

calendar

11 mon

Boston — First meeting of a new group for gay teenagers to be held at the Gay Men's Center, 718 Beacon Street, near Kenmore Square at 6:30. Potluck Supper, no adults permitted.

12 tue

Boston — Integrity meeting discusses "Why Be a Christian?" at 7:30pm, Emmanuel Church, 15 Newbury St.

Cambridge, MA — DOB Women's Discussion, 7:30pm, 1151 Mass. Ave., Old Cambridge Baptist Church.

NYC — West Side Discussion Group on 'Gay Vacations' for men and women, 37 Ninth Ave. at 14th St., 8pm, \$2 donation, refreshments.

14 thur

Boston — Vikings Club Night at Herbie's, 12 Carver St., all invited to Watermelon Night.

15 fri

Boston. — Am Tikva meets at Northeastern University, Frost Lounge, Ell Center, Huntington Ave., service at 7:30pm.

Cambridge, MA — Reception to meet Mary Jo Risher, author of *By Her Own Admission: A Lesbian Mother's Fight to Keep Her Son*, 5:30-7:30pm, sponsored by Lesbian Task Force of NOW, 99 Bishop Allen Dr., all welcome, 25¢ donation, info call 479-5711.

Cambridge, MA — Women Against Violence Against Women slide show at Old Cambridge Baptist Church, 1151 Mass. Ave., 8-10pm, \$1.50 donation if you can, info call 628-4384.

17 sun

Boston — Folk Dancing for women and men, beginning with easy dances everyone can do, 2pm, GMC, 718 Beacon St. near Kenmore Sq.

18 mon

Boston — Town meeting to discuss new threats to gay rights from Washington, D.C. (housing and legal services), and efforts for H3676 (Public Service Bill) in Massachusetts. At Arlington Street Church at 8pm, info call 742-4811 or 354-0133.

gay community news

Vol. 5, No. 3

July 16, 1977

The Gay Weekly
35¢

New York, New York!, p.12
'Liberating' High School, p.7
To Be Older & Gay, P.8



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Please send _____ copies of *A Gay Person's Guide to New England*, 1977 supplement only at \$1.50.



gay community news

Vol. 5, No. 3

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(617) 426-4469

July 16, 1977

Church Head Blasts Bryant

United Church of Christ Takes Pro-Gay Stand

WASHINGTON, D.C. — The United Church of Christ has called for civil rights for homosexuals, labeling Anita Bryant's crusade against gay rights "a new reactionary movement" threatening the civil liberties of all Americans.

As the 1.8 million member denomination ended its 11th General Synod, delegates passed a resolution stating "the recent referendum on homosexual rights in Dade County, Fla., represents a new reactionary movement which may eventually erode

the civil liberties of all."

The Rev. Dr. Avery Post of Boston, the newly elected president of the church, pledged his personal support to homosexual demands for full and equal rights. Post added that he was "troubled" when Anita Bryant quoted scripture in her campaign to defeat the gay rights ordinance in Dade County.

"When scripture is used to fuel a mission against people or to build a case for the denial of human rights or civil rights to those people, then scripture is in my opinion being mis-

used," he said.

Delegates to the United Church of Christ Synod voted 409 to 210 to accept a 200-page study on human sexuality along with 18 recommendations, including proposals for all parts of the church to "work for the decriminalization of private sexual acts between consenting adults."

That survey of sexual attitudes of church members disclosed that 7 out of 10 believe the Bible is an "inaccurate" guide for contemporary sexual conduct. 78% of the 700 delegates

polled favored full and equal rights for homosexuals and 80% said they did not feel "uncomfortable" discussing homosexuality.

Those questioned were almost

(Continued on page 6)

Miami Man Shot Outside Dance

By Jim Marko

MIAMI — A \$5000 reward is being offered by the Dade County Coalition for "the arrest and felony conviction" of the persons who shot and wounded a 27-year-old Miami gay man. John Ward was shot with what Miami police said was a pellet rifle as he was leaving a gay street dance at the city's Cocoanut Grove on Sunday, June 26.

Ward said that he was shot by one of three occupants of a red station wagon. Witnesses added that those same men were seen throwing eggs and shouting obscenities at persons attending the dance. Michael Bardin, a friend of Ward's, was angered by the shooting incident. "It is a result of the atmosphere of hate created by the recent election in which voters repealed the gay rights ordinance. Inflamed red-neck people shot Ward," he said.

Officials at Doctors Hospital,

Miami, said Ward suffered a collapsed lung as a result of the shooting. He is reported to be in satisfactory condition.

In announcing the reward for the arrest and conviction of the perpetrators, Bob Basker, co-ordinator of the Dade County Coalition, called upon Anita Bryant's Save Our Children organization to "issue a statement deploring violence."

"We have repeatedly called upon the offices of Save Our Children, Inc., to take a public position discouraging such violent activities but they have remained silent," said Basker. The Coalition called upon Save Our Children to break its silence and "demonstrate a sincere belief and a return to a peaceful community by matching this \$5000 reward with an additional \$5000 to help bring these criminals to justice and return this

community to one of brotherhood and co-existence."

Basker blamed the sense of "terror and violence" in Miami for the low turnout at two Gay Pride Week activities there. Some 300 people marched in the morning parade on June 26 and approximately the same number took part in the street dance where John Ward was shot.

"The atmosphere here is not a free one," Basker told GCN. "The homosexual community has been victimized by the recent campaign that has created an atmosphere of hate in our community."

Miami police reported that they are investigating the shooting of Ward as well as the March firebombing of a car belonging to a gay man. Police said that there are numerous reports of minor incidents of harassment and "aggravated battery" in Miami.

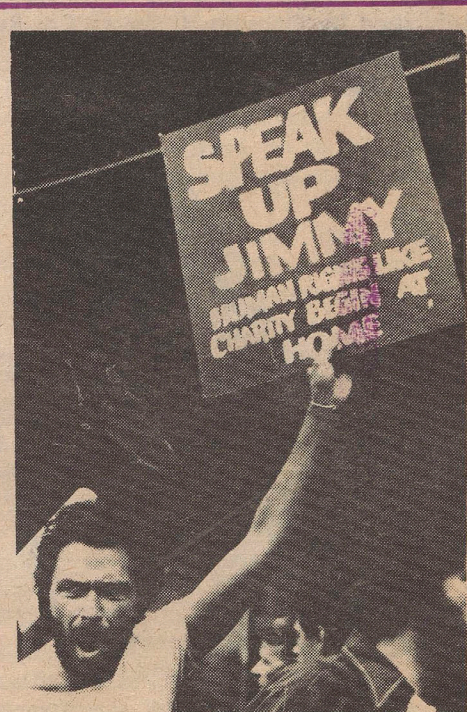


Photo by Betty Lane

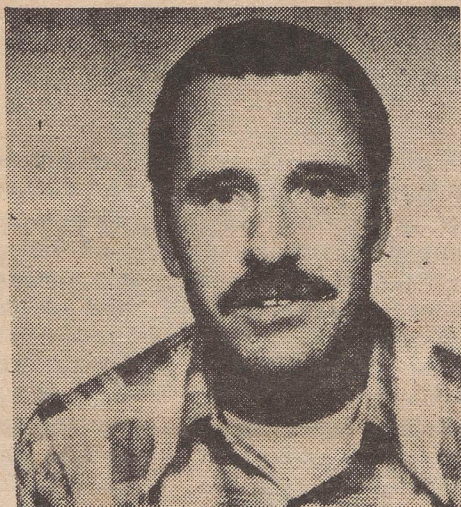
GENTLEMAN JIMMY: Gay protesters greeted President Jimmy Carter as he arrived in New York City for a Democratic Party fundraiser at the Waldorf-Astoria Hotel. However protesters did not disrupt the festivities inside, sparing Carter the fate of his Vice-President who fled a similar event in San Francisco (see news note).

2 Arraigned in Mass Murder Case

LOS ANGELES — In what may turn out to be the nation's largest single mass murder case, two Southern California men were arraigned last week on two counts of murder. Police sources said that the two men — Patrick W. Kearney and David D. Hill — may have been responsible for at least 26 other murders. Ten bodies have been found to date, some of them dismembered. All of the victims were young men between the ages of 13 and 28.

The two men admitted to the police that they were homosexuals. Several of the victims are believed to be gay and some of them reportedly worked as hustlers. Despite the fact that some of the victims were apparently homosexuals, there appeared to be no readily discernible common denominator among them.

"We have no indication of what the motive was," Lieutenant Edward Douglas of the Los Angeles County



David Hill

Sheriff Department said. Despite an apparent lack of connection between the alleged murderers' homosexuality and any motive for the crimes, newspapers across the nation headlined the fact that homosexuals were accused of



Patrick Kearney

murder. "Two Homosexuals, Held in 2 Slayings, Suspected of 26 Other Coast Deaths," headlined *The New York Times* in a front-page story.

Sheriff Bernard Clark of Riverside County, California, asserted that,

based on interviews with the suspects, the police believed that there "are 15 workable cases," including those already identified. "At least 23 additional cases have been discussed," he said. But Clark indicated that gathering evidence in the other cases may be difficult.

One of the alleged perpetrators of the crimes, Patrick Kearney, went with detectives to an area near the California-Mexico border in an effort to locate six possible locations where he is believed to have disposed of bodies.

The California murders recall the "handyman murders," perpetrated by Dean Coryll and Elmer Wayne Henley which came to light in Houston in 1973. Twenty-six young men died in those murders, while another 25 died near Yuba City, Calif., in the Juan Corona case. Corona, a 38-year-old Mexican national, was convicted of murdering the 25 migrant workers and is now serving a life sentence.

New York Times Bars 'Gulp' Advertisement

NEW YORK — The *New York Times* has rejected a small-spaced amusement page advertisement for the gay musical, GULP! The show has been running Off-Off-Broadway at the Glines, New York's gay arts center, since April 21 and is listed in the *Sunday Times* Arts and Leisure Guide.

John Glines, founder of the center, told GCN that the small advertisement had been accepted by the Amusement

Editor of the paper but within 2 days it was rejected by Robert Smith of the Acceptability Department of the *Times*. "He told me the ad was unacceptable," said Glines. "I was stunned. I pointed out that the title appeared in the Sunday guide but it didn't make any difference."

Robert Smith of the *Times* told GCN that the GULP! advertisement was rejected because it was "in poor taste." The decision, he said, was

based solely on the title of the play and not on the *Times*' new policy against running advertisements deemed "pornographic."

John Glines said he believes that the decision could very well be based on the new policy. "That may be the reason," Glines added, "but I can't imagine that they find the word 'gulp' pornographic. There are other words worse than that or that have a worse implication."

Glines said GULP! is not pornography and he bristled at what he perceived as the *Times*' notion that "if it's gay it must be porno." "If the ad said merely, 'GULP! a new musical' and showed a man and a woman in an embrace . . . I don't know . . . there's nothing one can do about it."

GULP!, which was warmly received by some critics, is now on an indefinitely extended run at the Glines in New York.

news notes

BRYANT AGENT QUILTS

MIAMI — Anita Bryant's theatrical agent, Dick Shack, has quit his position after learning that the singer and anti-gay crusader has written a book about her campaign. Shack's wife, Dade County Commissioner Ruth Shack, was the person who introduced the original gay rights ordinance in Miami.

Dick Shack said that Bryant's book, titled *Save Our Children: One Woman's Crusade Against the Sin of Homosexuality*, is "exploiting the recent, vicious, anti-human rights campaign that was filled with lies and myths."

In New York, the Book Stop, a gay-owned book store, has announced plans not to stock any books published by Fleming H. Revell Co. Revell is the publisher of Bryant's book.



NEW ENGLAND WORKSHOP

PITTSFIELD, MA — A weekend workshop on Gay Legislation and Public Education in New England will be held July 23-24 in Pittsfield, MA. Workshop topics will include current status and future goals of city, state, and national legislation, lobbying techniques, education through the media, public speaking, and outreach to the gay community. The workshop is limited in size, and reservations must be made in advance. For further information and/or reservations, contact David Peterson, P.O. Box 2232, Boston, MA 02107 (617-354-0133) or Dai Thompson, 218 Mansfield St., New Haven, CT 06511 (203-436-8945 weekday evenings).

GAY PIRATES

SAN FRANCISCO, CA — Radio station KDHS is a "pirate" station — unlicensed by the Federal Communications Commission. Yet, on the first and third Sunday evenings of every month the station broadcasts gay news, sports and entertainment. Budgeted at just \$100 a month, KDHS finds licensing costs prohibitive and according to the management there is an effort to "not interfere with anybody and watch our language." The station, which calls itself Gay People's Radio, transmits from a garage in San Francisco's Mission District.

DIGNITY/MERRIMACK VALLEY

LOWELL, MA — Dignity/Merrimack Valley held a day-long workshop on Sunday, June 26, in an effort to re-evaluate its positions and goals. The organization, which meets twice a month for worship and socializing, has now formed committees to begin a drive to educate the religious community in the Merrimack Valley about the purpose of Dignity and the acceptance of gay people.

The Social Action committee, instituted at the workshop, plans to work towards the passage of gay rights legislation through letter-writing, media action, and direct contact with legislators.

Dignity/Merrimack Valley has a present membership of over 50 people and hopes that their new vitality will help other gay Christians in the area to become part of the organization. Anyone interested in Dignity can write Dignity, P.O. Box 348, Lowell, MA 01853.

DANCE TRIBUTE TO JIMMY STUARD

REVERE, MA — A disco dance, in the memory of Boston disc jockey Jimmy Stuard, is planned for Revere's Wonderland Ballroom on Sunday, July 10. Stuard was among the victims of the Everard Baths fire in New York City last month. The dance is sponsored by *Nightfall Magazine* and some of the proceeds will be used to finance a plaque with a portrait of Stuard, to be placed in the Boston Record Pool Office. A Jimmy Stuard award will be given out to "the outstanding DJ of the year" and an hour of Stuard's tapes will be played at the dance. Admission is \$3 and the event runs from 8 p.m. to 2 a.m.

SEX THERAPISTS

NEW YORK — The formation of the first sex therapy training program for gay professionals treating gay patients has been announced by Dr. Charles Silverstein, Director of the Institute for Human Identity.

Dr. Silverstein, who noted that there are no sexual dysfunction clinics for gay people at this time, said that the goals of the program are "to teach the theory and practice of sex therapy for gay people to qualified therapists and to establish a nucleus of gay sex therapists as a resource to the gay community."

It is also the stated intention of the IHI program to "initiate a literature on techniques of sex therapy for gay people and to establish a potential training institute for all facets of behavioral and emotional problems of gay people," said Dr. Silverstein.

Further information may be obtained from Charles Silverstein, Ph.D., Director, Institute for Human Identity, 490 West End Avenue, New York 10024 (212-799-9432).

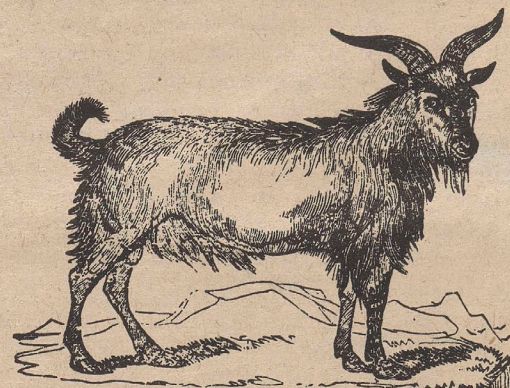
BIRCH BARK

COLORADO SPRINGS, CO — Robert Welch, the founder of the John Birch Society, has criticized President Carter for his positions on homosexuality and the Equal Rights Amendment. Speaking at the conclusion of a three-day rally sponsored by the Colorado chapter of the ultra-conservative, right-wing organization, Welch said that Carter's "personal effort" to bring gays into the mainstream of American life would lead to a "weaker family unit and lower morality."

MONDALE DRIVEN OUT

SAN FRANCISCO — Vice President Walter Mondale was confronted by a group of gay demonstrators during a recent benefit for the Democratic Party in San Francisco's Hall of Flowers in Golden Gate Park. While some 500 lesbians and gay men marched outside the building, about 75 gay people managed to enter the fund-raiser.

Gay activist Arthur Evans interrupted Mondale's speech, demanding to know when the Vice President would "speak out on gay rights." Others began chanting "Gay rights now," and the continuing demonstration forced Mondale to abandon his speech and leave.



GAY BOOK AWARD

DETROIT — Dr. Howard Brown's *Familiar Faces, Hidden Lives: The Story of Homosexual Men in America Today* has been named as winner of the Gay Book Award for 1977. The book, written by the late health services commissioner of New York, was published by Harcourt Brace Jovanovich in 1976 and will be published as a Harvest paperback in October, 1977. The award was given by the American Library Association's Gay Task Force during the ALA's annual conference, held this year in Detroit.

Barbara Gittings, Task Force coordinator, said the book was chosen because "it stresses the positive lives achieved by many gay men of Dr. Brown's generation . . . provides the corrective of reality to society's distorted view of homosexuals... and speaks up for gay men living productive lives in the mainstream of society as no other book has done."

Dr. Henry Messer, a Detroit neurosurgeon and friend of Dr. Brown, was on hand to receive the award. Messer told of his own association with Brown ("I was the first out-of-the-closet professional man he had ever met") and reminisced about Brown's own "coming out."

contact

By Dai Thompson

NEW HAVEN, CT — On June 29, along with many other participants, the Connecticut Gay Task Force, Yalesbians and Gay Alliance/Yale set up a display on the New Haven Green as part of the city's "Festival 77." Permission to participate in the Festival had been given to the Task Force several weeks ago by Mary Boyle, the Exhibit Coordinator for the Festival. Our display consisted of the Yalesbian banner designed by Cassandra Theresa; a collage of posters, pamphlets, t-shirts and buttons designed by Paul Keroack; several newspaper articles, a copy of the latest NGTF Newsletter and a box containing CGTF membership brochures. The Festival opened at noon on June 30 and shortly thereafter Charles Brewer, the Chairperson of the Festival 77 Committee, ordered Mary to take down the exhibit.

Alan Kay of the New Haven Advocate, who saw the removal, spoke to Frank Logue, Mayor of New Haven, about the situation and was told that the Mayor's office would look into the matter. Next we tried to find Brewer to ask why he had ordered our display taken down, but we were told he had left for New York and would not be back until later that evening. Alan then went back with us to the Mayor's office where, after a rather heated discussion, a compromise was worked out: those parts of our exhibit which were deemed "artistic" were allowed to go back up while all materials they labeled "political" would remain down.

The Yalesbian banner was retermed a "quilt" and hence was okayed. The T-shirts, the buttons and 2 posters — all of which had been silkscreened — were also put back in. Everything else was censored out, including posters simply announcing Yalesbian and

Gay Alliance meetings and the existence of "Come Out Tonight," a gay radio show. It was difficult to agree to any compromise and it was tempting to just walk out on the whole thing. But, realizing that thousands of people would be seeing the Festival — and our display in it — we decided that some gay presence on the Green was better than none. So, we put the "artistic" parts of the display back up with one slight addition: a note by Paul stating that the display was only part of the original one ordered removed by Charles Brewer and that what remained was re-hung under protest. On his return, Brewer calmly accepted the reappearance of the exhibit but objected to Paul's note because, "It makes me look like the Anita Bryant of New Haven." Paul's note remained up for the entire Festival.

The culmination of New Haven's "Festival 77" occurred at 1:30 p.m. on July 4 when Mayor Logue read the Declaration of Independence. At noon that day a group of feminists and friends — at least 1/3 of whom were gay — marched to protest Congress's recent anti-abortion bills and to voice support for Sen. Betty Hudson's attempt to call a special session of Connecticut's General Assembly to assure state medicaid funding for abortions. Shortly before Logue's presentation, the group — most of whom wore pink triangles or other gay symbols — marched onto the Green, weaving in and out of the assembled crowd and finally seating themselves directly in front of the Festival podium. During the reading we clapped at certain still-pertinent sections of our ancestors' protest and at the end we all stood up and cheered. After all, we too would like to be free of a tyrannical government that continuously refuses to address itself to our needs.

Budget Cutting and 'Classified' Harassment

By David Brill

BOSTON — Obese budgets are definitely out this year in the City of Boston. A few Little City Halls have been closed, city pool hours have been trimmed, Summerthing is starving, and the public library is closed on Sundays.

The police department is feeling the pinch, too. The Traffic Division has been abolished in order to put more men out on patrol; civilians are replacing uniformed men in clerical and administrative work; overtime has been drastically curtailed, and the department has been losing about 15 men per month through attrition. Boston Police Patrolmen's Association president Chester Broderick claims the department is operating 700 men short.

And that is why it was so surprising to learn that, until recently, the Boston Police Department had a neat little operation going on involving a few experienced, trained detectives answering "Models" and "Masseurs" classified advertisements in the *Boston Phoenix*. GCN began to receive calls late last year (just after former Police Commr. Robert diGrazia departed for Maryland) about the practice from gay men who had been arrested on a variety of charges, including open and gross lewdness, soliciting an unlawful sex act, operating a house of ill-fame [whatever that is!] and operating a



Boston Police Commissioner Joseph M. Jordan . . . old friends, new arrests

massage parlor without being licensed.

This is not a new issue. Two years ago, the *Boston Globe* ran an article about the practice of the police answering *Phoenix* ads. Supt. John Doyle was depicted as the defender of the practice ("Some of our best leads . . .") while Rep. Barney Frank played the adversary role ("Of all the stupid, ridiculous . . ."). Frank and Doyle have squared off on these issues many times in the past. After the *Globe* article, however, diGrazia ordered Doyle to halt the practice of answering ads unless complaints were received.

(GCN called for Doyle's resignation after the article.)

That order was supposed to have been in effect even after diGrazia left and Joseph Jordan replaced him. But the calls from persons who had been arrested continued to come in, and Frank complained to Jordan and Doyle about it in a manner that can only charitably be described as extremely angry. Frank's argument was sensible: in times of finite resources, why waste time and money making arrests of such dubious worth and legality? Jordan and Doyle agreed, but repeatedly told Frank that the department's standing policy was to operate on a complaint-basis only. If such arrests were going on, they said, it was someone operating without orders from headquarters.

Recently, some investigative work produced the culprit. Robert Wasserman, the commissioner's top aide, has declined to identify the officer, although he admits it is a person who is "an old, close friend" of Commr. Jordan. GCN has learned, however, that the officer (a superior officer whose desk is at District One) has been verbally chastized by the commissioner for orchestrating the purge of classified advertisers.

At first, it was thought that someone was operating out of District 4 (Back

Bay and South End), because most of the complaints came from there. But soon calls came in from District 1 (Beacon Hill and North End) and even District 15 (Charlestown). Dozens of men were arrested city-wide, and countless numbers threatened or harassed for doing something that, by and large, involved no complainants. And the man responsible for it has received, at best, a tongue-lashing.

Some persons have been arrested following their *Phoenix* ads for good reason. In one apartment building, for example, two men were failing to tell their clients the correct name on the doorbell; consequently, the customers with appointments at 3:00 a.m. started ringing all the doorbells in the building. Obviously, anyone who operates such a business must do so with extreme discretion and concern for the neighbors.

The worst problems have been reported in Revere, a city whose police department has a well-deserved reputation for proficiency in the use of nightsticks and fists. The few men who placed classified ads with Revere telephone numbers were threatened with not only arrest, but physical abuse as well. They told one man they would "run you out of town."

It is important to observe the timing of the resumption in Boston arrests, however. That the man who initiated the operation was an old friend of Jordan's is merely one manifestation of a certain attitude that crept into the department once diGrazia left and Jordan (a 31-year veteran of the force) replaced him. The official policies of the department had not changed. Lower-echelon officers, however, felt a change when diGrazia left and "one of their own" took over. It was a misconception because Jordan is very sensitive to the needs of the gay community.

Dozens of gay people, as previously stated, have paid with criminal records for this "feeling" of a changed atmosphere. (Continued on page 6)

Canadian Lesbian Challenges the Military

OTTAWA, ONTARIO — Army Private Barbara Thornborrow has announced plans to fight her discharge from the Canadian Armed Forces. The discharge was based on the Canadian Forces regulation that specifies that "service policy does not allow homosexual members or members with sexual abnormality to be retained in the CF."

Currently stationed at a military base in Ottawa, Thornborrow had applied for a voluntary release from the forces when she was called before the Canadian Forces' Special Investigations Unit (SIU). She was told she was being questioned for reasons of national security, because she was "susceptible to blackmail."

During the interview, Thornborrow told investigators she was a lesbian. She was then allegedly told she should either sign a document confirming her homosexuality or agree to undergo psychiatric counselling. Thornborrow, who had been in the Armed Forces for 16 months, declined to agree to either alternative and retained an attorney.

"I don't see what my lesbianism has to do with my job," said Thornborrow. "It's totally irrelevant. My private thoughts and feelings are my own business. They don't threaten anyone." Thornborrow, who added that she did not intend to make the army a career, objected to "the inference that my lesbianism somehow

affects my performance or that lesbians are not competent to serve in the Canadian Forces."

When questioned by reporters, officials for the Canadian Armed Forces said that homosexuals are discharged because their presence in such confined quarters as barracks and ships could lead to conflicts that could affect morale and efficiency. Those officials also said that homosexuals are asked to leave "for their own safety because they are susceptible to blackmail."

Barbara Thornborrow characterized the official statement as "ridiculous." "If I'm open about it, how can I be blackmailed?" Asked how she felt about her public stance, Thornborrow said, "Well, there has been a lot of pressure these past few days, but I feel as if a heavy load has been lifted off my shoulders."

Barbara Thornborrow's fight against her discharge is being supported by Gays of Ottawa, Lesbians for Ottawa Now, and the National Gay Rights Coalition.



ABZUG OPENS H.Q.: New York mayoralty candidate Bella Abzug as she opened her primary campaign headquarters in New York City late last month. Abzug is challenging incumbent Mayor Abraham Beame and a host of other candidates, including Rep. Ed. Koch, in the primary scheduled for early fall.

Photo by Jim Davis

Unitarian Conference Condemns Bryant

By John Kyper

ITHACA, NY — The General Assembly of the Unitarian Universalist Association (UUA), meeting at Cornell University, has condemned the "Save Our Children" campaign of Anita Bryant. The annual General Assembly was held during the week of June 19th.

The resolution declared that "human rights are not an issue on which there should be a vote by which the majority can deny rights to a mi-

nority," and that Bryant's "bigotry and misinformation . . . strike at the very foundation of the basic tenet of the Unitarian Universalist Association, to seek the truth and support the worth of all humans." It called on its members to fight anti-gay persecution.

The UUA Gay Caucus introduced the resolution, which was passed with little opposition. Paul Carnes, the newly elected president of the Association, took to the floor to endorse the

resolution. Members of the Gay Caucus have been critical of Carnes' announced desire to consolidate the denomination's Office of Gay Concerns into a broader social concerns office. This move, they claim, would dilute its effectiveness. Arlie Scott, Director of the Office, has recently resigned to coordinate the efforts of the National Organization for Women on behalf of the Equal Rights Amendment.

The General Assembly voted to add

"sexual or affectional orientation" to its bylaws forbidding discrimination in employment by the Association.

In other actions, the UUA voted not to hold future General Assemblies in states that have not ratified the ERA. It opposed a Constitutional convention on abortion, and expressed dismay at the recent US Supreme Court decision which does not require states to provide Medicaid funds for elective abortions.

editorial

Towards A More Responsive Boston Police

The Boston Police Department announced last week that it is planning to promulgate standards for enforcing laws on narcotics, gambling, prostitution, organized crime, drinking places, and traffic and parking offenses. The intended purpose? "To eliminate vestiges of nonchalance and buck-passing adding up to mediocre performance overall," according to the July 3 *Boston Globe*.

It seems to us that this would be an ideal time for the police department to offer better protections for gay citizens.

Many of the regular complaints about Boston police officers which GCN receives would be averted if the department were not "totally ineffective in giving standards or instructions to its men," which is how one ranking police official described the current situation. Therefore, we suggest an addendum category to clearly define police policy in areas of interest to gay people. This should include the following:

- *Sexual conduct must be evaluated the same, whether for homosexuals or heterosexuals.* For example, two adults of the opposite sex would never be arrested for adultery or fornication (Gen. Laws, Ch. 272, Sec. 16 and 18, respectively) if discovered by a police officer to be having sexual relations at night in a parked car. However, rarely a month goes by that we do not receive a report that two adult males have been arrested for "unnatural acts" (a felony under Ch. 272, Sec. 35) for engaging in similar activity. This is obviously selective and unfair enforcement of the law.

- *Responsibilities of police officers under the Protective Custody Law must be clearly delineated,* to both the officers and the public. The illegitimate use of this law must be halted. As a solution, we suggest that all officers be regularly reminded of their responsibilities (under Ch. 111b, Sec. 8) to incarcerated persons,

and that every police station have those duties visibly posted for all to see. Staff inspectors should make frequent unannounced checks on the enforcement of this statute.

- *All parties to altercations must receive equal treatment.* If there is a fight going on in the street, it should make no difference to the police whether the victim is gay, or whether his/her assailants are friends of the police. Roving gangs of teenage thugs often think they can harass gays with the tacit approval of the police; such an attitude must be eliminated.

- *Licensed premises must be inspected without regard to the sexual preference of their patrons.* Gay bars and clubs should receive no more and no less attention than other establishments with respect to health, safety, and entertainment regulations. The use of plainclothes detectives in bars or theaters to effect undercover arrests for solicitation, or to entrap persons into selling contraband, should be specifically prohibited.

- *The use of FIO reports should not give the police an alphabetical file of gay people.* Field Interrogation and/or Observation reports have been used in a discriminatory and punitive manner in the past as a method of intimidating gay people. Some police officers, GCN has learned, destroy them after giving a person "a good scare." Therefore, we suggest that the police department give the subject of an FIO report the opportunity to review his or her file.

The above are but a few suggestions which we think would help immeasurably in restoring confidence of Boston gays in their police. Since the effectiveness of any police force depends in large part on how it is perceived by the citizenry, we urge the department to consider adopting them.

community voice

legislatively yours

Dear GCN:

While your coverage of the Gay Legislation carnival benefit is appreciated, I am annoyed by the implication in the story that I was predicting a definite success for House 3676 this year.

The Massachusetts Legislature is impossible to predict. I would never say that it would definitely do one thing or another. I certainly hope that House 3676 achieves passage and enactment (without the amendment calling for a non-binding referendum). As of this writing, however, I am unable to predict the future. I wish I could. Right now, I am having a hard enough time with the present and the past.

Legislatively yours,

Joe Martin
Cambridge

flaming paranoia

Dear GCN,

Andrea Dworkin's response to the "where-are-we-and-where-should-we-be-going" question (GCN, June 25, pp. 10-13) has me absolutely FLOORED. As a gay man — and a fairly representative one, I would suppose — I simply cannot fathom the vicious charges leveled against me in Ms. Dworkin's response. (Response? She never addressed — even indirectly — either of the question's two parts.)

Rereading the "attack" for the third time, I am still too flabbergasted to know where to begin. I am a "numbing" force? I am contemptuous of women? Unreservedly anti-feminist? Organizedly cruel? Hostile to women's survival, freedom, and dignity? Anti-ERA? Anti-abortion? I exploit and betray? Am obsessed with navels, chains, whips, and urine? Advocate woman-beating, rape, mutilation, murder??!!

What is all this BULLSHIT?!! I have never read such flaming paranoia before, and still cannot believe it made its way into print. Apparently Anita didn't quite bring us all together...

What am I to do about myself? I had no idea I was such a hopeless wreck. If I kill myself to simplify things, would Ms. Dworkin please explain it to my lesbian friends?

What the HELL are you asking, Andrea, of the gay male population? I voted for Massachusetts ERA (although there was nothing in it for me); I picketed Snuff; I have donated sums I could not afford to several feminist organizations and other organizations from which I could not possibly derive any benefit. What more should I do to make myself less hateful to you? Just what the fuck is it about me that distresses you so thoroughly? Why are inter-sexual hate-vibes within the gay community nearly always female-to-male, and seldom vice-versa?

At this year's Gay Pride Parade, I felt a beautiful, reassuring sense of unity — conspicuously absent from previous marches — and I felt very good inside. Now I see I was deluded. Dykes only get along with faggots once a year.

Excuse me while I run to the john and vomit.
Greenfox

three thank-yous

Dear Brothers and Sisters,

As a weekly reader of GCN, I have to say "thank you" and "I agree 100%" to three people. The first "right on" goes to Michael H. Merry of Jersey for his excellent letter (GCN 51). Coming out IS our strongest weapon against Anita Bryant and people like her. I must add, however, that coming out will also be essential in destroying stereotypes. If ALL gays were out of the closet it would be obvious that gay people are all different and individuals as are our straight counterparts. Some gay men may be "feminine" and gay women "masculine," but isn't it high time we stopped accepting labels pinned on us by homophobes and a sexist society?

Paula Bennett is also to be commended for her excellent "Speaking Out" in GCN 51. I could never understand the point in separation and certainly prefer to see gay sisters working with their brothers and not against them. I certainly have no desire to dominate women and firmly believe there is no room for sexism in the struggle for Gay Liberation.

Finally, there seems to be an ongoing battle in the "Community Voice" over Linda Lachman's letter in GCN 49. I'd like to go on record as agreeing with Ms. Lachman. She KNOWS Elaine Noble very well and certainly is competent to speak in her defense. If I lived in Elaine's district I wouldn't think twice about reelecting such a wonderful and hardworking person.

In Gay Pride and with Gay Love to All,
Michael Jay-Grant

empty actions

Dear Editor,

I am disgusted with Charlie Shively as a Gay brother and as a human being. He used the fact that he is Gay as the excuse for being turned down as a Gay history instructor. The fact that he could be as inept a teacher as he is a speaker seemed to somehow elude him.

His empty actions on the bandstand didn't

even compensate for the lack of substance in his speech. He burned a letter of rejection. Big deal. When I receive one I usually throw it away. He burned a replaceable Ph.D. from Harvard. Big deal. He burned an insurance policy, also replaceable. Big deal. He quoted a passage from Leviticus interpreting it the same ignorant way Anita Bryant does. He then threw the whole Bible into his flaming wok pot. He somehow missed the message in the Bible to love one another, to be at peace with oneself and to share that peace with others.

How someone can try to play upon the emotions of a people and their cause and expect to get away with it is beyond me. Charlie vastly underestimated the intelligence and the general awareness of the crowd to whom he was screaming. He seemed to forget that we are fighting for the Gay Liberation Movement and not just the Charlie Shively Liberation Movement.

With righteous pride,

Jack Strang

P.S. What does the office space of an insurance company and the square footage of the Gay bars have to do with anything?

in praise of charley

Dear GCN:

I was astonished at the ultra negative reaction (article in GCN's July 2 issue) to Charley Shively's keynote speech at the recent Gay Pride Parade in Boston. This brother has been a dedicated and revolutionary participant in the Gay Liberation Movement for several years, and as an editor of *Fag Rag* has done a thousand-fold more than his critics to advance the gay cause. To compare him to Anita Bryant and Adolf Hitler is sheer hyperbole and surely reflects a paranoid attitude on the part of the writer.

I myself was a priest in the Boston area in the mid-1960s — ordained by Cardinal Cushing. I left the structured church (but not Christianity) in the late 60s. My comments, therefore, may have some relevance to the issue at hand. Charley Shively's burning of the Bible was a courageous and much needed act. In his speech he pointed out the oppressive attitude taken by established Christianity towards gay people in the past and in the present. His Bible burning was a symbolic act reflecting the fact that the established Churches are oppressing gay people right now just as they have for countless centuries. Instead of ganging up on this committed gay liberationist, his critics should be picketing Boston's churches and synagogues and marching in front of the Cardinal's residence demanding that the Church stop its persecution of gay people and take a stand on gay rights reflecting the true gospel of Christ.

In Struggle,

Winston Leyland
Editor, GAY SUNSHINE
San Francisco, CA

WANTED

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economic pressure

Dear GCN:

First Florida denied ratification of the Equal Rights Amendment for women. Now Dade County has denied civil rights for gay people. In view of this, are we going to continue spending vacation money there, and buying Florida orange juice?

I say no. Women and gay people need to show Florida that we are not going to tolerate the denial of our rights any longer. Together we can form a coalition and apply tremendous economic pressure. We can do this through boycotting both orange juice and vacation travel. And you can be sure, that very soon, Florida will get the message.

Within this society, the most powerful tool for achieving social change is the economic boycott. Let's use it now.

With unity in the struggle,

Bernie Michels
Cambridge, MA

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COSMEP

gay christians and jewish nazis

Dear GCN:

Well, well, everybody's shittin' in their pants cause Charley Shively went and burned a Bible at Boston's Gay Pride rally. I'm only sorry I didn't get to do the same thing here at San Francisco's rally!

The reason people are upset is that Charley's action cut to the quick. He sliced through all the hypocritical bullshit that's still being pushed down our throats everyday by Christians, both straight and gay.

For those of you who are pissed at Charley, I suggest you sit down some time and read the Bible from cover to cover. If you can make it through to the end without barfing, you're lucky, cause you'll see it's anti-gay, anti-woman, anti-nature, intolerant of other religions, pro-slavery, and pro-violence (especially on the part of the ruling classes). The Bible is really a manifesto of cultural imperialism. The religions based on it have done a good job of driving gay people to suicide, both individually and as a culture. Just as they've done a good job of wiping out Third World cultures around the globe and softening their people up for capitalist exploitation.

To my mind, being a gay Christian is like being a Jewish Nazi. Of course I won't interfere with the right of gay people to become Christians, but I resent it when gay Christians are always trying to force their religion down everybody else's throats. I for one am sick of going to so-called gay liberation events and seeing leaders in clerical drag waving their arms around, praying to the God Father, and exposing their crosses. But most of all, I'm sick of hearing them preach their *real* gospel — middle-class respectability.

Yours for gay revolution,

Arthur Evans

the bible

Dear GCN:

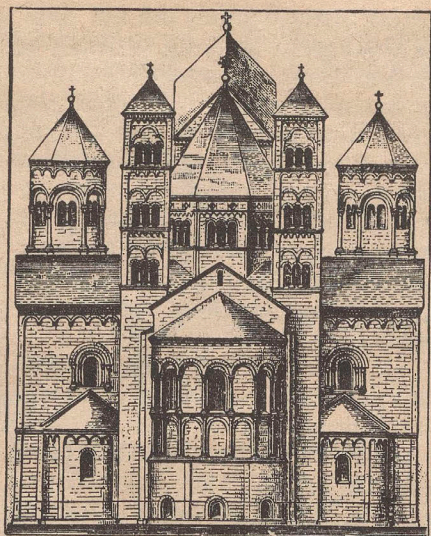
The courage and optimism of last Saturday's Gay Pride Celebration was marred only by one thing. I am referring to Charlie Shively's distasteful rantings on the platform. I particularly objected to his symbolic burnings. I found them puerile, anachronistic (this is not the anti-war movement, nor hopefully is it Hitler's Germany) and irresponsible.

Why play right into the hands of the enemy and try to alienate a large segment of the gay movement who might happen to take their religious convictions seriously? I am not a member of any religious group, but I find the burning of a Bible, or for that matter, any book, repugnant. I object as much as Charlie to the wanton dissection and waving about of isolated, misinterpreted texts by the ignorant of Bryant's group, but burning a Bible in a public place with the news media gleefully looking on only confirms for the bigoted that we are "Godless and unwashed."

Next time, Charlie, for goodness sake use your brilliant mind to better advantage.

Sincerely,

Lois H. Johnson



the bible, again

Dear GCN:

In times of stress, such as the post-Dade County referendum world, it is easy to fall into the trap of seeing the persecuted — in this case, gay people — as being superior to others.

Then along comes a statement, such as John Mitzel's "Speaking Out" article in the June 25, 1977, GCN, where the writer says, "We must not base our arguments on whatever St. Paul is alleged to have said The bible [sic] is not our friend; it is the most vicious instrument of the enemy."

It is probably quixotic to point out to Mr. Mitzel that a weapon gains its potency from the user, not in itself is it good or bad. Indeed appeals to the Constitution, such as Mr. Mitzel makes, were used to justify women and black oppression throughout our history.* Likewise it is probably a waste of time to point out to Mr. Mitzel that the Bible does not really say what he seems to think it does: we have lawyers to interpret the law and read it according to the system approved by all who live under it; why don't we allow people who are trained in Biblical exegesis to read the Bible for us, such as John J. McNeill, S.J. does in his book *The Church and the Homosexual*?

I guess that, in the last analysis, I owe Mr. Mitzel a word of thanks for bringing me back to reality. He's simply doing the same thing Anita Bryant is, misreading the Bible to justify prejudice; in her case, the prejudice is her hatred of gay people; in his, hatred of Christianity. I would like to think that gay people are superior to all people, but unfortunately, we are equal in all aspects, the good and the bad.

Sincerely,

William H. Landram

*The Supreme Court "interpreted" the Constitution as allowing the Virginia Sodomy laws.

rhetorical extremism

Dear GCN:

Thank you for Nancy Walker's superb article.... She said most of what I feel to the Charlie Shively's of the movement. I was not so outraged as I was insulted and saddened that Shively has no respect or sensitivity for the feelings of a large number of his gay brothers/sisters who have some deeply spiritual commitment to the Christian/Jewish faiths. I have no problem with Shively exercising his right to free speech or whatever however anti-Christian. I do feel deeply wounded and offended when he feels compelled to carry his mouth to extremes that extend to destructive actions like the burning of the Bible.

I've known Shively for a number of years and I've yet to understand what he thinks he is talking about, much less accomplishing, with his flamboyant and nonsensical rhetorical extremism. After this incident, I'm sure he doesn't know either. His leftist views and behavior would be better served if he'd take John Mitzel and Michael Bronski and escape to some Micronesian Island where they might have some chance at living out their arbitrary utopia in peace. Certainly they are on a high road to nowhere in the United States. When their fantasy life gets them to thinking that their brand of liberation is what we all need to adopt, then I have to tell them to stop the gay movement because I want to get off!

If *Fag Rag* is liberation . . . I say who needs it? I find *Fag Rag* oppressive, inhumane, and otherwise revolting. I do not, however, feel compelled to burn it in public I also recall such previous "acts" of revolution, as he is prone to dub them, which have been equally as thoughtless. I recall the distribution of *Fag Rag*, for instance, at the University of New Hampshire several years ago which played right into the hands of Meldrim Thomson and William Loeb, and left the Gay Student Organization there to deal with the mess of publicity and reaction that resulted at a time when they were already embroiled in a fight for survival. Again, who needs it?

As to Christianity . . . it's unfortunate that Shively feels compelled to toss the baby out with the bath water. The Bible, and more specifically the gospel contained therein, has much to offer that is based on love and hope which fully characterizes and captures the essence of humanity. It can be a source of joy and comfort. The source of oppression is not in the book, but rather in people and institutional churches that misinterpret it, quote it out of context, apply passages with historical and cultural limitations to modern societies, and otherwise distort its real message out of all proportion, or worse miss the message entirely, seeking to bolster one bigotry or another. In short, the likes of Anita Bryant seek a support system to reinforce their hate in a book which has as its major message a gospel of love.

I sit on the Commission on Human Sexuality of the Episcopal Diocese of Massachusetts, and there are others who are involved in such educational outreach with institutional churches. We have a long way to go and the work has just

begun, but I have witnessed a great deal of dialogue and some positive response in such settings, while being quite cognizant of the limitations of the institutional churches and just as aware of their oppressive features. I also know that many of the *people* who make up churches have a desire to understand and be responsive to the needs of gay people who are a part of the Church

I am aware of and sympathize with the problems of oppression identified with religions and churches, however I cannot relate to the Shively method of expressing such feelings which I find useless and in no way constructive. Gay Christians and Jews will not go away, nor will we be coerced or intimidated into accepting a distorted brand of "liberation" that requires denial of a deeply held faith. I don't believe such a "choice" is necessary. Liberation is quite consistent with the gospel of Jesus Christ as I know it.

I stand with others of your readers in being not just a little upset that Shively was chosen a main speaker for the gay pride march in view of his well known past history of extremism and alienation that I have yet to see serve a single useful purpose.

Most Sincerely,

John C. Lawrence

Vice-President

Integrity/National

on their terms

Dear GCN:

Although I am a non-Christian gay, I cannot help but view Charlie Shively's bible-burning histrionics with some degree of astonishment. This is not merely out of respect for those gays and straights who do adhere to traditional Christian beliefs, but springs from the obvious fact that such an act is harmful politically

The fundamental difficulty with the majority of the counter attacks against Ms. Bryant and her flock is that they are being fought from a totally different frame of reference, in terms which are, in a practical sense, negligible to the obtusely Christian mind. Humanistic pleas and non-biblical evidence of the unconstitutionality or immorality of anti-gay legislation is ultimately useless against homophobic Christians — they must be met on their own ground.

The religious ideology of the truly Christian gay must, after all, include a rational rejection of certain scriptural passages as literally valid. In what ways does the gay Church justify its position? It is this information which should be imparted to Ms. Bryant and her friends. And how can the anti-gay "Christian" continue to adhere to his/her homophobic bias while rejecting biblical teachings of the inferiority of woman and blacks, or the injunctions against shaving, etc.? These are the types of questions which should be asked

For a supposed spokesperson of gay society to publicly burn a bible is unsound politics — it can only serve to reinforce the stereotype of homosexuals as unholy perverts. Education is a large part of the answer — but to sway firmly rooted Christian bias, this education must be from a sane Christian viewpoint

Winfield Polley, Jr.

speaking out

By Christopher Garten

The second annual *Alternative Fair* held at the University of Massachusetts/Amherst on June 24-26 lacked organized gay representation. As Gay Pride Week demonstrates, together we have power, isolated we don't. Gays mobilized to participate in a wide range of political actions would generate increasing support for gay issues from anti-nuclear and other visionary struggles. Class control affects everyone.

"The goose that lays the golden eggs is still excreting, but we're not sure what!" exclaimed Counter-Economy advocate Hazel Henderson on the subject of the decline of western capitalism. And the variety of solar collectors, windmills and even a Windmobile, self-composting toilets, synthetic non-polluting fuels, high-yield organic food production techniques and many more ideas at Toward Tomorrow Fair 77 showed the ingenuity and commitment of people to finding new ways of doing things. But who will control the new technology?

Most of us are painfully aware of oppression and its effects, but for that reason the gay community tends to shy away from "straight"-organized political concerns. Yet the same institutions that would deny us employment, housing, civil rights, and participation in *their* government are the ones that would sell us sunlight, destroy our world ecology systems and then make us pay to clean them up. They manipulate the distribution of foodstuffs in order to maximize profit at the expense of massive human starvation and malnutrition, sell even their knowledge that the land itself is for us to use and respect, but never to abuse and control.

While we want to end discrimination against ourselves, Ms. Bryant is doing the status quo's old divide and conquer trip. Julian Bond observed in his talk at the fair that the 60's movement failed to grow fast enough to sustain itself and it failed to form a broad enough coalition before being systematically broken up by the government. "Too many people," he went on, "confused revolutionary politics with long hair and trick handshakes." Those who support Ms. Bryant's destructive actions are afraid they'll have to lower their living standard and give up their archaic property and class control, as they have traditionally retained power

through their family structure. As gay people, I hope we will respond to what they are *really* saying.

And, if we are concerned for the good of everyone, both now and in the future, we might join the broader struggle and work for those outside our cause to join us. For instance, the fuse on nuclear power, with the Environmental Protection Agency's recent go-ahead on Seabrook construction, is burning quickly. As one mass movement that needs gays — our talent, ideas and presence — the Clamshell Alliance would remind us that both Seabrook and the Pilgrim II power plant in Plymouth, MA would emit radioactive wastes that raise cancer rates for *everybody*, would destroy enormous amounts of marine life, and in the event of a *core meltdown* would destroy Boston together with a land area the size of Pennsylvania. Scores of thousands of lives would be lost.

On July 22 at Sanders Theatre, Harvard campus, Clamshell is sponsoring a program of original music from the April 30 Seabrook Occupation. On August 6-9, the Mobilization for Survival will sponsor a vigil and teach-in with prominent speakers beginning at Boston's Faneuil Hall at 1 p.m., various actions involving city neighborhood concerns Sun., Aug. 7, and a mass rally and demonstration at Tech Square near MIT, Cambridge, on Tues., Aug. 9. In addition to participating in these and similar events, a gay affinity group could set up a network of information about political actions and ideas, hold discussion groups and pool experience. If you are interested, call the Clamshell office at 661-6204.

("Speaking Out" is a column designed for the benefit of GCN readers. We encourage you to send your thoughts, ideas, feelings to Speaking Out, GCN, 22 Bromfield Street, Boston, Massachusetts 02108. The opinions expressed in the "Speaking Out" column do not necessarily reflect the views of the newspaper or those of individual members of the GCN staff.)

WTFU SEE?

The New York Times

Anita Bryant's triumph over homosexuality in Miami reminded me of schoolteachers. There was a lot of discussion in that dispute about teachers and whether their sexual proclivities do or do not influence children and, if they do, whether homosexual teachers can divert the young from the heterosexual path.

People who took Miss Bryant's view that they may talked about teachers as "role models." Lacking fluency in the sociological tongue, a language almost as difficult as Basque, I am unclear what a "role model" is, but those who used the term seemed to be saying that teachers are people children tend to emulate. In any event, many Miamians must have thought their children would become homosexual if subjected to homosexual teachers.

Church Support

(Continued from page 1)

equally divided on whether homosexual acts are "sinful." Over 46% opposed ordaining "an avowed homosexual" to the ministry, 40% would ordain and 13.1% had not made up their minds. The United Church has no national policy on this question, since ministers are ordained at the discretion of local associations of the church.

The United Church of Christ poll showed that 82% of those surveyed believed that the state had no business legislating in the area of sexual

behavior, unless that behavior interfered with the rights of others. There was no clear consensus on whether gays should be allowed to hold teaching positions or other jobs involving children. There was also no consensus as to whether homosexual couples should be permitted child custody.

Observers view the United Church of Christ as a bellweather denomination and believe that its decisions on the issue of gay rights will have an impact on other mainline Protestant churches.

That prompted me to ponder teachers I haven't seen, and scarcely thought about, for decades, and for the first time I reflected on how their sex lives had affected my own. My first thought was that it was curious, perhaps perverse, that I have not turned out to be a spinster.

Nowadays, I know, spinsters have been eliminated from society by the lexicographers of the feminist movement, but there were still quite a few 40 years ago, and most of them seemed to gravitate to school-teaching. Until eighth grade, I did not realize that males were permitted to teach school, and my impression was that married females were almost as unwelcome in the trade.

If the teacher was a "role model," parents were obviously unaware of it,

for most of them surely did not want their children to grow up to be spinsters. Yet, despite almost constant tutelage by spinsters, I never felt the smallest temptation to indulge in spinsterism. When a group of us classmates sneaked off to someone's cellar to play, we didn't play "spinster." We played "doctor," despite the fact that in those days you never found a medical man teaching elementary school...

High school — it was an all-male establishment — exposed me to masculinity at the blackboard...

I had at least two homosexual teachers in that school. They didn't tell us they were, but we all knew it. I learned to jeer about them when they were out of earshot and to laugh about

"queers," but I learned it from my "role models" in the schoolyard, and not from them.

One of them was largely responsible for encouraging a classmate to pursue a form of art at which he is now one of the world's best practitioners, besides being a family man. The other woke me to the amazing fact that in life there was also wit. The teacher I most wanted to emulate, however, was single, drank wine and had been gassed in World War I. Of his three admirable traits, there was only one I wanted to copy, and sure enough, to this day I love the sound of a popping cork.

—from Russell Baker's column, *Sunday Observer*, in *The New York Times*, June 26, 1977.

Harassment

(Continued from page 3)

phere. In order to prevent such machinations from ever occurring again, Jordan would do well to consider beefing up his own staff with some of the fine civilian aides that diGrazia had. Phil Marks, Gary Hayes, and Mark Furstenburg have all departed, and Wasserman is the only original "whiz kid" [Dapper O'Neil's word] left.

The debt owed by the gay community to these "whiz kids" and diGrazia

is incalculable. And like most valuable things, you don't know how valuable they are until they're gone.

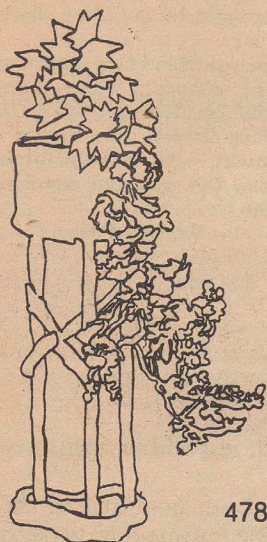
Meanwhile, it's refreshing to know that in these days of rising crime and tight budgets, \$20,000 a year police officers are no longer spending their days reading classified ads in the *Phoenix*, making dates, paying visits, and entrapping and arresting persons who were in no way bothering anyone or anything except the private morals of one homophobic cop.

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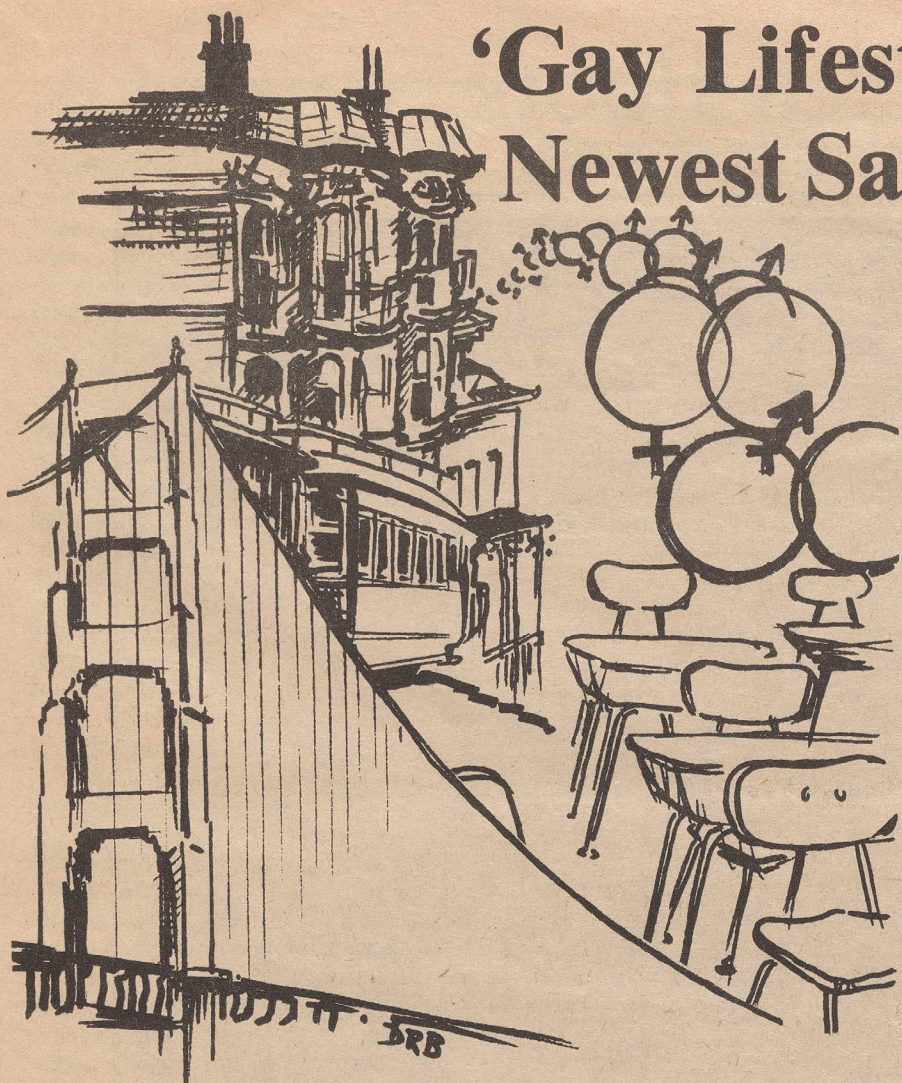


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(Reprinted courtesy of News West)

By Bruce Pettit

SAN FRANCISCO — On the eve of a Miami referendum intended to preclude any evidence of gay life in schools, a directly opposite approach was approved a continent away.

The San Francisco Board of Education voted 7-0 May 25 to allow — on the advice of a new advisory committee — gay lifestyle studies in high school

family-life curriculum.

Commissioner Peter Mezey sponsored the resolution. He was one of three, new, gay-endorsed school board members elected last November after pledging support for the concept.

Superintendent Robert Alioto characterized the plan as "an attempt to sensitize students without advocating — in the same manner that we teach religions or political parties."

Board unanimity was possible be-

'Gay Lifestyles' — Newest San Francisco School Subject

cause the resolution was cast in a context of teaching "respect for human diversities and complexities." Gay lifestyles was the only category specifically mentioned, however, and Mezey announced that a major intent is "to eliminate stereotyping and name-calling in schools."

Local media gave the action prominent coverage. Alioto told *News West* June 3 that he has received voluminous "anonymous and obscene" letters on the decision. Only KGO-TV anchorman Van Amburg — speaking for himself and not the ABC affiliate — had negative editorial comment, which gays here are vigorously challenging...

The decision was the culmination of at least two years of behind-the-scenes work by gay leaders and their allies. Although Human Rights Commission staffer Jo Daly cited her 1973 well-received overtures to school administrators as the beginning, a direct line of developments can be traced from June 1975.

Two years ago a conservative board unanimously reversed itself a week after rejecting gay-teacher protection. Militant gays had massed over 200 demonstrators; moderate counterparts convinced their inside political contacts (such as Assemblymember Willie Brown, author of the then just-signed consenting adult bill) to apply a network of pressure. Sexual orientation became a new non-discriminatory category in teacher contracts.

By nearly all accounts, classroom presence of openly gay teachers has gone well, but it has been of little help in attitude changes. "Queer patrols" — high school gangs roaming Eureka Valley and Polk Gulch — continue, virtually sanctioned by parental complacency and machismo values, according to Daly.

Gay Action, the moderate spinoff

from Bay Area Gay Liberation (BAGL), formed a Butterfly Brigade in 1976 as a counterprotective measure. Daly has this insight: "In Miami, Anita Bryant says the issue is saving the children from homosexuality; in San Francisco, it's just the opposite — we need to save homosexuals from children."

With gays such a visible and large segment of San Francisco's population (one-quarter by some estimates), a solution could be shown to be both necessary and justified. Daly and Tom Ammiano of the Gay Teachers Coalition felt an answer lay only in a revised educational approach.

Ammiano — a gay teacher at Buena Vista Elementary School — was appointed to the Youth and Education Committee of the local Human Rights Commission in July 1975, a month after the school board had approved openly gay teachers. At his urging, and with research by nongay HRC education liaison Gail Roberts, Youth/Ed scrutinized the family-life curriculum over a period of months.

It found in San Francisco's sex-education classes "negative references" to gays. Other programs — in Marin County and Santa Barbara, for example — had succeeded in "accurately reflecting gay lifestyles."

In January 1976 the HRC's Gay Advisory Committee held three community hearings. Evidence of physical attacks, harassment, ostracism and personal inner turmoil victimizing gay students was cumulative.

Consequently, the two committees — Gay Advisory and Youth and Education — urged their 15-member Human Rights Commission to call for significant curriculum revisions by the school board. After several "stormy sessions" (Ammiano's description), the HRC agreed 10-1 on May 13, 1976, to language with these references:

• Schools have "the responsibility and obligation, with the rest of society, to help in the demystification and correction of misinformation concerning

(Continued on page 12)

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Older Gays: Our Neglected Roots

By Eric Rogers

No one would deny that American society is youth-oriented. Just by watching a few television shows or listening to some radio advertisements one senses the obsession that our culture has for youth — the hair colorings that wipe away the gray, the creams that deter wrinkles, the stomach preparations that "make you feel young again." Although this search for the fountain of youth pervades almost all aspects of our society, the gay community, especially — with its emphasis on physical beauty and health — seems to accept the premise that our old age is something to dread and to try and put off for as long as we can. The fear of aging that dominates the gay world is a fear based on ignorance, for most younger gay people do not know any gay men or women over the age of forty.

Most of us — due to the ways our lives are set up — have little contact with people of different generations. The only contact that younger gays have with older gays takes place usually in the bars. As always, however, we lose sight of the fact that the people we see in bars are only a part of the gay world; we see only those people who choose to socialize at Sporters or the Saints. We don't see the people who don't go to bars, for whatever their reasons. But because our exposure is limited in this way, we develop a restricted impression of what it is like to be an older gay person. We come to believe, all too often, that to be gay and sixty is to be miserable and pathetic. We think of older gay people as vampires, out to prey on our youth, obsessed with recapturing their own youth through the sexual domination of a younger person. By believing these stereotypes, consciously or unconsciously, we are creating many problems. Our relationship to older gays tends to be condescending and fearful and we avoid dealing with very real issues that affect them. Even more destructive, however, is the way we relate to the inevitable process of aging in ourselves. The future is scorned as a time when, as one gay person called it, "we will all turn into prunes, wrinkled and miserable, in some sleazy forgotten corner playing with ourselves."

By refusing to confront the reality of being old and gay the gay community is losing one of its greatest resources. Contrary to all the stereotypes we have, there are senior citizens who have lived for thirty or forty years as gay people and feel very content with their lives. These people grew up in the '20s and '30s, when there wasn't the profusion of gay bars, organizations, newspapers and books that we have today. They grew up before the word "gay" was commonly defined, at a time when they could identify themselves only as fags and dykes or, at best, homosexuals. They grew up in a world where to even admit that you were "in the closet" was the closest you came to really "coming out" and homosexuals were not the strong, vocal group that we are today. If we view the ability to live as gay people today, in 1977, as an achievement, we should acknowledge the strength and courage it took to live as gay people in 1937 or 1947 or even 1957 — twenty years ago. And the women and men who were able to be gay way-back-when can look back on their lives from an exciting new perspective. They are the people, pre-Gore Vidal, pre-Stonewall, pre-Gays-on-the-cover-of-*Newsweek*, who struggled to make their lives as they saw fit.

Pat Morgan is in her late fifties. She has been gay for as far back as she can

remember, although she explains that the term "Gay" was not known to her then. When she was in her teens she felt strong peer pressure to go on dates, although she knew she wasn't experiencing the thrill that other girls felt. Because she knew a lot about sports, on dates she would try to get the young men talking sports. She did this as a ruse, to keep them conversing, rather than let things get quiet and romantic. Pat explains, "I did it to save me from I-don't-know-what, except that whatever it was, I didn't want it. It wasn't that I was moralistic . . . it's just that it turned me off." Even though she went on these dates, she is certain that she was aware of her interest in women.

During the late 1930s there was little exposure to any kind of gay life. "Things were quiet then," Pat explains. "You didn't know much back then; at most you only knew that there were gay men." During a party on Beacon Hill in 1939 given by some of Pat's friends from art school, two of her male classmates came rushing up to the door, laughing and out of breath. When they explained that they had spotted two "queers" and were out "chasing the faggots," Pat was confused. She knew about her own feelings but she didn't know how she felt about gay men.

In 1940, things began to change for Pat.

At the age of twenty-one she met an older woman and fell "violently in love." Looking back almost forty years, Pat says, "I didn't know what it was. I just knew that the most important thing in the world was to be near and with her." The relationship was confusing on both ends. The woman

had just come out of an unhappy marriage and for the next two years their relationship was in an uncertain state. Then the two women decided "to form a liaison, to become a couple." This was in 1942.

The women lived in the country in total isolation from other couples like them. On looking back Pat recalls, "I don't suppose that it ever would have occurred to us that there were other people like us . . . and this isn't that long ago." Both women were very involved in their careers — Pat in journalism and her partner in art. At her job Pat's co-workers treated her and her friend with casual acceptance, as if they were husband and wife. They would give Pat recipes for her to bring home. Despite this casual treatment Pat was defensive about the possibility of being thought a lesbian and did "closely" things. One of these was that although she insisted on wearing tailored, comfortable clothes before they were popular, she always wore earrings as a "defense mechanism." Today, when so many women wear tailored clothes, Pat can't help looking at those who wear earrings with some suspicion.

The couple remained isolated from other homosexuals until the late fifties when, as Pat recalls, "women began to come out." Pat's lover was in her office one day when "someone was talking about this awful place where the queer people went and so she decided that it would be a good thing to go and investigate this place and we went lurking around . . . and we decided boldly to go in." This place turned out to be the Punch Bowl, one of Boston's earliest gay bars. They also

began going to Cavannas or "The Club" as they would clandestinely refer to it over the phone or in the company of others. Pat looks back fondly on the days when they went to those bars, as it was the end of her isolation from other gay people. She remembers that the women had a separate section from the men, but there wasn't the full separatism between men and women that she sees prevalent today.

Pat and her friend remained together into the sixties, over twenty years. On looking back over these early years before any gay or women's movement existed, Pat explains that she never expected the world to change the way it did. "It's a brand new world . . . I see it all the time. The kids that you see at 1270 or Somewhere are very relaxed — as if to say 'So what? I'm me and I'm gay! So what?'" Pat is glad that she has seen these changes during her lifetime.

Looking at the issues that face older gay people, Pat insists that the key factor in growing older pleasantly is one's own attitude. There are people who accept the aging process well and they have few problems in becoming older, Pat believes. There are as many happy older gay people as there are happy older straight people. The reason well-adjusted gay people are overlooked is frequently because many of them form couples and retreat from bars and gay organizations and travel in very limited social circles. Pat knows many gay women couples who have been together over fifteen years yet because of their contentment with their lives they drop out of the visible gay community.

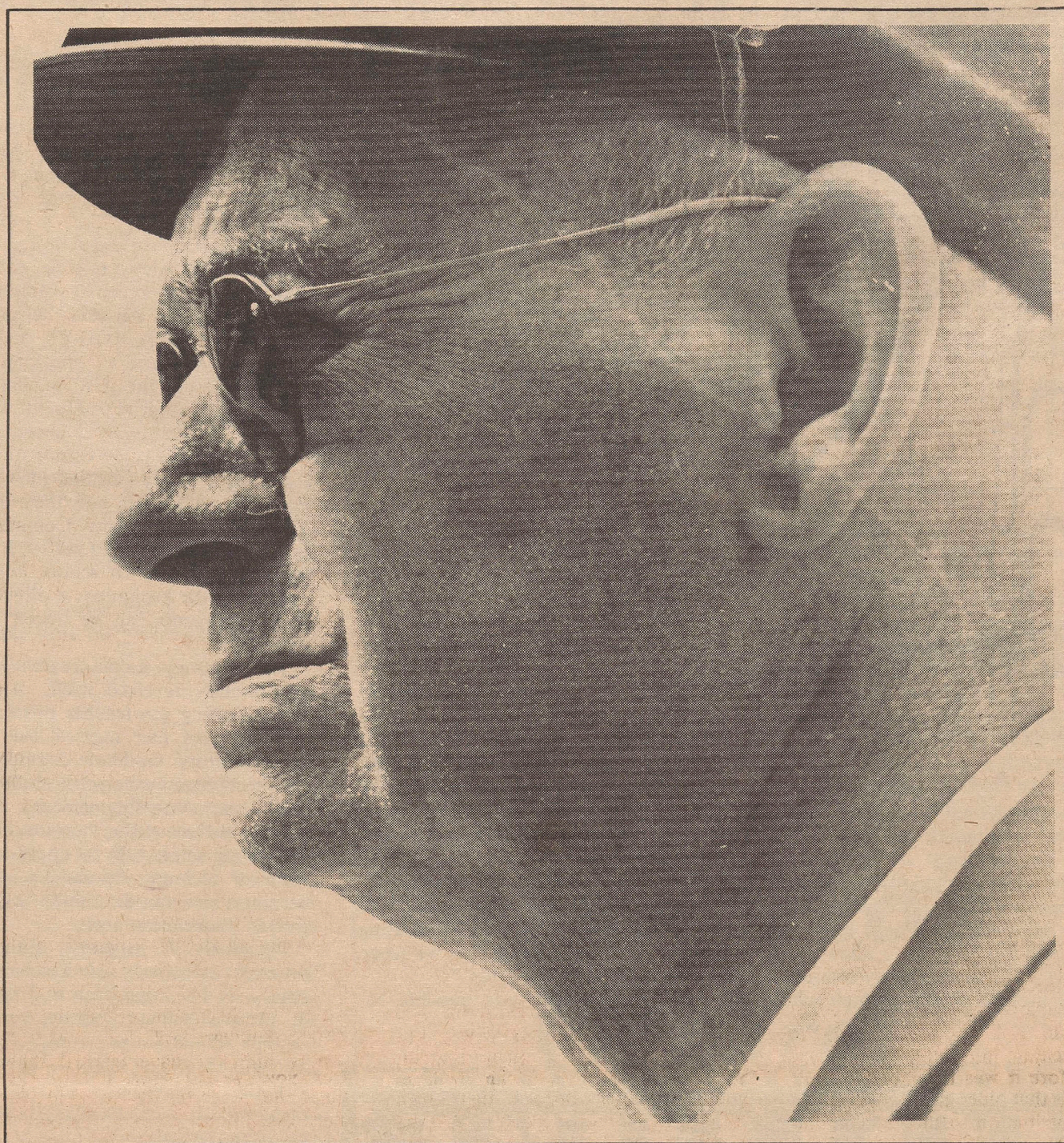


Photo by Don C. Hanover III

Pat sees the long-time concept of older gay women as seducers of young women as false. She believes that the stereotype is fading but it has done some harm in preventing some dialogue between women of different ages. Until the late 60s, Pat had difficulty using the word "lesbian" because she connected it with representing an older, predatory woman. Again, Pat believes that relationships between older and younger people come down to the individual's attitude. If a woman feels fine about herself she can just relax and relate. However, if she feels that she's so much older and will have nothing in common with younger women, they'll agree. The primary objective, Pat explains, should be to accept yourself. After that is done, an older gay person will have comfortable social relationships.

Pat's life has not been limited by her sexuality and it would be unfair to limit this article in this way. She has worked throughout her life and "loves it — I can't imagine not working." In addition to her career, Pat is an enthusiastic camper and loves fishing and snowshoeing. This year she tried cross-country skiing in New Hampshire for the first time. Pat enjoys gardening and reading and has been active in both women's and lesbian organizations.

Everyday before going to work, Pat takes her dog down to the river and together they go jogging. She is excited about her life and excited about the world. She has seen almost sixty years of gay life in this country and, despite the Anita Bryants, believes that progress cannot be stopped. Her experiences and insights offer us an important perspective on gay history and she stands as a model of a satisfied, happy older woman.

Alan Kurtz is seventy-two, a retired lawyer living on Central Park West in Manhattan. Like Pat he leads and has led an exciting, interesting life and was gay "before it was the thing to do." Alan feels that older gays could make a great contribution to the gay community, if they were given a chance.

He believes that it is very important for younger people to be aware of the history of homosexuality over the years. In addition to being familiar with Jonathan Katz's *Gay American History*, Alan believes it is the "duty" of older gay people to tell their personal histories to younger people. "If they don't hear what it was really like to be in the closet — for everyone to be in the closet — we just might go back to those days," Alan says. "But by telling people what it was like, how difficult, how awkward, how depressing at times, younger people will get the strength to oppose Anita Bryants."

The first stereotype that Alan attacks is the "chicken queen" label so often placed on all older gay men. In addition to hating the terminology, Alan insists that most of the older men he knows are "not very interested in sex anymore." While he admits that there might be some older men who are attracted to young men, he maintains that that type of man is in a strong minority. Many older men who are still sexually active are involved with men their own age.

The second stereotype that Alan focuses on is the one that says that after fifty interest in sex ends. While Alan finds that many men's sex drives do diminish, his is still "going strong." Alan says, "People usually think that when you get old you have to pay money for sex or else masturbate. Well, that just isn't so. While I'm certain that my sex life is not as varied and exciting as many of you young men, I have a few friends who still turn me on. . . . The main thing about sex once you get older is that you realize it's not the most important thing in your life."

Alan feels that the stereotypes that people have about older people cause them to avoid dealing with the real problems that face our gay senior citizens. Because of their limited, younger perspective, Alan believes younger people project their own priorities (sex and success) onto older people. He insists that these are not the

problems that he faces. What he does face are both mundane changes such as problems with eyesight, walking, carrying heavy packages, and emotional changes, such as loneliness and fear of death.

"People often do not realize how lonely it can be if you are old and gay. Even if you have many friends and interests, slowly you watch your contemporaries get ill and pass on. People don't take the time to get to know you, they just assume you're feeble minded, so you end up spending more of your time alone." Alan feels that this problem is prevalent with heterosexuals also, although "as gay people, we have the additional void as far as offspring are concerned."

Alan's anger is directed at a society that he feels wants to push him aside. After giving many years to his career and to his "people," he feels ignored. And his anger is not primarily selfish, because he feels that — because of his success and his many friends — he has it easier than most older gays. It is the gay person who has not been successful, or who doesn't have many friends, or whose partner has died, to whom Alan feels the gay community should pay attention. One thing that he would like to see happen is for people to establish a community center for older gays. He knows many older gay people who would never retire to Florida, "especially after the Dade County fiasco," but would retire to a special community set up for older gays. During the summer Alan spends a lot of time with older gays on Fire Island, but in the winter they go back to different areas and are comparatively isolated from each other.

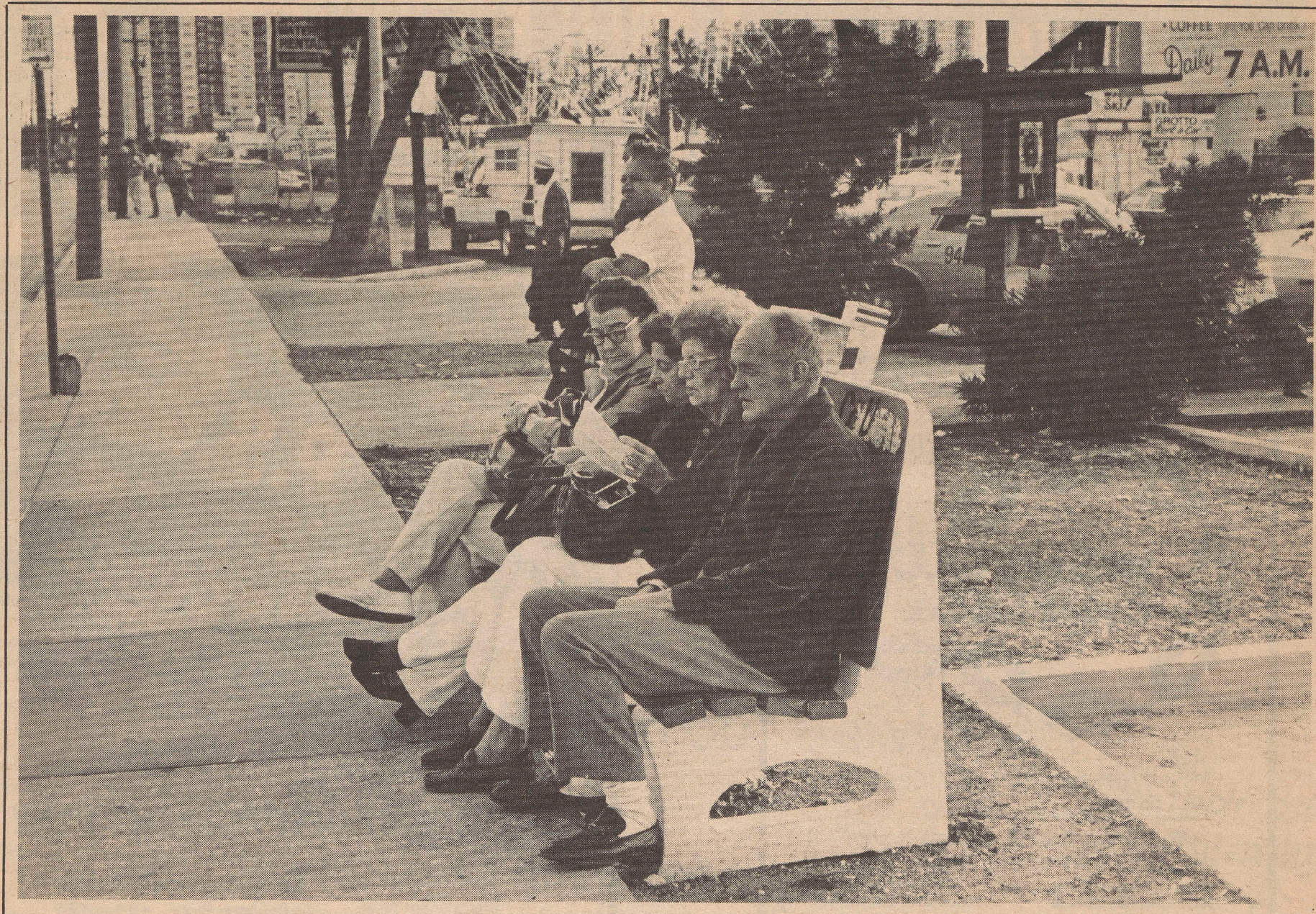
Despite all of his criticisms of the gay community, Alan is "proud to be a part of it." He wishes only that he would be given the opportunity to inspire younger gay people as they inspire him. "I have learned much from younger gay people I know, even those that I see on the street in New York that I don't know — their assurance, their joy, their pride. I hope that

they also see my assurance, my joy, and my pride."

Listening to these people reminded me of listening to my relatives telling stories about Europe during World War II. Hearing my relatives' first-person accounts — the real, awful events of those times, as well as the life they had to lead in the Jewish underground — brought me to an anger at the outrage that occurred just thirty years ago. But I also gained an admiration and respect for the people who survived, through whatever means, those terrible times. In a similar way listening to these older gay people talk about what their lives were like in isolation or in the gay underground brought me similar feelings of anger and admiration. In a time when gay people inhabit the tenuous area between the condemnation of bigots and possible acceptance by liberal straight people, it is important for us to look back at our history and remember where we came from. It is only through a real awareness of what gay life was like just ten or twenty years ago that we can gain both the anger to stop a return to the past and the strength to lead our own lives — no matter what. Older gay people are our link to that past and models of strong people who lead, and have led strong, exciting, satisfying lives in the face of societal disapproval.

But what is more important than what older gay people can do for us is what we can and should do for them. Older gays have needs that straight society is not prepared to meet, at least not at this time. Because of their relatively small number, older gays lack a strong voice in both the straight government and the gay community. Yet they have needs that should not be ignored. By avoiding the issues of our gay senior citizens, we may be sealing a sad fate on our own old age. But by establishing older gays as an important priority in the gay community, we will be assuring ourselves certain privileges later in life.

(Continued on page 12)



By David Holland

A Catholic View of Gayness

ANOTHER KIND OF LOVE: Homosexuality and Spirituality. By Richard Woods, O.P. The Thomas More Press, Chicago, 1977. 163 pages; \$8.95, paperback \$3.45.

A Review by Hubert Kennedy

While the traditional exclusionary theology of the churches regarding homosexuals has become the byword of Anita Bryant's followers and of fundamentalists generally, theologians of other denominations are looking to see how gay people may be absorbed into the mainstream. For some denominations the changes required may not be great; for the Catholic Church the change would be radical indeed, and that perhaps explains the generally favorable reception given last year to *The Church and the Homosexual* by John McNeil, S.J., even though his suggestions stop far short of the goals of gay liberation. Now a Dominican priest, Richard Woods, O.P., following in the steps of the Jesuit (whom he names only in the "suggestions for additional reading"), has written a more popular book on the same theme, based on his "six years' experience as a member of a team administering to gay Catholics and other Christians in the Chicago area." (p.9)

The acceptance of gay people expressed in *Another Kind of Love* is such a pleasant change from the fulminations of the fundamentalists that it is welcome indeed. Presumably, though he does not explicitly say so, Woods supports civil rights for gay people. (He writes of gays being "allowed to assume their rightful place in society as responsible citizens." [p.51]) It will surely be comforting to religious gays to hear that Woods not only believes that God loves them (even Miss Bryant says that), but that they will be saved as well — and in sub-

stantially large numbers! "I am sure that the percentage of gays in the Kingdom of Heaven will be much higher than [30%]." (p.118)

Woods believes that "the long-overdue ministry to homosexual Christians as a group is a mission of the Holy Spirit in our time, the success of which will bring the church a major step forward on its way to catholicism." (p.11) To attain this goal, Woods suggests no change in doctrine, but merely a change in the practice, for example, of penances given to gays — he specifically deplores the fact that "an evident favorite of several confessors in one Chicago parish was requiring penitents to wash their mouths out in the urinal of a public lavatory in the church." (p.101) Nowhere, however, does he suggest that the appropriate reaction of the penitent should be outrage.

While Woods' goal of integration will be seen as desirable by many, it does not mean sexual liberation. The touchstone here has, I think, to be the acceptance of masturbation. Just as McNeil, in *The Church and the Homosexual*, mentions masturbation only once, and then to condemn it, so too in *Another Kind of Love* Woods mentions masturbation only once, in a discussion of what constitutes homosexual behavior, and adds: "Some kinds of sexual experimentation, including homosexual experiences, must be considered as falling within the normal range of adolescent behavior. The morality of such behavior must be judged accordingly." (p.87) But why must such behavior be judged? What indeed does morality have to do with it? Happily we have got over some of the worst excesses of the 19th century fear of masturbation in America, but true sexual liberation will not be gained until moralists reject the specious

reasoning that leads to such statements as the Vatican "Declaration" in 1976 that "masturbation is an intrinsically and seriously disordered act." Woods, like McNeil, seems unable to do this.

Masturbation is not the only kind of sexual behavior that Woods finds unacceptable. First of all, sex in the baths is out. Although Woods has never been inside one, he concludes that they are "highly detrimental to responsible sexuality and plain human decency." (p.77) The bushes and beaches, too, are "highly objectionable haunts for anyone capable of self-respect and love" because of "the human facts of degradation and exploitation." (p.79) Woods sees promiscuity as evil and so cannot approve of the bars, since "they are intended to be cruising grounds and thus contribute their share to the promiscuity that enervates the gay world." (p.79) This and other reasons "make the bars a highly mixed bag for gays attempting to create a life style of integrity and dignity." (p.76) (Sic, though anyone who had read this far in the book knows that he means the "lifestyle of Integrity and Dignity.")

Not all sexual activity is ruled out, however, and Woods states early in the book: "If a majority of researchers eventually conclude that homosexuality is not to be considered in itself a disease, a crime or a sin, but represents a constant, sizable phenomenon in most societies, it would seem reasonable to conclude as well that homosexual preference and some behavior constitute a normal and natural part of the order of things." (p.27) For Christians, "some behavior" is allowed when it is a "responsible and creative

expression of our God-given sexual capacities for mutual fulfillment — physically, psychologically and spiritually. Christian sexuality involves, as a consequence, fidelity, sensitivity to the needs, moods and abilities of the other, mutual generosity, respect and integrity. Such a contextual understanding of sexuality also implies a foundation of permanent commitment, constancy and trust." (p.129) But he immediately adds: "Discipline and restraint have been traditionally (and wisely) indicated as necessary conditions for the responsible expression of sexuality, especially in terms of genital relations." (p.129)

But even for those who are aware of their gayness Woods does not encourage "coming out." After warning that "some highly sensitive teenagers and older gays as well may attempt suicide at this time," he adds: "The vast majority of gays never get all the way out of the closet, by the way. Their reasons are usually good ones." (p.84) "Self-acceptance and immediate social acceptance are far more important than public proclamations With acceptance, public declarations may well be unnecessary." (p.91) "Labeling represents a form of ideological strategy which has few if any beneficial aspects." (p.123)

The above conclusions and those of the preceding paragraph are logical consequences of Woods' basic assumption that homosexuality is inferior to heterosexuality. Nowhere does he frankly state this assumption, yet it is implicit throughout the book. Consider, for example, the statement: "Whether or not the slogan 'Gay is

(Continued on page 12)

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New York, New York — '40s Ferry to the '70s

New York, New York by Martin Scorsese. With Liza Minnelli and Robert DeNiro. A United Artists release at Sack 57.

By Peter Strauss

Martin Scorsese's latest film and first musical, *New York, New York*, opens on VJ Day, 1945 — the beginning of a new period of optimism that was reflected in American film musicals of the late Forties and early Fifties. In *New York, New York* Scorsese adopts that period's filmmaking conventions and creates a tension between the make-believe look of his film and an agonizingly detailed description of an unsuccessful relationship that is common to more contemporary films.

The almost magical aura of films thirty years earlier is accentuated by Scorsese's use of cinematography. Outdoor scenes are deliberately shot indoors, in defiance of current film custom. The papery sets, especially those used in especially dramatic moments, are even more obvious than the similar sets used in the glamorous movies of the Forties.

Scorsese is overstating with a clear purpose that goes beyond a fascination with the "look" of Forties films. He is juxtaposing period atmosphere with the film's primary relationship — the love affair between up-and-coming singer Francine Evans (Liza Minnelli) and saxophonist Jimmy Doyle (Robert DeNiro). Minnelli and DeNiro are two people unable to cope with each other's emotions, trapped in their perceptions of "ideal romance" learned through films. It's as if the fabulous look and facile optimism of Forties films both contrasts with their relationship and emphasizes the cultural



Jimmy Doyle (Robert DeNiro) wails his sax to lure Francine (Liza Minelli) who hears only her own internal melodies.

origins of that relationship as well.

Minnelli gives a stunning performance as Francine soft-shoeing to stardom. She doesn't rely on her Sally Bowles role as seen in *Cabaret* and repeated disastrously in the more recent *Lucky Lady*. Instead, in *New York, New York* she has created a more complex and sympathetic version of the ambitious woman. She has mastered the singing style of the Forties, sacri-

ficing her own style for period authenticity.

Given the film's insistence on perfect sense of time and place, it isn't surprising that Minnelli has relied on her mother as a model. Minnelli has adopted Judy Garland's nervous gestures to say nothing of her voice. And Scorsese has also remained authentic in his depictions of other Garland trademarks — rolled hair and

fitted suits. He rounds out this brilliant aping with a dazzling finale of Garlandesque music, sung by Minnelli. But the excessive reminders of Garland — the musical numbers, a reference to a movie very much like one of Garland's, even a reference to Garland's name by birth, Frances Gumm — are disturbing and their use unclear.

As Minnelli's husband, saxophonist Jimmy Doyle, Robert DeNiro expresses emotion ranging from repressed anger to unleashed fury. DeNiro plays his part well as in earlier films ("Mean Streets," "Taxi Driver") but once again his emotional range seems limited to one particular area. His character here is egocentric, incapable of giving or accepting love. What he calls love is his term for conquest and possession. Doyle's ideal life, his "major chord" is playing his music, having enough money and having the woman he wants. Perhaps those unshakeable priorities could be changed for the right woman — one who needs attentive care. But Francine can take care of herself.

New York, New York — suffused with jazz and glamor — is a superbly crafted picture of Scorsese's recurring dark vision of loneliness. As a period musical with no explicit sex or violence, it is a particularly perverse framework for Scorsese.

His choice of the late Forties as backdrop *motif* to tell this love story suggests that life at that time may not have been as carefree as Hollywood led us to believe. *New York, New York* is not simply a film in the style of the late Forties but perhaps more than even Scorsese intended — a film essentially about that period itself.

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S.F. Schools

(Continued from page 7)

gay people."

• "On the elementary level, sensitization to this issue can be accomplished through strategies aimed at eliminating name-calling, sexual role stereotyping and institutionalized sexism."

• "Gay students, as do all students, have the right to attend school free from physical and verbal violence and harassment."

With a school board election set for the fall of 1976, Alioto advised waiting before pushing the plan so that gay studies could be an educational, not a political, issue. Even so, the Gay Teacher's Coalition made candidate support of the HRC resolution a prerequisite for its endorsement. Three of their endorsees — Mezey, Bill Maher and Ben Tom — won in races for four of the seven seats.

When Ammiano pressed for their pledge fulfillment soon after the January oath-taking, Mezey and the others had to search for a degree of

commitment the administrators would accept. Ammiano was obligated to file a legal finding (through attorney Dick Gayer) that dealing with gay issues in schools is not illegal.

After complying on several such "bureaucratic" matters, Ammiano expressed disappointment that Mezey's final draft omitted the three HRC points addressing demystification, stereotyping and harassment.

Mezey believes he could hardly have acquired unanimous decision on those points and insistence on their inclusion would have jeopardized his whole resolution. All he found feasible at present was creation of an Advisory Committee on Health and Life Education to propose revisions to the school board's Curriculum Committee "in light of changing societal and family relationships."

For favorable testimony on the Mezey resolution, Daly arranged 19 speakers — HRC personnel, a psychiatrist, the mother of a gay, both gay and nongay teachers, sex educators,

various ethnic representatives.

In the end, no such heavy persuasion was necessary. At 12:05 a.m., May 25, board president Dr. Z.L. Goosby observed that Mezey's resolution had the votes. Gays shouted, "Let it pass."

As Daly said later, "The testimony was important. But we could have lost some votes with it. As much as we wanted it, we wanted the unanimous vote more. That it was unanimous said that we'd done our homework."

Daly is pleased with the resolution as

passed — directed as it is not only at gay lifestyles but also "respect for human diversities." Says she, "This allows us to teach sensitivity of all sorts — sensitivity to divorce, living alone, being single, men and women bringing up a family alone. None of these is taught now."

Daly maintains, and Ammiano agrees, that harassment and name-calling will cease once students — and the future society they represent — have that comprehensive perspective.

Older Gays

(Continued from page 9)

Certain groups have formed that focus on the issue of aging and give older gays support dealing with their gayness, their fears, their problems, as well as giving them a forum for sharing their joys and successes. In Boston there is a group "Older Gays and Others" that now meets regularly at the Gay Men's Center. Daughters of Bilitis also has a regular group for older women meeting at their new

home in the Old Cambridge Baptist Church. Both of these events appear in the calendar of GCN. These groups also provide a structured setting for younger people to meet with older people.

The gay community could also support older gays by being aware of some of the ways it consistently excludes older people. The gay media rarely runs stories on issues that relate to older people and the people in photographs and graphics tend to be young people. This exclusion tends to imply that the gay community is limited to the young, which should not be so.

The issue here is one of defining a community. A community is not made up of the group into which the majority of its members belong. The gay community is not limited to white, late-twenties, educated men. A community is made up of all the diverse groups of people that fit into its definition. Thus the gay community includes older gay people. We must make a determined effort to begin to include older gay women and men in our conception of the "gay community." Without them, we lose both our historical heritage and a great source of gay pride.

looked down on him and said: "Yes, I am real and I know about your being gay, but I don't care. My love is for you, too." (p.140) That young gay "went home and cried" — and we weep, too, that this kind of "acceptance" could be considered a blessing.

In summary, *Another Kind of Love* is not liberating, but if you are Catholic and homosexual, it will help you feel complacent about staying in your closet while, at the same time, giving you the illusion that you are "out" and acting politically by attending a meeting of your local chapter of Dignity. If feeling good about being guilty and inferior is your trip, read it.

Catholic View

(Continued from page 10)

good' sets your teeth on edge, and no matter how absurd the riders 'Gay is better,' 'Gay is best,' the fact remains that gays are good." (p.92) But what force can "Gays are good" have, if "Gay is good" remains dubious? And one searches the book in vain for any hint that "Straight is better" is absurd. Rather, we find: "Heterosexual love as the normative bond between men and women and the foundation of family life is not challenged or inhibited by homosexual love, but distinguished and made more visible." (p.146) "But gays do not exist merely to heighten peoples' appreciation of heterosexu-

ality." (p.146) "Gays are increasingly petitioning to adopt children on the grounds that a child's having a homosexual parent (or parents) is preferable to having none." (p.64)

More examples could be cited, but there is no need. One suspects that if Woods were asked directly, he would answer that, yes, he does believe that heterosexuality is superior to homosexuality. The point to be made here is that whatever this is, it is *not* liberation. True gay liberation starts from a premise of equality and will not find "acceptance" as a second-class citizen satisfactory, as apparently the young gay did who wrote to Woods that Jesus

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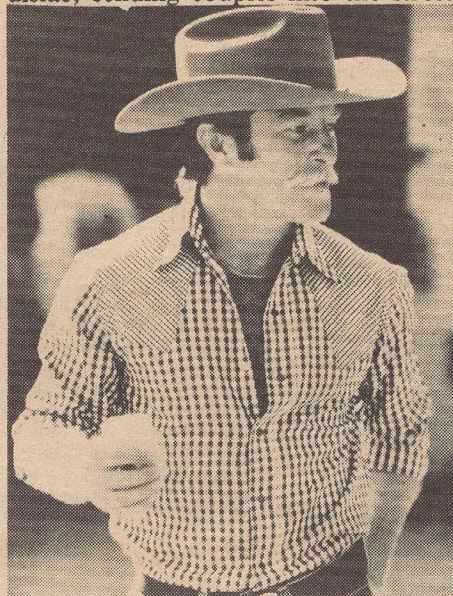
people, places and flings

By David Holland

I stirred from my bare-floor mattress. The sun made bright separations between the venetian blinds. Five others remained asleep in a room suited for two. Provincetown had swelled overnight to holiday proportions — breathing was difficult in tighter spaces . . . It was nine a.m. By ten, visitors waited in line to eat. Shop doors gaped like hungry mouths. I ate at a disappointing **Edwig** — a changed decor didn't encourage lingering over a coffee cooled by conversation. But not a total dismay, I thought, digesting the remains of whole wheat French toast. . . I was delighted by new discoveries along Commercial Street and surprised by alterations in old haunts. I was delighted by **Graphics** with their collection of **Icart** works and wall of reasonably-priced original **Parrish** prints. But art values fluctuate and often represent current trends, and Parrish is not in the demand of recent years past . . . The Rainbow Shop has now metamorphosed into **Chrysalis**. The selection of art and rainbow-motif adornments has remained the same, thankfully. And the fuzzy-topped Rainbow Lady tosses her head and smiles as frequently as before . . . **Sadie Green's**, near the **Victoria House**, is still a cracker-jack box of weathered clothes of unusual designs. **Uptown Strutters** was somehow weak by comparison — decorations outweighed merchandise . . . **Isis** (women-owned, women-run) Bookstore has gone from good, better to best. Their new 199 Commercial Street location provides more space for their well-stocked col-

lection of men's and women's literature. A record player and a before-the-times selection of purchasable albums keep a constant beat. Old friends and new constantly fill the warm chamber of books. They're now far ahead of the competition . . . A thin haze dissolved as we drove to Herring Cove. The parking lot waited to be filled. We packed necessities in a straw Florida bag: oil, towel, paper and pen, thermos of water and another Provincetown discovery — **Provincetown Magazine**. Portions of this first issue had been read last night. Sun-bathing would allow me to finish the brilliant collection of local prose . . . A quickly rising tide sandwiched hundreds of men and women between the water and dunes. A clear line separated men from women at a time when there should be no line at all. Women harnessed the lower territory, nearest the beach house, men dominated the upper. We arrived in time to watch the beach cover with a blanket of bronzing flesh. Parties were void of the laughter and frivolity present years earlier. A tension hovered just above the sand . . . On leaving Herring Cove I raced to the **Metro Cinema** to pick up press tickets to the premiere of **Water's "Desperate Living."** "You can pick them up later," the clerk said. "There wasn't a line last night." At the film's conclusion we wondered if the Provincetown gay community had begun an underground boycott of this tasteless work . . . Something was in us not to support the **Crown and Anchor** with our six-dollar entrance fee. We opted to pay four at the **A House** and found

it pulsating. Undulating waters of a swimming pool beckoned us but a chill forced us back inside. Sweaty dancers whirled around those waiting to join the fun. The music was an aphrodisiac, sending couples into the street



Marlboro-man turned singer turned actor turned intern smitten with more-than-Platonic love, R. L. Howland. One of *Mama's Boys*.

before it closed . . . The mid-afternoon hours of the following day was spent at the **Boatslip Tea Dance**. The standing-room-only crowd spun to disco and poppers until some collapsed on the wood-slat deck. Faces looked confused. It was a frenzy with no direction or control. The gaiety seemed temporary . . . Our final stop landed us at the **Post Office Cafe**. The short walk found us hopping onto the sidewalk to avoid the buzzing hoards of mopeders — a racing group needing scrutiny . . . Phyllis greeted our arrival at the upstairs cabaret, insisting we'd enjoy the camp of "*Mama's Boys*." They were a hot act at the **Copa** in Ft. Lauderdale last winter — they're

hotter here! "*Mama's Boys*" is a scintillating quartet of beautiful men who romp about their video playroom with a pants-load of talent. The revue, which teased more laughter from me than usual, consists of a live video performance making mockery of the very media recording their antics. **Joe Danova** demands our attention, and gets every ounce, as he presents the monologue for their production, "*Hot TV*." It never stops sizzling. An overhead television presents refreshing commercial breaks telling us of such products as *Gas-Mask*, for those flatulent occasions, and *Chit*, the scatological fragrance for lovers only. Between these and some revealing bi-centennial moments, the audience roars at the news: "*Hot Flashes*" and a less-than-clean soap, "*Terminal Hospital*." No doubt, it's a good thing that *Mama* has let her *Boys* out to play.

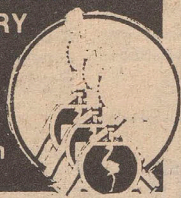


All the news not quite fit to print delivered by Joe Danova and Richard Herbert during their "*Hot Flash News*." Two more talents from *Mama's Boys*.

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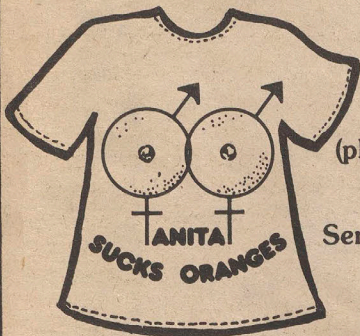
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ton, services each Sunday at 7:00 p.m.
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25th St., NYC, NY 10001.

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organize in Neanderthal Manchester, NH.
Write GCN Box 782. (49+)

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

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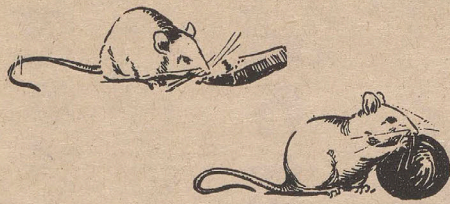
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5:30 pm — Women's Community Health Center
open house, 137 Hampshire St., Cambridge

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

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

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

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

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

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

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

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

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

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

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

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

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

TUESDAYS

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

7:30 pm — DOB women's rap, 1151 Mass. Ave.,
Cambridge, MA, 661-3633.

8 pm — Springfield Gay Alliance, First Unitarian

Church, 245 Porter Lake Dr., Springfield

8 pm — Gay Way Radio, WBUR, 90.9 FM

8 pm — Martha's Vineyard gay women and men
rap group, info call 627-5370.

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

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

WEDNESDAYS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

9-12 pm — Gay Social, Columbia U., Furnald Base-
ment, Broadway at 115th St.

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

THURSDAYS

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

7-9 pm — GRAC swimming, Lindemann Center,
Hurley Bldg., Staniford St., Boston.

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

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

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

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

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

8 pm — KALOS, Hartford, CT; 568-2656

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

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

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

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

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

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

FRIDAYS

7 pm — Alcoholics Together, Worcester, 754-7817

7-9 pm — GRAC men's basketball, Lindemann
Center, Hurley Bldg., Staniford St., Boston.

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

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

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

7:30 pm — Games Night, 2 Wellington St., Wor-
cester, MA. Alternate weeks

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

8-11 pm — Berkshire Community Gay Coalition,
Unitarian Church, Wendell Ave., Pittsfield, MA,
413-442-7033

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

8 pm — East Conn. Gay Alliance; 889-7530
8 pm — "Somewhere Coffeehouse," MCC/Hart-
ford, 11 Amity St., Hartford
8:30 pm — Alcoholics Together, Our Lady of Vic-
tory Church, Isabella St., Boston
9-12 pm — GAY coffeehouse, Hendrie Hall base-
ment, 165 Elm St., New Haven, CT

SATURDAYS

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

2 pm — GRAC soccer at Boston Commons,
Beacon-Charles Sts.

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

10 pm-3 am — Worcester Hotline, 791-6562

SUNDAYS

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

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