

# calendar **may**

## 9 mon

Providence, RI — Gay Pride Parade planning meeting, 7pm, 33 Huxley Ave., all welcome, info call 272-7957.

## 10 tues

Boston — Integrity program on "Monogamy and Open Relationships," Emmanuel Church, Newbury St., 7:30pm, info call 262-3057.

Boston — DOB regular rap is CANCELLED due to moving, look for meeting next week.

Boston — Gay Men's Center Forum, 7:30pm, 718 Beacon St.

NYC — West Side Discussion Group topic on running gay businesses, 37 Ninth Ave. and 14th St., 8pm, refreshments served, \$2 donation.

## 11 weds

Cambridge, MA — Meeting of *Focus*, a gay women's journal, 7:30pm, 1151 Mass. Ave., open to all gay women.

Cambridge, MA — Evangelicals Concerned meet at 872 Mass. Ave., apt. 702, 8pm, discuss scientific research.

Boston — "The Majority Speaks," a radio show for women on WTBS-FM 88.1., 6:30pm, Jade & Sarsaparilla talk and sing.

## 12 thurs

Boston — Gay Men's Center topic rap on sex roles, 7:30pm, 718 Beacon St.

## 13 fri

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

Boston — Friday the 13th Party at Gay Men's Center, 718 Beacon St.

Boston — Folders, stuffers, sealers: where are you? We need volunteers tonight and every Friday to help with the GCN mailing. No experience needed, just willing hands. GCN offices, 22 Bromfield St., 4:30-8pm, info call 426-4469.

## 14 sat

Cambridge, MA — Benefit for Women's Community Health featuring Wallflower Order, 8pm, Agassiz Hall, Radcliffe Yard, info call 628-9573.

Boston — National Gay Health Coalition weekend of discussion and activities, 10am-5pm, at GMC, 718 Beacon St., \$2 donation, open to all interested people.



## 15 sun

Cambridge, MA — Gay Academic Union of New England meeting with Charles Bonnell on Anti-gay Arguments in Psychiatry, 2-4pm, Shepard Room, Phillips Brooks House, Harvard U.

Boston — National Gay Health Coalition meeting, 11am-3pm, GMC, 718 Beacon St., open to all interested people.

Concord, NH — NH Lambda meeting, 6:30pm, for info write: NH Lambda, P.O. Box 1043, Concord, NH 03301 or call 228-8542.

### A GAY PERSON'S GUIDE TO NEW ENGLAND announces: its 1977 SUPPLEMENT

- the 1976 GUIDE: 500 annotated listings. Gay bars, baths, businesses, groups. Articles on S&M, hustling, coming out, his/herstory, gay maps, calendars, and more. Over 5000 copies sold so far. Described as "the best" in *Michael's Thing*. \$3.75 (plus 50¢ postage and handling).
- the 1977 SUPPLEMENT: Over 200 new and revised listings to update the 1976 GUIDE through March, 1977. Over 100 NEW bars, services and groups. Only \$1.50 postpaid . . . FREE with purchase of the GUIDE

The 1976 GUIDE and the 1977 SUPPLEMENT \$3.75 (plus 50¢ postage and handling)

Send to: GCN/GPG, Dept. B, 22 Bromfield St., Boston, MA 02108  
The Supplement will be available for purchase at the GCN office by the end of March.

## Atlantic House Provincetown

a complex of the Old and  
the New! From the oldest gay bar  
in America to the newest heated  
swimming pool. — Surrounded  
by Leather and Lace

Inn Accommodations call  
487-3821

# gay community news

The Gay Weekly

Vol. 4, No. 46

May 14, 1977

35¢

## Teens: A Lost Generation?



Los Papagayos'  
"Brave New World,"  
P. 11



# gay community news

Vol. 4, No. 46

© GCN, 1977

(617) 426-4469

May 14, 1977

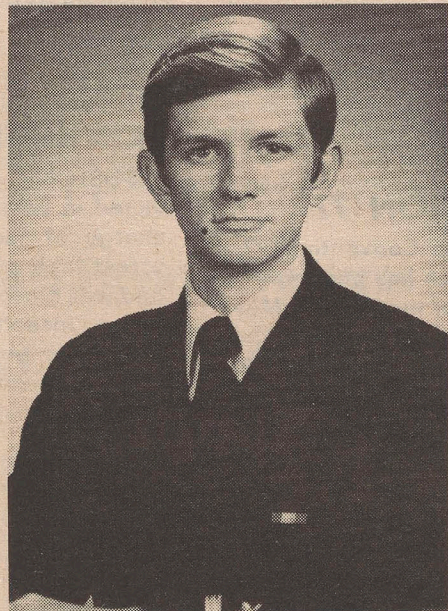
## But Ex-Ensign Will Fight for Reinstatement

# Berg Gets Upgraded But Navy Keeps Policy

By Jim Marko

WASHINGTON, D.C. — In what seems to be another move toward liberalization of policies in the US Armed Forces, the Navy has upgraded the less than honorable discharge given to Ensign Vernon Berg, III. The 25-year-old Berg, who said he was "astounded" by the decision, will go before US District Judge Gerhard Gesell on May 12 with his contention that he be allowed back in the Navy. Represented by the American Civil Liberties Union, Berg filed suit contending that it is unlawful to discharge an officer or an enlisted man solely because he is gay.

Although the new Secretary of the Navy has upgraded Berg's discharge and the Justice Department has said that "certain changes should be made in naval policy regarding the processing of gays for discharge," there is no indication that the action heralds a new policy but merely a movement toward liberalization. A spokesperson for the Navy at the Pentagon told GCN that Navy Secretary W. Graham Claytor



Former Ensign Vernon ("Copy") Berg III

will "judge each case on its own merit." The spokesperson added that gays will still be excluded from service in the Navy.

It was Judge Gesell who ruled last July that Air Force Sgt. Leonard T. Matlovich could be dismissed from that arm of the service because of his homosexuality. The judge did urge at the time, however, that the armed forces "re-evaluate and re-appraise" their views on the subject.

Berg's attorney, E. Carrington Boggan, says that, based on the Matlovich ruling, he is "not overly optimistic that the judge will rule in favor of the suit." Boggan says that "we are prepared to appeal any negative ruling to the Court of Appeals for the District of Columbia." Berg's contention before Gesell will be that the Navy's bar to gays is "arbitrary and capricious and in violation of the Fifth Amendment as well as an abridgement of the right of freedom of association under the First Amendment."

Vernon Berg was planning to spend his life in the Navy, following in the footsteps of his father, a career Navy chaplain. It was in July of 1975, a year

after his graduation from the Naval Academy at Annapolis, that Berg was discharged. Navy officials discovered that he was gay and living with a civilian English teacher aboard a ship anchored with the 6th Fleet in Italy. The Navy's discharge with less than honor disqualified Berg from all military insurance and education benefits, as well as from unemployment compensation. Both Berg and his lover, Lawrence Gibson, who lost his job because of his involvement with the ensign, found themselves having to sell their furniture and cash in their life insurance policies in order to make ends meet. Both men now live in Brooklyn and are working on a book about their experience.

The upgrading of Berg's discharge follows the Carter Administration's new policy of upgrading the discharges of all Vietnam era servicepeople. It is believed that those who emerged from the Vietnam era with less than honorable discharges because of their homosexuality are affected by the policy.

## BAHR Benefits at Club 76

# Boston Money Goes South: Miami Gets \$1,000

By Peter Roehm

BOSTON — In the wake of Gay Legislation's successful benefit last week, the Boston Advocates for Human Rights again marshalled the financial resources of Boston's gay community for a weekend of entertainment, raffles and auctions to benefit the Miami gay rights effort.

On Monday, May 2, after a review of the previous weekend's financial books, Jeff Morris and Ken Withers of BAHF authorized a check for \$1,000, the legal donation limit, to be sent to the Dade County (Florida) Coalition for Human Rights. The money will be used by the gay forces in the June 7 referendum on the Dade County gay rights ordinance.

The weekend's events, held at the Club 76, featured such name entertainment as Michael Greer, Harriet Leider, Maurey Richards, Doshie Powers, Linda Gerard, Bobby Wetherbee as well as several local people.

The L & L Leather Shop presented its fashion show of brief and not-so-brief swim and lounge wear on Saturday and Sunday nights, and Beyond Bondage, billed as a "leather rock-opera," performed to a deafened crowd on Sunday night.

The big money-makers for BAHF were auctions of items donated by businesses. Several weekends in Provincetown, including meals, rooms, and often gifts, were auctioned off by Anthony of Sporters and Peter Maroon of BAHF. Other items that brought in auction bids were BAHF t-shirts autographed by Elaine Noble and Barney Frank, cases of champagne donated by the Citadel, 1270 and the Eagle and an electronic game donated by the Club 76.

By bizarre coincidence, the "50/50" raffle was won by the same couple all three nights, and all three nights these generous women turned their winnings back over to BAHF for the defense



WHAT WOULD ANITA SAY?: With the June 7 Dade County gay rights referendum less than a month away, Florida gays are becoming more and more visible. For the latest info, see the article this issue.

campaign. BAHF spokesperson Peter Maroon denied any rigging of the raffle.

Elaine Noble, in attendance at the board meeting of the Gay Rights National Lobby, and Jade and Sarsaparilla, unable to attend because of other commitments, both sent letters of greeting to be read to the crowd.

BAHF volunteers estimate that 1,000 people attended the festivities during the weekend. Total proceeds for

the weekend cannot be announced until all the expenses are figured, but BAHF was confident enough to send money directly to Florida.

Jeff Morris, the BAHF bookkeeper, was pleased that "BAHF has done in six weeks what it takes most businesses two years to do," and that is establish an office, put together a staff, pay its bills, and begin making money.

BAHF, because of the work it is doing in the Boston area in addition to

the Florida campaign, has some local expenses that also have to be figured in. BAHF has been regularly turning out thousands of pieces of literature for local distribution, has an average of one speaking engagement a day, keeps an office open for information and organizing every day, and has made headway in contacting straight civil rights groups and getting them to support the Florida defense effort.

BAHF plans a number of events in the future, most notably a joint dance/rally with Project Lambda, the gay youth advocacy program. That dance, to be held on May 20 at the Charles Street Meetinghouse, is billed as a "Thank You Anita Bryant For Putting Us Together" party. Herbie's Ramrod Room and the 112 Carver will be hosting an event on May 18 and BAHF fundraisers are planning events at Somewhere, the Boston Eagle, and the 1270 for the future.

For more information, or if you would like to help, call the BAHF office at 742-4811 or stop by at 73 Tremont Street, Room 224.

## Askew, McKuen Take Sides in Florida Fray

DADE COUNTY, FL — The lines continue to be drawn for the June 7 referendum on the Dade County (Miami) gay discrimination ordinance.

Florida Governor Ruebin Askew, saying he would not want a "known homosexual teaching my children," has urged repeal of the Dade County ordinance. Askew seemed to go even further than necessary in his press conference this past week when he added that he has no known gays on his executive staff and that he would not accept any. Although the Governor did not refer to Anita Bryant or Save Our Children, his remarks are viewed by them as an endorsement of their

efforts. Askew, once touted by *Time* as a leading voice in the New South, said that he "would find no difficulties in voting to repeal the ordinance."

Singer-poet Rod McKuen joined the Miami controversy by criticizing Bryant's Save Our Children campaign. McKuen says Anita Bryant is "a kind of Ginny Orangeseed spreading bigotry throughout the land." McKuen says the issue in Florida is not an issue of sexuality but "an issue of human rights." Asked if he is gay, McKuen told newspeople, "I've been attracted to men and I've been attracted to

women. You put a label on it." A spokesperson for the Bryant group called McKuen "an out of town carpet-bagger."

The Bryant forces received not only support and criticism but their leader was given some advice as well. It came from Bryant's own agent, Dick Shack. Shack, whose wife is the Miami Metro member who introduced the gay rights ordinance, has advised his client against making "any more public pronouncements concerning sexual conduct." He told Bryant that "if you offend enough people, pretty soon you won't have any audience left."



# news notes

## EPISCOPALIANS SAY 'NO'

LOUISVILLE, KY — The debate over the issue of homosexual priests has taken another turn with the urging last week by the national executive council of the Episcopal Church that gays not be ordained to the priesthood. The council for the 2.8 million-member church drafted a resolution that condemns "all actions which offend the moral law of the church." It urged the Episcopal House of Bishops to consider the issue at a meeting later this year and called for a definitive stand on the church's position on gays in the ministry. The council voted to express the "hope that no bishop will ordain or license any professing and practicing homosexual" until the issue can be resolved by the Episcopal General Convention in 1979.

In January of this year, Rev. Ellen Marie Barrett, a self-proclaimed lesbian and gay rights activist, was ordained to the priesthood in New York City. Barrett has, however, never headed a parish and is doing graduate work at the University of California at Berkeley. That ordination was criticized by several bishops in the Episcopal diocese of New York and some parishes voted to cut off diocesan payments to the church.



Karen Lindsey

## HERALD DROPS LINDSEY

BOSTON — The conservative *Boston Herald-American* has decided to drop its weekly column, "Feminist Perspective," by Boston-area feminist Karen Lindsey. According to Lindsey, whose column has often treated lesbian and gay issues — a previous taboo at the Hearst-owned *Herald-American* — her column was dropped because "they said it was too much geared towards movement women." Lindsey denies this accusation, however, and emphasizes that she made a special effort to write about the needs of working-class women who make up the bulk of the *Herald's* readers.

"I was told that I was too feminist with a capital 'F,'" she told GCN. "They said they were interested in a feminist with a small 'f.'" Observers feel that at this point the *Herald* may be attempting to widen its readership by taking a more "People Magazine approach" to journalism.

Before working at the *Herald*, Lindsey was a columnist for the *Boston Phoenix*. She recently covered the Susan Saxe trial for the *Real Paper*, and her latest book of poetry, "A Company of Queens," has just been published by Bloody Mary Press.

## PRO-GAY DRAIN

BOSTON — Gay rights lost another vote in the Massachusetts House of Representatives last week, as Gov. Michael Dukakis appointed State Rep. Anthony M. Gallugi (D-Wakefield) as his legislative secretary. Gallugi, who shared his office with Rep. Elaine Noble, was a long-time gay rights backer, and co-signed a letter last year to President Ford urging the end of discrimination against gays in the Armed Forces. Since taking office, Dukakis has appointed eight pro-gay legislators to other posts.

## ARIZONIANS FIGHT BACK

PHOENIX, AZ — Six hundred Arizona residents, most of them gay, held a mass protest in front of the state capitol here recently to protest an anti-gay bill now before the state legislature. The bill, part of a criminal code revision, would make "homosexual conduct" a Class 1 misdemeanor with a prison term of one year and a \$10,000 fine. The proposal makes all sex acts between consenting adults of the opposite sex legal but makes homosexual acts a crime.

Over 300 people crowded into a special Senate hearing room for a public hearing on the bill while another 300 rallied outside.

## CAMBRIDGE CONVENTION '77

CAMBRIDGE, MA — Cambridge Convention '77, the liberal Cambridge group which has endorsed a gay rights plank, will hold a major meeting on May 14 to choose candidates for its slate to run in the November elections. Gay people are urged to attend the Convention, which will be held at St. Mary's Church on Prospect Street. For further information, call the Cambridge Gay Political Caucus at 492-3433.

## HIPPOCRATIC HYPOCRISY

PORTLAND, OR — Over 80 per cent of Portland area physicians would not accept a gay person as a patient, according to a Multnomah County Medical Society survey. The poll of physicians was conducted in early April as part of discrimination studies by the Oregon Task Force on Sexual Preference.

## STONEWALL '77

LOS ANGELES, CA — The Lavender and Red Union is sponsoring a weekend conference to be held in Los Angeles the weekend of June 10-12. Registration is \$5 and housing and childcare will be provided. There will be panels on "Separatism, Autonomy and the Party" and "What is the Importance of Gay Liberation in the Revolutionary Struggle" as well as open workshops by interested groups.

Anyone interested should write L&RU, P.O. Box 3503, Hollywood, California 90028.

## BOSTON MAN NAMED

BOSTON — William A. Doubleday of Boston has been named by Integrity's executive committee as the new editor of the Gay Episcopal Forum. Doubleday, who is on the staff of the Emmanuel Church here, was named to succeed outgoing Dr. Louie Crew in the post. Doubleday is a graduate of Cambridge's Episcopal Divinity School where he currently teaches courses in the area of human sexuality. He has been denied ordination by the Rt. Rev. Alexander Stewart, Episcopal Bishop of Western Massachusetts, because of his public acknowledgement of his gayness.

## GAY TV PILOT

LOS ANGELES, CA — Don Amador and Tony Karnes, both active for the past several years in entertainment and Gay Studies, have announced their newest venture, KGAY Television.

KGAY Television was created by the pair in association with Bob Bechtold, who first conceived the idea over one year ago. The pilot-presentation was produced by the three men who collaborated also in the format design of the series.

Constructed around a modular, two-hours-weekly format, the show will be marketed via syndication and Cable TV nationwide. KGAY includes a one-hour news documentary segment; a half-hour news, weather and sports spot, and finally, the world's first "real life situation-drama" for gay people (or gay soap opera), called *Jerry & Walter of Hilldale*.

Persons interested in KGAY-TV regionally should contact Tony Karnes at the Gay Alliance of Professionals, 4779 Cromwell Avenue, Los Angeles, CA 90027; (213) 660-6249.

## STRIKE UPDATE

LOS ANGELES — It is almost two years since the firings of the "Gay Feminist 11" which precipitated the first strike against a gay institution — the Los Angeles Gay Community Services Center — took place. The picket-line lasted for four months but ended without settlement when the strikers had to find other jobs.

The strikers admit that since the strike a number of lesbians have been hired by GCSC. Still, they claim, "GCSC remains male-dominated and hierarchical . . . The strike can't be made to disappear by pretending it never happened. The only end can be the bosses negotiating a settlement of the strike." The strikers and strike supporters have called for a continued boycott of the Center.

## CONVICTED IN BOSTON

BOSTON — A 24-year-old Back Bay man was convicted in Boston Municipal Court on May 3 on the charge of "soliciting an unlawful sex act." The arrest took place on "The Block" on February 17, and was one of numerous arrests made that month. Judge Joseph DeGugliemo rejected the defense attorney's entrapment argument, and fined the man, who had never been arrested before, the legal maximum of \$50.

## BAHR BLITZ

BOSTON — The Boston Advocates for Human Rights, the local group concerned with the gay rights referendum in Florida's Dade County, continues its campaign of media appearances. BAHF representatives will be talking on WNTN (1550 AM) radio's "Party Line" on Monday, May 9, from 10:15-11 a.m. The show, hosted by Sybil Tonkonogy, is a phone-in show and the telephone number is 969-3600.

David Peterson reports that both BAHF and the Gay Speaker's Bureau received 13 speaking requests between April 26 and May 9, "an all-time high." Four of the requests came from radio programs, five from colleges, and two of them were from high schools.

## UPSTATE PRIDE

SYRACUSE, NY — Gay Pride Day for Syracuse and Onondaga County has been set for Saturday, June 18, 1977. The Onondaga County Gay Pride Committee, a group of citizens from the gay community, is coordinating Syracuse's 3rd Annual Gay Pride Field Day, to be held at Camp Brockway, Pratt's Falls Park, Jamesville, New York, on that date from 11 a.m. to 9 p.m.

A day of recorded music and live entertainment, an "Orange Bowl" football game complete with half-time show, Arts & Crafts fair, workshops, a \$100 Cash Prize raffle, and possibly a V.D. Clinic will be offered.

Admission for the day will be \$2.00 including a chance at the \$100 prize. Food and refreshment will be available for sale at low prices.

For information contact: Gay Light Collective, 389 W. Onondaga St., Syracuse, NY 13202; telephone (315) 475-6857.

## CHURCH BUYS LIBRARY

NEW YORK — The Church of the Beloved Disciple acquired the famous gay library of the Mattachine Society with a bid of \$2,900 in a spirited auction held March 31, before some 40 individuals and representatives of gay organizations.

The library came on the market when the Mattachine Society was forced to file bankruptcy papers earlier this year.

Bishop Robert M. Clement stated that Beloved Disciple sees the library as a public trust. "We intend to operate it as an on going, expanding resource which will be available to the gay community and to scholars interested in gay research," he said.

Jonathan Katz, author of *Gay American History*, has offered his expertise in the task of cataloging the hundreds of books to be housed in Beloved Disciple's St. John's Theological Seminary, 348 W. 14th St., New York City.



# Appeals Court Questions New York Sodomy Law

NEW YORK — New York's highest court, the New York Court of Appeals, issued a decision questioning the validity of New York's consensual sodomy law in two cases involving defendants arrested for violation of the law.

The court stated that "great constitutional issues . . . are present in these cases," involving "questions of conduct traditionally treated as criminal and yet, when committed privately and circumspectly, suggestive of an unwarranted interference by the State with the lately recognized and inchoate 'penumbral' right of privacy."

The two cases, *People v. Mehr* and *People v. Rice*, had come to the New York high court on appeals from lower court decisions on motions to dismiss the cases before trial on the grounds

that the consensual sodomy statute was unconstitutional.

The lower trial court had granted the motions and held that the statute was unconstitutional as a denial of equal protection of the law to single persons, since the statute made consensual sodomy a crime only when committed by persons not married to each other, but legal when committed by persons married to each other. An intermediate appellate court reversed that decision and held the statute to be valid.

In its decision, New York's high court declined to rule on the merits of defendants' constitutional challenge on the grounds that it did not have enough facts about the place where the acts occurred and whether any persons other than the actors had been present.

The court, therefore, sent the cases back to the lower court for a full trial, stating that its action was "without prejudice, however, to a review or application for review of the issues on the merits when, as, and if defendants, or either of them, are convicted."

The *Mehr* case was handled jointly by Lambda Legal Defense & Education Fund, Inc., and the New York Civil Liberties Union, and the *Rice* case was handled by the Legal Aid Society.

E. Carrington Boggan, Lambda's General Counsel, who argued the *Mehr* case before the Court of Appeals, stated, "We are gratified that the court has recognized that the matter of freedom from unwarranted state interference in consensual sexual conduct

is, in the words of the court, a great constitutional issue. We will continue to assert this issue and we hope to obtain a definitive ruling on it by the court in the future."

The cases are also significant because the court's decision indicates that it does not feel precluded from an examination of the merits of the constitutional issues by the U.S. Supreme Court's decision of last spring summarily upholding the Virginia sodomy statute. This is in keeping with a recent line of decisions from the highest courts of a number of states asserting their right to reach independent judgments on significant issues of individual liberties under the constitutions of their own states.

## Older Gays Expulsion Could Herald Problems

# Episcopalians Block Gay Use of Facilities

By Jim Marko

BOSTON — The Episcopal Diocese of Massachusetts appears to be moving toward a position of denial of the use of their facilities to gay organizations. Although there is no official policy regarding the use of church property by gay groups, a recent incident points to the possibility that there could indeed be such a policy in the future.

Boston's Older and Other Gays group had been meeting at St. John's Church on Bowdoin St. until they were told by church officials that they must move their meetings elsewhere. The group now meets at Hill House, 74 Joy St., on Beacon Hill.

There is some evident confusion surrounding the decision by St. John's to ask the group to leave. Fr. Superior Paul Wessinger of the Society of St. John's, which is in effect running the parish until the arrival of a new priest in October, informed the organization

that since "the Bishop does not wish church facilities to be used for homosexual groups exclusively," Older and Other Gays would have to leave. In a letter to the group after the action was taken, the Rt. Rev. John B. Coburn, Bishop of the Episcopal Diocese of Massachusetts, stated: "There is no official policy in this diocese regarding the use of church property by homosexual groups. I do not anticipate that there will be, although that possibility cannot be precluded."

According to Pat Nason, the administrative assistant to Bishop Coburn, it is "not in the Bishop's power to decide for what individual church buildings are to be used." Nason says, however, that it is the Bishop's personal policy "not to encourage the use of church property by homosexual groups on the grounds that it would seem to give approval to homosexuality as a Christian life-style." The Church has, of

course, not given this approval.

The Bishop's office says that there will not be a policy decision brought to each parish in light of the incident at St. John's. But spokesperson Nason admits that "if other rectors were concerned about this issue, they might follow the Bishop's personal feelings" and ask gay groups to stop using church facilities.

Fr. Wessinger at St. John's says that he received no pressure from the Bishop to ask Older and Other Gays to leave. In fact, a gay alcoholics organization is still being allowed to meet on church grounds. Fr. Wessinger admits that "to be logical" that group should also be asked to leave, but until the arrival of the new parish priest there will be no decision made. Part of the issue concerning Older and Other Gays, says Fr. Wessinger, is the fact that he would rather not see any "exclusive" group using church facilities.

Although he expresses "sympathy" with gay rights discrimination battles, Fr. Wessinger adds that "for a group to be exclusively anything just does not present the fullness of Christian teachings as they ought to be presented."

A spokesperson for Older and Other Gays says that there will not be an effort to get back to St. John's. The spokesperson, although not pleased with the action, adds that there is nothing the group can legally do.

Meanwhile, John Lawrence, the gay member of the newly formed Episcopal Bishop's Commission on Sexuality, notes that what happened at St. John's is an isolated incident. Lawrence says that Fr. Wessinger is using the personal feelings of the Bishop to justify forcing Older and Other Gays out. As for any widespread repercussions in the church, Lawrence says the St. John's decision "will be a support system to those in the Episcopal Diocese who want to deny space to gays."

# Boston Gay Pride '77 Tackles the Tough Issues

By Don Barrett

BOSTON — Boston's Gay Pride Planning Committee met last Monday and addressed the sensitive issue of lack of attendance by women and Third World gays as well as the issue of participation by gay and gay-oriented businesses in the parade. Of the 30 people who attended the meeting, held at the BAHF offices at 73 Tremont Street, only two were women. There were no Third World people in attendance. The group then decided to form a committee to seek out participation by the unrepresented groups. Since only six weeks are left until the parade, it was felt that all planning would have to continue but that all committees would have to pay special attention to the needs of groups not involved in the planning. All committees will remain open to new members and are seeking input and participation by other members of the gay community.

Jack Rubin, manager of the popular Beacon Hill bar, Sporters, came to the meeting in order to ascertain the group's stand on the participation of the gay and gay-oriented businesses in this year's activities. There was no visible business presence in last year's march. Rubin was assured by committee members that as far as they were concerned, Gay Pride '77 had no right to discourage or hinder the participation of any groups in this year's activities. It was made clear that while some people in the planning committee and

in the community might not see the bars as acting in the best interest of gay people, still Gay Pride '77 would not adopt this view. The planning committee asserted that it would in fact seek the participation of all groups in this year's activities.

Monday night also saw the adoption of a formal structure for this year. There will be seven subcommittees (Parade & Rally, Publicity, Fundraising, Housing & Child Care, Transportation, Participation, Program Committee). Each subcommittee will have a chairperson and these chairpersons will be responsible for running the committee of the whole. All decisions of the subcommittees will be presented to the whole group for approval and comment. This was felt to insure the most democratic means of addressing the needs of all members of the gay community.

There was discussion on what the theme of this year's Gay Pride Week was to be. The slogan "Our Diversity Is Our Strength" was discussed, as well as some themes centered on the current push for gay rights legislation. Many members of the group felt that the parade and the activities themselves were a better statement of the feelings and direction of the gay community, and that the adoption of a theme would cause a focus on some one part of the community and not on all aspects of gay pride. In the end, the

latter group won out by a vote of 22 to 7. It was agreed that this would be a year of gay pride for all groups and all politics, with no special emphasis or theme.

Cha Cha Heels chaired the meeting, which was over relatively early. At the end the group broke into committees to

start planning. Gay Pride '77 has outgrown its current meeting place and is looking for a bigger place; the Citadel was offered for next week and was adopted by the group. It is expected that the next meeting will be Monday, May 9, at 7 p.m. at the Citadel at 22 Avery Street.



BOSTON GAY PRIDE '76: Last year the women marched first, the theme was "Gay Unity is Gay Strength," and there were no signs identifying gay or gay-oriented businesses. However, this year things appear to be different, as the accompanying article demonstrates.



# community voice

## gay father writes

Dear GCN:

Thank you for your article of 4/30/77 regarding Donna Levy, the Colorado lesbian fighting for custody of her deceased lover's child.

I am a gay male parent of a 3½-year-old boy and I am always delighted to read gay parent-related news.

My lover (of two years) and I are also involved in a custody suit for my son and I have a few

In beginning our battle for a better life for my offspring, my mate and I decided to make a clean sweep of things by coming out to our families and friends, thus unloading the guns against the secret of our sexuality. We stood up for ourselves, and love for each other and our belief that our decision to build a life together was the right one! We did not apologize to anyone for being gay! We had built our relationship on the ideals that we individually were important and so was our relationship, so with that in mind we decided we would use our sexuality as an asset instead of something we had to cover up.

Although we were successful in proving my ex-wife an unfit parent, our antiquated, homophobic courts granted custody to (my) mother, whose views mildly resemble those of Anita Bryant . . . disastrous. Onward to fight again!

My lover and I are financially secure, we feel we can provide my son with a balanced perspective, intellectual stimulation, and emotional

security and stability. Our home is well balanced, free of sexuality flaunting and role playing, and it is filled with love, respect and high values. A fine place for a boy to grow up, wouldn't you say?

We will continue to fight until the courts view our home and ability to properly raise my son as a basis for their decision, rather than solely by the fact that my relationship is with a man instead of a woman! I urge more gay parents — both male and female — not to accept a homophobic court decision but fight for what is best for their children.

I thank GCN for fair and unbiased coverage of this subject, and also for a place to air my views and beliefs.

Keep up the good work, this paper is a PROUD gayperson's salvation!

In Gay Pride and Struggle,

Mark Brogna-Pierce

## bedding down with dogma

Dear Friends:

While combatting sexism and looksism, let us not be so puritanical that we forget why we are faggots and dykes in the first place.

I guess it is sexist that we see more male body

photography than female in GCN.

Of course it is lookist that we see more of certain body types than others in the work of Don Hanover and others.

Still, it seems important to have somebody point out that when all is said and done, these models are some pretty good-looking people.

If it's sexist that I turn on more to men than I do to women (and it is), and if it's lookist that I turn on more to men who I think are handsome than I do to men who I do not think are handsome (and it is), well, basically, tough shit.

I became a faggot in the first place because of where and how and from whom I get my dose of instant hard-on, and no psychiatrist or gay liberationist is going to take it away from me.

As the woman said, you can't go to bed with your dogma.

Gayly and Lovingly,

Bob Schwartz  
Charlottesville, VA

## sheriff's thank you

Dear GCN:

Please accept my sincere appreciation for your kind words of support upon my recent appointment to the position of Sheriff of Suffolk County. It is my fervent desire to justify the confidence you have shown in me.

Thank you again.

Sincerely,

Dennis J. Kearney  
Sheriff of Suffolk County

## no rainbow road

Dear GCN:

After enjoying the Rainbow Room for the past few months on a "forgive them father they know not what they do" basis; for the closed door policy of literally booting out the gays after many of us I'm sure dropped a few bucks at 15 Lansdowne.

Now I find the same type policy in effect but from a different angle. I couldn't believe after freely going and coming for months that I was carded while accompanied by my sister, not for one ID but for three IDs.

Later after not getting admitted, I returned alone with three proper IDs and a bar of soap for the doorman so he could clean up his act. I doubt if one bar of soap will be enough though.

I am now sure after talking to acquaintances that there have been many instances, especially along sexual and racial lines, and that these for the most part have gone unreported. This one is not going to be, though.

As I was leaving that night, I was told to go to 1270 where I belong. I don't know if I belong at 1270 any more than at any other pleasant bar. I know from now on I will be comfortable only in the other bars and I feel the people at the door of the Rainbow are pretentious snots for making such a statement.

I would like to thank the crews and management of the many other bars in Boston for making any visit long or short hassle-free.

I feel there is no place for this kind of prejudice in a gay bar and especially in a gay bar in Boston.

Sincerely,

Tom Moore

## Guide to "Civil" Custody

BOSTON — GCN continues to receive complaints by gay men of arbitrary incarceration under the state's "civil" or protective custody law at Boston Police District 4. The following information is presented as a guide to persons who may find themselves the victims of this type of custody. It is supplied with assistance from the Civil Rights Division of the office of Attorney General Francis X. Bellotti.

Any person who believes that he or she has been inappropriately incarcerated under this law has been urged to file a written complaint, which will be held strictly confidential. To expedite this procedure, complaints should be

addressed to: Mr. Robert Wasserman, Office of the Police Commissioner, Boston Police Department Headquarters, 154 Berkeley Street, Boston, MA 02116. The police command is anxious to put a halt to the unfair application of this law, but is powerless unless it receives detailed complaints.

The following information is taken from Section 8 of Chapter 111b of the Massachusetts General Laws:

1. Any person who is incapacitated may be taken with or without his consent to his residence, to a detoxification facility, or to the police station. The officer has the right to request a breathalyzer or coordination test, but

is not obligated to.

2. Any person so incarcerated has the right to request and to receive a reasonable test of intoxication, and the right to make one phone call at his own expense. The officer is required to inform any such person of both of these rights.

3. No person shall be held in protective custody against his will. However, if a detoxification facility is unavailable, such person may be detained at a police station until he is no longer incapacitated or a maximum of twelve hours, whichever is shorter.

4. Under the law, a police officer may use such force as is reasonably

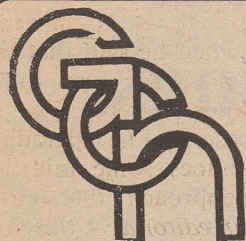
necessary. He may search such person and his immediate surroundings, but only to the extent necessary to discover and seize any dangerous weapons. If a person is taken into custody at a police station, all his valuables and dangerous articles may be taken from him for safekeeping. If so, such articles must be inventoried.

5. Such person shall not be considered to have been arrested. A record indicating the date, time, and place of custody must be made, but this record shall not be treated for any purposes as an arrest or criminal record.

6. Any officer, by law and by custom, must supply his name and/or badge number if so requested. If he refuses, that information should be included in the complaint.

The requirement to identify oneself as an officer, however, does not apply to plainclothes detectives on undercover assignment. For example, to use a common circumstance, for a male prostitute to ask a man in a car "Are you a cop?" does not require the man, if he is an officer, to answer honestly. He may deny it and still proceed with an arrest. However, if the man identifies himself as a police officer, he is then obliged to prove it if requested.

7. Anyone who makes such a complaint should provide as much information as possible, including date, time, and place of occurrence, license plate numbers of vehicles (if involved), and badge numbers of the officers involved.



## gcn contributors

Editor  
Business Manager  
Office Manager  
Circulation  
Editorial Consultant  
Classifieds  
Graphics Editor  
Advertising Manager  
Advertising Reps  
Ken Sjonnessen  
Arts Editor  
Copy Editor  
Typesetting  
News Staff  
Tom Hurley  
Phil Gambone  
John Fowler  
Elise Webster

Neil Miller  
Harry Seng  
Lester Stockman  
George Dimsey  
David P. Brill  
Nancy Walker  
Steve Blevins  
Gregg Howe

David Stanley  
David Holland  
Leone Sabin  
Xanadu Graphics

John Kyper  
Nancy Wechsler  
Dai Thompson

Features Staff  
Tommi Avicelli  
Jjon Glidden  
John Mitzel  
Marcella Jenkins  
Don Shewey  
Photographers  
Bettye Lane  
John Scagliotti  
Don C. Hanover III  
Layout Staff  
Jeff Barnard  
Robert Canterbury  
Mark DeWolfe  
Anne Johnston  
Martha Podren  
Design Consultant  
Indexer

John D. Atteridge  
Eric Rogers  
Gerry Takano  
Michael Bronski  
Jacqui Mac

Angela Russo  
Ken Rabb  
Ray Hopkins

Peter Martin  
Michael Olivas  
Bill Shawcross  
Ken Westhassel  
Paul Morse  
Joan Linden  
Ruth Pettis

Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published weekly and is copyright © 1977 by G.C.N. Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

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

Second-class postage paid at Boston, Mass. Annual subscription rate is \$15.00.

Member: New England Press Association  
Gay Press Association  
COSMEP

## SUBSCRIBE

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Zip \_\_\_\_\_

☐ 52 weeks \$15.00

☐ 25 weeks \$8.00

☐ 12 weeks \$4.00

☐ 2 years \$27.00

New ☐

Renewal ☐

Mail to:

GCN Subscriptions  
22 Bromfield Street  
Boston, Mass. 02108

Enclose check or money order payable to "GCN." DO NOT send cash through the mail. All copies sent in sealed, no-peek envelope.

Please send \_\_\_\_\_ copies of *A Gay Person's Guide to New England* including the 1977 supplement at \$4.25 each (3.75 plus .50 postage). Please send \_\_\_\_\_ copies of *A Gay Person's Guide to New England*, 1977 supplement only at \$1.50.

SUBSCRIPTIONS KEEP US HEALTHY  
BUY A SUBSCRIPTION FOR A FRIEND!



# speaking out

By Brian McNaught

During a symposium on sexual minorities, a black Baptist minister commented: "We've got some people in the church we suspect are homosexual and we don't know what to do with them!"

I saw red and snapped back with an anger I thought had been worked through. "What do you mean you don't know what to do with them. It never ceases to baffle me how one oppressed minority can knowingly oppress another. It was only 50 years ago that the United States Senate was debating whether or not black people were normal, based on what they thought to be the size of the black person's brain. How many gay people do you think got clubbed by police, attacked by dogs, thrown into jail all for the sake of black civil rights? And you don't know what to do with them!"

It is with equal anger that I hear about gay bars requiring three pieces of identification for their black patrons and none for their white. How can gay people who have been made to feel uncomfortable in straight bars, to the point of physical threat, attempt to exclude black brothers and sisters from gay bars? Where in the hell are they supposed to go? Are they supposed to fight their own gay black civil rights battles? Somebody should have told them that when they were marching in gay civil rights demonstrations; putting the name, reputation, job security and love of family on the line.

And did you hear about the chapter of Integrity, gay caucus of the Episcopal Church, which lost half of its members when their denomination officially approved of the ordination of women. Believe it or not, they converted to the Roman Catholic Church where they know sexism reigns and the "sacred priesthood" will be protected. I have no doubts that these individuals will fully expect to now find a happy home in Dignity, the Catholic gay caucus, so that the pain they suffer as gay men might be nurtured by "brothers and sisters."

Then there are persons like David Goodstein, editor of the *Advocate*, who think it's high time we keep non-straight-looking gays from the media. How soon we forget that it was the non-straight-looking gays who were the first to have the guts enough to appear on television talk shows, picket the police stations and courthouses and garner the public attention to the gay community, thereby making it possible for the rest of us "straight-looking" faggots to come out.

Think about it. How can any individual who has lied for most of his or her life from fear of reprisals; who has been denied every basic civil right because of who they are; who has thrown up or contemplated suicide from feelings of despair, justify the deliberate and conscientious denial of rights to any other person. Having been forced to squirm in a sewer ourselves, how can we keep somebody else there and then talk about gay pride or Christian love?

Sure it's nice to be in a bar which you can be assured will be loaded to the brim with persons you find sexually exciting. Letting "others" in might well mean the bar won't attract the bevy of beauties you find attractive. But that philosophy smacks of the purest mentality which prompted Hitler to murder six million Jews and 250,000 homosexuals; the mania which encouraged the Church to condemn to hell all non-Christians; the hysteria of Anita Bryant and her Save Our Children

from Homosexuality illiterates.

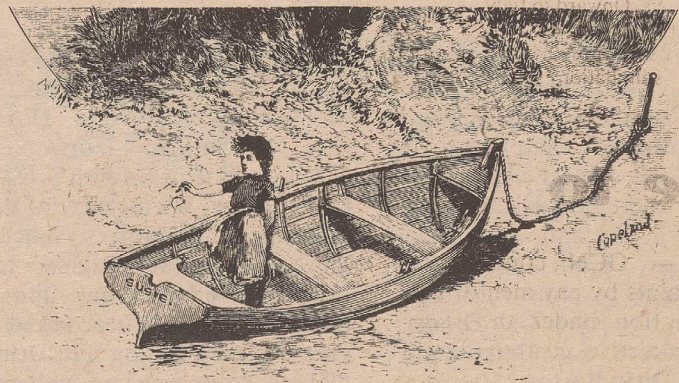
Likewise, it takes little insight to discover that civil rights for homosexuals will come much sooner if public stereotypes are destroyed by attractive, intelligent, articulate and straight-looking gays. I have seen the effect a screaming queen Marxist can have on an audience or organization. But it is ridiculous to suggest that if we concentrated our political efforts on obtaining civil rights for "normal" gays that we would then work for the rights of transsexuals and transvestites. How much time, money and effort do you think would go into that campaign?

To follow such a course is paramount to rape. We had no trouble allowing the misfits to organize us, put out our early newspapers and get their heads bashed by the police, but now that they are no longer valuable they get pushed back into our sewer.

Isn't it odd how we have no problem appealing to the N.A.A.C.P., the National Organization of Women (NOW), the American Civil Liberties Union (ACLU) and the United Farm Workers (UFW) for money and public statements of support and then turn around and oppress our own people. What would Coretta King and Caesar Chavez, both of whom have made public pro-gay statements, say if they were made aware of what happens to their people in our bars, baths and religious caucuses?

It is not the "non-straight"-appearing gays who will set back gay civil rights. It will be public disclosure of our own brutality and denial of civil rights to one another that will send each and every one of us back into the sewer.

Rep. Elaine Noble has said more than once, "The straight world doesn't have to worry about the gay community. We'll kill each other off."



## DID YOU SEE ?

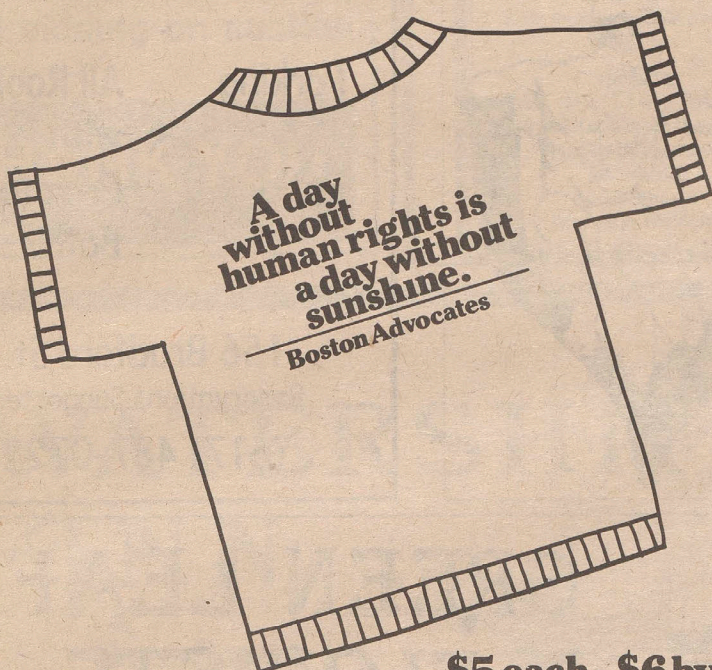
### The New York Times

#### Military Stress

"Navy Secretary W. Graham Clayton's decision to upgrade to honorable the discharge of a Naval Academy graduate who had acknowledged his homosexuality was the least he could do. In upgrading former Ensign Vernon Berg's discharge, Secretary Clayton merely followed the precedent set last year by the Air Force in the case of Sgt. Leonard Matlovich. The central question, whether the armed forces are wise to exclude homosexuals, remains unaddressed. The Matlovich case

raised the issues clearly. Despite the American Psychiatric Association's finding that "homosexuality per se implies no impairment in judgment, stability, reliability or general social or vocational capabilities," the Air Force decided that Sergeant Matlovich's continuance in uniform would be too stressful — for the Air Force. Though he dismissed Sergeant Matlovich's suit for reinstatement, Federal District Judge Gerhard Gesell went to the heart of the problem when he said that the time had come for the Air Force to re-examine its "knee-jerk reaction to some of these cases." The upgrading of discharges undoes some injustice but does not approach that basic task." — from an editorial in the New York Times, April 30, 1977.

## Wear your convictions!



**\$5 each, \$6 by mail**  
please state size: S, M, L or XL

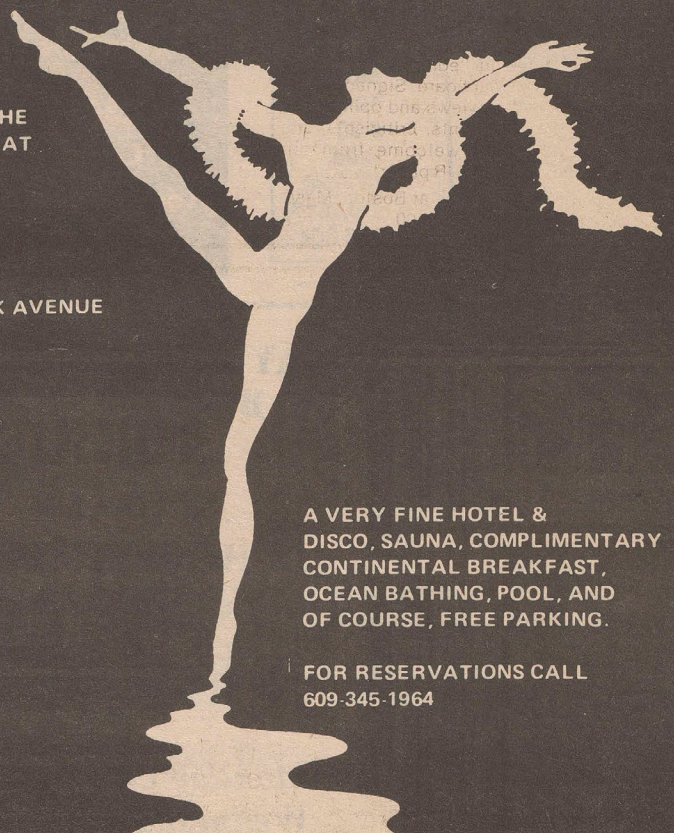
**BOSTON ADVOCATES FOR HUMAN RIGHTS**  
73 Tremont Street, Room 224  
Boston, MA 02108

**Proceeds to benefit Florida defense**

IN THE  
NEW  
ATLANTIC  
CITY  
WE'LL CHARM THE  
PANTS OFF YOU AT  
THE

**CHESTER  
INN**

132 S. NEW YORK AVENUE



A VERY FINE HOTEL &  
DISCO, SAUNA, COMPLIMENTARY  
CONTINENTAL BREAKFAST,  
OCEAN BATHING, POOL, AND  
OF COURSE, FREE PARKING.

FOR RESERVATIONS CALL  
609-345-1964



## May Sarton at Barnard



By Bruce Michael Gelbert

May Sarton is a woman possessed: the Goddess breathed and spoke through her: one could feel Her divine inspiring presence in the room.

On Thursday, April 28, at Barnard College, May Sarton, Belgian-born New Englander, author of *Mrs. Stevens Hears the Mermaids Singing* and *A World of Light*, gave her first New York reading in twenty years. I seek not to review her: that would be presumptuous: I will just inform. Her writings are like oases of peace: they can crackle electrically. She gave of both these aspects at this poetry reading. She shared her lyric observations on the swans' mating dance and on the Pueblo Indians' ritual dance. She had

marked her fiftieth birthday by going around the world: she went to Japan and India and, approaching it after the older, eastern civilizations, Greece appeared young: she read her poem celebrating these impressions and recalling that in the fifth grade, she had carved the Parthenon from a cake of Ivory soap.

She spoke of loving women, of coming out publicly as a homosexual (her term), of herself as a woman artist vis-a-vis society. Her muse has always been female. The poet, she feels, is androgynous. She read her elegy for Louise Bogan and her poem, written in Chicago, on learning of the death of Virginia Woolf. She spoke of

the importance of being surrounded by animals and read a poem inspired by a bear, cooling herself by sitting on a jet of water, in the St. Louis Zoo.

A question and answer period and a cake and cider birthday party for the sixty-five-year-old Taurus poet followed. Isabel Miller (*Patience and Sarah*) and Liza Cowan (*Dyke* magazine) were among those in attendance. Many thanks to Martha Wheelock, who is doing her dissertation on May Sarton's works, and Lyn Kupferman for inviting and presenting her.

The following afternoon brought May Sarton's appearance at the Oscar Wilde Memorial Bookshop, and many seized the opportunity to worship, chat and have books autographed. At one point, Ms. Sarton had occasion to hold forth on the importance of privacy to the creative artist and the gall of importuners who would barge in, uninvited, on someone who is in the public eye.

## Reps. Moakley, Drinan Evasive On Support

By David Brill

BOSTON — Two members of the Massachusetts congressional delegation have confirmed complaints of evasiveness on the subject of support for federal gay rights legislation. U.S. Reps. Robert F. Drinan and John Joseph Moakley, both Democrats, were questioned by gay constituents at the 29th annual Roosevelt Day Dinner held by Americans for Democratic Action on April 30 in Boston.

Moakley, an assistant House Majority Leader and member of the influential House Rules Committee, acknowledged that he has received "some mail" on the subject of gay rights, but added, "I haven't decided how to answer it yet."

His response is similar to one reported by another gay constituent during last year's election season. When asked by a gay woman for his views on the subject of discrimination against gays in employment, Moakley reportedly responded, "You seem like a nice girl, I don't see why anyone wouldn't hire you." Moakley's 9th

Congressional District includes most of the city of Boston, as well as the towns of Dedham, Westwood, Dover, Walpole, Needham, and Norwood.

Drinan, the first Jesuit priest to serve in the House, is a member of the House Judiciary Committee's Subcommittee on Constitutional Rights, to which HR2998, the federal gay rights bill, has been assigned. When asked for his views on the pending bill, Drinan said, "That's going to be a tough one," and then scurried away, but added that hearings would be held on the bill during the current session of Congress.

Although he is one of the most liberal members of the House, and, in fact, was on the top of Nixon's "enemies list," Drinan has yet to provide a substantive response on the subject of gay rights to any of his con-

stituents. The most decisive of the several responses received by GCN indicate that Drinan will "consider carefully" any pro-gay position on the legislation. His 4th Congressional District goes from Brookline, through Newton, Waltham, and Framingham, and ends in the Fitchburg-Leominster area.

**Donald P. Williams**  
Registered Electrologist  
11 Newbury Street  
Boston, Ma 02116  
267-8180

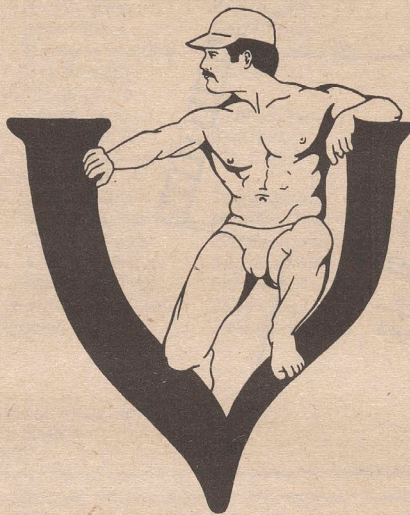
\*ELECTROLYSIS:  
The only method of permanent  
hair removal recognized by the  
American Medical Association.

We are interested in contacting men and women who wish to contribute as writers to a new bi-monthly magazine voicing the militant secular viewpoint. The magazine: *The American Atheist*. Needed: commentary on the anti-religion struggle, news and features about the violations of human and legal rights committed by religionists, and film and book reviews of interest to secularists. For more information, write: *The American Atheist*, PO Box 57, Dorchester Ctr. Sta., Dorchester, Mass. 02124.

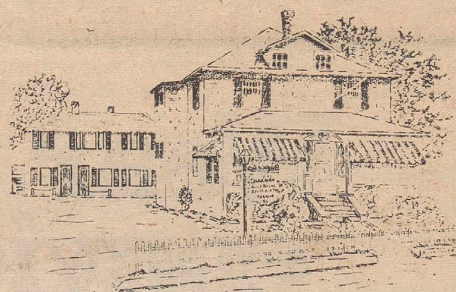
**victoria house**  
5 standish st., provincetown, ma 02657

attractive rooms at reasonable rates  
near beaches and bars

for information, call or write  
len paoletti, dept. d or 1-(617) 487-1319



## Fredrik's Guest House

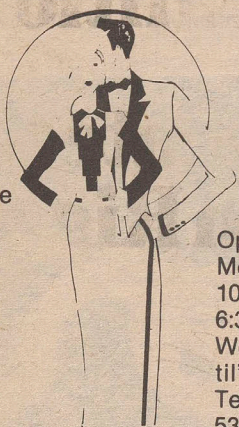


Provincetown, Ma.  
Off Season Rates

Parking All Rooms  
with Private  
Bath

156 Bradford St.  
Reservations Suggested  
(617) 487-0722

**Elliot Ness**  
279 Newbury St.



Come see the fashionable collection Elliot Ness offers you. Styles starting from the 1930's

Open Mon.-Sat. 10:30-6:30  
Wed. til' 8:30  
Tel. (617) 536-6042

Save this Ad for 10% Courtesy Discount for repairs only

### LESTER'S T.V.

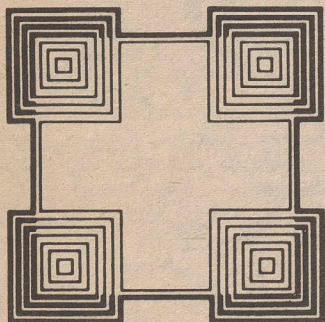
**TV-Radio-Phonos-HiFi-Color**  
Expert Repair & T.V.s & Stereo — at lowest prices ANYWHERE! We also buy and sell used T.V.s. Outside antenna installation a specialty. Mass. Tech. Lic. 981.  
Old fashioned service at an honest price!

Free Pickup and Delivery  
15 REVERE ST., BEACON HILL, BOSTON  
Tel. 523-2187

**CRAFTIQUES**  
Unique handcrafted accessories  
Decorations Art and Antiques

2300 Mass. Ave.  
Cambridge, Ma.  
Located in North Cambridge  
1 mile past Porter Sq.

## GAY HEALTH COLLECTIVE OF BOSTON



16 Haviland Street  
Boston, MA 02115  
Telephone: (617) 267-7573

Monday eves. by appointment  
Wednesday eves. Walk-in

## GREEN LEAF FLORISTS

Now Two Locations



Flowers and Plants For All Occasions

All Major Credit Cards Accepted Delivery Locally.

Flowers Wired Anywhere In The World

478 Columbus Ave., Boston 247-3500

47 Clarendon St., Boston 247-1100



# New Documents Show Freud Backed Gay Rights

TORONTO, CANADA — The Canadian gay liberation newspaper *The Body Politic* has published four previously uncirculated documents which show that Dr. Sigmund Freud, founder of psychoanalysis, took public stances in support of the early German gay liberation movement. He is also shown to have taken a professional position in favor of homosexuals becoming practicing psychoanalysts.

The most striking of the documents is a petition Freud signed in 1930 for the repeal of an anti-sodomy law which had been the object of an extended gay rights campaign. "Homosexuals have the same civil duty as everyone else," the petition reads. "In the name of justice, we demand that legislators give them the same civil rights by repealing the law in question. If homosexuals are guaranteed a life of human dignity, they will reciprocate by leading responsible and dignified lives."

In an earlier statement, Freud told a Vienna newspaper that "homosexual persons are not sick, but they also do not belong in a court of law."

The documents were discovered by

author James Steakley last year while doing research on the gay liberation movement that was developing in Germany and Austria during the nineteen-thirties. That movement was destroyed when the Nazis came to power in the early thirties.

Accompanying the documents is an article by Herbert Spiers, a doctoral candidate, and Dr. Michael Lynch, both at the University of Toronto. "These documents show that throughout his career, Sigmund Freud was consistently opposed to the oppression of homosexuals," they wrote. "They demonstrate beyond any doubt that Freud's interest in understanding the origins of homosexuality provided, for him, absolutely no basis for anti-gay attitudes or legislation."

In 1928, Freud is shown to have written a tribute for the homosexual emancipationist Dr. Magnus Hirschfeld, in which he said he had always "championed the view that Dr. Hirschfeld's lifelong struggle against the cruel and unjustified interference of legislation in human sexual life deserves universal recognition and support."

*The Body Politic* published the documents to coincide with the annual meeting of the American Psychiatric Association, which is taking place this year in Toronto. The Association made news three years ago when it removed "homosexuality" as a category of mental illness from its diagnostic manual.

"These are historically important documents," Dr. Judd Marmor, past president of the APA, said last week upon learning of their existence. "They will make another contribution to the elimination of anti-homosexual prejudices."

One of the documents is an exchange of letters between Freud and some of his followers in 1921-22 over the question of whether a homosexual could become a practicing psychoanalyst. Freud stated that "we cannot exclude such persons without other sufficient reasons, as we cannot agree with their legal prosecution."



Freud, in 1891, age thirty-five.

## contact



By Dai Thompson

Lesbian input is needed at the Connecticut International Women's Year Conference to be held at the University of Bridgeport on June 11-12. The Connecticut conference is one of a series that will be held in every one of the 50 states before the national conference. Each state conference has the right to

approve its own resolutions, which will then be brought up at the national conference.

As the people who attend the Connecticut conference will decide what resolutions will be approved, the more lesbians that come, the better chance we will have of getting pro-gay resolutions supported. Registration costs \$2 and there will be free housing, childcare, and free transportation from major cities. Interested women should contact Marion Connell, coordinator, c/o Greater Hartford Community College, 61 Woodland Street, Hartford. She can be reached by phone at 527-8916.

### Contact Lenses

Hard	Gas Perm	Soft (B&L)
\$100*	\$150*	\$175*

(Credit Cards Accepted)

Also, no-boil and astigmatic soft lens.

Call For Consumer Info  
353-1550

**Dr. Richard T. Montross**  
665 Beacon Street, Suite 303  
Boston, Mass. 02215

\*Single vision lenses exclusive of professional fees



PAPERBACKS  
BOOKS  
RECORDS  
GAMES  
TAPES  
GREETING CARDS

**SIGHT & SOUND**

Free  
Parking

Open  
Eve.

CHARLES RIVER PLAZA  
173 CAMBRIDGE STREET  
BOSTON, MASS. 02114 (617) 523-5195

## YOU DID IT!

On 24 April at SOMEWHERE, you made the GAY LEGISLATION BENEFIT a success.

To everyone donating to GAY LEGISLATION, especially those offering and bidding on auction items —

## THANK YOU

### CAMBRIDGE EYE ASSOCIATES

Dr. N. Wasserman  
Dr. E. Weinstock  
Optometrists

Eye Examinations  
Eyeglass Service

#### CONTACTS

Including lens fitting, lenses and cleaning materials, and six months of unlimited followup visits.

All conventional Soft Lenses \$215

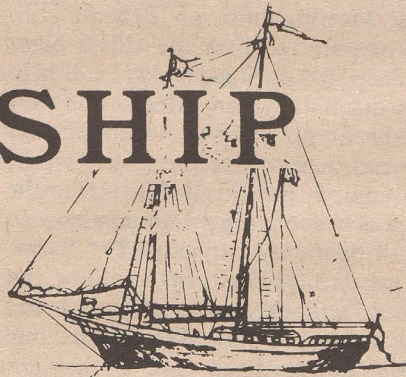
Soft lenses for Astigmatism \$275

#### HOURS:

Mon.-Fri. 11-6, Sat. 10-2  
1174 Mass. Ave.  
Harvard Square  
547-6080  
Mastercharge  
Medicaid Welcome

## WATERSHIP INN

Guest Rooms  
Private Baths  
"Breakfast in Bed"

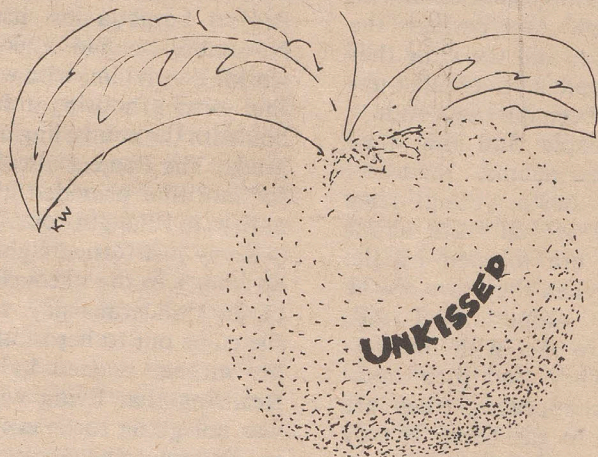


... away from the clank of the world

ph.(617) 487-0094

7 Winthrop St. Provincetown, Mass. 02657

## Herbie's & 12 Carver Benefit for the Dade County (Florida) Coalition and the Boston Advocates for Human Rights



**Wednesday May 18th  
9pm on...**

12 Carver Street, Boston, 338-8280



By Eric Rogers

On an unseasonably warm spring day, a group of teenagers find their way to Boston's Public Garden. It's one of those days when you don't have to do anything to have a good time — just hang out with the gang, goof around, talk and play around with your friends. You haven't a care in the world that afternoon, you relax, you laugh a lot, just being yourself, except you and your friends happen to be gay. All of a sudden a bunch of toughs approach, asking all kinds of questions, and gradually start to get nasty. One of your gang is dragged to his feet and thrown into the pond. You look around at all the adults for help. No, you can't expect the straights to come to your aid. But the Garden on a warm, spring day is not exclusively straight; in fact you see many familiar faces, men and women you've seen at bars, maybe even people who have cruised you. You look to them for help. The look right through you. They don't want to help you out.

You're seventeen, a woman, and you know you're gay. You even feel good about it. Good enough to walk into the Saints one evening, hoping that no one checks your I.D. You don't know anyone there and nobody there knows you. One woman approaches you, and asks you to dance. Flattered, a little excited, you dance together. After a few songs you walk off the floor, make your way to the bar for some conversation. Things are going well enough when somehow you realize you just dropped the fact that you go to high school. She asks how old you are. You say your age. Things become very cool very quickly.

It's a long way from your suburban home to Sporters but you tell your parents you're staying at a friend's house for the evening and you take the bus into town. You get into Sporters and you're amazed that you're actually there. You get a beer and try to look at least eighteen but you can't hide the fact that you haven't started to shave and, though you hate to admit it, your skin has that adolescent look. Many men seem interested in you. You try smiling, and they just leer back. You try looking tough and they seem more excited. Finally, someone approaches you. You start talking, he asks how old you are. You lie and say eighteen. He seems really friendly and nice. You go home with him. It's the first time you've slept with a man. When you tell him that, he seems more excited. The next morning, when you want to talk to him, he's in a rush, gotta get to work. You've finally had sex, but no one's going to deal with your feelings about it.

The problems of young gay people are ignored by adults. Gay men and women prefer to focus their attentions on issues that directly affect them.

Recently, gay people in Boston have been putting their energies into many important causes. Many people were involved in the struggle attempting to free Susan Saxe. Harry Reems' trial stirred up a great deal of support from the gay community, including a benefit at a local bar. Most recently, Anita Bryant's anti-gay campaign in Florida has spurred one of the most organized, and most successful fund-raising campaigns in Boston. Gay people seem concerned with their civil rights and willing to support these causes politically and financially.

While all this has been happening little attention has been given by gays in Boston to local issues that affect their gay community. Gay organiza-

school friends, and yet too young to be accepted into the gay world. They are in a difficult position.

Rick came out when he was fifteen, when his cousin, who he had been "messing around with," told his mother. Parental reaction was not good and Rick ran away from home. Finally he was caught by the police and thrown in jail. He spent the next year in primarily straight religious foster homes, seeing psychiatrists who tried to "cure him." Finally, his social worker moved him to a foster family of two gay women who were able to give him the understanding and support that he needed. He came to Boston the following year when his social worker suggested he become involved with other gay kids in Boston's Project Lambda, the Gay Youth Advocacy group.

Life in Boston is not easy for Rick.

*Young gay people find that they have two strikes against them — they're gay, and they're young. The find that if they are upfront about being gay, they are rejected by the straight world. When they turn to the gay world for support they are met with indifference, or fear.*

tions and services in Boston have been suffering financial crises and the needs for funds in the local community are as crucial as in Florida. While the big-time national causes have sent Boston gays into angry action, our local causes have been ignored. And perhaps the most ignored issue, and the issue that has made gay people all over most uncomfortable, has been our gay youth.

Young gay people find that they have two strikes against them — they're gay, and they're young. They find that if they are up front about being gay, they are rejected by the straight world. When they turn to the gay world for support and aid, however, they are met with indifference, or fear. They find their high-school dances unappealing (they are too young to go to gay bars). If they come out to their families they are often rejected, even kicked out of the house. Yet they have no good alternatives open to them. While gay boys find that men are often attracted to them sexually, they find a general lack of understanding from these same men, as well as an intellectual and emotional condescension. They are left out from their families and high-

He is legally an "emancipated minor," living on small welfare payments, and having a difficult time finding a job or housing. He dropped out of school and spends a lot of his time hanging out with his friends, other gay kids. Before Project Lambda lost its funding last November he had a youth advocate working with him, who would help him find jobs and housing and would provide him with the counseling and support he needs. The Project also had programs for him that provided him with alternatives to "hanging out."

Kerry just turned eighteen, so she is no longer in the untouchable category of an "underage gay youth." When she came out to her mother a year ago her mother reacted by throwing up. Realizing that living with her family was not going to be easy, Kerry came to Boston. She spent part of last summer sleeping on benches in the Common, not a very safe place for a woman to spend the night. She is looking for a job and manages to get by with the help of her grandmother and her friends.

Project Lambda also helped Kerry. She first heard about it through a project she was involved with in her

home town. The directors of Lambda spoke at the project and she eventually got ahold of the phone number for Lambda and called for support when she was coming out. Like Rick, she found that the Project provided her with both the social life that made her life pleasant and surrounded her with peers, and the counseling and guidance that a young person needs to survive on her own.

Kevin is in a slightly different position. He is sixteen and still lives with his parents, who do not know that he is gay. He heard about Project Lambda from a teacher in his school and has been coming to Lambda to be with other young gay people. His economic and housing needs are met primarily by his family, and his use of Project Lambda is primarily for support and socializing. Anne, a young woman who also remains with her family, explains that when she came out to her mother:

She goes "Well you can move out!"

— I don't want to move out because I've got nowhere to go and I just started a job and I've got the luxuries of home . . . and I just can't leave them . . . but I'm gay.

It is not easy to continue living with your family after you have explained to them that you're gay.

There is a mixture of working-class and middle-class kids in Project Lambda. Both groups share the same kind of homophobic, intolerant communities and families. The middle-class teens seem to be more directed towards finishing their education and therefore retain their family ties through high school, often at the sacrifice of remaining in the closet. The working-class teens do not have the same luxuries and advantages tied to their home lives and therefore find less reason to make the sacrifices necessary to remain at home. They quit school, leave their families, and try to find jobs in the city. Because of their youth, their gayness, and their lack of diplomas, they have a difficult time finding employment. Until recently, advocates from Project Lambda helped these young people find jobs.

About half a year ago, Project Lambda, the organization that provided these young people with the support and resources they needed, lost its government funding. While this received some attention in the gay press, there was none of the excitement or support that Anita Bryant's Florida campaign excited. Organizations did not spring up to support Project Lambda and needed funds or lobbying did not occur. Thus, because of the lack of funding, the project has had to be severely reduced. All the advocates had to be laid off, and only the two co-directors and one staff person remain at Lambda headquarters, the Charles Street Meetinghouse on Beacon Hill. They remain to allow the kids a place to "drop in" during the day, and help them out if they can. Meanwhile they have been applying to foundations for financial support, doing court work, and looking for other ways to find the finances needed to get Lambda back to its full operating capacity. The Saturday rap groups for teens continue but are not facilitated by an adult and tend to be unfocused and often become bull sessions and card games.

#### Lack of Community Support

Randy Gibson, one of the directors of Project Lambda, is angry at the general lack of concern by Boston's gay community with the problems of gay youth. While he understands that it is not realistic to expect money for Project Lambda to come exclusively from within the gay community, he resents the "bucketful of enthusiasm" stirred up by Florida's issue, and the relative lack of interest in local issues.

## Save Our Gay Youth



Gibson has funding for a residential program, as well as a facility, for it, but he insists on getting money to fund Lambda before he puts his energies into the residential program. To have the money to house the kids and not have the money to work with them seems to be an unfortunate situation. He has been pursuing, with Steffi Somers, also a director of Lambda, other sources of funding, and hopes to be able to come up with something soon.

He is, however, distressed at the gay community's lack of sincere effort to help gay youth. Programs that allow gay youth into them do not provide the youth with the support and perspective that they need. Often teenage boys are put into situations where they are easily used for only sexual purposes. Gibson believes "the community needs to know that they are uniquely kids."



# Our Children: Youth in Boston



Photo by Neil Miller



Photo by Neil Miller

residential  
ty, for it,  
ey to fund  
s energies  
. To have  
s and not  
with them  
situation.  
with Steffi  
Lambda,  
d hopes to  
something

They're like every other bunch of kids in that they have needs besides sexual needs." Unfortunately, Boston does not provide gay youth with the resources to help them meet these needs.

It seems that the Boston gay community wants to avoid this issue. The many gay organizations in town have not reached out to these kids. They've provided no input into helping them out, offered no programs, provided no support. While Homophile Community Health Services is now considering opening up their programs to provide some activities for gay youth, at this time there is nothing, except the remains of Lambda.

Last fall, the Gay Men's Center was forced to face the issue of opening its space to gay youth. The actual incidents are obscure and have been already widely debated in the gay press. The basic facts seem to be that,

knowing that Lambda was cutting back, several gay boys sought out a place at the Gay Men's Center. At that time the Men's Center was not able to deal with this issue only. Because they were serving alcohol, and because they were accused of harboring "chicken queens," the Center decided that it was not advisable to permit gay teens into the space. While many members were opposed to this decision, the Center was in the midst of several other issues that took precedence. Randy Gibson supported their decision. He agreed that until the Center could provide programs specifically tailored to the needs of gay youth, and could give them an environment stressing peer interaction, rather than adult-youth relationships, it was better to keep the boys out of the Center.

## Hustling and the Bars

So what options are open to our gay

teenagers? They are not allowed into gay organizations, they are not provided with programs that fit their needs, their one project, Lambda, has been cut back severely, and they have to sneak into bars. If a gay person wants to come out in Boston at the age of 15 there is no way for she or he to do so. There is no network of support. No peer interaction, no counseling available to them.

Many of the young gay men find their way onto the Block, and come out through hustling. There are several reasons for this. One reason is that often gay teens are cut off from their family, and hustling is the only way they can find to support themselves. It is also the only place in the gay community where their youth is an asset — sexually, many men find it appealing. Therefore they are able to associate with other gay people through sex, while their needs go beyond that. Hustling is not one of the best ways to find the support and understanding that a gay teenager needs.

The bars are another way that young gay men and women find their way into the gay community. This involves, however, sneaking into bars. While fake I.D.s were a part of everyone's growing up, the bars, like the Block, are also somewhat insensitive to the needs of these teens. Youth are at a point in their lives when they need to find the support to allow them to develop as full people, to develop their character and their own sense of themselves. When teenagers are seen only sexually, it often leads them to frustration, insecurity, and unhappiness.

## Too Scary an Issue?

One must question why the gay community avoids dealing with gay youth. There seem to be several factors involved in this. On one hand, our society seems to have a condescending attitude towards its young people that leads to a general lack of understanding and failure to identify with young people. We prefer to see them as "young and free," the Pepsi Generation, running barefoot, carefree, without any of the troubles that come with adulthood. We prefer to think of adolescents as innocent, or at least naive, enjoying the best years of their lives before they have to deal with the responsibilities of economics, career, and yes, sex. In fact, the Wonder Years are a time of great insecurity and unhappiness for many young people, and gay teens are often in an especially frightening and alienated position.

Perhaps part of the reason people prefer to gloss over the problems of our young people is because many of us have painful memories of our own teenage years. Many of us felt different, unusual, as if we were the only ones who had trouble in highschool showers, fell in love with gym teachers, or had crushes on people of the "wrong" sex. The memory of this pain and loneliness should move gay people to reach out to support gay teens who are now in similar situations. Instead it seems to make them avoid the subject entirely, perhaps even feel that such a situation is a good ordeal for people to come through. The problem is that some gay teens don't come through it, and, if they do, often bear the scars of the ordeal for a long time.

The other factor that seems to be preventing gay adults from supporting gay youth are questions of legality, and the fear of being considered a "child molester" or "chicken queen." Anita's "Save Our Children" campaign has brought this same issue into the forefront of the gay rights issue. The whole issue of sex between adults and younger people has not been properly dealt with by the gay community because of the stigma attached to such relationships. This stigma com-

pels gay adults to shirk the issue entirely, out of fear and out of social pressure. Perhaps the more useful response would be to face the issue of pederasty directly, and explore what we actually consider wrong with such relationships and why we feel this way. By facing the issue and exploring its ramifications, perhaps more gay adults would become free from their fears of dealing with youth in any way. As long as adults have to fear the legal system and societal pressure, they will continue to avoid this important segment of our community.

## 12 Angry People

A dozen gay young men and women are the core of what remains of Project Lambda. They are angry and they are very clear on why they are angry. They feel ignored and avoided — except sexually. They are angry that they are not being recognized by the older gay community. As Rick says, "It's bad enough from the hets, but from our own people?" They are invisible, present, yet invisible because they are young and gay.

They are a new entity for the gay community. They are the new generation of gay people, kids who come out when they reach puberty, who spend little time pretending they are straight. They are reaching adolescence at a time when they can read about gay issues even in the straight press, and hear about gay rights, gay marches, gay parents, gay officials, gay pride. Still, they have been raised by straight society, in straight families. To come out in a hostile environment, at an age when they are still relatively dependent on their families, is a move that requires a great deal of personal integrity and deserves respect from the older gay community.

As being gay becomes more acceptable in straight society and becomes more prevalent, as one hopes it will, we should expect more and more young people to come out at younger ages. Unless the gay community provides a facility or a support system that gives young people the support and the environment that they need, we will be abusing a potentially great resource. It is too easy to say that if these kids want a program they should organize one themselves and find the funding themselves. This argument ignores the reality of the world today. However strong these young people are, and they *are* strong and unified, they are working within a system that renders them helpless to free themselves from their families, and provides little job opportunity and few social services that could assist them in their struggle. At least for the time being, gay adults are going to have to come to their aid; back them, guide them, and respect them and their struggle. It is not very different than our own.

The premise of Anita Bryant's Save Our Children campaign seems to be that a young person's sexuality is nebulous. She or he is so uncertain and confused that any adult can persuade a youngster to adopt homosexuality, goes Bryant's logic. There are young gay people who are willing to stand up to her myths and assert their rights to be gay. They are not seduced by older gays, they are not confused, they are not self-hating. They are sixteen and they are proud to be gay. It is the responsibility of adult gay people to cut through their own fears and insecurities and support these teenagers. Anita has been fighting to prevent gay people from ever again getting near young people. It is time we began fighting to save *our* children.



## What's In A Name?

By Terry Helbing

I work as a secretary and have worked at New York University for about a year and a half. I always had the impression that educational institutions were supposed to be the leaders of thought in the community; I quickly discovered this was not the case. My job actually consists of two half-time jobs for separate office "units" located in the same place. One half of the job is serving as the secretary/administrative aide for an academic department. When I write someone a business letter, I intentionally do not identify my gender in the signature block:

Sincerely yours,

Terry Helbing  
Department Secretary

Invariably the reply comes back addressed to "Ms. Terry Helbing" (how "liberated" of them!). These people always receive a consciousness-raising letter from me, whether or not the correspondence needs to continue, to the effect that "people who have my name and work in this capacity" are not necessarily female. Vice-presidents of companies, heads of libraries, professors and others have received this "education" from me!

Interestingly enough, when I write letters in the other half of my job (as an assistant editor for a theatre journal),

and use my other signature block,  
Sincerely yours,

Terry Helbing  
Asst. Editor

my return correspondence is addressed to "Mr." This means, I guess, that publishing is a field still dominated by men, and so it is assumed that my androgynous name is male. (I think that such titles serve no purpose anyway, and simply address correspondence with a first and last name, without benefit of a Mr., Ms., Miss, Prof., Dr., Rev., the Hon. or whatever.)

Similar things happen when I answer the telephone. Shortly after I started working, I began a lot of conversations something like this:

"Hello."

"Hello, could I speak to the secretary, please?"

"Speaking."

Pause for a few seconds. (I feel confusion coming from the other end of the telephone!)

"Oh."

And then we began the business part of

the call. The implications of that short exchange astounded me then and still do now.

What do these callers think? That a man couldn't possibly be a secretary? That he wouldn't be stupid enough to work in a job that is "meant" for a woman? That it's all right for a woman to do the job but a man is "too good" for it?

Given this type of thinking, if they knew my sexual preference, it would confirm what they believe! They might think, like Anita Bryant, "Ooooh, he wishes he were a woman (and could wear a dress — thanks, Anita!). Now I understand." But no, oh unenlightened homophobe, that is not true! A gay male is working in this job not because he thinks in terms of sexual stereotypes, but because gay people have recognized these stereotypes for what they are — unfair, harmful, and WRONG!

In another phone conversation, this time initiated by me, I called one of the officials of the graduate school to get some information. I contacted the person, identified myself, and started asking her some questions. Midway

through the conversation, she said, "But what happened to Professor \_\_\_\_\_?" She thought that I was the new chairmen of the department!!!

Many of these calls come from within the university, which is why I believe that the educational system (at least at NYU) is not the center of progressive thought that I had assumed it to be.

My experiences show that we are living in a period of transition — many people, unfortunately, still identify certain kinds of jobs with a particular gender; i.e., "women's work." And business persons will take longer to realize that they are guiltier of "job stereotyping" than other people (it is a very conservative field), and need to update their thinking. (Education is a business too: I've worked in it long enough to discover that it is just another form of capitalism.) At least I hope they will. I hope someday very soon people accept as a matter of course that a person of either sex can answer the telephone!

## HAND IN HAND FILMS.

THE BEST IN THE THEATRE IS NOW THE BEST AT HOME IN FULL COLOR 8 TO SUPER 8mm HARD ACTION FILMS!



NEW '77 BROCHURE OFFERS:

● NARCISSUS II

featuring Myles Longue  
(pictured above)

● NARCISSUS

featuring Big Bill Eld Young

● THE BLACK ORGY

featuring 8 hot black studs

Send for free illustrated brochure. Include self addressed stamped business envelope.

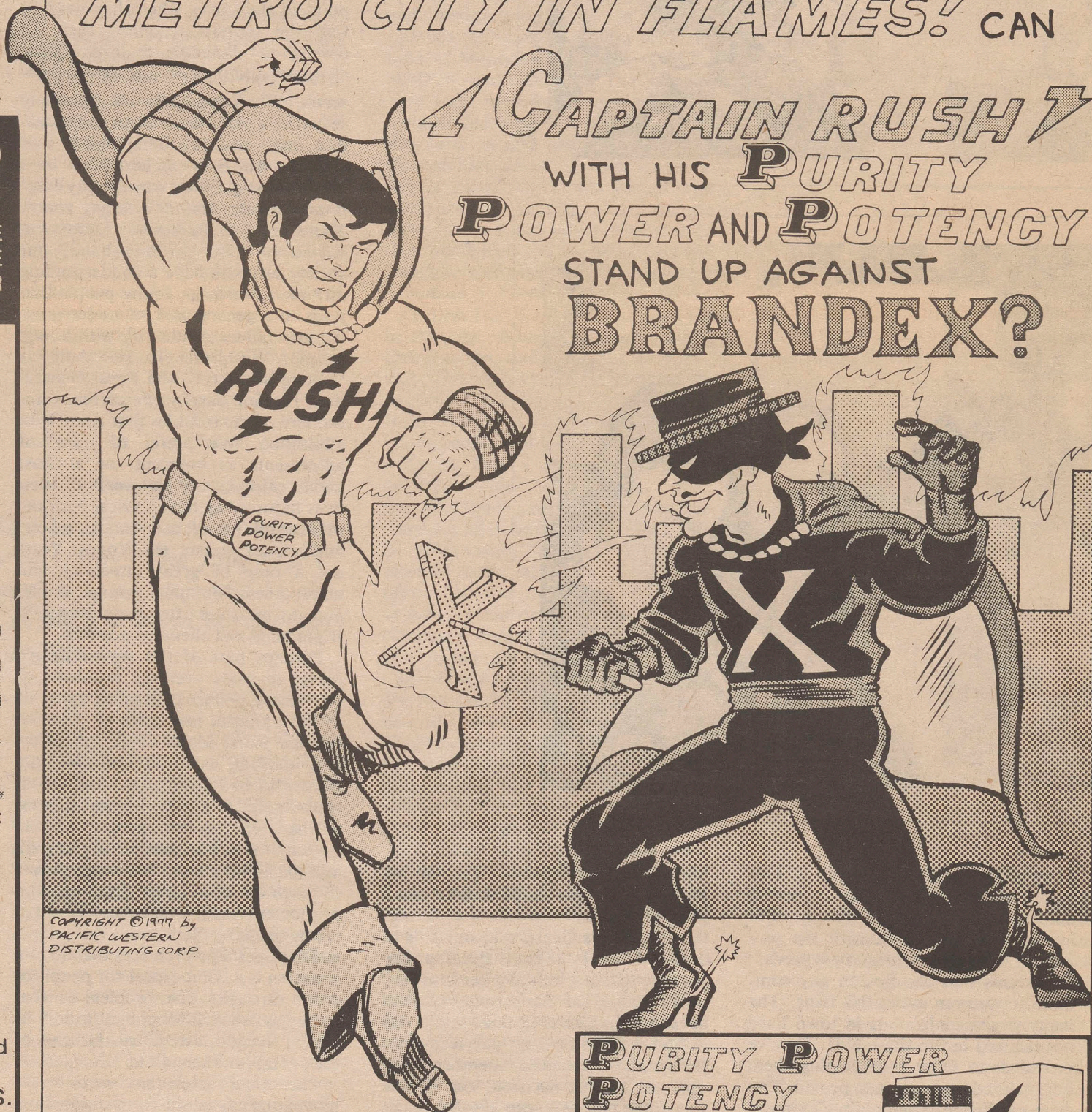
Write: HAND IN HAND FILMS.  
DEPT., GCN 3  
240 W. 73rd St., N.Y.C. 10023

COMING TO YOUR THEATRE:

JACK WRANGLER  
and ROGER in  
TWO NEW FEATURE FILMS!  
PLUS  
"ROUGH TRADES"  
with MYLES LONGUE

## METRO CITY IN FLAMES! CAN

CAPTAIN RUSH  
WITH HIS PURITY  
POWER AND POTENCY  
STAND UP AGAINST  
BRANDEX?



COPYRIGHT © 1977 by  
PACIFIC WESTERN  
DISTRIBUTING CORP.

CATCH THE SIZZLING  
CONCLUSION IN THE  
NEXT ISSUE!

BROUGHT TO YOU BY

**RUSH**  
LIQUID INCENSE

## PURITY POWER POTENCY

IN TAMPER-PROOF BOTTLES OR 12 VIAL  
BOXES AT YOUR LOCAL DEALER

SOLE DISTRIBUTOR  
PACIFIC WESTERN DISTRIBUTING CORP.  
145 MISSION STREET, SAN FRANCISCO, CA 94105  
(800) 227-4318 • In California (415) 621-4900

MAIL ORDER CUSTOMERS  
PacWest Mail Order GCN  
P.O. BOX 3867, SAN FRANCISCO, CA 94119  
BTLS. \$6.00 (2 for \$10.00)  
BOXES \$9.00 (2 for \$17.00)

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
MONEY ORDERS RECEIVE SAME DAY SERVICE





# Los Papagayos Carnal Carnival

By Steve Blevins

1 We arrive early at the Boston Center for the Arts Cyclorama, nervous we won't get in. Not enough silver, red, and black: official colors of the 1977 *Los Papagayos*' "Vision of the Future" party. Not yet, the man at the door tells us. A small group — the before eleven p.m. crowd — gathers. Three young black boys, not a one over twelve, stride boldly past us through the red front doors. After a few minutes we hear them shouting, and a *Papagayos* wearing long red drapes and red underpants shoos them out. "Hey Bionic Woman!" one yells, "Hey sweetheart!" "We shoulda flattened 'em . . ." another says as they walk off into the South End.

2 We stand and stand waiting to buy a ticket from someone who has an extra. There are pots of geraniums and tree branches sprayed silver. A table of *Papagayos* take tickets and award silver and red buttons that say "Metropolis." Many men come in costume: there are space cadets, Tarzans, and bareback riders wearing galvanized gymsuits and workboots. Most are very attractive, the kind of attractive that turns your head in a bar, or makes you linger over a magazine page. Some faces are seen around town faces. Some are "Where-have-you-been-keeping-yourself?" There are silver Xmas ornaments, and toy ray guns, and elaborate hairdos. There are identical twin "couples" costumes. I wonder what the police, of whom there are seven or so, think of this: their faces don't say. We buy one ticket, and a helpful *Papagayos* arranges another. Not since high school have I been so aware of the difference between being "in" and being "out."

3 The entrance is a mirrored tunnel lit by a high-powered strobe. The floor is carpeted with bubbled packing plastic that snaps and pops as we walk on it. Inside we're inundated with sensory stimulation: a table of Carmen Miranda colored fruit, a fountain of red wine decorate one arc of the circle. The Cyclorama's round interior is painted with skylines. The ceiling is done up with red balloons, polyurethane, and mandalas of disco-sensitive lights. Strobes slice motion picture activity into momentary snapshots. Concert hall speakers flood the room, ear-deep, with decibel after danceable decibel. On a large-screen video set-up, portions of *2001: A Space Odyssey*, shots of the crowd, and videotaped scribbles — all timed to the music — are being shown. Across the diameter of the busy circle, a neon green laser beam, the unearthly pulse of the party, stretches its straight line.

4 In back we chuck our wine for a drink from the open bar. Gallons of vodka & soda, whiskey on the rocks, and gin & tonic empty into conversing mouths. Costume admires costume. A man walks by in a black t-shirt that says "I am a virgin" and we laugh . . .

5 Two joints later, everything is trippy, like eighth row seats at Alice Cooper five years ago. It's the same mindlessness. The music, the light show, the laser slicing through the crowd are hypnotically syncopated. For minutes at a time people are mesmerized; open-mouthed. Suddenly the DJ completes a long, expertly spaced-out blend, and goes into the disco version of *Also Sprach Zarathustra*. We shake our heads and dance to this cosmic tackiness.

6 It's a latter-day high school prom. There are those who decorate, those who wear their best prom dress, those who stand on the sidelines. But



there's a thick atmosphere of sexuality raring to be made flesh. The few women in high heels — all with bad posture — hardly matter. It's the underlying sexuality of men gathered in groups, in locker rooms, on camping trips, in armies, that fuels this sexiness. "As though the whole place will break into an orgy," my friend says. A visible, tangible power. One that I can't, with disinterest, describe, as I was under the spell of it.

7 Energetic dancers explode firecrackers or cherrybombs. Marijuana clouds drift tropically through clusters of people. Is it naive to believe the police don't know?

8 And that they don't know about the back room, a dark square at the end of a maze carpeted with bubbled packing plastic. Pop! pop! pop! and you're in a semi-dark room where the esthetics aren't anybody for anybody, but pick and choose. A polite, contained, upper-class circle jerk, not a sleazy Fenway-bogged anything-goes group fuck. Not a five-minute reel at the Jolar cinema, but classy porno. It's that awareness that around you as you do whatever you do with a man, there are other men doing it with men. The responsive or uninterested hands of a stranger are potent aphrodisiacs, made more intense by the popping plastic that signals: someone else is coming. But unlike the Fenway or the Esplanade or the third floor men's room at Filenes, it's never the police.

9 The most beautiful was a dark — possibly Chicano — man who wore a rhinestone tiara, and wings on both arms made of large white feathers. He didn't dance to the music — he flew, and others gathered to watch. He was Icarus flying too near the dangerous-looking seductive laser. He was an Indian prince commanding the heavens listen to him. He was the duckling that finally found his swan wings. An angel, I said, pointing him out to my friend, even if he has to stand in line like everyone else to go to the bathroom.

10 What about the money? What about Dade County, and GCN struggling to pay its taxes, and *Seven Days* going under? And further away, what about those children that are starving in whatever country is currently used by parents to improve *their* children's appetites. At \$15 a head, and approximately 800 heads, that's roughly \$12,000. (This doesn't take into account the "loose change" of *Los Papagayos*' core group. Admission is said to require a fashionably comfortable bank balance.) Some will feel that spending \$12,000 on a "one night affair" for handsome gay men is deliciously appropriate. Others feel the failure to apply such politically persuasive funds and collective energies to the on-going undernourished human rights struggles is decadent self-indulgence. While I might enjoy the expensive wit of the former, I know I agree with the latter. But *Papagayos* and participants, please — hold your letters. No one's passing out invitations to the revolution. In the end, politics are as personal a choice as what you do with your penis.

11 The policemen weren't looking and neither were *Los Papagayos* so when I left I escorted a particularly endearing pot of geraniums home. A friend tells me the flowers don't last long, but so what? It's leaves and stems are healthy. I want to put it in a bright place and watch it grow.

Boston Repertory Theatre presents

**Free Champagne!**  
(Tues - Thurs)

**P.S. Your cat is dead.**

A comedy by JAMES KIRKWOOD  
co-author of **A CHORUS LINE**

**18th SMASH WEEK**

Directed by Ted Davis

Celebrate the homecoming of Boston's longest running play to the Rep. this Tuesday

Quik Charge 426-6210 ARTS Vouchers Out Town, Harvard Sq Student Rush

**Today at 3 & 8:08**

**CHARLES PLAYHOUSE**  
76 Warrenton Street 426-6912

Lawrence Butler presents  
DAEDALUS II's production of

**THE MARLOWE SHOW**

the underground social and sexual adventures of Shakespeare's only Rival

written by John Adams and William Kromm  
directed by Mark Healy

BOSTON CENTER FOR THE ARTS  
CYCLORAMA LITTLE THEATRE  
541 Tremont Street

PREVIEWS May 8, 9, 10 & 11 at 8pm OPENING May 12 at 7:30

Performances every Thurs., Fri., Sat. at 8pm through May 28

Tickets \$3.50 in advance \$4.50 at the door.

**ORDER TICKETS NOW**

For Reservations, mail order, group sales call 426-6210  
To charge tickets call TEL-A-CHARGE 800-241-8444



books

# Jane Rule: Someday is Already Here

*The Young in One Another's Arms*, by Jane Rule. Doubleday: Garden City, N.Y., 1977. 204 pp. \$6.95.

By Nancy Walker

Ruth Wheeler's boarding house in a town on Canada's west coast lies in the path of progress pushing toward a last frontier. Eventually you get to the Pacific, and there are no more roads then. But here and now, a new approach to a bridge is about to be laid right through where Ruth's house is standing, so house and Ruth and all must go.

This is the context Jane Rule creates for her most recent novel, *The Young in One Another's Arms*. The boarding house, a setting Rule frequently employs, is as good as the "Grand Hotel" plot for getting a variety of characters together in situations where they can reveal their inner workings and make a series of shifting patterns as their relationships to themselves and each other develop and change, ebb and flow.

This book differs tremendously from the "Grand Hotel" scheme, however, in that its little band of characters, with a couple of exceptions, comes to form a very loving family. Their lives not only touch one another, but they also blend and fuse, and eventually make order out of chaos, hope out of despair, meaning out of loss.

Though the house must come down, the boarders, instead of going their separate ways, determine to stay together, and after a failed attempt at living in an old farmhouse, decide to rent a house on an island where they run a restaurant as a communal project, financed by money Ruth has realized from the sale of her house.

Ruth Wheeler has spent most of her slightly more than fifty years coping with loss. She has lost her right arm; her father was crushed in a bulldozer accident; her daughter, aged twenty-two, has died in another accident not clearly defined; her husband has left her because he can't live with her (but he returns periodically for a night of sexual release); and now her house is being forcibly bought from her.

For Ruth, the most disturbing aspect of the imminent uprooting is what to



PHOTO BY BETTY FAIRBANK

Jane Rule

mother-in-law, for love of whom she married Hal in the first place, has lived with Ruth in an affectionate, though probably not sexual, relationship for years. Now Clara is aged, ill and very fragile, flirting precariously with death. Willard has only "three-quarters of his wits" and lives his life absolutely faithful to an unchanging timetable. He is a shoe salesman and selling shoes is the limit of what he can do. Willard has been with Ruth a long while and she feels responsible for him.

The young people, Ruth assumes, will be all right, but it turns out that they need her as much as they need each other. Tom is an American draft-dodger in love with Gladys, a political radical and the center about which all the book's sexual energy flows. Tom wants to marry her, but Gladys doesn't want to be married. However, when she becomes obviously pregnant, she does marry him "for the sake of the hamburgers" — to keep the straight-laced patrons from abandoning the restaurant.

Meanwhile Mavis, a Ph.D. candidate studying Dickens, works through her inner conflicts about lesbianism. She admits her love for Gladys and Gladys reciprocates.

While they are all still living in the doomed house and pondering the

do about Clara and Willard. Clara, her future, "Boy Wonder," a short, black American "faggot" on the run from the police, enters into the midst of all the swirling emotions and heated political interchanges. He is one of the most delightful, amusing and lovable characters I have met anywhere in contemporary fiction. He has the combined gifts of humor, self-knowledge and love, and he arrives on the scene just in time to play a very unlikely Spirit of Christmas. (He is, indeed, archetypally a Christ figure.)

Boy knows precisely who and what he is and makes no bones about any of it:

Now, I'm a sort of James Baldwin reactionary, born too late for my style, a faggoty little nigger making up to white boys; . . . I mean, I've only been in Canada a week, and the guilt here is just unreal, and you hardly got no niggers to make up to.

He sees into the people around him and with a smile, a quip and a flourish answers all their unarticulated needs.

Loss permeates the book. Death abounds. The story re-told in words other than Jane Rule's runs the risk, at times, of sounding maudlin and bathetic, tending toward laughable melodrama. But Rule is a writer of considerable merit. She brings her characters through their crises deftly and with artistic economy of language.

In the final analysis *The Young in One Another's Arms* is a triumphant book. It works through pain and shock and loss, always loss, to the ultimate victory of life over all contenders. Progress is not the enemy; it is as inevitable as death and loss, but while we yet live, we can love and find joy.

Ruth's statement at the beginning of the novel: "What you lose is what you survive with," is the central paradox of the book. At the end of the story, another black man, Luther Baldwin, sings, "It takes all this dying to be born." Life is a circle. It goes on forever.

The title of the book is taken from stanza 1 of William Butler Yeats' poem "Sailing to Byzantium":

That is no country for old men.  
The young

In one another's arms, birds in the trees  
—Those dying generations—at their song,  
The salmon-falls, the mackerel-crowded seas,  
Fish, flesh, or fowl, commend all summer long  
Whatever is begotten, born, and dies.  
Caught in that sensual music all neglect  
Monuments of unageing intellect.

Often the story parallels the poem. Rule may have used the poem as a jumping-off place, but she sails toward life as the highest good, while Yeats sails away from life toward art as the sanctuary from nature which brings with it death. Though the book is heavily symbolic and complex, it is extremely well-written and eminently readable.

Aside from the fact that the author is a lesbian, why is this book being reviewed in a gay paper? Is it a gay book? Strictly speaking, it is not a gay book. But that is not necessarily a negative thing. Any book totally gay is by its nature limiting and tends to cut us off from the rest of humanity. What Rule does in this novel is unite gay, non-gay and bisexual. She bridges the gap between generations. She puts black and white in meaningful and affectionate relations with each other. And she makes no apologies to anyone for anything.

Boy is deliberately, flamboyantly gay — frequenting the steam bath with stunning regularity. Mavis is totally lesbian. Ruth and Clara's love is deep and rich and needs no label. Hal is straight as a ramrod. Gladys is full of sexual strength and generosity. She loves Mavis, and Tom, and she has twins, one of whom lives and one of whom dies. The whole book is a struggle toward whatever is good and fine and loving in life.

Someday, hopefully, we will all be just people, and sexual and affectional preference will cease to be a matter of distinction or discussion. In the world of Jane Rule's novel, someday is already here. Amen.

## Arnold Schwarzenegger in Pumping Iron

Not at all as much about body-building as a sport as it is a constantly fascinating look at human obsession and competition.

PUMPING IRON has a wonderful sense of humor about itself and its subjects without idolatry or condescension. Men with the bodies of macho cartoon characters are soft, kind, vulnerable, mischievous, and funny. What they do to achieve in their field says more about pursuit of success than "Love Story" and "The Paper Chase" put together.

See the movie that made "Schwarzenegger" a household word, and began a national craze of the "Pumping-----" joke.



4:00, 5:45, 7:30, 9:15

ORSON WELLES CINEMA

1001 Mass. Ave., Camb.

868-3600

Paris CINEMA II  
WEYBOSSET ST.  
831-2122

Downtown Providence

Presents

Only ALL MALE Adult Films!

"Cruisin  
57"

plus co-hit "The House Guest"

CONTINUOUS FROM 12 NOON  
DAILY EXCEPT SUN. 1:30

Wednesday, May 11  
thru Tuesday  
May 17



## THE GAY GUY'S GUIDE

SO. STATION 423-4340

1 NEW SHOW  
EVERYWEEK

2 New Show Everyweek

Boston's Best All Male Shows!

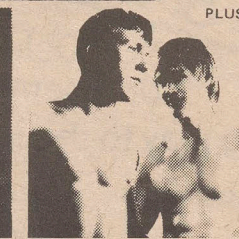


art 1

204 TREMONT ST. BOSTON 482-4661

X-RATED  
ALL MALE  
CAST

PLUS! Continuous  
from  
10 AM -  
11 PM



ROUGH TRADES

CATCHING UP



# Altman's Complex and Compelling Women film

By Ed Roginski

**3 Women.** A film directed by Robert Altman starring Shelley Duvall, Sissy Spacek, and Janice Rule. At the Sack Charles, Boston.

The final sequence of Robert Altman's *3 Women* is a futuristic vision of a divided world in which the battle of the sexes is over. The three women of the film have formed a society physically apart from that of men, but they have not yet removed themselves psychically from it. And so Willie (Janice Rule) questions the oppressive way in which Millie (Shelley Duvall) is treating, in "motherly" fashion, Pinky (Sissy Spacek). The roles they play are still determined by their history and culture, all of which are displayed in the earlier portions of this most complex and compelling of Altman's films.

Each of the women living in man's world has characteristically chosen her own way of dealing with her oppressive context. Willie is the unifying center of the film, and her paintings of sub-human beasts engaged in a sexual warfare that is both grotesque and mesmerizing provide the visual focus of the work. Willie herself is the woman as artist, seen by others as haunted, crazy and pitiable. She speaks almost not at all, and lives apart, and in her work. She is a sort of "holy fool" whose vision is clear, but whose communication of it to others is largely ignored.

If Willie is the silent defector from the world, Millie is its most talkative

participant and interpreter. She babbles constantly, to no one in particular, of the inane minutiae which make up a "modern woman's life": the color-coordinated design of her apartment and clothing; the index-file of recipes, catalogued by length of cooking time, etc. Her thought and speech are the essence of banality. Her appearance and manner are merely a veneer, covering an inner emptiness, of which the character gradually becomes aware. Duvall, who is credited with writing most of her own dialogue, turns in a superb performance with which she reaps the sympathy of the audience, and effectively steals the show.

This is no mean feat considering the company she is keeping. Sissy Spacek as Pinky is an actress of extraordinary depth and capability. But she is running the risk of becoming a female Tony Perkins, who for years was doomed to portray severely disturbed characters, and whose type-casting must have been as grating on him as it was on his audiences. Spacek needs a change of pace soon, though one is grateful for her performance and role in this film. Pinky's adaptation to the world of men consists of playing everyone's "little girl as victim." At the outset of the film, she is a total naive, watching through a glass partition of a sanatorium as her eventual idol, Millie, leads geriatric patients through a wading pool as part of their therapeutic routine.



Half-way through the film, when Pinky falls/jumps into the swimming pool of the apartment complex in which she and Millie live, the bottom of which is decorated with Willie's paintings, she is literally and metaphorically diving into the fray. She is born again, by regressing to a pre-human state, undergoing "a sea change" which initiates a re-creation of the self. She is transformed from the innocent victim into a nymphet of experience and sophistication, who can and does effectively handle all of the males who throughout the film play their little boys' games, posing as cowboys, bikies, and strong, self-sufficient protectors of the weak (i.e., women, and other helpless creatures). Pinky becomes Lolita. And her Lolita is a self-created, destroying angel: she

refuses to recognize her parents when she emerges from her coma; she disrupts normal routines of work and living. She triggers the explosion of the world she now dominates by silently standing by and watching the birth and death of Willie's male child, rather than running for the help which would save the child, and by extension the male world he would inherit.

This is the substantive content of the film, but it is its style which gives it its distinction. While it is true that the film has an eerie, dreamlike, and at times, nightmarish quality, reinforced by its musical score, it does not depend on the shifting, hazy logic of dreams for its impact. It is a tightly structured piece, consistent and on the whole, satisfying. It suffers at times from a heavy-handed, almost condescending approach. Altman interprets for his audience at times, instead of presenting them with his vision, trusting that they will be capable of sharing and understanding it. His assertion that the film is the product of sleep sounds suspiciously like Coleridge's insistence that the creation of *Kubla Khan* was the result of a drug-induced dream. The assertion adds to the mystery surrounding the creation, but it is a "come-on" and irrelevant.

What is relevant here is Altman's film, and its conclusion, which though it portrays the women as having broken free of a male-dominated society, also presents them as being only at the beginning of exploring their new-found world. It is a beginning, but it is a tentative and cautionary one. A matriarchy modelled on a patriarchy would be pointless. *3 Women* is not.

## Randolph Country Club

presents

## Carol & the Burgandies

May 20, 21-9 p.m.

For info call 963-9809

Rte. 139, Randolph, Ma.

## PIED PIPER BAR & RESTAURANT on the beach



193A Commercial St. Provincetown, Ma.

Open 7 Days a Week NOON-1AM

Sunday Special

Bloody Mary \$1.00

## DISCO

with

Jacqui Mac  
NIGHTLY 9PM-1AM

Appearing Soon

Linda Gerard

cut this ad out — bring it in and get a free drink

## FRAN'S PLACE

Lynn's Oldest Gay Bar

Thur., Fri., Sat., Sun.  
MAY 12, 13, 14, & 15

Direct from New York

## THE DISCO BROS.

(Moses & Reuben)

Sat., MAY 14

## BETH SASS

776 Washington St.  
Lynn, Ma. 595-8961

## PEASANT STOCK RESTAURANT

SUNDAY BRUNCH LUNCH + DINNER  
CATERING WINE + BEER

International dishes from around the world  
421 WASHINGTON ST.  
SOMERVILLE, MASS. 02143 354-9528

**TRADE WINDS**

**OFF SEASON  
RATES**

special "2" DAY RATES  
ALL WEEK LONG  
Singles — \$15 FOR  
Dbls. — \$20 2  
Dbls. w/b \$30 NIGHTS  
SEPT. 15-JUNE 15 (except holidays)  
Reservations Suggested  
12 Johnson St., Provincetown 02116  
(617) 487-0138

THERE'S ONLY ONE PLACE TO STAY IN PROVINCETOWN

## THE CAPER INN

SWIMMING POOL — (POOL BOYS)

SUNNING, SWIMMING, PARTIES

LUXURIOUS APARTMENTS AND ROOMS.

1/3 DISCOUNT IN MAY AND JUNE (Until June 26th)

THE CAPER INN  
14 MECHANIC ST.  
PROVINCETOWN, MA 02657

TEL (617) 487-1777



## Page 14 • GCN, May 14, 1977



# IFIEDclassifiedCLASSIFIEDclassifiedCLASSIFIEDclassifi

**NUDE BOYS AND MEN**, all types, size and shapes. Largest selection of Gay Films in the World! Guaranteed USA delivery. Send \$2.00 for Photo illustrated catalogs. Hen van Amstel, Box 219, Vesterbrogade 208, 1800 Copenhagen V, Denmark.

Offering an excellent, limited investment opportunity in a growing gay business. Prospectus available to serious investors. Lewis, 128 W. 82 St., N.Y., NY 10024 (212) 873-9649. (47)

YMCA and YWCA fans — Attention Got any good (or bad) tales to tell about being gay and being in the YM-YWCA atmosphere? We are interested in doing an in-depth feature on this little-mentioned, but really important aspect of gay life. We need your personal stories, especially about the Y's in Cambridge and Boston. Send all stories to Eric c/o GCN, 22 Bromfield St., Boston, MA 02108. (c)

## organizations

**LUTHERANS CONCERNED**  
Lutherans Concerned for Gay People (LCGP), national organization, is holding a meeting May 15, 2:30. If you are interested, contact Ken Westhassel at (617) 536-3788. (c)

**GAY COMMUNITY CHAPTER** seeks people to help plan a Gay studies program. Meet Mon. eves in May, 8-10 p.m. For details call Jonathan Cross or Al Bouchard — 277-2484.

**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.

**LUTHERANS**  
ALC, LCA and Mo. Uniting for justice, love, understanding in our church. Lutherans Concerned (for gay people), Box B-1914A, Los Angeles, CA 90019.

**GAY ACTIVISTS ALLIANCE NJ**  
—Men and women — Militantly gay — militantly proud — Join us at 176 Kansas St., Hackensack, NJ, every Fri. at 9 P.M. Political action caucus Tuesdays at 8:30 P.M. (201) 343-6402.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 884-0653, 347-6234.

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

**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. Houghton, pastor. Office 523-7664. All persons are welcome.

**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.

**BOSTON GAY CATHOLICS**  
Dignity Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics every Sunday at St. Clements, 1105 Boylston St., Boston, at 5:30 p.m. For info contact Dignity/Boston, 102 Charles St., Box 172, Boston, MA 02114 or call 739-1091. (5/35)

**COMING TO S.F. BAY AREA?**  
Stanford Gay People's Union welcomes you. Social hours, rap group, peer counseling, programs, parties. Phone (415) 497-1488; mail to Box 8265, Stanford, CA 94305.

**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.

**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.

## publications

**FOCUS**  
A monthly journal of fiction, articles, poetry, book reviews, etc. by, for and about gay women. 1 year subscription (12 issues) \$6. Sample copy 60¢. Always sent in plain envelope. Focus, Box GCN, 1151 Mass. Ave., Cambridge, MA 02138. (c)

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

"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 "Riverfinger Woman"). For Women Only from Old Lady Blue Jeans, P.O. Box 515, Northampton, MA 01060. \$3.50 plus postage (25¢).

**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.

**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.

**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.

**OHIO GAY JOURNAL**  
Subscribe to High Gear, Cleveland based, non-sexist monthly journal for gay women and men. Features Ohio news, historical-cultural features, politics, running satire, music, etc. al. Send \$5 for 1 yr. sub. or 50¢ for sample copy to High Gear, P.O. Box 6177, Cleveland, Ohio, 44110.

**WHAT'S NEW IN SAN FRANCISCO?**  
Read the SENTINEL and find out. News, features, opinion columns. Politics, the arts, entertainment, sports, contests, classifieds. San Francisco's NEWSpaper. Biweekly. \$15/year. SENTINEL, 12 Sharon St., S.F., CA 94114 (c)

**LAVENDER SOUTH**  
Discover the realities of the Southern gay experience. Read *The Barb*, The News Monthly for Southern Gays. Regional and National News; Lifestyle Commentary, Entertainment Columns. Subscriptions per year: \$5/3rd class; \$8/1st class. Sample 50¢. (All copies mailed in anonymous envelope.) Classifieds 10¢/word. Master Charge, Euro Card and Access accepted. The South's largest gay publication: *The Barb*, Box 7922-B, Atlanta, GA 30309.

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

## BOSTON BAR GUIDE

### HARRY'S PLACE

45 Essex St.  
Dancing, Men.

### HERBIE'S RAMROD ROOM

12 Carver St. 338-8577  
Leather, Men, Sunday Brunch 7PM, Thurs. Viking Club Nite.

### 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.-Thurs. Buffet 9-11PM

### RAINBOW ROOM

15 Lansdowne St.  
Disco Dancing, Men.

### SAINTS

(Call 354-8807) Women.

### 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.

## SPONSORED BY

### CHAPS

27 Huntington Ave.

## MONDAYS

10-11 am — Drinking Problem discussion group, HCHS, 80 Boylston St., Boston; (617) 542-6075  
12 noon — Northeastern Univ. GSO meeting, Ell Center, rm. 349, 360 Huntington Ave., Boston, everyone welcome.

5:30 pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge  
6:30-8:30 — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.

7-9 pm — Yggdrasil Gay Gathering at Yggdrasil, 15 Gilbert Rd., Storrs, CT, 203-486-4737

7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438

7 pm — Parents of Gays, HCHS, 80 Boylston St., Boston; (617) 542-6075

7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173

7-10 pm — Clark Drop-In Center, 148 Wright Hall, Clark U., Worcester, MA

7:30 pm — Bowling, 1260 Boylston St., Boston, 247-3500

7:30-9:30 pm — Drop-In Center for women, Rm. L-23, Curtis Hall, Tufts, Medford

7:30 — UMass Amherst, Bisexual Women's Rap Group, Campus Center

7:30 pm — DOB Lesbian Mothers Rap, 419 Boylston St., Boston, Rm. 323.

8 pm — Lesbian Rap and Action Group, Cambridge Women's Center basement; (617) 354-8807

8 pm — Lesbian Rap at Women's Center, 215 Park St., NH

8 pm — GPC business meeting, Columbia U., Fernald Basement, Broadway at 115th St.

8-9 pm — "None of the Above," WUUH-FM (91.3), West Hartford, CT (203) 521-4553.

8 pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.

8:30 pm — Hartford Gay Alcoholics Group (203) 522-2646

8:30 pm — Gay Alliance at Yale, Open meeting, basement Hendrie Hall, 165 Elm St., New Haven; 436-8945; public welcome.

9 pm — Gay discussion group, Columbia U., Fernald Basement, Broadway at 115th St.

## TUESDAYS

9 am-2:30 pm — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

1 pm — MCC Campus Ministry, RIC Student U., Rm. 312, Providence, RI

6:30-8 pm — Women's Gay Collective, Women's Center, U Conn, CT, 203-486-4738

7 pm — Pot Luck Supper, 228 1/2 Atwells Ave., Providence, RI

7-10pm—Clark Drop-in Center, 148 Wright Hall, Clark U., Worcester, MA

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

7:30 pm — DOB Women's Rap, 419 Boylston St., Rm. 323, Boston

8 pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield

8 pm — Gay Way Radio, WBUR, 90.9 FM

# every week



8-9:30 pm — TGC Drop-In Center for Men, Room L-23, Curtis Hall, Tufts

8:30 pm — Alcoholics Together, St. John the Evangelist Church, 33 Bowdoin St., Boston

8:30 pm — Providence Gay Group of AA, Assumption Parish Hall, 791 Potters Ave., Providence, RI; 231-5853

9:30 pm — Tufts Gay Community meeting, Laminan Lounge, East Hall, Tufts

## WEDNESDAYS

11 am — Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone

12:30-2 pm — UMass/Boston Gay People's Group, Bldg. 010, Rm. 4-178.

6:30-8:30 — Gay Health Services, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.

7 pm — Lesbian Support Group, UNH Women's Center, Durham, NH

7 pm — Liberation Rap Group; (617) 756-0730

7 pm — Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701

8:30 pm — Gay-straight Rap, U Conn, Mental Health Clinic, 203-486-4705

7-9 pm — Gay social Club, Roosevelt Hall, group room, 4th floor, U of RI, Kingston, RI, info — 792-5256.

7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173

7-10pm—Clark Drop-in Center, 148 Wright Hall, Clark U., Worcester, MA

7-10pm—Gay Women's Collective, UConn Women's Center (203) 486-4738

7:30 pm — MCC-Extension discussion group, 292 State St., Portsmouth, NH, 523-7664.

7:30 pm — Open Rap Group, 2 Wellington St., Worcester, MA

8-10 pm — Harvard-Radcliffe GSA meeting, Phillips Brooks House, 2nd floor, Harvard Yard, Cambridge, MA, 498-2111

8 pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY

8 pm — HUM meets, Box 262, Fitchburg, MA 01420

8 pm — Yalesians Meeting, Rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945.

8-9 pm — GRAC women's basketball, Lindemann Center, Hurley Bldg., Stanford St., Boston

8:30-10 pm — Drop-In Center for men, Rm. L-23, Curtis Hall, Tufts, Medford

9-12 pm — Gay Social, Columbia U., Fernald Basement, Broadway at 115th St.

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

## THURSDAYS

9 am-2:30 pm — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

3:30 pm — UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common

5 pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandeis Univ., Waltham, MA

7 pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA

7 pm — Game Night, 5 Junction St., Providence, RI, alternate weeks

7-8 pm — GRAC swimming, Lindemann Center, Hurley Bldg., Stanford St., Boston

7-10pm—Clark Drop-in Center, 148 Wright Hall, Clark U., Worcester, MA

7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438

7:30 pm — Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center

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

8 pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210

8 pm — Dykes & Tykes, Women's Center, 46 Pleasant St., Cambridge, MA, third floor, care for young people, 354-8807

8 pm — Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge; 354-8807

8 pm — KALOS, Hartford, CT; 568-2656

8-9:30 pm — Gay Alliance at UConn in Commons, Rm. 312

8-9 pm — Lesbian Mother rap group, 21 Bay St., Cambridge, MA; 661-2537

8:15 pm — Drinking problems rap group, HCHS 80 Boylston St., Rm. 855, Boston

8:30 pm — Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center

8:30 pm — Gay Alliance at Yale, Hendrie Hall basement, 436-8945, New Haven, CT

9 pm — Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston

9:30-10:30 pm — Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford

## FRIDAYS

7 pm — Alcoholics Together, Worcester, 754-7817

7:30 pm — Rap group for men and women, MGTF, 193 Middle St., Portland, ME

7:30 pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA, info call 783-9415

7:30 pm — Gay Get-together, downstairs room, Billings Center, U of VT, Burlington

7:30 pm — Games Night, 2 Wellington St., Worcester, MA. Alternate weeks

7:30pm—AM TIKVA, Jewish service, social, 35 Worcester Sq., Boston

8 pm-12 — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

8 pm — "Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford

8 pm — East Conn. Gay Alliance; 889-7530

8-9 pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Stanford St., Boston

8:30 pm — Alcoholics Together, Our Lady of Victory Church, Isabella St., Boston

9-12 pm — GAY coffeehouse, Hendrie Hall basement, 165 Elm St., New Haven, CT

## SATURDAYS

2pm—Teenage Lesbian group at Janus, 21 Bay St., Cambridge, MA, 661-2537.

8 pm-12 — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

9 pm — Worcester Hotline, 791-6562

## SUNDAYS

10:30 am — "Closet Space," WCAS-AM (740)

11am—Church of the Beloved Disciple, 348 West 14th St., NYC

12-1 pm — GRAC women's swimming, Lindemann Center, Hurley Bldg., Stanford St., Boston

1-2 pm — GRAC swimming instruction, Lindemann Center, Hurley Bldg., Stanford St., Boston

2pm—Church of the Beloved Disciple, 348 West 14th St., NYC

2 pm — MCC/Worcester service, Central Cong. Church, 6 Institute Rd., Worcester

2-3 pm — GRAC men's swimming, Lindemann Center, Hurley Bldg., Stanford St., Boston

2:30 pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston

2:30pm—Gay AA, 11 Amity St., Hartford CT

4-6 pm — Gay Women's Group of Providence rap (401) 831-5184

5 pm — Dignity-Integrity Mass, St. Luke's Church, 17 S. Fitzhugh St., Rochester, NY

5 pm — MCC/Boston Bible study group, 131 Cambridge St.; 523-7664

5:30 pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston

6:30 pm — Gay Church Services, 23 Franklin St., Bangor, ME

7pm—Church of the Beloved Disciple, 348 West 14th St., NYC

7pm—MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month)

7 pm — MCC/Albany, NY, 332 Hudson Ave. (except first Sunday of month at 6 pm)

7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.)

7 pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston

7 pm — Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT

7-8 pm — GRAC women's basketball, Lindemann Center, Hurley Bldg., Stanford St., Boston

7:30 pm — MCC/Hartford, 11 Amity St., Hartford, CT

7:30 pm — "Come Out Tonight," radio WYBC-FM, 94.3, New Haven, CT

8-9 pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Stanford St., Boston

8 pm-12 — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062