  
Homophile Assistance League of Provincetown, Box 674, P-town 02657, 158 Commercial St. 487-9633

Homophile Union of Massachusetts, P.O. Box 262, Fitchburg, 01420  
MCC/Worcester 756-0730  
New Bedford Women's Clinic 999-1170  
Provincetown 24-Hour Drop-In Center 487-0357  
Survival Crisis Line 471-7100

### CONNECTICUT (Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520  
CT Gay Task Force, PO Box 514, Hartford, CT 06101 522-5575  
East Conn. Gay Alliance, Norwich 889-7530  
George W. Henry Foundation, Hartford 522-2646  
Gay Alliance at Yale, 2031 Yale Station, New Haven 06520 436-8945  
Gay Alliance Office, Box U-8, Storrs, CT 06268  
Gay Switchboard 522-5575  
Hartford Gay Counseling 522-5575, 232-5110  
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281  
Kalos/Gay Liberation, Hartford 568-2656  
MCC/Hartford 232-5110, 522-5575  
The Church of the Eternal Flame Universal 527-2656  
Wesleyan Gay Alliance, Box 233, Wesleyan Station, Middletown, 06457  
Yalebians, 2031 Yale St., New Haven 06520 436-8945

### RHODE ISLAND (Area Code 401)

Alcoholics Together, 290 Westminster St., Rm. 510, Providence  
Dignity/Providence, Box 2231, Pawtucket 02861  
Gay Help Line 831-9491  
Gay Women at Brown U., Providence 863-2189  
Gay Women of Providence 831-5184  
Integrity, Box 71, Annex Sta., Providence 02801  
MCC/Providence, 63 Chapin Ave.  
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrum 941-8653  
Providence Gay Group of AA 231-5853

### MAINE (Area Code 207)

CMGA, Box 2242, Augusta 04330  
Gay People's Alliance, 92 Bedford St., University of Maine, Portland 04103 773-2981  
Gay Support & Action, P.O. Box 110, Bangor 04401 773-2981  
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071  
Maine Gay Task Force, 193 Middle St., Portland 773-5530  
Maine Gay Task Force Newsletter, P.O. Box 4542, Portland 04112 773-5530  
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

### NEW HAMPSHIRE (Area Code 603)

Lesbian Support Group, UNH Women's Center, Durham, NH 03824  
MCC-Extension, 292 State St., Portsmouth, NH 03801 (617) 523-7664  
NH Lambda, lesbian group, P.O. Box 1043, Concord NH 228-8542  
Seacoast Area Gay Alliance, 75 Court St., Portsmouth, NH '431-4350, 436-7196, or 742-2947

### VERMONT (Area Code 802)

Counseling for Gay Women & Men c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386  
Gay People at Middlebury, Middlebury College  
Gay Student Union, Univ. of Vt., Burlington, 05401, M-F, 7-9 pm. 656-4173  
Women's Center, 182 Main St., Burlington, M-Th, 12-9 pm 863-1236

### NEW YORK (CITY) (Area Code 212)

Church of the Beloved Disciple, 348 West 14th St., NYC 10014 242-6616  
Dignity, P.O. Box 1554, NYC 10022  
Gay Activists Alliance, P.O. Box 2, Village Sta., 10014 677-6090  
Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC 10011 924-9434  
Gay Men's Health Project, 74 Grove St., Rm 2RW, NYC 10014 691-6969  
Gay People at Columbia, Columbia U., NYC 10027 280-2574  
Gay Switchboard 924-4036  
Gay Teachers Assoc., 204 Lincoln Pl., Brooklyn, 11217 789-8176, 636-9827  
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, NYC  
The Glines, 260 W. Broadway 925-2619  
Lambda Legal Defense, P.O. Box 5448, Grand Central Station, NYC 10017 758-1905  
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460  
Lesbian Switchboard 741-2610  
Mattachine Society, 59 Christopher St., NYC 10014 691-1066  
MCC/New York, 201 W. 13th St. (corner of 7th Ave.) Sunday worship 7 pm 691-7428  
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., NYC 10017  
National Gay Task Force, 80 Fifth Ave., Rm. 506, NYC 741-1010  
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097  
West Side Discussion Group, 37 Ninth Ave., NYC 675-0143

### NEW YORK (STATE)

Capital District Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany 12210 (518) 462-6138  
Dignity/Rochester, P.O. Box 8295, Rochester  
Gay Alliance of The Genesee Valley, Inc. 713 Monroe Ave., Rochester 14607 (716) 244-8640 or 244-9030  
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester 14607 (716) 244-8640  
Gay Community Service Ctr., 1350 Main St., Buffalo 14209  
Gay Liberation Front/U. of R., Todd Hall, River Campus, U. of R., Rochester, 14627 (716) 275-6181  
Gayphone (Mon-Sat 7-11) 423-3599  
Gay Students Assoc., 103 College Pl., Syracuse 423-2081  
Lesbian Resource Center (formerly GROW), 713 Monroe Ave., Rochester 14607 (716) 244-9030  
Stonewall Society, Poughkeepsie (914) 471-8885