

calendar

19 tue



Cambridge, MA — DOB women's discussion, 7:30pm, 1151 Mass. Ave., Old Cambridge Baptist Church, refreshments.

NYC — West Side Discussion Group discusses "Gays in the Same Family," 37 Ninth Ave. near 14th St., 8pm, \$2 donation, refreshments.

20 wed

Boston — Beginner's meditation, symbology and natural healing course presented by Human Achievement Foundation, will run Wed. eves thru Sept. 7, 7:30-9:30pm, 122 Bay State Rd., info call 277-2484.

Boston — GRAC volleyball on Fenway near Rose Garden, 7-9pm, beginners welcome.

21 thur

Boston — Barney Frank will speak to Older and Other Gays at Gay Men's Center, 718 Beacon St. near Kenmore Sq., 7:30pm, open to all, rescheduled from last week.

Boston — Mass League of Gay Voters meets at Charles Street Meetinghouse, 70 Charles St., 7pm to discuss registration drive, info call Phil (536-7680) or Carl (521-0710).

Boston — Vikings meet at Herbie's, 12 Carver St., P-members and hors d'oeuvres.

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.

22 fri

Boston — Am Tikva, gay Jewish group, meets at Northeastern Univ., Frost lounge, Eli Center, Huntington Ave., service at 7:30pm followed by song and dance.

23 sat

Boston — Project Lambda rap session for teenagers, 2pm, 70 Charles St.

Cambridge, MA — Boston Men's Center holds Bake Sale to benefit group, 11am-4pm, Old Cambridge Baptist Church, 1151 Mass. Ave., rain date Sunday, July 24, info call George (661-9244) or Craig (262-0375).

24 sun

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

Boston — Women's picnic and volleyball at the Hatch Shell, 12 noon, rain date July 31, bring food, sponsored by DOB.

Smithfield, RI — Vikings initiation at Town and Country, Farnum Pike, \$5 donation, food and drink, pool and disco available, 1-9pm.

Unity, ME — Second meeting of Maine Gay Men, business, meal, rap and workshops begin at 11am, for location call John at 775-1597 (Portland).

gay community news

Vol. 5, No. 4

July 23, 1977

The Gay Weekly
35¢

Men, Women, Song and Bessie Smith



Photo by Angela Russo



Linda Hopkins
Interviewed p.8

Slain Gay's Mother Sues Anita, p.1

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gay community news

Vol. 5, No. 4

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(617) 426-4469

July 23, 1977

Charges Singer 'Incited Violence'

Murdered Man's Mother Sues Bryant for \$5M

SAN FRANCISCO — A \$5 million civil rights damage suit has been filed in US District court in this city claiming that Anita Bryant and State Senator John Briggs (R-Fullerton) conspired to incite the beating death of Robert Hillsborough. Hillsborough, a 33-year-old gay man, was savagely beaten to death by four men outside his Mission District home on June 22. Witnesses claim the four men shouted "faggot, faggot" and the suit alleged the men also shouted, "Here's one for Anita."

The suit claimed there was a conspiracy by Bryant, Briggs, the four attackers and others to "deprive Hillsborough and his friends of the right to travel safely on city streets, to be secure

in their homes and vehicles and to hold jobs and practice religion, all without discrimination." Sen. Briggs is a long-time opponent of gay rights.

This is reportedly the first time homosexuals have invoked the conspiracy law against unfair discrimination. Attorney Thomas E. Horn filed the claim on behalf of Helen Hillsborough of San Diego, the mother of the slain gay man.

Others named as defendants were Bryant's husband, Robert Green, and Michael Thompson, both officers of Save Our Children, Inc., of Dade County, Florida.

The suit said that Bryant and the other defendants "mounted a campaign of hate, bigotry, ignorance,



Robert Hillsborough . . . murdered on San Francisco street

fear, intimidation and prejudice" against Hillsborough and other gays.

The \$5 million suit also charged that in Florida, the defendants, "through the guise of an effort to repeal legislation," launched a campaign "designed and intended to and which did incite violence and riot" against gays. The suit charged that Bryant's Save Our Children also advocated discrimination against San Francisco gays through Sen. Briggs.

The suit said that Briggs invited homosexuals to a City Hall news conference on June 13 with the purpose of "provoking violence between homosexuals and Briggs while the news media watched."

Shortly after the filing of the historic suit, three men were arraigned in San

(Continued on page 6)

National Gay Conference Slated for Denver

By Neil Miller

DENVER, CO — A National Gay Leadership Conference, organized by Rev. Troy Perry and the Board of Elders of Los Angeles' Metropolitan Community Church, will be held at the end of this month in Denver. The conference will be the first national gay conference since last year's *Advocate* Invitation Conference which established the Gay Rights National Lobby. The Denver meeting is being co-sponsored by MCC, the National Gay Task Force, the Gay Rights National Lobby, and Dignity, the national organization of gay Catholics.

According to Rev. Perry, the purpose of the conference is to develop

skills and to learn ways of getting the gay rights message across to the public and to political leaders. "We must learn from our experiences in Dade County, Florida," said Perry, "and we must go forward with the message of human rights in an organized, rational and effective manner."

Conference organizers have invited two representatives from each recognized gay organization in the country. Adam DeBaugh, who lobbies for the national gay rights bill in Washington, emphasized to GCN that "anyone who wants to come can come. Everyone is invited and there is no fee. But if a person is not associated with a specific organization there may be a problem

speaking."

The conference will convene on Friday evening, July 29, with keynote addresses by Rev. Perry and Ginny Apuzzo, co-chair of the Gay Rights National Lobby. After the keynote address there will be a discussion and audio-visual presentation led by Jack Campbell on "Dade County: Lessons Learned . . ." Campbell was one of the leaders of the unsuccessful Dade County gay rights referendum campaign. On Saturday, July 30, the National Gay Task Force co-directors Jean O'Leary and Bruce Voeller will lead a discussion on lobbying techniques and Dignity's Rev. Tom Oddo will lead a panel discussion on "How

to Deal with Religious Questions Concerning Gay Rights." The conference will end on Saturday evening with a working session on developing resolutions for action and will also feature a closing address by a state legislator supportive of gay rights.

It is unclear at this point whether a national organization will be established at the conference. Frank Zirelli, who works in Rev. Perry's office and who has helped organize the conference, told GCN that "There will probably be a national organization coming out of this." However, Zirelli denied that such an organization would be competitive with the National Gay Task Force. On the other hand, Washington lobbyist DeBaugh strongly denied that any organization would be established in Denver. "It's a purely educational thing," he said.

The conference will be held at the First Unitarian Church, 1400 Lafayette Street, in Denver. Registration will begin at 5 p.m. on Friday, July 29. For further information, interested people should contact Al Smithson, Attorney-at-law, 303 A Street, San Diego, CA 92101. Smithson's telephone number is (714) 234-8729.

New NAACP Head Sees Black-Gay Parallels

NEW YORK — The incoming executive director of the NAACP, appearing on CBS-TV's "Face the Nation" show on July 10, expressed his support for the gay rights movement. Benjamin Hooks, former commissioner of the Federal Communications Commission, was asked whether he thought the gay movement was a legitimate civil rights movement.

"The gay rights movement has some strong and striking similarities to the civil rights movement," replied Hooks.

The Hooks statement comes a

month after an editorial in Boston's black community newspaper, *The Bay State Banner*, strongly opposed civil rights legislation to protect gay people. The *Banner* editorialized, "There is no way for society to grant this desired respectability to gays without saying to our youth in the process that it is of no special importance whether they pursue homosexual or heterosexual relationships . . . While blacks do not want to persecute gays, we also do not want to encourage our children to become homosexuals."

"The answer is simple," continued the editorial. "Gays belong in the closet. In fact everyone's sex life belongs in the closet . . . What can we expect next, a movement to procure civil rights for confessed adulterers?"

KKK 'Protects' Anita at Rally

HUNTINGTON, W. Va. — As 10 hooded Ku Klux Klan members watched, gay protesters jeered and threw cherry bombs at anti-gay crusader Anita Bryant following her appearance at Marshall University. Bryant was uninjured in the incident which followed a performance to benefit a "family oriented" television station in Huntington. The singer received a standing ovation for her performance which included renditions of "The Battle Hymn of the Republic" and "Amazing Grace."

The Ku Klux Klan members told the press, "We are on hand to protect her (Bryant)." It is not known whether the KKK "protection" of the controversial singer was initiated by Bryant or simply by the group itself.

After the incident, Bryant said, "Sometimes, when water hits the wheel, you have to stand up . . . I am pro-civil rights for parents and for the straight majority."



Anita Bryant

Canadian Poll Results: 52% Back Gay Rights

TORONTO — A recent Gallup Poll showed that the majority of Canadian citizens questioned believe that homosexuals should be protected under the proposed Canadian Human Rights Act. 52% of those surveyed agreed that gay men and lesbians should be protected from discrimination in employment and should have access to public services.

Considerably more of those under 30 years of age felt that gays should be protected under the Act (61%) than did those over 50 years of age (44%).

More women (56%) than men (48%)

believed the proposed act should include protection of gays from discrimination. Opposition to the idea was slightly higher among men (32%) than women (28%).

The question asked of 1,056 adults throughout Canada was: "In the proposed Canadian Human Rights Act, there has been no provision made for protection of homosexuals from discrimination in employment and in access to public services. In your opinion, should such a provision be included or not?"

news notes

SUING "SAVE OUR CHILDREN"

WESTPORT, CT — A Connecticut children's agency is suing Anita Bryant's anti-gay group, "Save Our Children," asserting that the use of that name has hampered fund-raising efforts. The Connecticut agency, Save The Children, Inc., has charged in its suit that the Bryant organization's name prevented the agency from helping 229 needy children last month alone.

"We estimate our loss at \$44,000 for the month of June," said Harold Littledale, the public affairs coordinator of Save The Children. "This would have sponsored 229 children here and abroad for the year."

The Westport agency filed its suit in Federal court in Miami last week. The suit asks for a temporary restraining order as well as permanent injunction to bar the use of the name "Save Our Children." "It is so close to our own that it is confusing our supporters and making it difficult for us to carry on our work," said Littledale.

The case was to be heard in Federal District Court by Judge William M. Hoeverler on July 14.



ATLANTA MAYOR'S SHIFT

ATLANTA — Atlanta Mayor Maynard Jackson refused to issue a proclamation honoring Gay Pride Day this year. Jackson, the first black mayor of Atlanta, did proclaim Gay Pride Day in 1976 and at the time the local newspapers were deluged with complaints from a group calling itself Citizens for a Decent Atlanta. That group financed a series of large newspaper advertisements that demanded that Jackson retract the proclamation. The mayor resisted this pressure.

In June this year, Jackson shifted his position to what his advisors reportedly characterized as a more "responsible" stance. The decision to refuse the issuance of the proclamation came just one day after Jackson announced his candidacy for a second term. Ignoring the request for the Gay Pride proclamation that gay activists had filed with his office this year, Mayor Jackson proclaimed "Civil Liberties Week," containing a vague, general endorsement of every Atlantan's right to constitutional protections.

CARNIVAL SUSPENDED

BOSTON — The Massachusetts Alcoholic Beverage Control Commission last week upheld an earlier finding of the Boston Licensing Board that a male go-go dancer at the Carnival Lounge performed with "open and gross lewdness" in violation of city regulations. Licensing Board commissioner Jon Straight told GCN that the violation occurred on Feb. 1, 1977, and consisted of "open masturbation on stage." The state board suspended the license of the Carnival but reduced the suspension penalty from 61 days to 15 days. The suspension is not yet in effect, however.

EDUCATORS MOVE FOR GAY RIGHTS

MINNEAPOLIS — The National Education Association has added the words "sexual orientation" to a non-discrimination resolution at its annual convention here. Resolution H-6 puts the NEA on record as "committed to the achievement of a totally integrated society and (the NEA) calls upon Americans to eliminate by statute and practice barriers of race, national origin, religion, sex, sexual orientation, age, handicap and economic status that prevent some citizens from exercising rights that are enjoyed by others including liberties decreed in common law, the Constitution, and statutes of the United States."

An earlier resolution dealing with sexual orientation has been in effect for two years. It deals with non-discriminatory personnel policies and affirmative action.

At the NEA convention, the conservative Massachusetts Teachers Association, which has traditionally avoided the issue of gay rights, voted overwhelmingly to go on record as opposed to any attempt to remove the sexual orientation language from any of the Association's resolutions.

GOP SAYS 'NO' IN NEW HAMPSHIRE

CONCORD, NH — The Merrimack County Republican Committee voted 15 to 2 to go on record as opposed to any attempt to recognize homosexuality as a legitimate civil rights issue. The resolution was apparently a response to the resolution supporting gay rights which was passed by the International Women's Year convention held at Plymouth, New Hampshire.

The GOP members who voted in favor of the resolution felt that "homosexuality represented a suicide of the species and could lead to forced hiring of homosexuals as teachers." Gays were compared to alcoholics needing "treatment, not condemnation — but not needing specific civil rights legislation."

CANADA'S NDP SUPPORT

WINNIPEG, MAN. — The New Democratic Party in Canada has called for legislation to bar "discrimination against homosexuals and lesbians in the work force and to eliminate homosexuality as grounds for refusing custody to a divorced parent."

During its recent convention, the NDP accepted by a large majority a resolution calling for the removal of "sexual orientation" as a criterion for employment in the Canadian civil service. The resolution also said that gays should not be dismissed from any job because of their sexual orientation and it urged the government to remove homosexuality and homosexual acts from the Divorce Act.

MAINE GAY MEN

PORTLAND, ME — Conceived as a sibling organization of Maine Lesbian Feminists, a group calling itself Maine Gay Men has been formed. The purpose of the organization is to "encourage the growth of political consciousness, facilitate political mobilization and bring about further social contact and peer support for Maine's gay male population."

Monthly meetings will be held in different parts of the state. (The next meeting is to be held July 24 in Unity, Maine.)

People interested in getting in touch with the group and/or contributing to their newsletter should write to MGM Newsletter, P.O. Box 303, Whitfield, ME 04362.

CRACKING DOWN ON CRANE'S

IPSWICH, MA — Crane's Beach in Ipswich has been the site of continued problems for gay men, according to reports received by GCN this week. Gangs of teenagers have been harassing men at the popular gay beach, and local police have reportedly been reticent about protecting the gay men's safety. There also have been a number of arrests for nude bathing.

DIGNITY CONVENES

CHICAGO — The 3rd Dignity International Convention will be held on Labor Day Weekend, Sept. 2-5, at the Hotel Bismark in Chicago. There are four major speakers scheduled for this year's meeting: author and noted theologian Gregory Baum; Fr. John McNeil, the co-founder of Dignity; gay movement leader, Barbara Gittings; and author Patricia Nell Warren.

Workshops at the Dignity Convention will include Gay Life Styles, Lesbian Visibility, Gay Legislation, Gay Relationships, Women's Caucus, and more.

The deadline for registration is August 15 with payment being accepted at Beacon Tours, 160 Commonwealth Ave., Boston 02116.



WOODSTOCK GAY PEOPLE

WOODSTOCK, NY — Gay activists in Woodstock, the "world's most liberal town," have petitioned the town board for passage of a gay rights resolution. The resolution stated that the town board should favor "protection against discrimination in housing, employment and public accommodations on the basis of race, color, ethnic background, sex, religion, age or sexual or affectional preference."

Woodstock Gay People president Ruth Simpson has noted some hesitancy by Woodstock residents to sign a petition to present the resolution to the Town Board. Simpson, a lesbian author whose book *From the Closet to the Courts* has just been released in paperback, said, "I think it's because we are forcing the pseudo-liberals into taking a position."

"Civil rights are not something you should give to a group," added Simpson. "We are the only minority that is illegal by being. We reject that classification."

FOLK DANCING FOR GAY PEOPLE

BOSTON — Folk dancing for gay people has begun meeting on Sunday afternoons at the Gay Men's Center in Kenmore Square. The group will meet every Sunday from 2:00 to 5:00 p.m. It is organized to provide a comfortable atmosphere for experienced gay folk dancers and to provide non-dancers with a friendly, supportive activity which they can share with each other on a regular basis. The activities are set up for both men and women. For further information contact Dee at 661-0772 or Howard at 353-0896.

MEDITATION, SYMBOLOGY, NATURAL HEALING

BOSTON — A course presenting a simple, easy to learn technique for meditation practice and experience is being offered on Wednesday evenings through September by the Human Achievement Foundation. The Foundation says that the course will allow individuals to discuss and share meditation experiences and dreams.

Meetings will be held on Wednesday evenings at 7:30 at 122 Bay State Road, Boston. For further information call Al Bouchard at 277-2484.

Controversial Coors: Nixon, Reagan and Anita (?) Too ...

By Jim Marko

BOSTON — Unlike most labor disputes in this country, there is no dispute over wages in the walkout by Local 366 of the Brewery Workers at the Coors Brewery in Golden, Colorado. The union there has been on strike since April 5, charging the Adolph Coors Company with violating their basic human rights. Coors workers, who may be discharged for violation of "common decency or morality of the community," are subjected to lie detector tests at any time.

According to a recent article in *Seven Days* magazine, prospective Coors' workers are asked a series of questions including "Are you a homosexual?" A spokesperson for Coors told GCN that there is no truth to the reports that employees are questioned about their sexuality. "We are not concerned with a prospective employee's sexual preference, sexual background or the like and those questions are not associated with pre-employment screening," the spokesperson said.

The Coors spokesperson admitted that the firm does use lie detector tests administered by a "professional, reputable company." The use of the tests, he added, is legal and is done to "determine if the prospective employee has concealed a crime and is being truthful on his application."

Coors on the Right

The Coors family has been known in the past to contribute to right-wing organizations like the National Right to Work Committee and the Heritage Foundation. Joseph Coors, the present head of the family-run firm, was also a major contributor to the political campaigns of Richard Nixon and Ronald



Reagan. Unconfirmed reports persist that there was also Coors money behind Anita Bryant's Save Our Children campaign and behind organizations opposed to passage of the Equal Rights Amendment.

The spokesperson for the firm denied these reports and added that nobody at Coors, "in the Coors family or in the Coors foundation has given

money to any anti-ERA forces or to Save Our Children, Inc. We have never given any money to Save Our Children or any other group that is against gay rights.

"There is a concerted effort to use the gay community to affect Coors. It is an irresponsible action and we are concerned about this. Many sincere people are caught up in this malicious

campaign. If anybody has any basis of fact about what you have alleged, let them come to us."

GCN contacted officials at the Dade County Coalition and the National Organization for Women about Coors money being used to defeat gay rights measures and against the ERA. Spokespeople for both groups said there was no evidence of such money but added that they were not sure funds had not been "laundered" and sent to anti-gay and anti-ERA forces through other organizations and individuals.

Boycott and Reaction

Even without concrete proof, however, gay bars in some areas of the nation have begun to refuse to sell Coors. The campaign to boycott the product is beginning to spread nationwide after the creation of a group called the Coors Boycott and Strike Support Coalition. Organizers have gone into the 13 states that sell Coors legally and have organized boycott committees, rallies and funds for members of Local 366 of the Brewery Workers.

The Coors Company recently took out a full-page advertisement in *The Advocate* after the persistent reports that the company had been donating money to the Save Our Children campaign. Coors denied the report and urged gay buyers of their product to continue purchasing it, where sales are legal.

Despite the Coors' denials, 130 gay bars in the San Francisco area, members of the Tavern Guild, have stopped selling the beer. In that city an

(Continued on page 6)

LA Police Step Up Harassment After Mass Murder Arrests

LOS ANGELES — Following the arrests of two Southern California men in what may become the nation's largest single mass murder case, police in Los Angeles have begun searching and interrogating young gay men along the Pacific Coast Highway and in other gay cruising areas of that city.

David D. Hill and Patrick W. Kearney have been charged with two counts of murder each and officials say they may be responsible for the deaths

of 40 young men. According to investigators, bodies have been discovered almost daily in and around Los Angeles since Hill and Kearney began cooperating with the authorities.

All of the victims identified so far have been young men, most of them in their teens and early 20s, either white or Mexican-American. Some, the police said, were homosexuals; others were not. Both Hill and Kearney have admitted to police that they were

homosexuals.

Some members of the Los Angeles gay community have expressed fears that the publicity given to the bizarre case will only reinforce the sort of anti-gay sentiment being spread by Anita Bryant and followers of her Save Our Children organization. (Bryant is one of the defendants in a civil rights suit filed by the family of a murdered gay man in San Francisco. See other story.)

There is also concern that media

coverage of the mass-murder case has encouraged prejudicial views of the gay community. The National Gay Task Force has expressed its "distress" at the use of such phrases as "Two Homosexuals Held in Slayings" by newspapers such as the *New York Times*.

"We believe," said the Task Force statement, "that in the name of simple justice, phrases which tend to encourage prejudicial views of homosexual women and men as a class must be avoided. On behalf of the gay community in America, we deplore and condemn all violence and crime, whether it is committed by gay people or, as is far more often the case, by members of the heterosexual majority."

O'Leary, Voeller Meet 'Straight' Civil Rights Leaders

WASHINGTON, D.C. — Jean O'Leary and Bruce Voeller of the National Gay Task Force met on Capitol Hill with their counterparts in the civil liberties and women's movements to discuss strategy against the "new right."

NGTF co-director Voeller told newspeople that legislation will be introduced in all the states to protect gay rights. "We're going to start a mass educational campaign at the national and state level," he said.

O'Leary and Voeller said that they were in Washington to seek advice from the veterans of the civil liberties and women's rights campaigns on the techniques for winning support and forming an alliance to help one another.

"We're all facing common enemies," said O'Leary. "A new right is forming against the Equal Rights Amendment, abortion and gay rights . . . As a minority group, we have a lot in common with women and blacks, but there are differences so our remedies have to be different."

The meeting was held in the office of Senate Majority Whip Alan Cranston (D-Calif.), a long-time advocate of gay rights. Along with O'Leary and Voeller were leaders of the American

Civil Liberties Union, the League of Women Voters, the National Organization for Women, the National Women's Political Caucus and the Women's Action League.

Union Leader 'Polls' NH Women on Lesbianism

MANCHESTER, N.H. — Following the decision by the New Hampshire meeting of the International Women's Year to support lesbian rights, the conservative *Manchester Union Leader* released the results of a "poll rejecting lesbianism."

The survey was conducted under the sponsorship of the New Hampshire Commission on the Status of Women which said that the results reflect the "true feelings" of the women of that state. The decision to conduct the survey came after an editorial by *Union Leader* editor William Loeb suggesting that "some responsible women's group take a poll to prove the [IWY] action did not reflect the views of New Hampshire women."

Using a method of survey and questioning that apparently followed no professional criteria whatsoever, the New Hampshire "poll" found that 549 people questioned wanted to "protect the state and children against the ravages of homosexuality." 22 people were shown as opposed to the question. Although claiming to be representative of the views of women in New Hampshire, 25% of those polled were parishioners and visitors to a single church in Manchester.

The *Union Leader* ran the results of the questioning on page one of its July 12 edition. On page one of the July 13 edition there was a small story headlined, "Lesbianism Poll Totals Corrected." In the original story, the Loeb newspaper misprinted the results of the

poll indicating that only 59 people questioned "rejected lesbianism." The story correcting the errors said, "The correct total for protecting the state and youngsters was 549 and 22 opposed."

At the same time, the state's Council of Catholic Women took issue with the IWY endorsement of abortion and equal rights for lesbians, as passed by the Women's Conference in June. The Catholic group said it opposed "feminine activists in promoting government puppets. Life, liberty, and the pursuit of happiness has always been the goal of the American people, but this adopted plan sets a new goal, and that is death by abortion, government enslavement, and the pursuit of perversion."

editorial

Credit Where Credit Is Due

GCN is happy to publish this week a financial statement from Gay Legislation showing nearly \$10,000 raised this year to support the Massachusetts gay rights legislation lobbying effort. It is a very good sign, because it shows that gay people across the state are working hard for the passage of gay rights legislation.

One person could not have accomplished all of this. It took thousands of hours from hundreds of people, from Pittsfield to Provincetown, to get H.3676 passed by the State Senate. In doing so, Gay Legislation established a name for itself among legislators, the press, and the public as a responsible, professional, and sophisticated lobbying organization.

But the battle is not won, yet. The Massachusetts bill must now go to the House where Gay Legislation will have to work on two fronts. First, a Senate-passed amendment requiring a non-binding referendum on next year's state

election ballot must be stricken, and secondly, the bill itself must then clear the lower chamber.

Therefore, between now and mid-August, it is more important than ever for gay people to contact their state representatives, and ask them to support the Gay Legislation effort. For information on how to contact your legislators, contact Gay Legislation at (617) 742-4811.

With all the many complaints we sometimes hear about gay organizations and what they are or aren't accomplishing, we think it is only fair to give credit where credit is due. And we think that this is as good a time as any to give credit to Gay Legislation for their superb efforts on our behalf at the State House. The entire community owes them a lot of thanks.

community voice

to the front guard

Dear People:

So now they are shooting at us. That's some "Defense" League.

I feel like I should say something heart-warming and inspiring like one of Nancy's "Speaking Outs." But I was never good at that kind of writing.

I'd like to say, "Arm yourselves and be ready to shoot back," but I just can't see Gregg with a .45 somehow. Maybe Harry.

All I can say is that the enemy recognizes how dangerous you are, and that is your clue. Go on being dangerous by printing our point of view. You have chosen to be the people who put yourselves in the front guard. It's too late to turn back now, though knowing all of you so well, I know you wouldn't think of it. Nothing like a good fight, I always say.

It ain't gonna get better; it's gonna get worse. If there is any hope, it is in consciousness-raising. You know I believe that.

In cousinhood I come out (again?) of retirement today. I can't help you there, but I have redevoted my energies to the movement. I joined the Community Alliance of Philadelphia and will begin some grass roots political organizing here.

Yes, I'm still poor and still unemployed, but that leaves me free time to do something.

We, you, can all do something. Those of you working have money and those of you poor have time and talent. What if tomorrow they were shooting at you? That's what I keep thinking about. We can all do something for the Human Rights movement. Do it.

Lyn Rosen

bahr replies

Dear GCN:

Thank you for being concerned enough to raise the question. The full quarterly report, three pages, was given to GCN, and they for their own legitimate reasons printed one page of it.

All the information on it and behind it has been public from the start. Our steering committee meetings are open, and community participation has always been sought and encouraged. Our next meeting is at the Arlington Street Church on Monday, July 18, at 8 p.m.

Anyone who is concerned is welcome to come to the meeting, and after the regular business of the meeting is concluded, I would be glad to show and explain the full original report.

Jeff Morris

bahr's finances

Dear GCN:

Michael Bronski's letter to GCN regarding BAHR's finances brought up some important points that we were not able to cover in the space of a few quotes and an abbreviated ledger sheet.

Michael correctly points out that the figures printed in GCN do not state the entire financial picture of the organization, especially the funds sent to Florida. The full statement consisted of an income/expense statement (a condensed version of which was printed in GCN), and a balance sheet (which was not printed in GCN). The full statement, prepared by BAHR bookkeeper Jeff Morris, was three pages long and was submitted, in its entirety, to GCN. The GCN editor chose to print only part of it. The \$1000 sent to Miami is accounted for in the balance sheet, which was not printed in GCN. The full statement is available at our office, and will be available at our next meeting.

On the question of staff and "volunteers," people who worked in the office were called volunteers because they were not paid a salary. "Volunteers expenses" is that amount paid to keep them barely fed and housed while they worked full time (often 60-80 hours or more per week) for the gay community.

For all the Good Works performed by these volunteers, they were not made gods by the experience and still had material needs like food and shelter. Nor could they use their angel wings to circumvent the MBTA. In case anyone is jealous of the "volunteers expenses" stipend, the highest amount was \$75 promised to David Peterson weekly, which he never received in full. The next highest amounts were \$50 a week promised to Millie Twickler, Ken Withers and Ken Dudley, which they never received in full. Smaller amounts were paid out to others as need arose. Other equally dedicated people also worked full time, but had outside sources of income. The total figure of \$1800 represents what was promised to individuals, and we doubt that it will ever be fully realized.

Having people available on a full time basis to run the office, handle media engagements, go on speaking tours and the like was essential to our campaign. We can all be proud that the gay community could put together and sustain that sort of a team on such a short notice, even if only for a few weeks. We can only wish we could do more.

There is only one error in Michael's letter: the assumption that all the money raised by BAHR would go directly to Florida. Even if all BAHR did was fundraising, the fact is that it costs money to raise money: the phone company and the landlord, regardless of the righteousness of our cause, must collect money from us. The



phones alone cost nearly \$450 to install and \$250 a month to maintain. Monopoly capitalism, you know. However, we never existed purely for fundraising — at the March tenth meeting that formed BAHR, it was apparent that a strong current of the gay community wanted BAHR to be not just a fundraising organization that sends New England's money to Miami, but an organization that could use the issue of Anita Bryant to strengthen our own community as well. Hence, most of the emphasis of BAHR was in aiding local gay groups and issues through media exposure, joint fundraising, the funneling of new volunteers and money into existing organizations, helping in the formation of new organizations, and fostering dialogue and cooperation among existing organizations in Boston, New England, and up and down the East Coast.

BAHR did not meet its projections for fundraising. We wanted to do more, but "them's the breaks." We went through a number of fundraising people and committees, but we couldn't quite get it together. However, we were able to quickly recognize the problem and take appropriate measures in cutting back on staff and expenses, settling accounts before getting seriously in debt. What BAHR leaves as a legacy to future activists is a better image of the gay issue as a civil rights issue, a myriad of new volunteers and contacts for all areas of work, and, to sweeten the pie, no major trade debts (money owed to people outside BAHR). And that is something the gay community can be proud of.

Ken Withers
David Peterson

(GCN replies: BAHR did not choose to account for \$1,000 sent to Florida on its income statement, but did so on its balance sheet. GCN published only the income statement because it is traditional business practice to include all

expenses in an organization's income statement. Newspapers generally do not publish balance sheets because they are too long and complicated and all items are generally accounted for in the income statement anyway.)

baez vs. bryant

Dear GCN:

Having seen no mention of Joan Baez in GCN during the past few weeks prompts me to write.

About a year ago, a negative article about Joan Baez appeared in GCN. If I remember correctly, the article criticized her "slinky" dress and her lack of feminist and gay consciousness during a particular press session. At the time, I was amazed at the treatment she received in the article. After all, she continues to be a great artist and has been in the foreground of social consciousness for years as an activist in many areas. Her life demonstrates that she is a feminist, though I have no idea how familiar she is with the "official" movement and the current ideologies. Love for who she is and what she's done contributed to the disappointment regarding her silence about gay issues. Remembering her past, I forgave her silence. After all, no one is "perfect" and how many gay entertainers or public figures even support our movement?

Two weeks before the vote in Dade County, a friend and I attended Joan's New York concert at the Palladium. Her first set was a selection of songs that over the years she's made into classics. After intermission, the second act was mostly new, upbeat material performed with her back-up band.

Somewhere in the middle of the second set, our ears stretched when Joan announced "this next song is my answer to Anita Bryant!" — instant applause throughout the audience! She continued: "Poor Anita, it would take her at least twenty years of therapy to get over herself!" — more applause.

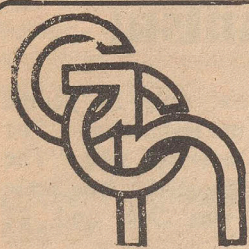
Joan continued, prefacing the song with this anecdote: "I was dancing one night at a gay men's bar in Santa Monica with who I thought was a beautiful woman. After the dance, I found out it was a beautiful transvestite. It made no difference to me who I was dancing with and I really had a good time. If Anita could just learn that it really doesn't make any difference, she could get over herself."

The song, also included on her new album, was titled "The Choirboy And The Thief." About the two dancing together, the hook went "The choirboy and the thief, just trying to get some relief." The lyrics were non-stereotyped and based on her experience of being with men dancing together at the bar. It was a touching, sensitive song with a lingering, haunting quality. Again, the audience applauded this song as they did all her others.

From the indications, Joan is singing the song at all her concerts and is openly giving us the support we need.

Cordially,
Harold Pickett

gcn contributors



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a grandparent and proud

Dear GCN:

I have to write because I'm a bit horrified at the "quotes" by my picture in GCN Vol. 5, No. 2, July 9, 1977. ["Young man, we are not grandparents and we don't ever expect to be grandparents."]

All you really have to do is look back to GCN, Vol. 3, No. 2, Dec. 13, 1975. You carried my whole story yourself.

Yes I was in the first gay parade — I walked for my son who lived in San Francisco. The next year I walked with my sisters and daughters. Everyone said, "They will think you are a lesbian." My answer was — "And so what." You see there were *no* parents to walk with then so I walked *with* and not *for*! I've been walking ever since!

My son married and had 4 children before he phoned me and told me he was gay (at 35), always had been and could no longer lead a life of lies and deception. He had my *deepest approval* at once! I waited until he got his

divorce and got his life in order, then I went right out and lived with him and his lover.

Of course I'm proud of my gay son. Proud that he had the courage to "come out" 15 years before there was any strong movement to back him. His wife was truly wonderful; she never took his children away from him. They were told the whole truth and they spent a great deal of time with my Charlie and his lover John. They adored *both* men. As a matter of fact, I'm living proof of the lies of Anita Bryant. Those two men were wonderful with those children. Gay people make marvelous parents. Anyone who has struggled to find their own identity works very hard to help each child find their own best selves. I heard Charlie and John talking just that way — what each different child needed most. They had great influence in those children's lives through very formative years. It's true they have all come out supporting "gay rights" but all of them *non-gays*! Our sexual orientation is born with us very, very young. They all grieve terribly for *both* Charlie and John.

As your article will tell you, 5 years ago next Sept. 10th, my two wonderful men killed themselves when John lost his job (after he came out) and Charlie's job was threatened.

John left half of his estate to Charlie's children. Both were victims of homophobia, absolutely nothing else. They were 46 and 48 and could not start all over again.

Yes I marched — I'll always march for truth and goodness against bigotry and oppression! How anyone could put wrong words in my mouth this last issue I do not know. Mixed me up with someone else I guess.

My grandchildren know the truth and the truth does make us free!

Sincerely,

Sarah Montgomery

It seems that calm, thinking moderates are as much of a minority as we are gays. Not that hysteria is confined to sexual preference, God knows. This curious behavior is exhibited towards people who hold any idea (or their resolute lifestyles) which is perceived by "the majority" to be different from their own. I guess it's termed "intolerance" The fact of my homosexuality is only one aspect of the total picture of me as a person. Why should I get hung up on it?

I'm doing my internship at a hospital right now. It's difficult and keeps me busy (an understatement) and more hassles I don't need. Especially when most of humanity (humanoids?) is too emotional to think about homosexuality with any semblance of impartiality.

I try to treat others as I would want to be treated myself.

If people won't accept that, then the fact I prefer the color blue, or prefer a medical career, or prefer male sex partners won't alter anything. That's the view from this closet, Nancy. Thanks at least for *your* understanding.

Sincerely,

Dan
Portland, ME

from the closet

Dear GCN:

Just a line to compliment Nancy Walker on her positive message (printed in your June 25 issue) to closeted people. It reached at least my closet and was appreciated. Thank you Nancy.

With all the hysteria generated by gay rights, it leaves something to be desired when you have to choose between the rhetoric of fundamentalists or gay militants.

speaking out

Bible Burning as an Act of Illumination

By Charley Shively

I would like to add a few comments concerning my speech at the Gay Pride Rally. (Alas, some seem to feel I've already said too much.)

First about me personally, many have written unflattering remarks attacking my robe, voice, sanity or academic qualifications. I have been called alienating, bad-mouthed, callous, dangerous, egotistical, empty, esoteric, extremist, fanatic, harmful, incompetent, inept, irresponsible, lamentable, mindless, monstrous, Neo-Nazi, oppressive, ranting, schizophrenic, senseless, suicidal, tasteless, theatrical, unclean and "hurting badly."

When I was first asked to speak, I hesitated and suggested we have no speaker; in the end I accepted with reluctance. There is always a great deal of jealousy and hostility directed against any gay speaker from within the gay community. Everyone feels betrayed and jealous. (For instance Brian McNaught seems to be as hurt that he wasn't asked to speak as he was angry at anything I said; in the end he managed to speak anyway.) The anger directed against me would be more appropriately directed against straight institutions such as the schools, banks, state and churches.

Some have suggested that I personally have scared people back into their closets or made it more difficult for them to come out. The reason people stay in their closets is not because of a few "dangerous," "flamboyant" or "radical" gay liberationists. They stay in their closets because they correctly fear the straight institutions of this society. For instance, I spoke on June 18th. On June 24th the IRS sent a letter calling me in for an audit. (Who will get a commission if the IRS finds any defect in my return?). Then June 29th, the Aetna insurance company cancelled my policy. And on June 30th the Customs seized my copy of the Swedish gay liberation publication *REVOLT*. At my school, I have been spied on, my office burglarized, records stolen and threats made against me. There are good reasons for not coming out and I am not one of them.

Second: about censorship. I only burned one "copy" of the bible; others are free to do what they want with their own copies. In particular I urge anyone who believes in the bible to *read* it. The book has obtained so much respect not through any careful study of its "beautiful" message but through censorship of anyone who would dare question it. We are encouraged to worship the book without even reading its contents; for instance, in courts where people swear on the allegedly "good book."

An example of Christian Censorship might be seen in my own case. Before I even marched, Christians gathered around the *Fag Rag* banner ("Christianity is the Enemy") and demanded that we be expelled from the parade. (Before the

march we had to hide the banner because we had heard Christians were going to destroy it.) Once I had reached the bandstand, I was told that Christians demanded to see my speech. I submitted a copy of what I had typed out (the first part was delivered extemporaneously). The chairperson of Gay Pride '77 pointed out that Christians urged that once I displayed contempt for the bible the committee "should have cut off the sound or forcibly removed Charley from the stage . . ." Some had trouble hearing the second half of my speech because nearby groups of Christians shouted "Go to Hell" and "Burn Him." Attempts to rush the stage were evidently forestalled by agreeing to have a speaker denounce me personally. Nancy Walker urged in GCN that in the future "We should censor our own speakers from within lest we all be censored from without."

As for my future, the National Vice-President of Integrity (Episcopal) urges that I go to Micronesia along with anyone who would agree with me. His suggestion underscores pointedly the deficiency of his religion: total callousness toward anyone not a Christian. What about the Micronesians? Are they to be inflicted with what he sees as this awful plague of atheists? Christians have long held the belief that anyone not agreeing with them should be killed or exiled. Look at history: thousands of Episcopalians and Catholics slaughtered each other in England alone. Calvinists in Geneva burned Unitarians at the stake. Episcopalians burnt, imprisoned, tortured and killed Puritans, Quakers, Baptists and others they disliked. In the spirit of Integrity, Charles II sent the troublesome Quakers to Pennsylvania (who unlike the Episcopalians in Virginia or the Puritans in Mass. managed to live peacefully with the Native Americans). Unfortunately there are already missionaries, US military representatives and Coca Cola in Micronesia. Were the Micronesians to call me to fight against these agents of imperialism, I would try to respond; in the meantime I will struggle to change the society of which I am a part.

Third: Cooptation of the gay movement has led to a loss of direction and clarity of understanding of just who our enemies are and how we should fight them. I attempted to reassert the principles of Stonewall — principles very embarrassing to those concerned with middle-class respectability. And the major thrust of my remarks was directed against those who would sacrifice the weaker among us in favor of the stronger; those who would turn gay liberation over to men in three-piece suits and expensive advertising agencies.

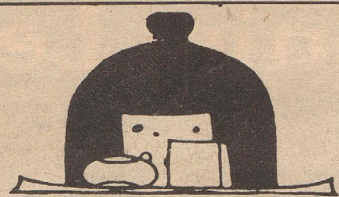
We cannot let Anita Bryant or Senator Locke define gay liberation for us. Anything we say will offend them; they hate us not because we are anarchists, atheists, lovers of children or pornographers; they hate us because we are homosexual. We kill ourselves if we accept their standards.

What in fact is happening is that Anita Bryant is being used to purge the gay liberation movement of what some see as undesirable elements. Look what happened in New York City as an example: the Gay Liberation Front organized right after Stonewall contained too many voices, so some of the "more responsible" organized the Gay Activist Alliance — who tried to channel all the energy into gay legislation and to subdue grassroots participation in decisions. Even "more respectable" elements within GAA soon organized the National Gay Task Force. The latter had no democratic participation; board members were self-chosen; and the NGTF immediately embarked on raising money for itself. A California millionaire publisher is now using his money in an attempt to undermine even the NGTF which he finds too radical.

Such groups as Gay Legislation and the Boston Advocates for Human Rights (the latter is afraid to even use the word "gay") serve a function in fighting straight oppressors such as the state of Massachusetts or Anita Bryant. But they serve an ill purpose when they begin to subvert gay liberation itself. An effort was made to rename the whole week "Gay Rights" rather than Gay Pride Week. Next year will they try to name it "Human Rights Week" in order not to alienate Anita Bryant?

If we allow gay liberation to become only a movement for gay rights and legislation, we have lost everything. As Ken Rabb wrote (GCN letter 2 July 77) "What we are struggling for is not simply a few pieces of legislation, but for a more humane society." Suppose H.B.3676 does pass? Suppose all the bills we can conceive of pass? Then what? Will we be free?

("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.)



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Job Bank Set Up in Boston

By Bill Callahan

BOSTON — Need a job? Looking for an employer who won't be disturbed that you're gay? Or do you have a business with an opening that you'd like to see filled by a gay man or woman? Boston's Gay Business Association has established a Job Bank to help with the employment needs of gay people.

Set up four weeks ago, the Job Bank has been approaching bars and businesses in the Boston area and on the Cape associated with the GBA to send descriptions of positions they have available. The Bank, coordinated by Robin MacCormack, has been match-

ing up these openings with applications from people who are looking for work. The Job Bank does not do the interviewing for the businesses but sends four or five people for each opening.

Being involved with a number of local businesses, MacCormack said that he had had a fair amount of people asking him where they could find work, and often was able to send them to some businesses that he personally knew had vacancies. Going to the GBA Board of Directors, MacCormack suggested that a job bank would be a useful service they could promote.

In its short term of existence the Job

Bank has been successful. Some people have already been placed, and lists of available openings and potential employees are lengthening. Publicity has not been widespread, the Bank having been announced in the GBA newsletter and briefly in a *Boston Globe* report on the GBA. However, the *Globe* story generated about 80 calls to the Bank. People calling are seeking positions in fields as varied as paralegal work, security, arts-oriented work, audio-visual services, counseling and linguistics, accounting and auditing, and food and beverage services.

According to MacCormack, "The response has been good. We've received a lot of calls from people looking for jobs. We need more openings, and we need more feedback from employers."

MacCormack's ideas for the Job Bank don't stop at instituting a gay-oriented employment service. He has suggested that the local bars sponsor a bartending school during their off-hours when one of their bars is not in use. MacCormack feels that this would provide a marketable skill to many people looking for work.

Another plan MacCormack would like to see implemented is an apprentice system, whereby businesses would employ untrained people at minimal pay to learn a particular skill or trade.

Anyone who operates a business and is in need of help, as well as people looking for work, are urged to call the Job Bank at 261-5829. If no one is available to answer the phone, people can leave their number with the answering service and the call will be returned.

Coors

(Continued from page 3)

anonymous caller claiming to be a member of the Gay Liberation Front, took credit for the firebombing of a Coors Beer distribution warehouse. GLF is an organization which has not existed in San Francisco for several years.

There is no effort at an organized boycott of Coors in Boston, where the product has just begun to appear at most gay bars. The sale of the beer in the Boston area is not legal and the spokesperson for Coors suggested that gay bar patrons "should not buy the product." The beer being sold in Boston is a "bootleg variety" and the spokesperson added that Coors cannot vouch for its quality. "We feel that the sale of Coors in areas where we are not marketing it is a rip off. We are not pleased by the sale of our product in Boston and would urge people not to buy it," the spokesperson said.

The Strike Continues

About half of the 1400-member Local 366 is on the picket lines in Golden, Colo., charging the Adolph Coors Company with the violations of their rights. The union has been without a contract since December of 1976.


They continue to demand elimination of forced physical examinations and lie-detector tests and are also calling for provisions for seniority rights, paid sickleave and equitable vacation time.

In April of this year, the National Labor Relations Board filed a complaint against Coors for unfair labor practices. A year prior to that, the US Equal Employment Opportunity Commission charged Coors Brewery had "intentionally engaged in unlawful employment practices." Coors did sign an agreement with the EEOC to comply with the 1964 Civil Rights Act which prohibits discrimination against minorities and women. The union charges that there has been no compliance, however.

The spokesperson for Coors Beer refused to speak further about the government actions and the strike at the Colorado plant. He called the walkout "totally irresponsible."

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Murder

(Continued from page 1)

San Francisco Municipal Court for the murder of Hillsborough. A fourth, a 16-year-old, was charged in juvenile court.

John Cordova, 19, and Thomas Spooner, 21, were charged with murder and had bail set at \$50,000 each. Michael Chavez, 20, was charged with felony assault and harboring the others. His bail was set at \$5000.

Three days before those arrests, about 3000 people attended the funeral services for Robert Hillsborough.

Speaking to the press, Hillsborough's mother said that her son's death is "going to bring more people closer. It's going to make more people understand homosexuality as I do now. My son's blood is on her (Bryant's) hands."

As the public indignation to the slaying mounted, the San Francisco City Human Rights Commission echoed Helen Hillsborough in a telegram it sent to Anita Bryant. "This man's blood is on your hands," the Commission wired.

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By Dai Thompson

The Connecticut Gay Task Force held a general meeting in New Haven on Tuesday, July 5. Among the many topics discussed was a day-long "Gathering" to be held August 13, sponsored by an ad hoc group called the Southern Connecticut Organization for Human Rights. The CGTF hopes to participate in this "Gathering" as part of a current outreach project to the gay community.

Another major CGTF priority is voter registration, especially in New Haven which will be electing a mayor as well as alderpeople this fall. In this predominantly Democratic town, many elections are decided in the primary which will be held on Sept. 15. Voters must register and state party preference by July 22 in order to participate in the primary. The registration procedure is simple: just go down to 200 Orange St., New Haven, 9 to 5, Monday through Friday, and sign up. We know that there are thousands of gay people in the city — let's make sure those who make our laws know it too.

Other agenda items included discussions of the possibility of seeking funding for a state-wide public opinion

poll or a video tape recording of citizens' feelings about gay rights; the idea of forming a Coalition for Human Rights group to unite non-gay supporters of civil rights legislation; and a suggested reorganization plan which would make a definite distinction between our educational and lobbying programs and would establish regional coordinators to make meetings and project groups more accessible to more gays. Because of the complexities of

this latter suggestion, we decided to make it the major focus of our next general meeting to be held on Tuesday, August 2.

On Wednesday, July 6, there was a Hartford regional meeting of the CGTF. The evening was well attended. The three projects that seemed to gain the most interest were the newly-formed Gay Speakers Bureau, outreach to the gay community, and promotion of an orange juice boycott in

local stores and bars as well as among individuals.

Yale students will be holding a Massage Workshop on Wednesday, July 20, at 8 p.m. in their office in Room B018, Bingham Hall, Yale. On Wednesday, July 27, the rap topic will be Gay Activism. And on June 24, they will hold a Potluck Supper. For more details contact the office at 436-8945 or write to P.O. Box 2031, Yale Station, New Haven, CT 06520.

Mass. Gay Legislation Raises Almost \$10,000

BOSTON — Gay Legislation last week released a financial statement indicating its income and expenses for the first half of 1977. The group, which has organized the lobbying effort on behalf of gay rights legislation at the State House, reported gross revenue of \$9,830.69, and expenses to date of \$3,675.69.

Gay Legislation treasurer Jim Foss said, "I feel people should know where their donations are going." Foss noted that 1977 has been the most successful year ever for Gay Legislation. However, he added that H.3676 (the bill prohibiting anti-gay discrimination in public employment) still must pass the House of Representatives. "We still

need donations, and it is vitally important for people to write their legislators," he said.

Gay Legislation's address is P.O. Box 8841, JFK Station, Boston, MA 02114, telephone (617) 742-4811. Checks may be made payable to "Legislation Committee."

Lobbying the 240-member House in August is expected to be significantly more difficult than lobbying the 40-member Senate. The remaining Gay Legislation funds will be used for a mass-mailing campaign to legislators, advertising, printing, and travel to western Massachusetts, where support from gay people is badly needed. Gay Legislation receives many requests for information on gay rights issues from legislators and the press, and some of the money will be used for printing this material also.

GAY LEGISLATION COMMITTEE

Financial Statement, January-June 1977

Income	
Donations	1,604.69
Fund-raising events	8,226.00
GROSS REVENUE	9,830.69

Expenses	
Rent	225.00
Telephone	221.90
Office supplies	739.40
Postage	190.43
Printing	741.86
Advertising	137.00
Travel	263.56
Mailgrams	725.00
Miscellaneous	431.54
TOTAL EXPENSES	3,675.69

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"Me and Bessie"

By Steve Blevins

Linda Hopkins begins *Me and Bessie* by announcing: "I ain't Bessie! But there's a whole lot of Bessie in me." She proceeds to prove this true in a show where originality rather than imitation is the entertainment.

Bessie Smith, mythologized monarch of the blues, had a voice that cut into wax with some of the blackest soul white ears ever heard. Her Columbia re-issues are testimony to a talent that can claim among its inheritors Esther Phillips, Dinah Washington, and Billie Holiday. No popular white music from Bessie's era has survived the way her primitively recorded performances have. No one can claim the influence her phrasing and full-bodied vocals have had. She was a black commodity

sound like that!" But from the opener, "I Feel Good," to the final note of the evening, Linda Hopkins proves herself one of the most capable women ever to tackle a song in Bessie's memory.

Linda Hopkins is an unspoiled natural resource. she transcends the boundaries of the show with a voice that sends pulses pounding, and teases the senses with its unpredictable range. From her gospel beginnings Ms. Hopkins has retained the nuances of evangelical singing: it's a near-religious frenzy she's capable of working her audiences into. "Romance in the Dark" is delivered with the intensity of a young Aretha. "God Shall Wipe Our Tears Away" makes it clear to see why Mahalia Jackson took special notice of little Linda, then an eight-year-old voice in the neighborhood choir. She



white entrepreneurs promoted vigorously and exploited quietly. She was, according to biographers, a woman of inestimable talent and irrefutable will. Her death silenced a voice capable of translating into 40's jazz the blues remedies of the Depression. Bessie's life, like Joplin's, Lady Day's, and Garland's became the property of myth-makers.



Me and Bessie can't be accused of ignoring the facts of Bessie's life, or misrepresenting them. There is, however, little effort on the part of the script to seriously present the turmoil of Bessie's later years. It's an upbeat bio: a 23-song show. Dialogue and monologue have been reduced to a minimum, and the most affecting moments are, inevitably, musical. Had the show been conceived as a reconstruction of Bessie and her era, it would have been less successful. Her strength and originality are inimitable, and Will Holt and Linda Hopkins have recognized that in writing the show. At first it's disconcerting: "Why, Bessie didn't

transforms "Tain't Nobody's Business" with an appropriate 70's jazz-blues sound, and on "Give Me a Pig-foot" indicates she could, if she wanted, sound like Bessie. What she does is more of a risk: she offers herself and her personal style as proof of the living spirit that was Bessie. Her performance is reason to believe.

As theatre, *Me and Bessie* suffers from the addition of two extra characters: a Man and Woman who dance and serve to illustrate various songs. It's obvious the sometimes talented twosome are placebos for Linda when the script requires a change of gown. They add little, and at points, when our attention should be on Linda, they detract and interfere with the mood. What this show should have been, and would have been better being, is a one-woman-with-orchestra show: Linda Hopkins handles her monologues admirably, demonstrating two things: that she has the dramatic talent to recreate aspects of Bessie's life for us, and that the show is not so light-weight it can't handle a more serious exploration of Bessie's story.

What's important here is Linda Hopkins. She provides the entertainment-hungry audience with helping after helping of unadulterated soul. When she sings "Fare Thee Well" she seems to be inventing notes to correspond with the empathy and sadness misting her face. She takes us to a black and beautiful place inside herself. She ain't Bessie. But *Me and Bessie* is reason to celebrate the lineage, and Linda Hopkins is a more than deserving heir.

Me and Bessie is currently at the Charles Playhouse. For ticket information call 426-6912.



Angela Russo

Me and Linda

By Steve Blevins

"Is Linda coming here?" my polite but nosy neighbors at the bar asked, as I perused publicity material for Linda Hopkins at Boston's heavily-carpeted, twinkly-treed *Fan Club*. "Yep," I said, and went back to reading the facts about Ms. Hopkins: over 50; Tony'd for her performance in *Inner City* in 1971; lauded by song stylists Liza Minelli, Judy Garland, and Frank Sinatra; "discovered" and encouraged by Mahalia Jackson; promoted by Esther Phillips; star and co-writer of *Me and Bessie*. I carefully scribbled down what I thought appropriate to ask: "How do you feel about the mythologizing of Bessie Smith's life?" "How do you think Bessie viewed her strength as a woman?" "Do you deliberately avoid imitation in the show?"

Forget it. From the moment Linda entered the *Fan Club* it would have been clear to the densest cub reporter you didn't "interview" this woman. You shared wine and conversation as a friend.

Linda wanted to sit near the music, and for her that meant, to comply with requests, replacing the scheduled entertainment and becoming the music. Having just completed a 23-song performance, she proceeded to sing five numbers, including "Willow Weep For Me" and "Kansas City," rendering them in her personal, artfully derivative way. After ovations from everyone from waiters to the owner of the *Fan Club* (in attendance that night), she seated herself and ordered a magnum of *Piper-Heidsieck*. "The only champagne there is . . ." she insisted.

Although I retained the fantasy of asking my prepared questions, the steady stream of admirers to our table made for a more natural understanding of Linda Hopkins. When I found myself curbing annoyance at an up-and-coming young talent with stars in his eyes, Linda was patient and attentive, explaining again and again he should be listening to the blues: "T-Bone Walker, Muddy Waters, people like that." "Duke Ellington," he said hopefully, "I listen to Duke." "Duke Ellington's not blues. Listen to me," she said, "I'm talking 'bout the blues . . ." To each excited table-hopper she directed an open, childlike attention, accepting praise with no trace of the fake humility that mars lesser stars.

Before we ordered I asked how she felt about Boston audiences. She confessed sadly the attendance was down for *Me and Bessie*, that maybe she's "stayed here too long." She talked about a man that night who'd made a point of walking out mid-song. "He came not intending to enjoy the show." She loves it when people hoot, holler, and clap along.

Linda saw Bessie perform once. "She captivated me with the way she walked out on stage, the way she stood up and sang." Although in previous interviews Linda expressed disappointment with the biography *Bessie*, she praised its author, Chris Albertson, and she stated John Hammond of Columbia Records had done a great deal to "get Bessie back on her feet when she needed it."

I suspect Linda sees the world, not as blacks and whites, but as people:

Angela Russo



Photo by Don C. Hanover, III

da Hopkins

personalities being more important than skin color. When I asked an awkward question about whether she felt white people suffered from "constipation of the soul," she laughed and took my pen from me and wrote in broad letters: "White people love to be part of your show. They love to show their appreciation."

We spoke about another minority. When David arrived I pointed him and our photographer out to Linda: "That's my lover." "Who? Her?" she asked, meaning the photographer. "No, him." "Honey," she said, "Anita Bryant would have a fit!" Later she said she felt Anita "just went too far. One of the best school-teachers I ever had was a gay man." We found we had in common as a friend Jimmy Stuard, who died in the Everard fire — a man she praised as one of the finest people in New York. She had nothing to say about Bessie Smith's lesbian affairs, other than that she knew "Bessie loved women, but Bessie loved everybody." She repeated emphatically: "Bessie loved everybody!" She recited for me the prologue to *Me and Bessie*: "You see, Bessie Smith was a powerful woman, and she marked whatever she touched: man, woman, or song."

We talked about music in general, and singers in specific. I learned Linda would sing disco, and had: a song called "It's in Your Blood." We shared a profound respect for Stevie Wonder and the great Dinah Washington: "Everybody that sings has a little Dinah Washington in them," she said. She felt the public failed to properly appreciate Aretha Franklin: "She's been singing great all her life. She did it before anyone." She mentioned newcomer Thelma Houston, whom she indicated was being considered over her for the film version of Bessie's life. If that is true, it's an unimaginative choice in the face of Linda's portrayal of Bessie. But there was no trace of bitterness in the relating of the facts of her career.

I said I felt Mitzi Gaynor should be a guest on Linda's hour-long T.V. special, rather than the other way around; that I felt *Me and Bessie* could easily, and profitably, be a one-woman show. She was pleased I enjoyed her monologues, and said that there had been more the director had cut out. She felt she could handle more acting in the play, more monologue, and I agreed. She was, and is the show, her voice being the heart of it. I asked if she felt the role could become oppressive. She saw no danger in that. Like Bessie Smith, she said, Linda Hopkins listens to her records, and always does new things.

The magnum was empty. The admirers had trickled down to an occasional warm smile from her favorite waiter, who'd just brought her back all the news from P-town. The photos were taken: Linda with the reporter's pen; Linda with features flashing in a mischievous Bessie/Linda grin; Linda getting up on the disco dance floor to dance to the soundtrack of *Me and Bessie*; Linda, like Bessie, childlike in the happy trappings of her fame, insisting we write down the name of her \$50-a-bottle *Piper-Heidsieck*. She left to go to the grocery store, before returning to her hotel, probably to buy the spices for the Monday dinner she was to prepare for Boston's press. "I'll have to start seasoning Saturday night!" she said.

The Private Life of Bessie Smith

Bessie is published by Stein and Day.

Bessie Smith's lesbianism, like Janis Joplin's, was a generally forgotten or misinterpreted aspect of a full and extraordinary life. Writers who research Bessie's life are liable to link her lesbian affairs with the "evils" of her life, equating her feelings for members of her own sex with alcoholism and being beaten by her husband. Chris Albertson, in his fine biography of Bessie Smith, entitled Bessie, approaches the hidden side of Bessie's life with candor and without apologies:

"It is not known at what stage in her life Bessie began to embrace her own sex. Some have assumed that Ma Rainey, who was similarly inclined, initiated her, but this theory is supported by no more evidence than the improbable story of Bessie's 'kidnapping.' But by late 1926, when Lillian Simpson entered her life, Bessie's sexual relationships included women.



while you're on this show, or I'll send you home bag and baggage."

"For three days and nights Bessie ignored Lillian totally. On the fourth night Lillian did not show up at the theatre. The show went on without her, but as soon as the curtain fell Bessie started to worry. 'She's just trying to pout,' she told Ruby. Just then, Maud burst into the room. 'I had left the theatre and gone into the hotel,' she recalls. 'When I passed Lillian's room, I saw an envelope sticking out from under the door. The door was locked so I pulled the envelope out, opened it, and saw that it was a suicide note. That's when I ran back to the theatre to get Bessie.'

"Without taking time to read the note, Bessie, with Ruby and Maud at her heels, ran next door to the hotel. When they reached Lillian's door, they smelled gas. Bessie tried to force the door, panicked, rushed downstairs, and got the proprietor. When he let them in, they found Lillian lying across the bed, unconscious. The proprietor had to break the window panes: Lillian had nailed the window shut. She was taken in an ambulance to the nearest hospital.

"Bessie didn't sleep that night. The next morning she went to the hospital and got Lillian out. The episode apparently put an end to Lillian's inhibitions. 'From that day on,' says Ruby, 'she didn't care where or when Bessie kissed her — she got real bold.'

"Buffet flats — sometimes referred to as goodtime flats — were small, privately owned establishments featuring all sorts of illegal activities: gambling and erotic shows, as well as sex acts of every conceivable kind.

"Buffet flats had a reputation for being safe, and reports of violent incidents and thefts were rare. Originally set up for the benefit of Pullman porters whose travels, contacts with the white world, gentlemanly manners, and good income gained them much respect in the black communities — these establishments served as models for the outwardly legitimate 'high class' night clubs where tuxedoed maitre d's discreetly provided 'important persons' with sexual liaisons that suited their tastes. Buffet flats were always located in private homes or apartments. Bootleg liquor was plentiful, and a different 'show' was usually presented in each room. Patrons who were so inclined could participate by paying an additional fee.

"Each time Bessie appeared at the Koppin, her proprietress friend would send one or two cars to the stage door to transport Bessie and her party — usually a coterie of girls who knew how to keep their mouths shut — to the notorious establishment. The night after Lillian left, Bessie took five girls, including Ruby, with her. As they walked out the stage door she delivered a familiar threat: 'If any of you tell Jack about this, you'll never work in my shows again.'

"The house was packed with all kinds of people. Laughing pleasure-seekers, drinks in hand, formed human chains as they wandered up and down the linoleum covered staircase, stopping in the various rooms along the way to take a peek at the shows. 'It was nothing but faggots and bulldykers, a real open house. Everything went on in that house — tongue baths, you name

(Continued on page 12)

"As the party showed signs of ending, Bessie approached Ruby, cocked her head in Lillian's direction, and said, 'I like that gal.' Ruby assumed she was referring to Lillian's dance routine, which had improved in the past month. 'I'm glad you like her — she's doing good, ain't she?'

"No, I don't mean that," said her aunt. 'I'll tell her myself, 'cause you don't know *nothin'*, child.' Whereupon she walked over to Lillian, whispered something to her, and led her out of the room.

"On January 10, 1927, Bessie's show began a week's engagement at the Booker Washington Theatre in St. Louis. Jack had left the troupe again, and Bessie and Lillian continued their affair. On their first day in St. Louis, Bessie entered the room shared by Ruby and Lillian. She walked up behind Lillian, leaned forward, and kissed her.

"Embarrassed, Lillian looked at Ruby and jerked away. 'Don't play around with me like that,' she said.

"Bessie grabbed her around the waist. 'Is that how you feel?'

"Yes!' Lillian said. 'That's *exactly* how I feel.'

"The hell with you, bitch,' said Bessie. 'I got twelve women on this show and I can have one every night if I want it. Don't you feel so important, and don't you say another word to me

books

Two Pioneering Autobiographies: Breaking the

By Ken Rabb

UNDER THE RAINBOW by Arnie Kantrowitz. William Morrow & Co., New York. 255 pages. \$8.95.

THE BEST LITTLE BOY IN THE WORLD by "John Reid." Ballantine Books. 213 pages. \$1.75.

It is quite natural that in breaking the long silence surrounding homosexuality gay writers should turn to autobiography. The changes in gay life over the past decade, coherently witnessed in the confusion of single lives, have been too rapid, are too much with us, to allow the distance necessary for sociological or historical analysis. Gay fiction, even when shorn of all the ambiguous wrappings in which it has been forced to appear over the past century, remains less direct, less an open affirmation, than autobiography. The fictional homosexual may still be read as a symbol, representative of a generalized human, rather than homosexual, condition. Such a treatment is applied only with difficulty to autobiography.

Autobiography has an additional advantage over fiction. While of a novel one demands art, of autobiography one requires only a dose of truth. That there is more truth than art in the autobiographies of Arnie Kantrowitz and "John Reid" (a pen-name) does not diminish their value. Approached as documents recording the lives of "ordinary" gay men, *Under the Rainbow* and *The Best Little Boy in the World* (originally published in 1973 but recently reissued in paperback) provide a much needed balance to a literature that has focused on the extremes of gay life. Kantrowitz, an English teacher at a community college, and "Reid," an IBM employee, speak for the uncelebrated middle ground located between the historical figures and public faces on the one hand and the 42nd Street hustlers and psychiatric case studies on the other.

The backgrounds and temperaments of two men could scarcely be more dis-

parate. Kantrowitz: short, overweight, as a child treated with hormone shots and boxing lessons to counteract his "effeminacy." "Reid": a natural athlete, blessed with a "tennis-player-in-alligator-shirt kind of a body." Kantrowitz: raised in a third-floor-walkup in Newark, the apartment besieged by parental battles and endemic discontent. "Reid": shuttled between an apartment on the East Side of Manhattan and, on weekends, an Early American house in Brewster, New York, at both the emotional temperature an even 98.6, perhaps even a degree or two below. Kantrowitz: Bar Mitzvahed, close to his ethnic origins. "Reid": at nine years old ignorant of his own religion. Kantrowitz: melodramatic, the victim of two sloppy suicide attempts. "Reid": phlegmatic, rather self-satisfied. Kantrowitz: party to the politics of his generation, the Civil Rights and Anti-war Movements, the use of hallucinogenic drugs, of group therapy and liberated teaching procedures, and above all, the politics of Gay Liberation. "Reid": the center of a static world hermetically sealed, majoring in computers at Yale during the height of the Vietnam years, opting for a job with IBM over Harvard Business School.

Yet the dissimilarities of class and temperament are penetrated by the force of their homosexuality, and despite their many differences, common themes appear in both of their lives. There is a loneliness at the heart of both these books, a terrible isolation, where Kantrowitz and

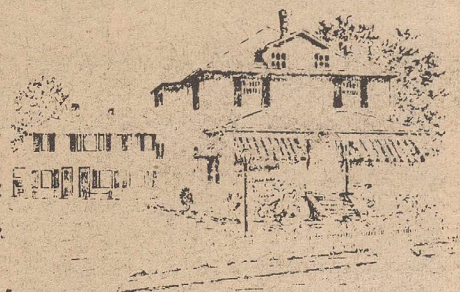
"Reid" struggle to map out the terra incognita of their sexuality. Aware that they are different, they compensate with an almost religious conformity to the expectations of parents and peers. Kantrowitz becomes a model "Nice Jewish Boy"; "Reid" the "Best Little Boy In The World." Both are well-behaved, successful students, performing the ritual of dating, while endeavoring to control and conceal their real sexual needs.

These needs turn underground, expressing themselves in fantasy. Kantrowitz, frequently taken to the neighborhood cinema by his mother, would lose himself in the larger romantic world of the screen, identifying with the female leads. "I would do anything. I tried to suffer. I suffered like Ida Lupino suffered. I suffered like Claire Trevor suffered. Like Barbara Stanwyck. I coped like Susan Hayward. I endured like Bette Davis. And it only took a little translating to make it gay." The fantasies of "Reid," drawn from the male-world of TV Westerns, are paler, less intense. He dreams of being a cowboy, best-friends with another cowboy. The fantasies of Kantrowitz and "Reid" take extraordinarily deep root, as they are the only expression of love between men either has been exposed to, a sexual world of their own creation uncurbed by real or literary role

models. When, years later, Kantrowitz and "Reid" come out, these childhood fantasies persist, shaping their sexual lives. Kantrowitz still relates sex to suffering, and is attracted to S-M, while "Reid," cruising for men with whom he can be cowboys and best friends, remains uncomfortable with the workings of genital sex.

The gay environments which Kantrowitz encounters, bounded by Christopher Street and Cherry Grove, comprise tearooms, the Continental Baths, and the meetings and dances of the GAA. For Bostonians, "Reid's" world is nearer, its landscape even more familiar: Sporters, the Shed, the 1270, and Provincetown. These portrayals afford the gay male reader rare moments of recognition. Admirably, just as Kantrowitz and "Reid" refrain from concealing their personal sexual difficulties, they refuse to sanitize or romanticize their portrayals of gay life. Yet their perceptions of its failings differ enormously. Kantrowitz, a former officer of the New York Gay Activists Alliance, takes a less judgmental approach than "Reid": his criticisms implicit in his political actions, particularly in his efforts to fashion more supportive institutions: a gay

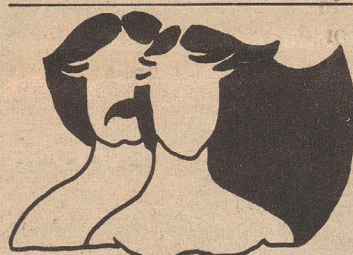
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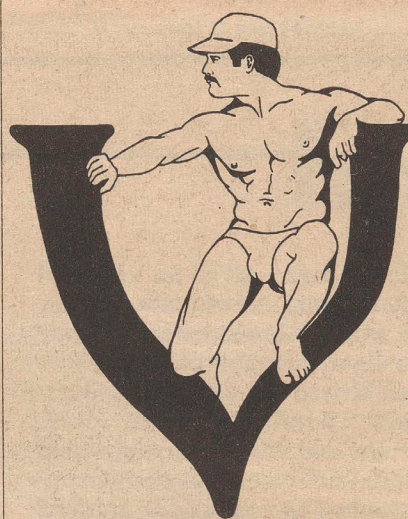
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Long Silence

community center, gay dances, gay living collectives.

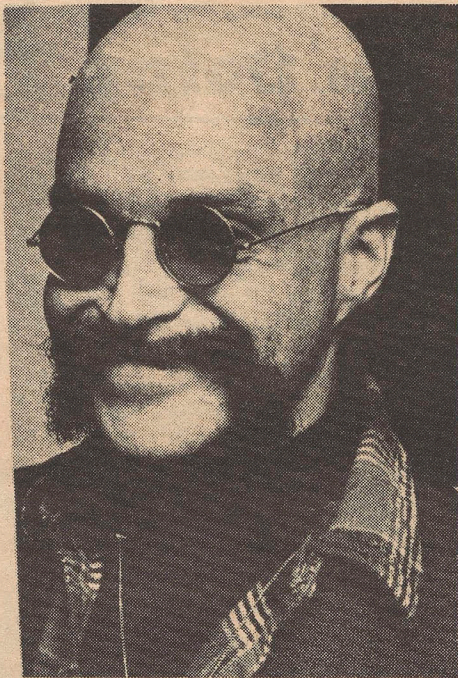
In contrast, "Reid" faults gay life for its failure to conform to the features of straight life. For instance, "Reid" believes that "it is a fair, though unfortunate, generalization that a smaller proportion of gay people than straight people are attractive." In part he argues this is due to the self-hatred engendered by societal homophobia, resulting, he believes, in unappealing lips, drag and bikers gear; in part it is because "abnormal-looking people are less likely to have normal childhoods, less likely to have the self-confidence to make it with girls, and more likely to idolize the Tommys of the world, as I did. You have to think that the very short, very tall, very frail, very unfortunate-looking people you see in gay bars are gay in part as a consequence of their looks." This reveals rather less regarding the relative attractiveness of gay men, or the etiology of homosexuality, than it does of "Reid's" own residual self-hatred, and the narrowness of his taste in men. "Reid" similarly faults the use of formal names among gay men, which he takes to be the prevalent practice, as indicating a lack of masculinity. As a result "Reid" insists on calling friends Bob or Ray, rather than Robert or Raymond, lest his masculinity slip away.

Both *Under the Rainbow* and *The Best Little Boy in the World* are products of the apolitical seventies, marked by the decade's withdrawal from the ideological concerns of the early Gay Liberation Movement. "Reid" passed directly from the fifties to the seventies, impervious to the



Arnie Kantrowitz as editor of the Rutgers University literary magazine, 1960

demands of politics. To "Reid" gay liberation would alter the status quo only so far as to allow him to retain the privileges accorded straight men of his class background, while at the same time having the freedom to express his sexuality. Kantrowitz, perhaps influenced by his less privileged background, and his perception of himself as an "unattractive" man in an environment prizing physical appearance, is less complacent. In *Under the Rainbow* he reminisces about his involvement as an officer of GAA; however, his fear of halting the narrative flow, combining with his non-judgmental attitude, result in his focusing on relationships and personal ambitions rather than attempting to provide a political framework for his experiences. The political void in the two books testifies to the difficulty of achieving political clarity in a confused time, as well as the even greater ob-



Arnie Kantrowitz today

stacles to incorporating one's political beliefs within one's life.

There is an emotional void in the two books corresponding to the political void. This may be attributed to several factors. The desire to communicate to a large audience leads Kantrowitz and "Reid" to utilize an informal, conversational tone. The deliberate absence of literary self-consciousness enhances the impression of directness and honesty in the two books. One doesn't feel that the authors are withholding any aspect of their experiences. However, the reader, rapidly propelled along on the prose style, is not allowed to pause between anecdotes, which blend into a uniform emotional paste, minimizing hurt and satisfaction, leveling experience.

As our interest in Kantrowitz and "Reid" relies on the fact that they are gay men, rather than on other less personal accomplishments, the virtue

of their autobiographies lies in the extent to which they are able to shed their protective clothing, in the completeness of their confessions. In order to do this, Kantrowitz and "Reid" assume somewhat flippant personas, which enable them to subconsciously distance themselves from their experiences.

In the absence of models of gay confessional autobiography both Kantrowitz and "Reid" fall back on the same films and TV programs which shaped their fantasies. Kantrowitz draws heavily on the romantic films he viewed with his mother, expropriating their stock phrases, characters and situations, which require only a little translating to make them his own. As a result the most significant scenes in his book often have a fake, melodramatic feel to them. "Reid's" authorial voice is arrested at the same point as his fantasies, fixated at the moment of emerging adolescence. Pet phrases, particularly "for crying out loud," were dated before "Reid" was at an age to use them. "Reid's" visual eye has been severely impaired, perhaps by too many hours exposure to TV. The landscape is flattened to the depth of a TV set, colored a monochromatic, grainy grey-green, and he has a trying tendency to digress, like a TV set on which the vertical hold is dysfunctional.

Despite their criticisms of gay life, their chronicle of sexual and romantic disappointments, "Reid's" use of pseudonym, the absence of political analysis, and the stylistic weaknesses, both *Under the Rainbow* and *The Best Little Boy in the World* stand as affirmations of gay identity. Affirmations made eloquent by the accounts of gay pain and gay survival which inform them. As a friend of Kantrowitz remarks: "How'd you like to click your ruby heels together and wind up back in Newark?"

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‘What Are You Doing This Weekend?’

By John Atteridg

“What are you doing this weekend?” We start asking each other that during lunch at the office about Thursday. Monday and Tuesday the talk centers around the weekend past; Thursday and Friday around the weekend to come. Wednesday we bemoan the possibility of a nuclear holocaust.

The answer is always the same. Karen has a date. Len doesn't. I don't know what a date is. Valery says a date is any social function planned more than ten minutes in advance. That makes these lunches a date. I figure I'll pick up a ticket to a show. Maybe someone I know will want to come with me. Will that make it a date?

Last week I called up a friend and said I'd take him up on his offer of a tour of the Village nightlife. I suppose that was a date, but another couple came along, too. Seems to me that my sisters always went on dates to a movie or to the zoo where you could be alone among all the other people, not to the Ninth Circle. Perhaps they knew something I don't know. Probably the Ninth Circle wasn't the best place for me. Dinner parties and folk dancing are more my speed. A Saturday afternoon at the Metropolitan with a walk back through Central Park afterwards. Now that's romantic. I'll have to remember that idea.

Len wants us to remember our first kiss. "You were so worried you'd do it wrong that you couldn't do it right." No, please, it's too painful. First was the college student who seduced me. He tasted of the beer he'd been drinking. I was frightened and confused and afraid I might enjoy it. And the second

through eighth times were with women and I was frightened and confused because I didn't enjoy it. And was still too scared of the alternative.

John is hung up on a girl. Any girl. He's thirty and thinks he should be getting married or at least looking seriously. He's also not ready to settle down. He tried a new massage parlor last week. Yesterday he didn't make it to lunch because he had to find one of those "four fotografs \$1" booths. He was going to answer some personals from "Singles Weekly" and they each wanted a picture. If that doesn't work he'll write a personal himself. There was one girl he liked recently. She kept coming to him with her problems, as to an older brother. He was despondent enough over the lack of love in his life. He didn't take on others' woes.

Barry's thinking that even though Karen has a date, he wishes he could see her too. He knows it wouldn't work out and their working together would make even more difficult the inevitable breakup, but that doesn't change the fact that she's very attractive and he's very horny, or words to that effect. For a while he didn't eat with us — he thought it would be easier for him if he didn't see her. But then he realized that was childish and we weren't going to leave Karen alone and eat with him, and besides, it wasn't working. So he's back and still frustrated. I sympathize with him. There's a guy in the office who's very good looking. Would I make a pass if I knew how? Will I when the chance comes?

I wish Tim would call. I saw him a few times and he said he'd call but it's been a while and he hasn't. Can't say I blame him, though. I've never been

alone with someone for a couple of hours like that just talking and what do you say? If you've just been to a concert or a play you can talk about that, but how long can you discuss Chicken Kiev and creamed asparagus? I clammed up. There was so much I wanted to say or just to enjoy being with him but there, too, I've been so long seeing bodies with signs saying "don't touch" that it's hard to visualize the opposite. I must have seemed

BESSIE

(Continued from page 9)

it. They called them buffet flats because buffet means everything, everything that was in the life. Bessie was well known in that place.'"

“From Bessie’s ‘Foolish Man Blues’”

*There's two things got me puzzled,
there's two things I don't understand,
There's two things got me puzzled,
there's two things I don't understand,
That's a mannish-acting woman, and a
skipping, twistin' woman-acting man.*

“Bessie knew, of course, what she was singing about when she recorded those words in 1927. Most urban blacks — whether they indulged or not — accepted homosexuality as a fact of life. Jack probably did, too, but not when it was so close to home. Not that he was totally straitlaced — he did indulge in heterosexual promiscuity.

neurotic or something equally correct. Maybe with experience I'll relax and just enjoy but right now I'm trying so hard I get nervous and flustered and depressed. Next week I'm having dinner with a friend. I'm not sure whether it's a date or just two friends having dinner together. I'm not sure what the difference is. I'm not sure which I want.

It's only Thursday and safer topics are a week away.

He may have suspected Bessie's sexual interest in women before the incident with Marie, but that appears to have been his first actual confrontation with his wife's bisexuality. Clearly it was more than he was prepared to take."

It was more than the world in general was prepared for. No doubt Bessie's affairs, besides provoking the wrath and physical violence of her husband, were cloaked in the secret shame inherent to the oppression of homosexual people in that era. Even now the legends surrounding various cult figures like Janis Joplin and James Dean have interpreted bisexuality in a sensationalist negative manner, if not ignoring it totally. In Bessie Chris Albertson offers a responsible and spirited account of Bessie's life. It's a strong woman he introduces us to; a woman, I imagine, who'd prefer an honest biography to a pussyfooting one.

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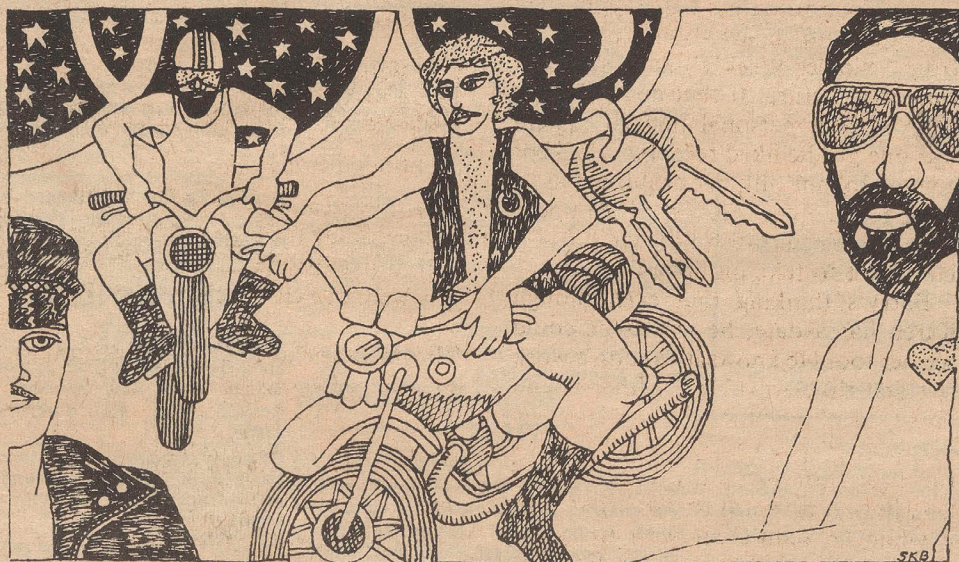
people, places and flings

By David Holland

You never know how a week's going to begin and end. Case in point: At the start of last week my itinerary looked kind of ho-hum. Now, by press time, I've got things to tell that will nearly remove paint . . . The Hot Trash, rather, Flash News begins with a memo, and I quote, "What outrageously beautiful blonde star has been seen far too frequently in the company of Rita Mae Brown? Rumor has it said star's press agents don't mind if she's in love but they beg her to be discreet." It goes on to speculate about her "strange powers over women," watching them "charge out of the closet just to shake her hand." Trust our discretion not to assume, in print, that the lady in question might be the same one seen jogging on the cover of a national publication. Outrageous? Yes! . . . Meanwhile, the last woman Rita Mae had strange powers over was heard announcing more than mere innuendoes over the air-waves. In

fact, this known legislator crackled local radios when she denounced B.U. President Silber for his anti-gay stand. No more "favors" in the State House for Silber, she said. The tricky part of all this is that the announcement was blurted out over WBUR — a university station . . . Then, off the air-waves, Steve Blevins, announcer for WBUR's "GayWay," was asked to consider

monogrammed t-shirts; it was the location: the Essex Brothel, er, Hotel . . . That reminds me, I'd like a by-line on the currently available summer-wear. You know, the tight red shirts emblazoned, Chapette, appearing at fine bars everywhere . . . Just today received a mock-cover of a new book coming out this fall: "Gay Sources: A Catalogue For Men." Guess who,



packing his microphone. The reason? He sounds too much like a "faggot." "Good Lord!" I said to him. "Aren't you?" . . . What well known club was seen shooting El Sleazo photos for advertising in a major gay publication? Not that they removed more than their

along with Arthur Bell, David Kopay, Vito Russo and Ian Young, is among the contributors? Is this worth my appearance on "Dinah Shore?" . . . Yes! Some bars are actually carrying Coors beer. But, like Ann Maguire said, "We order our stock far in advance." For this company, orders were received before they reportedly made a contribution to the anti-ERA campaign. Do I have to include

that Ann said no more cases have been ordered? . . . HAPPY BIRTHDAY, DEAR ANN. HAPPY BIRTHDAY TO YOU. HOW OLD ARE YOU NOW? HOW OLD ARE YOU NOW? . . . August 4, 5, and 6 are the dates for the Eagle's First Anniversary party. We're known to throw rather good fetes but three days? . . . For those Vikings twisting their bike throttles to make it to the Annual Initiation of this M.C. on time and are unclear on directions to the Town and Country, here they are: Take Rt. 95 to Providence, Exit to Rt. 146 North and then bear right off the ramp marked Rt. 116 S. After a short distance on Rt. 116 S., park Harley in lot, remove helmet and other paraphernalia and join the Boys in the Pool . . . New Specials at Old Haunts: 119 Merrimac has begun 2 for 1 night on Thursdays that's drawing in the crowds. Sounds exciting, 2 what? . . . Now that Boston has locked most of the "active" toilets around town and still keeps a close eye on the same rooms in popular Fenway bars, DiRocco's has capitalized on the sparse offerings. Watch for their "tea rooms" to open soon, offering Ceylon, Orange Pekoe, Formosa and Oolong (pronounced, "Ooooo-long!") . . . Coming soon to a Drive-In near you: Well-known Boston photographer of young nudes shooting essay of open-air shenanigans, replete with popcorn, soda and screen idols. Don't bother jumping the idea; it's copy-righted . . . Sorry, I have to get off the phone now . . . Last minute press add-on: 3:15, Thursday, July 14. From the Office of Charles Cohen: In respect to Bastille Day the Charles Playhouse gave free tickets for "Me and Bessie" to anyone who arrived with something French. Item received: one French-kiss from male "someone" to male box-office clerk.

THE LESBIAN TIDE
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Page 14 • GCN, July 23, 1977

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Age 21, attractive, active male, interested in sincere correspondence. Wayne Steele, P.O. Box 667, Bushnell, FL 33513, #052941-B14. (1)

Though my body's detained, my mind is still free. Prisoner would like to share thoughts, feelings, experiences with those of the free world. 21 yrs old, well versed in many subjects. Let's grow together! Billy Pullin #29046, Box 900, Jefferson City, MO 65101. (1)

Br. hr. Br. eyes, 5'9", 152 lbs. 23 yrs. Write Raymond Kostenbauder #038257, P.O. Box 747, Starke, FL 32091. (1)

5'11", 180 lbs, black hair, brown eyes. Was model before incarceration. Interested in sports, boxing, swimming, etc., and music. Admire strong, aggressive, intelligent, liberal-minded people. Am oppressively lonely. Will answer all letters. Charles Briggs, #146963, P.O. Box 45699, Lucasville, OH 45699. (2)

Black male, 21 yrs old, very lonely, loving, understanding. Will answer all. D. Martell Harris #144-405, P.O. Box 45699, Lucasville, OH 45699. (2)

Lonely, 22 yrs old. Blond hair, green eyes. Will answer all. John Panzavacca #042584, Box 747, Starke, FL 32091. (2)

28 yrs old, 6', 160 lbs. Black hair, brown eyes, dark looks. Bi, gay. Will answer any letter. Play chess, draw, write poetry. Anyone interested? Juniper Hardy #145811, P.O. Box 45699, Lucasville, OH 45699. (2)

5'7 1/2", 140 lbs. very lonely in need of correspondence. Please write Johnnie T. Lattimer, 146-096, P.O. Box 45699, Lucasville, OH 45699. (2)

29, GWM would like correspondents. Wants to get federal prisons to allow gay publications inside. Needs help and backing. Gerald V. McDonnell 36119-115, P.O. Box 1000, Marion, IL 62959. (4)

organizations

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

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

OLDER GAY WOMEN
Growing support group for women 30 & over. Weekly meetings and social activities. Write GCN Box 788. (4)

LUTHERANS
ALC, LCA AND Mo. Uniting for justice, love, understanding in our church. Lutherans Concerned (for gay people), Box B-19114A, Los Angeles, CA 90019.

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

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

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

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

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

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

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

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

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publications

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

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

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

BOSTON BAR GUIDE

BAMBOO LOUNGE
30 Avery St.
Food, Mixed.

BOSTON EAGLE
88 Queensbury St. 247-9586
Leather, Men, Thurs. Club Nite, Sunday Brunch 3PM, Movies Mon. & Tues. 8PM.

CARNIVAL LOUNGE
39 Boylston St. 338-7159
Dancing, Mixed.

CHAMPAGNE LOUNGE
227 Tremont St. 338-8385
Dancing, Men.

CHAPS
27 Huntington Ave. 266-7778
Food, Men.

CITADEL
22 Avery St. 482-9040
Dancing, Men.

CLUB 76
76 Battery March St. 542-3377
Food, Mixed (Mostly Men).

COMMUNITY CLUB
252 Boylston St. 247-9308
Noon to 2AM, 7 days a week.
Dancing, Games, Food.

HARRY'S PLACE
45 Essex St.
Dancing, Men.

HERBIE'S RAMROD ROOM
12 Carver St. 338-8577
Leather, Men, Sunday Brunch 7PM, Thurs. Viking Club Nite.

NAPOLEON CLUB
52 Piedmont St. 338-7547
Dancing Fri., Sat., Sun.; Men.

PLAYLAND
21 Essex St.
Men (Some Women).

119 MERRIMAC
119 Merrimac St. 523-8960
Dancing, Men, Tues.-Thurs. Buffet 9-11PM

RAINBOW ROOM
15 Lansdowne St.
Disco Dancing, Men.

SAINTS
(Call 354-8807) Women.

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

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228 Cambridge St.
Food, Men, Saturday Brunch 5PM, Movies: Mon. 3PM, Sunday Brunch 3PM.

STYX
20 Blagden St. 247-3910
Disco Dancing, Men.

THE SHED
272 Huntington Ave.
Leather, Men, Sunday Brunch 4PM.

TOGETHER
110 Boylston St.
Disco Dancing, Mixed

1270
1270 Boylston St. 261-1257
Disco Dancing, Mixed (Mostly Men).

TWELVE CARVER
12 Carver St.
Men.

Quick Gay Guide

BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900
Am Tikva 262-0179
Boston Advocates for Human Rights, 73 Tremont St., rm 224, Box 2232, Boston 02107 742-4811
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 492-3433
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-0368
Civil Liberties Union of Mass. 742-8020
Closet Space (WCAS 740m AM) 492-6540
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3633
Dignity, 102 Charles St., Box 172, Boston 02114 739-1091
Elaine Noble (Rep.) 727-2584
Evangelicals Concerned 894-3970
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Fort Hill Faggots for Freedom 442-1739, 440-8551 or 427-1893
Framingham Unicorn Society, P.O. Box 163, Framingham 01701 877-8550
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069
Gay A/Anon, South Shore 843-5300
Gay Community Chapter (Human Achievement Foundation) 277-2484
Gay Community News 426-4469
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Legislation '77, P.O. Box 8841, JFK Station, Boston 02114 742-4811
Gay Men's Centre, 718 Beacon St. 247-7312
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117
Gay People of UMass/Boston 287-1900 (ext. 2396)
Gay Professional Women's Ass'n, Box 308, Boston Univ. Sta., Boston 02215
Gay Recreational Activities Committee, (GRAC), c/o GCN Box 8000
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133
Gay Way Radio (WBUR, 90.9 FM) 353-2790
Gay Youth Advocates, 70 Charles St. 227-8587
Gender Identity Service 864-8181
Good Gay Poets 536-9826
Harvard-Radcliffe Gay Student Ass'n 661-7451
Homophile Community Health Service 542-5188
Integrity, P.O. Box 2582, Boston 02208 262-3057

Janus Counseling for Lesbians, 21 Bay St., Cambridge 661-2537
Lesbian Liberation, c/o Women's Ctr. 354-8807
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church MIT Homophile League, rm 50-306 523-7664
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 661-8898 or 661-8358
National Organization for Women 267-6160
New Words Bookstore 876-5310
Northeastern Gay Student Org., c/o Student Activities Office, 255 Ell Ctr. Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108
Outreach Foundation for crossdressers, transgenderists and gender dysthorics, 102 Charles St., Suite 433, Boston 02114
Project Lambda 523-0368
Project Place 267-9150
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Tufts Gay Community, c/o Student Activities Office, Medford 02155
Unitarian Universalist Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316
Women's Community Health in Cambridge 547-2302

EASTERN MASS. (Area Code 617)

Cape Cod Gays (Men), Box 301, Hyannis 02601
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6 pm)
Lesbian Support Group, Mercy Otis Warren Women's Center, 27 Winter St., Hyannis 02601 771-6739
MCC/Worcester 756-0730
New Bedford Women's Clinic 999-1570
Provincetown 24-Hour Drop-In Center 487-0387
Survival Crisis Line 471-7100

WESTERN MASS. (Area Code 413)

Berkshire Community Gay Coalition, Box 493, Pittsfield 01201 528-9433
Common Woman Club, 78 Masonic St., Northampton 01060 584-4580
Everywoman's Center, Amherst 545-0883
Gaybreak Radio (WMUA-FM, 91.9) 545-2876
Gay Women's Caucus, Amherst 545-3438
Lesbian Union, 9th floor, Campus Center, UMass, Amherst 01003
Southwest Women's Center 545-0626
Springfield Gay Alliance 732-9315
Together, Box 427, Forest Park Sta., Springfield 01108
Valley Women's Center, Northampton 586-2011

CONNECTICUT (Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520
CT Gay Task Force, P.O. Box 514, Hartford 06101 522-5575
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, Box 2031, Yale Station, New Haven 06520 436-8945
Gay phone counseling (eves.), New Haven 436-8945
Gay Switchboard 522-5575
Hartford Gay Counseling 522-5575, 232-5110
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 232-5110, 522-5575
New Haven Lesbian Rap, 148 Orange St., New Haven 436-0272
The Church of the Eternal Flame Universal 527-2656
UConn Gay Alliance, 211 Student Union, U of CT, Storrs 06268
Yalesbians, Box 2031, Yale Station, New Haven 06520 436-8945

RHODE ISLAND (Area Code 401)

Brown University Gay Lib, 305 Faunce House, rm 510, Providence 863-3062
Dignity/Providence, Box 2231, Pawtucket 02861
Gay Help Line 751-3322
Gay Community Services of R.I., 55 Eddy St., rm 306
Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence 02912 863-2189
Integrity, Box 71, Annex Sta., Providence 02801
MCC/Providence, 134 Mathewson St. 751-6023
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrum 272-8482
Providence Gay Group of AA 231-5853

MAINE (Area Code 207)

CMGA, Box 2242, Augusta 04330
Confidential Drug and Alcohol Rap Group, Box 4542, Portland 04112
Gay People's Alliance, 92 Bedford St. 773-2981
University of Maine, Portland 04103 ext. 535
Growing...Sober and Gay, Box 893, Waterville 04901
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071
Maine Gay Task Force, Box 4542, Portland 04112 773-5530
Maine Lesbian Feminists, Box 125, Belfast 04915
Mainly Gay, Box 4542, Portland 04112 773-5530
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

NEW HAMPSHIRE (Area Code 603)

MCC-Extension, 292 State St., Portsmouth 03801 382-4678
Nashua Area Gays 673-5315
NH Lambda, Box 1043, Concord 03301 228-8542
Northwood Women's Group, G. Ball, Box 273, RFD 1, Manchester 03104
NOW Lesbian Rights Task Force, 4 Valentine Hill Rd., Durham 02834

VERMONT (Area Code 802)

Counseling-Support for Gay Women, c/o Susan Katz, South VT Women's Health Center, 187 N. Main St., Rutland, VT 05701 775-1518
Gay Student Union, Univ. of VT, Burlington 05401, M-F, 7-9 pm 856-4173
Women's Center, 182 Main St., Burlington 05401 863-1236

NEWYORK(CITY) (Area Code 212)

Ass'n of Gay Social Workers, c/o Ron Ginsberg, 345 West 21st St., apt. 1-A 243-8683
Church of the Beloved Disciple, 348 West 14th St. 10014 242-6616
Gay People at Columbia, Columbia U., 10027 280-2574
Gay Switchboard 924-4036
The Glines, 260 W. Broadway 925-2619
Lambda Legal Defense, P.O. Box 5448, Grand Central Station 10017 758-1905
Lesbian Switchboard 741-2610
MCC/NY, 201 West 13th St., 10011 242-1212
National Coalition of Gay Activists, Box A-711, Grand Central Station 10017 691-3625
National Gay Task Force, 80 Fifth Ave., rm 506 741-1010
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097
West Side Discussion Group, 37 Ninth Ave. 675-0143

NEW YORK (STATE)

Dignity/Integrity/Rochester, 42 Tyler House, 17 South Fitzhugh St., Rochester 14614 (716) 232-6521
Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750
Gay Alliance of The Genesee Valley, Inc. 713 Monroe Ave., Rochester 14607 (716) 244-8640 or 244-9030
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester 14607 (716) 244-8640
Gay Liberation Front, U. of R., Wilson Commons, Rochester 14627 (716) 275-6181
Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7pm) (716) 244-8640 or 244-9030
Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323
Lesbian Resource Center, 713 Monroe Ave., Rochester 14607 (716) 244-8640
Stonewall Society, Poughkeepsie (914) 471-8885