

calendar

16 tue

Boston — Third World Gays & Friends discuss racism in gay community, 7:30pm, Gay Men's Center, 718 Beacon St. near Kenmore Sq.

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

17 wed

Boston — Gay People's Poetry with planned readers and open readings, 8pm, Cafe Gallery, corner Dartmouth and Appleton Sts., South End.

18 thur

Boston — Older and Other Gays regular meeting at Gay Men's Center, 718 Beacon St., discussion on "Generation Gap: Fact or Fiction."

Kennebunk, ME — Kay Gardner concert at Unitarian Church, 8pm, sponsored by Wise Women Productions, \$4.

19 fri

Boston — Am Tikva, gay Jewish group, meets at Frost Lounge, Ell Center, Northeastern Univ., Huntington Ave., service at 7:30pm followed by cafe with food, slides and dancing.

Providence, RI — Benefit Coffeehouse for Gay Community Services at Big Mother's, Faunce House, Brown Univ., 9-12pm, local performers, food and beverage; \$2 donation.

20 sat

Gorham, ME — Willie Tyson concert at Univ. of Maine, Russell Hall, 8pm, \$3; child care provided; for info call (207) 367-2783.

NYC — March on the UN to support Lesbian and Gay Rights, assemble at Washington Sq. Park at noon; rally at UN at 2.

21 sun

Bar Harbor, ME — Kay Gardner concert, College of the Atlantic, 8pm, \$4.

New Haven, CT — Conn. Gay Task Force Speakers Workshop for all interested in public speaking for gay rights, Dwight Hall Library, High St., 2-5pm.

23 tue

Rockland, ME — Kay Gardner concert at Opera House, 8pm, \$4.

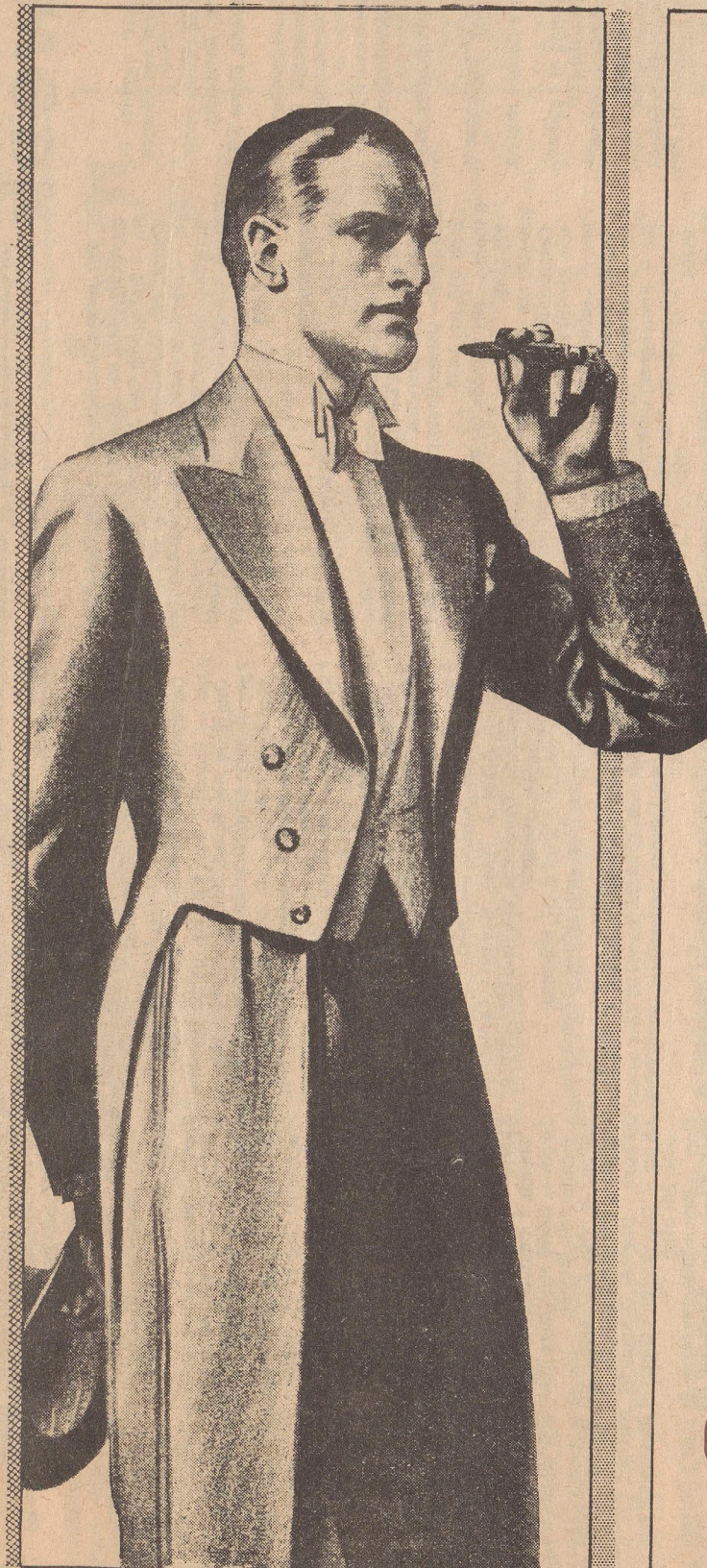


gay community news

Vol. 5, No. 7

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The Gay Weekly 35¢



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Redbook Culture

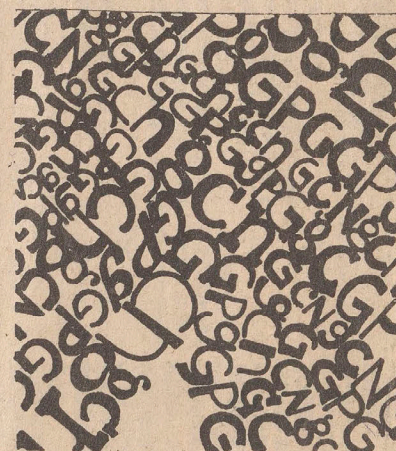
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gay community news

Vol. 5, No. 7

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August 20, 1977

OJ, Coors Beer Boycotts Urged

Denver Conference Rejects Fund-Raising Group

Facts for this story gathered by
Bill Damon and Neil Miller.
Written by Neil Miller.

DENVER, CO — A resolution to set up a national gay fund-raising organization was tabled at the Gay Leadership Conference, held at Denver's First Unitarian Church from July 29-30. The conference did support resolutions calling for the boycott of Florida citrus products and of Coors Beer, however. Five hundred lesbians and gay men attended the Denver Conference, the first national gay meeting since the Advocate International Conference held in Chicago over a year and a half ago. The Denver parley, called by the Board of Elders of the Metropolitan Community Church of Los Angeles,

was co-sponsored by the National Gay Task Force (NGTF), the Gay Rights National Lobby (GRNL), and Dignity, the organization for gay Catholics.

The decision to table the resolution for the national fund-raising organization came after the conference participants were split almost evenly on the issue. Most representatives of the national gay groups opposed the idea, which, in effect, would have created a rival organization to the National Gay Task Force. Two national spokespeople, not affiliated with NGTF, told GCN that they found the proposal "suspicious" and "peculiar."

According to the sources, the main force behind the proposal was David Mixner of Los Angeles. Mixner is

currently a highly paid consultant to the newly formed Los Angeles gay rights organization, "New Age." An additional source, familiar with California gay politics, expressed doubts about Mixner's ability as a gay fundraiser. "Mixner doesn't play with a full deck," he said. On the other hand, Ray Hartman, a Los Angeles lawyer who is the co-chair of GRNL and who was in Denver, told GCN that Mixner was in no way involved with the proposal. "He wasn't even a delegate," Hartman said.

The conference did pass resolutions calling for gay support for the Equal Rights Amendment and for a woman's right to abortion. In addition, the Denver delegates called upon the

Carter administration to set up a national commission to investigate the issue of child abuse. A resolution to boycott Coca Cola (parent company of Minute Maid Orange Juice) was defeated, amidst assertions that the movement was "spreading itself too thin." One person at the conference joked that gay people might well become "the first minority to die of scurvy."

Ginny Apuzzo of GRNL, Jean O'Leary of NGTF, and Rev. Troy Perry of UFMCC, keynoted the conference on Friday night. In her address, Apuzzo warned that the new coalition of the radical right threatened gay people. O'Leary echoed Apuzzo's

(Continued on page 9)

Canada Eliminates Immigration Bar

OTTAWA, CANADA — Canada's House of Commons has passed a new Immigration Act, which eliminates provisions that made it illegal for gay people to immigrate to Canada. Hailed by Canadian gay activists as the first legislative victory for gay rights in Canada, the new act passed the House of Commons on July 25. Under section 5(e) of the existing Immigration Act, which has been law since 1952, homosexuals are barred from entering Canada as "a class of undesirables." For the past 5 years, gay groups have been pressuring Parliament to change the law.

"We have no statistics as to how many gay men or lesbians were denied entry into the country under the existing

law," stated David Garmaise of the National Gay Rights Coalition. "However, with the advent of gay liberation, and the growing numbers of people who, publicly, identify themselves as gay, some cases were brought to our attention."

In August, 1974, John Kyper was crossing the border at Niagara, bringing with him copies of GCN for friends in Toronto. When asked by border officials if these newspapers meant that he was gay, Kyper—a Boston gay activist—replied yes. He was then denied entry into the country. Subsequently, he has been issued a ministerial permit when he has wished to visit Canada.

In November, 1976, members of the



Berkeley Lesbian Music Collective, enroute to play at a Lesbian coffeehouse in Toronto, were kept for hours at the border. They were finally permitted entry under a ministerial permit and only on condition that they would not perform musically and that they would post a \$150 bond to ensure their return.

"We share strong reservations with other groups about certain aspects of this new legislation, specifically the discretionary powers left to immigration officials," stated Mr. Garmaise. "Nonetheless," he continued, "we consider the removal of the discriminatory section against homosexuals to be a victory for gay liberation in this country."

'Unnatural Acts' Charged in Atlantic House Incident

7 Arrested in Undercover Raid on P'town Bar

PROVINCETOWN — This seaside resort's gay community is still pondering the implications of the raid late last month at the upstairs Carriage Room at the Atlantic House in which six men were arrested and charged with "unnatural acts." A seventh man, Provincetown Finance Committee chairperson Paul Christo, was charged with assault and battery with a dangerous weapon in the incident as well as with committing an unnatural act.

The raids on the bar were made on two successive nights, featuring both undercover state troopers and local police. The cases of six of the arrested men are scheduled to be heard this week, while a hearing is also scheduled to decide the future of the Atlantic House's liquor license.

The arrest of Christo — who three times has run unsuccessfully for selectperson in Provincetown and who has been a leading proponent of the proposal to establish a community radio station here — caused the biggest stir. Considered once by many to be Provincetown's "liberal great white hope," his political career is now in doubt. Christo declined to talk with GCN about the incident, asserting that such discussion would not be "useful."

Provincetown police chief James Meads claimed that the bar was raided after one formal complaint and numerous informal complaints. He said that he had asked the District Attorney for assistance, since local police officers would have been too visible. "People, including gay people, were amazed at what was going on in there," said Chief Meads.

Robin Nicholson, who manages the

Atlantic House, told the *Provincetown Advocate* that "There may have been some kissing or some groping between men going on. It was Friday and Saturday night and things get hot and heavy all over town." She added that "Parts of this town do not want a big influx of gay people and are trying to ebb it."

After the incident, an editorial in the liberal *Provincetown Advocate* caused a sensation almost as great as that of

the 'raid' on the Atlantic House itself. "The news in this week's *Advocate* is so shocking that townspeople everywhere are working themselves into a state of repression," wrote the newspaper. "If police allegations are true about what happened this weekend at the Atlantic House and if it is true that similar scenes are being played elsewhere in public then the people's retri-

(Continued on page 6)

California: Another Dade County?

LOS ANGELES — Another Dade County-like situation may be developing in California as local gays are preparing to battle a proposed statewide initiative that would permit school boards to dismiss or deny employment to teachers who are "open and notorious homosexuals." The initiative is the brainchild of Senator John V. Briggs, a conservative Orange County legislator who recently failed in his efforts to get a similar bill through the state legislature.

In announcing the beginning of his drive to get the necessary 300,000 signatures to place the issue on the ballot

next June, Briggs cited the recent Gallup Poll which indicated that a majority of adults opposed homosexual teachers in the schools. Briggs, who is an announced candidate for the Republican nomination for Governor, has borrowed Anita Bryant's name, "Save Our Children," in his effort to gather the signatures. Observers here see Briggs as attempting to use the gay issue as a major focus for his gubernatorial campaign.

Briggs defined "open and notorious homosexuals" as those teachers who announce their sexual preference in

class, "wear a dress," are seen "walking hand-in-hand," or who frequent "gay bars."

In order for the initiative to be on the ballot, it would first have to be ruled constitutional by the Attorney General. A similar attempt to force a referendum after the state legislature legalized sexual acts between consenting adults a year and a half ago failed to garner the necessary signatures to gain a place on the ballot. But because of the volatility of the teacher issue, gay activists in this state are taking the Briggs effort extremely seriously.

news notes

PRO-GAYS TRIUMPH

SAN FRANCISCO — Mayor George Moscone, Sheriff Richard Hongisto, and District Attorney Joe Freitas all won votes of confidence from the San Francisco electorate last week as an effort to cut their terms in half was overwhelmingly defeated at the polls. Proposition B, which would have subjected the three to a recall election, was crushed by a vote of 112,123 to 62,185. All three public officials have taken strong pro-gay stances. Moscone recently ordered all flags in San Francisco to be flown at half-staff after the brutal murder of a gay man, Robert Hillsborough. Hongisto campaigned for the gay rights referendum in Dade County and has also urged San Francisco gays on the police force to 'come out.'

Moscone said that he considered the special election results to be a personal victory. He also won a victory when another proposition to bar the election of the Board of Supervisors by districts was defeated. "I just finished my midterm exams," said the obviously pleased mayor. "I think I got pretty good grades."

PLANNING FOR IWY-HOUSTON

NEW YORK — Lesbians on both the East and West Coasts are preparing for the November International Women's Year Conference in Houston. The conference, sponsored by the U.S. Government, is expected to become a battleground between pro- and anti-gay rights, abortion, and ERA women.

In New York, Jean O'Leary of the newly established Women's Caucus of the National Gay Task Force is attempting to coordinate lesbian efforts in Houston. At this juncture, O'Leary is in need of a complete list of resolutions passed concerning lesbians at each state IWY conference as well as names of delegates or observers interested in working with NGTF at the national meeting. Women are urged to contact O'Leary at the NGTF office, 80 Fifth Ave., New York City 10011.

Meanwhile, Los Angeles women are planning to establish Freedom Rides to help increase lesbian visibility in Houston. Freedom Ride buses will be departing Los Angeles several days before the conference and caravans will also be leaving major cities on both coasts and from the midwest. The caravans will stop in cities along the way to hold actions or demonstrations planned by local lesbians and to pick up more women as they move towards Houston. For more details in coordinating Freedom Rides in different cities women are urged to write Freedom Ride-IWY, 2617 Euclid Ave. #B, Santa Monica, Calif. 90405.

NGTF WOMEN ORGANIZE

NEW YORK — Female members of the Board of Directors and staff of the National Gay Task Force have announced the formation of The Women's Caucus of NGTF as a formally constituted body of lesbians and lesbian-feminists. The purpose of The Women's Caucus is to actively foster lesbian visibility within the gay movement and especially within the National Gay Task Force; to facilitate a lesbian presence in all women's issues, projects and organizations throughout the country.

The specific projects and activities of The Women's Caucus will continue to be varied according to the social change interests, skills or profession of its members. Present involvements include membership in and committee work with The National Women's Agenda Coalition; representation and work in the National Organization for Women (NOW); and a coordination effort for full lesbian participation in International Women's Year (IWY) State meetings as well as the national convention. Preparation and distribution of a "Lesbian Questionnaire," to be sent to the broadest possible number of lesbians and lesbian/gay groups, will be The Women's Caucus first major group project.

While formal membership in The Women's Caucus presently consists of both past and present Board women, present staff and committee members of NGTF, the NGTF women are eager to be in contact with a wide range of women who share their interests. For more information, contact: Frances Doughty, chairperson, The Women's Caucus of NGTF, (212) 789-5956.

P'TOWN LESBIAN VS. NUKES

PROVINCETOWN — Ann Weld-Harrington, Provincetown gay activist and that town's Director of Civil Defense, has received a diploma from the Army Staff College of Intelligence. Weld-Harrington was awarded her diploma for courses that included the study of nuclear weapons — effects and shelter, monitoring and detection of nuclear and natural disasters, emergency operations and support programs, and thermonuclear-nuclear radiation detection.

Through Weld-Harrington's efforts, Provincetown has been chosen to do a pilot study for the National Civil Defense Preparedness Agency. The study will involve dispersion of nuclear refugees from target areas.

"This just proves that gays, militant gays, well-known gay activists can circumvent the homophobic policy restrictions leveled at gays in areas of civilian and military defense," said Weld-Harrington. "I sometimes wonder if the bureaucracy is so screwed up that, on one hand, we have people like Matlovich, Randolph, and Watson dismissed from military service because of security risks and, on the other hand, right under their noses we have someone who is a known gay, working with another arm of the Department of Defense! Who's crazy, us or them?"

LICENSE CHAIRPERSON

BOSTON — Andrea W. Gargiulo, a 31-year-old Boston attorney, has been named chairperson of the Boston Licensing Board by Gov. Michael Dukakis. In assuming the \$23,000 post, she succeeds former board member Charles L. Byrne, who did not seek reappointment to another six-year term, in order to return to his former position as a detective with the State Police. Gargiulo is the first woman to be named head of the three-member board, which is responsible for the issuance of liquor and entertainment licenses in Boston.

INTEGRITY FOR PHILADELPHIA

PHILADELPHIA — The third annual national convention of Integrity, an Episcopal Church group for gays and their friends, will be held on the campus of the University of Pennsylvania here Aug. 25 to 28. About 250 delegates from the 30 chapters of Integrity will attend workshops and religious services at the University's Christian Association and St. Mary's (Episcopal) Church, 39th Street and Locust Walk.

Workshops will cover such topics as "Gothic Dimensions of the Gay Mystique," moderated by Prof. William Kintner, "Concerns of Rural Gay People," by Janet Cooper, noted feminist and gay activist; "Bisexuality," by Dr. William Stayton of the Philadelphia Marriage Council, and "Trans-sexuality," by Roberta Dickinson, Philadelphia artist and former teacher at Drexel University, who is herself a trans-sexual. Barbara Gittings, nationally known as a gay activist and recipient of the Outstanding Achievement Award at the 1976 Integrity Convention in San Francisco, will present a series of educational films about the gay experience at one of the sessions.

The three-day convention will culminate in a Solemn High Mass at St. Mary's Church at 11 a.m., Sunday, Aug. 28. St. Mary's is a "straight" church which has a long tradition of support for humanistic concerns.

OLDER AND GAY IN GOTHAM

NEW YORK — Since last October a small group of "over-40" gay men has been meeting in New York. About 12 men have met regularly every other week at homes of participants to discuss such topics as sex after 40, youthism and ageism, monogamy, fear of rejection, attitudes toward death, long-term relationships vs. promiscuity, problems with property, job-security, and many other subjects.

This first group has been quite heterogeneous, perhaps the only unifying factor being that all have been gay men over 40. This fall a second small group is being considered to be limited to gay college graduates over 40 (or perhaps over 50). Anyone interested can contact Bob Burdick, 270 W. 25th St., New York City 10001, or call (212) 242-8112.

ROSALYN'S RECIPE

CLEVELAND, O. — Rosalyn Carter, the nation's First Lady, has sent a recipe contribution to the Dignity/Cleveland cookbook. Dignity sent a letter to Ms. Carter, informing her of the purpose of Dignity — the national organization of gay Catholics — and asking for donation of a recipe. The First Lady, through her correspondence secretary, sent a recipe for Flank Steak, along with her wishes for a successful project.

AUMILLER UPDATE

NEWARK, Del. — Richard Aumiller who recently won reinstatement, back pay, and \$15,000 in damages from the University of Delaware after he was fired because of his open homosexuality (see GCN, Vol. 5, No. 6) has now accepted a position with Duke University. Aumiller had been the theatre director at the University of Delaware and the Duke position will be a similar one. The administration at Duke will have no statement regarding any aspect of Aumiller's troubles with the University of Delaware, since the court ordered that the matter is to be erased from all employment records and future employers' consideration.

GAY SPEAKERS BUREAU

CAMBRIDGE — In the light of recent gay visibility, the Gay Speakers Bureau is planning a major outreach program to Parent-Teacher Associations, guidance counsellors, and similar groups. In addition to providing speakers for as many groups as possible, the Bureau is preparing pamphlets and other useful materials to supplement the (generally informal) presentations at speaking engagements. With that planned increase in activity, a more formal level of organization may be appropriate. The Bureau is therefore trying to incorporate itself as a non-profit and possibly tax exempt institution; if the effort succeeds, the Bureau will be eligible for foundation support and similar benefits.

In the past, the major part of the small fees derived from speaking engagements has been donated to other gay organizations. As a result, the Speakers Bureau finds itself with inadequate funds for undertaking the sort of projects it feels are necessary and useful parts of its function. Financial, moral and other support would be welcome. Anyone interested in more information or willing to give time or money (checks may be made out to G.S.B.) to the new projects should contact the Gay Speakers Bureau at P.O. Box 2232, Boston, MA 02107, or phone (617) 354-0133.

LOBBYISTS NEEDED

BOSTON — Massachusetts Gay Legislation, faced with the prospect of lobbying over 200 members of the House of Representatives on behalf of H3676, is in need of volunteer lobbyists. The volunteers would give a total five-hour commitment and their task would be to visit legislators and urge their support of the gay rights bills. The bill — an anti-discrimination measure protecting gay people employed in public service jobs — was passed by the Massachusetts Senate and is now before the House. People interested should call Joe Martin at 547-5586 and leave a message.

GAY MEN'S CENTRE NEWS

BOSTON — The Centre has finally prevailed on its landlord to rush to completion the refurbishing of the windows, so that the Centre is now sheltered from the elements.

However, other problems remain. What many people believed was a commitment from Gay Legislation to share the space and the rent for two critical summer months has not been honored. Therefore, the pressing problem of the rent remains unanswered.

During this time of trouble the Centre has suffered from a lack of coordination because of resignations from The Round Table just when coordination was most needed. In addition, the landlord is attempting to evict the Centre.

A group of people are willing to keep the Centre going until the seasonal pick-up in the fall. If the Aug. 14 meeting does not produce any sources of energy to continue the Centre at its present location, other options will have to be considered. Anyone with suggestions for continuing the Centre should come, call, or write to it.

In the meantime, the Round Table will meet every Sunday at the Centre at 5 p.m. All are welcome!

Civil Custody Law Harasses New Bedford Gays

By David Brill

NEW BEDFORD — Continued complaints of harassment and brutality against gay men by officers of the New Bedford Police Department have been reported in recent weeks. As in other Massachusetts cities, a prime instrument of the police has been the use of the state's civil or "protective custody" statute.

According to local sources, the most police activity has focused on the Williams Street area, between 8th and 6th Streets, a non-residential area which has long been known as a gay male cruising area in this city of 100,000. It is located just a few blocks away from a residential and commercial area where female prostitutes openly solicit customers on the street and in passing cars.

A 24-year-old New Bedford man reported that the police would regularly drive around the cruising area, telling the men there to "get out of town. We don't want no fuckin' queers here." He said that on several occasions he was in other parts of the city when these same officers, upon recognizing him from Williams Street, would begin to harass him and threaten to arrest him.

Early Sunday morning, July 31, this same man was forced into a police car, and taken to the local police station, where he was booked under the "protective custody" law, which permits the police to detain persons considered to be intoxicated. (The law does not require a breathalyzer or similar test, and there are no penalties for failing to advise the subjects of their rights.) At this time, the man charges that the police punched and kicked him while in his cell.

Several other New Bedford men have reported similar incidents.

Filing a complaint against a police officer in New Bedford without the benefit of witnesses is difficult, if not impossible. The police command, from sergeant to chief, is summarily defen-

sive of the actions of police officers. In fact, when one gay man attempted to report being beaten in jail to a Community Relations officer (who would normally handle such complaints), the officer himself reportedly started calling the man "a faggot" and told him to leave the station.

The 24-year-old man, who has been suffering from migraine headaches (which his physician attributed to being struck on the head) since July 31, then complained to State Rep. Ronald A. Pina, the only gay rights supporter in this city's notoriously homophobic legislative delegation. Pina explained

that filing civil or criminal charges against the officer would be extraordinarily difficult to prove without either permanent physical injury or outside witnesses. Instead, he promised to go to the police command to demand an end to continued harassment of gay men in New Bedford.

Historically, this is the most effective method of ending police harassment. Once the police sense that their victims are not going to meekly accept being beaten, they tend to refrain from such behavior. Obviously, this is of little value to men who already have bruise marks and headaches.

There has been no reported harassment of the nearby female prostitutes. In fact, one woman claimed that the police are protective of them. Another prostitute says the police provide protection in exchange for "dates" with the hookers.

Meanwhile, it is still not safe to be a known gay person in New Bedford. The police have the "Protective Custody" law on their side. As usual, they take great care to make sure their victims have no witnesses and are unable to fight back. Police in New Bedford, as elsewhere, choose their victims wisely.

Mass. Banking Commissioner Opposes Credit Bias

BOSTON — State Banking Commissioner Carol S. Greenwald last week announced her support for amendments to the charter of the Massachusetts Commission Against Discrimination to prohibit discrimination in credit on the basis of sexual preference. In an exclusive statement to GCN, Greenwald said, "A bank's interest in making a loan is the assurance that it will be repaid on time with interest."

"Only criteria directly relevant to making that decision should be included in a loan decision," she added.

The amendments supported by Greenwald are included in H.3677, a general bill prohibiting discrimination on the basis of sexual preference in a number of areas, including employment, housing, and public accommodations, as well as credit. The bill is presently sitting in the legislature's Ways and Means Committee, after having received a public hearing before the Commerce



Carol Greenwald

Photo by David Krathwohl

and Labor Committee in February.

Discrimination against gay people by banks and other lending institutions is one of the most well-documented areas of discrimination, according to Gay Legislation co-ordinator Joe Martin, who was very pleased by Greenwald's announcement. He said that two persons of the same sex will often be summarily denied a mortgage if the bank suspects they are gay. Employees and managers of gay bars and clubs are also often refused loans, credit cards, and insurance if the bank determines that their employer is a gay-related business. In addition, gay businesses themselves have been denied commercial loans, frequently forcing capital investments to be made in cash only.

H.3677 will probably not be voted upon this year, however, according to Martin. The major Gay Legislation effort this year has been on behalf of H.3676, a narrower bill relative to public employment only.

WBZ 'Before and After' Poll: No Major Changes

BOSTON — A WBZ-TV poll, taken at the beginning and end of the Boston television station's pioneering Gay Impact Week, showed no major trends toward a change in public attitudes toward gay people. The poll — commissioned by the station and done by Decision Research Corporation's Robert DuBoff — was designed to investigate if a sample of WBZ viewers changed their views on gay rights after exposure to information on the subject.

But according to pollster DuBoff, the survey was "not statistically significant" because more than half of the 150 viewers who had promised to watch Gay Impact Week from beginning to end, did not do so. DuBoff attributed the viewer fall-off to "the summer months."

Despite the lack of "significant statistics," DuBoff told GCN that he felt the survey did indicate certain "trends." There was, for example, a major change in the number of viewers as to whether they believed that gay people were discriminated against or not. In answers to this question, the trend was from "unsure" at the beginning of the week, to "yes," by the week's end.

On the purely informational question as to whether there was a law

in Massachusetts that protected homosexual employment and housing rights, the trend was toward a "no" answer by the end of the programming.

But on the question, "Should there be a law protecting the civil rights of homosexuals in housing and employment?", the WBZ survey found virtually no change from the beginning of the Impact Week until the end.

"People seem to be fixed in their feelings on this part of the issue," said DuBoff.

On the issue of gay teachers, the poll found popular attitudes to be "more fluid." "There were a lot of changes on the teacher issue," said DuBoff. "Some people changed their minds to 'yes,' others to 'no.' There was no trend but it was clear from the data

that this is an area in which people have not completely made up their minds."

DuBoff strongly urged that gay activists and the gay movement, whenever possible, make use of statistical surveys. "It's a good way to get a sense of how to present the gay issue to the community," he emphasized.

Times/CBS Poll Mirrors Gallup and Harris Results

NEW YORK — A New York Times/CBS News poll on job discrimination has found support for job rights for gay people that parallels recent Gallup and Harris surveys. The poll — which surveyed 1,447 people selected to represent "the entire American adult population" — was released shortly before President Carter's announcement of his proposal for an overhaul of the nation's welfare system.

According to the poll, a 61-20 percent margin of the American public declared it wrong to deny a qualified person a job simply because he or she was a homosexual. By a 50-35 percent margin, the people surveyed also sup-

ported laws to prohibit discrimination against gay people. Last month's Gallup Poll results showed that a 56-33 percent proportion of those surveyed believed that gay people should have "equal rights in terms of job opportunities." A Harris Poll, taken at the same time, showed 54 percent of those surveyed to be in favor of a law that "outlawed discrimination against homosexuals in any job for which they are qualified."

In the New York Times/CBS News breakdown by age on the issue of the government passing anti-discrimination legislation, 73 percent of the 18-29 year bracket supported such legislation. 50 percent of those between 30 and 44 years old backed

such legislation, while the percentage supporting such laws declined to 43 percent in the 45-64 year-old group. Only 23 percent of those age 65 or older supported anti-discrimination legislation.

The Times/CBS poll showed the public strongly on the side of guaranteed job rights for both blacks and women. 74 percent supported rights for women while 73 percent supported such rights for blacks. However, the poll revealed strong public opposition to "extra consideration" for the two groups. By a 72-23 margin, those surveyed rejected "extra consideration" for women, while 71-22 percent opposed the same for blacks.

community voice

optimistic view

Dear Gay Sisters and Brothers:

The gay community's response to the vote in Miami has been incredibly great. Anita has given us cause to unite and become more active. The movement has at least tripled in size with close to 7,000 in Boston and nearly 50,000 (maybe more) in New York in Gay Pride celebrations. New coalitions are springing up constantly — among them a new Coalition for Human Rights on Long Island and the Coalition for Lesbian and Gay Rights in New York.

Let's hope this trend continues, but it will only do so if we remain united while respecting each other's differences and recognizing and learning from the unique contribution that each individual can make to our movement.

Many are also coming out to family and friends. The importance of this cannot be over-emphasized. A friend of mine called his parents in Miami, who had voted against gay rights, and told them that he was gay. They probably regret their vote.

However, marching, organizing, and even coming out are not enough. Besides showing how we feel, we must educate. We must support each other as well as our friends and relatives. We must write letters to the editors of non-gay media and get involved in local non-gay community affairs and organizations. Even negative reactions can change after people realize that their fears are based on false beliefs. The more we can educate them and reassure them that we can be happy as we are, the better off we'll all be.

Michael H. Merry
Jersey City, NJ

splendid supplement

Dear Editor:

I think that your issue dated July 30 is splendid! Being a retired professor of literature, I am enthusiastic about your "summer book supplement." How can we get the "straight" world to read and appreciate some of those books? I am more convinced than ever, post-Dade-County, that our greatest job is education, not politics.

For this reason I disagree with Mel Horne in his review of *The Homosexuals*: I do not believe that its editor presumes to "cover" all gays. What one book could? Who would presume to compile a book called *The Homosexuals* which pretended to give adequate samples of all kinds of human beings who might fit into that category? Obviously ridiculous!

I do think, however, that Alan Ebert's book is moving in the right direction. For some years I have felt that too often gays have given the impression that most, if not all, of us are radical militants (they get into the news), or Christopher Street cruisers, or drag queens, or unemployed young people. We need to hammer home ceaselessly, in books, on TV, in every possible way, that many of us (I would be cautious about saying MOST of us) are highly successful men

and women in business, in the many professions, in the arts. Your family doctor may be gay; the lawyer you go to for help in drawing up your will may be gay; it's not beyond reason that some of the important executives of any large corporation may be gay. Undoubtedly several of your college professors were gay. There may not be what Horne calls "courageous" gay guys. (In fact, some might object to a stranger's calling them "guys"! But they ARE representative, just as representative today, we can presume, as they obviously have been all through history. Your reviewer of A. L. Rowse's *Homosexuals in History* is quite right; the book is not a good work of scholarship. But it does remind us again of the untold number of highly successful and important persons in our history who have been homosexual, some undoubtedly grossly, but many (most?) quite discreetly. This fact must be "taught" to our society. And this will take several generations of intelligent work!

So I urge us all to find the good things in a book like Ebert's, and not superciliously ridicule it because it is not limited to "average gay guys"!

Again congratulations on bringing these books to our attention.

Cordially,

Bob Burdick

a ho-hum agnostic

Dear GCN:

I was horrified at the tone of John Kyper's letter in the last GCN. His armchair revolutionary stance will be the death of any attempt at gay liberation. As long as people like John proclaim themselves too removed from the sphere of human existence to care about issues important to gay people and to people in general, there can be no social change. It is by relating at a feeling level to those things that affect us, by showing our anger or our love, that we will strengthen each other. We must all experience the struggle if we expect the change to come.

Cha Cha Heels

self-curing epiphenomena

Dear GCN:

May I hasten to assure John Kyper that his was not the only "ho-hum" reaction to Shively's petty conflagration? I guess we ho-hummers are not as quick to rush to our typewriters as either the true believers or the atheists.

I feel that Marge Ragona's "Christian compassion" was as inappropriate as others' condemnation of Shively to his own conflagration.

Let's face it, like streaking, chain-letters, and Sylvia Sidney, such epiphenomena are best left to cure themselves.

Sincerely,

Frax

noble response

Dear GCN:

It isn't my style to hide behind anonymous letters to the editor. And it usually isn't my style to answer letters from anonymous people — real or fictitious — either. But an anonymous letter in your July 9th edition demands a response.

In a way, I don't blame the writer of the letter for hiding behind the phrase "Name Withheld by Request," because the letter itself was a jumble of inaccuracies, illogical conclusions, confusion over legislative procedure and political polemics which more properly belonged in a paid ad. I don't blame the "mystery author" for not wanting his or her name attached publicly to such tripe. I would have been ashamed of it, too.

But as to the major issues raised in the letter I would simply refer your readers to the latest newsletter supplement of Citizens for Participation in Political Action (CPPAX). That report listed seven "significant issues" dealing with "financial and economic reform (including three key anti-redlining amendments) as well as basic rights and services for individuals."

On six of those seven I voted with the CPPAX position including all three amendments to strengthen the anti-redlining bill. The roll call I missed was on Divorce Reform, and carried by a substantial margin. Had a close vote been expected, and I knew well in advance that such was not the case, I would have been present to vote in support of the measure.

Unlike the anonymous writer who does not live in Boston, I do. And I'm damn proud of it. And I'll keep working as hard as I can for my city, and for my district, for as long as the people of my district allow me.

Rep. Elaine Noble
6th Suffolk District
Boston

year at the top

Dear Editor:

I am quite concerned about a new program on the CBS television network. The name of the program is "A Year on the Top."

It is a comedy entertainment serial with its prime character being the "Devil's Son."

The Devil's Son is depicted as the stereotype screaming faggot and such terms as "recruitment" are stressed in the program.

The plot centers around the idea that he must get as many recruits for Hell as possible. (All of the recruits so far are *all men*.) His earth character is that of an agent for a large recording studio. The young men must sell their souls for one year of success.

I would like other people's comment on this program.

Diane Bellavance

public affection

Dear GCN,

Although a good deal is said and written about gay oppression, I feel that many gay men and lesbians are neglecting a very natural, human way of asserting their lifestyles.

My boyfriend and I often walk through Boston holding hands or with our arms around each other. Not surprisingly we often hear shouts of "fags!" or "queers!" from people in cars and on the street; we choose to ignore them.

When we visited Provincetown recently I expected to find a freer, more comfortable at-

mosphere, there. Although I felt reassured and less out-of-place due to the large percentage of lesbians and gay men, I was upset to find hardly any of them being demonstrative of their affection.

I am not talking about actions intended solely to raise public consciousness; these have their place in fighting prejudice, and it is not my wish to slight them in any way. I only mean to point out every individual's capacity to express himself or herself, and his or her right to do so as much as anyone else.

Gay people need to love and be loved as much as straight people do, thus I cannot accept that this restraint of feeling is due to any lack of emotion. Rather it is the product of straight society's prejudices and fears, to which we have been (and still are) prey.

By denying ourselves the right to behave freely and openly in public, we perpetuate this oppression. Think how much better we would feel if we saw female couples and male couples (or g-oups) everywhere, walking arm in arm. No one would dare hurl insults; there would be too many of us. Perhaps, eventually, no one would find this behavior strange at all.

The next time you are with someone you love, show him or her that you care — and show the world that we are gay and proud. We will not be forced to hide anymore.

With gay love,

Mark A.

leviticus update

Dear Editor,

Tommi Avicoli's coverage of the McIntyre/Gay Debate was well written. One statement attributed to me, however, bears correcting lest I be considered one more "prooftexting" Christian residing on the lunatic fringe.

I did not say that the Leviticus passages pertained to rape. My references concerning rape referred to the inhospitality of Sodom and its intended vicious insult to other human beings, a sexual assault we know more commonly today as rape. In that context, I affirmed that affectional and consensual homosexuality is *never* rape. The Sodom story in *no way* pertains to affectional homosexuality (Ezekiel 16:49).

Rev. Don Borbe, Pastor
MCC Philadelphia

only the sensational

Dear GCN,

I'm sure you are aware of the distortion created by partial quotation. Printing only the salient portions of James Kirkup's poem which appeared in the British paper is a disservice to your readers and Mr. Kirkup. It focuses attention onto the controversial passage without including the entire context. It makes you appear more interested in the sensational aspects of the poem rather than in a balanced journalistic attitude. Please, if it is legally possible (and maybe it wasn't) reprint the entire piece so we can judge its merits for ourselves. Thank you.

Chris Nolan

(Editor's note: The poem — a relatively long one — was not printed in its entirety because of lack of space. However, we did feel that the portion reprinted not only showed what the court found offensive but also attested to the literary and spiritual qualities of the work.

minority majority

Dear GCN:

Jon L. Clayborne's article about the admission policies of a New Haven gay bar is about something more than the desire of a club to serve whom it pleases; it is about a mentality that has killed one of our most precious of freedoms: freedom of association.

There can never be freedom of association unless there is freedom from association or freedom of assembly unless there is freedom from assembly.

Often what happens when those to whom a club is not open gain admission is that with women being admitted to a gay men's bar, the place becomes straight, or in the case of Negroes the bar becomes all black, then the majority has lost its place of association and assembly.

There is a pleasure and freedom of being with one's own kind that a mixed club can never provide.

Cordially,

Walter J. Phillips

gcn contributors



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racism alive and well

Dear GCN,

I'd like to thank Dai Thompson and John Clayborne for their articles; being Gay, Black and a woman I was pleased to see some truth about the New Haven bar scene in print. As a Black lesbian and a resident of New Haven I know only too well the discrimination which exists outside and within the Gay community. The white Gay community is no less Racist than their straight counterparts. Even in the face of staunch oppression from a multitude of adversaries the white Gay community can in turn expend time and waste valuable energy on discriminating against Third World Gays.

In the past week, as the issue of discrimination has circulated among groups of Gays in New Haven, I have found that though many of my friends came out of their closets long ago and continually fight against heterosexist bigotry they are now unwilling to face the bigotry within their own community. These white friends of

mine who pride themselves on maintaining high principles of humanitarianism and a philosophy of unity among all people are in truth and much to their chagrin, suffering from "closet racism." Racism, that unspeakably terrifying thing is alive and well in New Haven's Gay community, as elsewhere. It would be more productive to face it openly and fight against Racism than to hide it, couching it in objectification ("Well, perhaps it's just this particular doorman and not a bar policy."), or relativism ("Well, only 5% of the Blacks in that bar were carded" — 0% of the whites were carded) or shrouding it in intellectual rationale — the mainstay of knee-jerk liberalism. So, let's call a spade a spade. Racism flourishes in the Gay community and discrimination is no stranger to the bars, the baths, the restaurants or the gay groups. It behooves the entire Gay community to realize that perhaps Anita isn't the only one flirting with the Klan and employing Klan tactics. How long before a Gay Klan Society erupts and joins forces with the already existing Gay Nazi Party?

Cassandra Theresa Smoot
New Haven

old and young

Dear GCN:

Your article on older gays was both timely and informative. As many of your readers may recall there was a recent TV special on older Bostonians and the problems that they face. Although I myself am 27, I have spent a good part of my life in contact with older people who at one time or another lived with my family. In this time, I became acquainted with and sensitive to their needs, their problems and their joys.

As a graduate student at Boston University I have seen a good deal of research and medical effort directed towards the aging process, and the problems of aging. The culmination of these efforts is the recent creation of a gerontology center at B.U. whose goals are directed towards dealing with the problems (medical, sociological and psychological) of aging, as well as towards a better understanding of the aging process, and eventually, control of some of its effects. . . .

What I'm trying to get around to saying is let's do something to help our older brothers and

sisters, because someday we'll be there. Steps have been taken to give our younger friends a place to meet and talk. Older and Other Gays does exist, it's true, but what about the people who aren't able to get to meetings?

What I'm suggesting may seem a little corny, but to the older people it would touch, it would mean a lot. I'm suggesting that some of the established groups form outreach programs through which younger people could be paired with older people — a sort of foster parents/grandparents program within the gay community. (I do not assume credit for the idea, since an "adopt a grandparent" program already exists, but it is not specifically geared to gay people. Furthermore, some gays who are not 80 or 90, and still quite active, are also isolated.) Just a few hours a week can mean so much to older people, and they have so much to give, if we are willing to give a little time. They have a lifetime of experience to share if we are willing to listen. Wouldn't we do it for our own parents and grandparents?

Hopefully,
Kathleen Guilmette

speaking out

The New Victorianism

By Wayne Dynes

In these days of critical self-examination following the debacle of Orange Tuesday, gay men should read and reread Andrea Dworkin's mini-Jeremiad in GCN of June 25. Her claim that the gay male movement is unreservedly antifeminist, supermacho and self-indulgent offers a concentrated instance of a temptation that some lesbians seem to find irresistible: to act out on gay male scapegoats the frustrations induced by our heterosexist society. Careful study of this little diatribe of hate should dispell many illusions, though not I suspect those of Allen Young who sycophantically hailed the purity of Dworkin's "radical" vision in these columns not long ago. Dworkin's merchandising of hate is significant for several reasons. As has been indicated she is not alone among her sisters, and her extremist faction is reinforced by some gay men for reasons of their own. Moreover, Dworkin's attack is part of a larger ideology which, far from being radical, actually seeks to undo the limited gains that the cause of sexual freedom has made in the last few decades. For this reason, her ideology may be aptly termed the New Victorianism.

It is time that we recognized that not all lesbians are necessarily our friends. In this connection I must reject the modish rubric under which Dworkin's venomous screed was published: the "Lesbian/Gay Movement." There is no such movement. It is mainly a gay male movement, with a few lesbian allies, as Paula Bennett acknowledged in her trenchant remarks in your issue of June 18. Through history, from Leviticus to Justinian and Theodora, from Labouchere to Anita Bryant, it is gay men who have borne the brunt of the persecution, just as they form the mass of the resistance to homosexual oppression today. The lopsided gender composition of the GCN staff is a case in point. To speak of some hypothetical "lesbian/gay movement" falsifies history even as it distorts contemporary reality. Instead of bemoaning or covering up our situation, we need to recognize it and move on from there.

In an effort to grapple with some neglected aspects of contemporary reality, let me detail the chief features of the assault perpetrated on gay men by the lesbian extremists and their male effeminate allies:

1. *Double Standard.* Lesbians correctly demand their right to define their own identities and goals, but inconsistently reserve the privilege of imposing their judgments on gay men. A familiar example is the case of transvestites, who are alleged to mock women by wearing their clothing while women appear decked out in men's garb as a matter of course. It is sometimes claimed that the two cases are not symmetrical in that it is only offensive when members of the dominant group wear the clothing of the oppressed. Perhaps so, but what then of middle-class women who flaunt the denims of the working class? Another instance of the double standard comes from those who defend the right of Dworkin to publish her venomous attacks, but insist that we, their targets, must remain silent, humbly meditating on the "deep truths about ourselves" so kindly purveyed. I say "Silent no more!"

2. *The New Victorianism.* Dworkin and her friends have a monolithic concept of how we should arrange our sexuality and life styles. Rejecting democratic pluralism, they wish to prescribe their own narrow values for all. Dworkin's attempt to tell us how to have sex is an intolerable invasion of our basic rights. In many respects Dworkin harks back to the model of the nineteenth-century *grande dame*, the self-appointed guardian of bourgeois morality with all its stifling restrictions. Similarly, our own deference to her ilk represents a throwback to the old tradition of male gallantry, the Sir Walter Raleigh syndrome. But casting down our cloak for the New Victorians is all too often the prelude to their scooping up mud to hurl at us. In all this of course the double standard again prevails; imagine the response to a gay male piece which caricatured lesbian sexuality as Dworkin has ours ("chains-whips-urine"). For a documented analysis of the reactionary intervention of some of the New Victorians in the area of personal rights I recommend John Lauritsen's publication *Dangerous Trends in Feminism: Disruptions, Censorship, Bigotry*. If the sentiments surveyed in Lauritsen's paper are any indication, the social vision of life "after patriarchy" looks disastrously unoriginal and old-fashioned.

3. *Subordinationism.* Although lesbians make up a decided minority of our supposedly united movement, many of them insist on special prominence, ostensibly to combat their "invisibility." Last year in the New York Christopher Street Liberation Day Parade they demanded and were granted the right to march first. How did they respond to this honor? By carrying a sign alleging that

"Cocksucking causes cancer." Again, imagine the outcry if gay men had attempted anything remotely comparable. This year the parade organizers, who seem to have learned nothing from their experience, once more put the lesbians at the head. The women used the occasion to gratuitously insult the political figures who had risked their necks to support us. No wonder many lesbians have little respect for us when our pride is so low that we actually court such injury.

Doubtless there are still those among us who would urge patience, "sensitivity" and a continuing effort to "confront our sexism." But when will the Dworkins of this world begin to confront their own sexism, their cherished version of Anatomy is Destiny? Herein lies the reason why such counsels of patience are useless. We cannot satisfy Dworkin by reforming our thinking, our manners or even the way we behave in bed, because we have the wrong set of sexual organs. We are judged to be bad not because of what we do, but because of what we *are*. Why then continue this labor of Sisyphus, seeking to placate the implacable?

It has been said that some feminists and their male subordinationist allies perceive the gay male movement as the caboose of the feminist train. Well, I think it's high time to uncouple our car and affirm our rights as proud gay men. This means never allowing vicious smears like Dworkin's to go unanswered. It means once and for all rejecting a whole catalogue of taboos that prevent men and women from talking candidly to one another. And it means acknowledging that honesty and frankness can never be a one-way street.

It is my belief that the 1980s will see an unprecedented struggle between sexual liberty and the New Victorianism. Dworkin and I will be on opposite sides of the barricades. Where will the rest of you be?

("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.)

Ballad of Anita Bryant

By Eric Gordon

Oh, brother-loving brothers, come listen to my song,
Oh, sister-loving sisters, why don't you come along,
There's hatred in the country, there's fear across the land,
'Cause you and I we choose to go a-walking hand in hand.

Now down in old Dade County, the liberals passed a law.
Our civil rights were guaranteed, at least that's what we thought.
But freedom only lasted a hundred and forty days.
Anita Bryant came along and launched a war on gays.

Now Bryant reads the Bible, and the Good Book says it's bad
For you and me to go to bed, it makes God God-damned mad.
But David was a hero and Jonathan his mate,
Are not the Fundamentalists a little out of date?

They say we kidnap children and recruit them to our side,
We're sick, abnormal perverts, godless communists besides,
But look at us and you will see a mirror of yourselves,
So put those ancient myths and lies back up there on the shelves.

Oh, people of this country who value liberty,
Will you sit back and watch the voters vote for tyranny?
Or will you join our struggle, and marching hand in hand,
Together with all people fight for justice in our land?

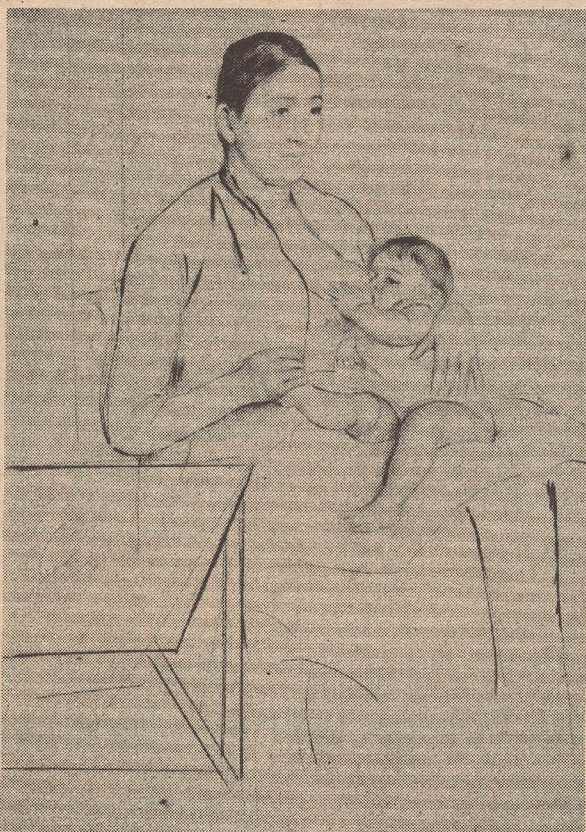
Oh, sister-loving brothers, you've listened to my song,
Oh, brother-loving sisters, you too must come along.
There's hatred in the country, there's fear across the land,
'Cause you and I we choose to go a-walking hand in hand.

Lover of Deceased Lesbian Mother Awarded Child Custody

DENVER — The lover of a deceased lesbian mother has been awarded custody of her lover's daughter in a very unusual victory in a lesbian custody case. Judge Orelle Weeks announced her decision in a Denver courtroom on June 24 to give Donna Levy custody of Betty, the seven-year-old daughter of the late Jeanette Hatzopoulos.

Donna Levy and the child's mother had been lovers for thirteen years and had raised Betty together for the first six years of her life. When Donna and Jeanette's relationship ended in 1974, Betty continued living with her biological mother. Donna, however, maintained a strong relationship with the child, seeing her several times a week.

On July 5, 1976, Jeanette committed suicide and left a note (now lost) in which she stated that Donna Levy should have custody of Betty. However the mother's sister and her husband, Lois and Bill Lucero, fought for custody of Betty and were awarded temporary custody in January of this



year. One of the terms of this temporary custody decision was that both Lois and Bill Lucero seek therapy once a week and that Betty also have therapy. Not only did they fail to do this, but at a meeting of those involved and their attorneys, the couple announced that they were separating. For these reasons, the Judge awarded custody to Donna Levy.

The case is believed to be one of the few in which a lesbian non-biological parent has been given custody of a child. At the trial Judge Weeks emphasized that Donna's lesbianism should have nothing to do with the issue. "Donna's sexual preference has not affected the child in the past and is not related to her ability to parent the child," said Judge Weeks. "Her strengths as a parent to the child are her sensitivity, her ability to empathize with the child, her warmth and her dependability. When sexual preference would become significant to the child, Donna has the ability to deal with it intelligently, openly and honestly," she said.

contact

By Dai Thompson

NEW HAVEN — First of all, I would like to take this opportunity to remind all of you that, although I am currently co-chair of the Connecticut Gay Task Force and often write about this group in my column, the views and opinions expressed in "Contact," as well as in my other writings unless specifically designated otherwise, are solely those of myself and do not necessarily reflect official policies or stands of the Task Force.

On Sunday, Aug. 21, there will be a Connecticut Gay Task Force Speakers Workshop to help prepare people to educate the public person-to-person and in the media. The Workshop will be held in Dwight Hall Library, Yale University, High St., New Haven,

from 2 to 5 p.m.

Upcoming Yalesbian meeting topics: Aug. 17, musical jam session; Aug. 24, "Coming Out: How and How Far?"; Aug. 31, "Is There a Gay Lifestyle?" Meetings every Wednesday at 8 p.m. in Room B-018, Bingham Hall, Yale University (turn left through Phelps Gate on College Street). Other lesbian activities: Hartford-Womenspace Coffeehouse, Aug. 25 at 8:30 p.m. at MCC, 11 Amity St., New Haven; Softball every Sunday at 4 p.m. at the field down the hill across from Yale Bowl; Rap every Sunday at 8 p.m. at New Haven Women's Liberation Center, 148 Orange St.

A belated "Welcome" to Willie Tyson and Susan Abod who recently moved to New Haven. For their second

concert in their new home, Willie and Susan were joined by the **Night Angels**, a feminist group, at the Educational Center for the Arts on Aug. 5. All were very good — as per usual. Incidentally, Willie's new album "Debutante" has just been released by Wise Women Enterprises. Definitely recommended.

The next meeting of the Connecticut Gay Task Force will be held on Tuesday, Aug. 16 at 8 p.m. at 640 Orange St., New Haven. Topic of discussion will be reorganization.

A number of New Haven gays have gotten involved recently in city politics, including becoming members of their ward committees, and are urging other gays to get involved in theirs, or — at the very least — to register and vote. Once again, the deadline to vote in the

primary here is Aug. 27; the place is 200 Orange St. New Haven is a relatively small city with 27 wards in it; your voice and your vote really *can* make a difference!

Notice: to all lesbians and gay men planning to attend the Houston IWY Conference in November. The National Gay Task Force is currently compiling a list of gay delegates and observers who plan to attend. If you have not yet been contacted by them, write to Susan Myers, NGTF, 80 Fifth Ave., New York, N.Y. 10011; or to me care of Yalesbians, Box 2031, Yale Station, New Haven, Conn. 06520. Additionally, how 'bout all of us from New England getting together beforehand to compare notes and discuss strategy? If interested, please let me know.

Provincetown Raid

(Continued from page 1)

bution should be swift and without remorse. Cauterize the infection before it spreads." The July 28 editorial concluded, "What has been happening on the streets of Provincetown after midnight and on the beaches is extreme behavior more suitable for dogs than for humans."

But in its next issue one week later, after numerous expressions of outrage from the gay community, the *Advocate* published a retraction of sorts. "Our warning last week was harshly worded, so harsh that some people thought we were calling for a pogrom against gay people even though we specifically stated that we were not advocating repression," noted the *Advocate's* editorial-writers. "But that is our fault, not the reader's, if he was misled by the language. For that we apologize and promise to sharpen our skill in conveying messages."

The partial retraction was followed by a statement from publisher Duane Steele. In his statement, Steele defended the newspaper's decision to print Christo's name and emphasized

that the *Advocate* would champion "the causes of human and civil rights regardless of the cost." "As the editor of this paper," wrote Steele, "I silently endure the slings and arrows of enraged people every day. It is tough to get to me. But the cruelest wound of all came this week from one gay person, just one, who personally accused me of being anti-gay. That hurt."

The pages of the *Advocate* also emphasized the disagreements within the gay community itself over the issue. In an article on the newspaper's editorial page, columnist David Brudnoy assailed the raid as "reprehensible entrapment." Asserting that what was going on at the Atlantic House was common knowledge, Brudnoy wrote, "We are treated to the charade that suddenly a tremendous scandal has materialized and now all virtue is offended and some sort of hue and cry from 'the public' goes up to stop the monstrous activities. Stuff and nonsense . . ."

However, Ann Weld-Harrington, gay activist and town Civil Defense Director who ran against Christo in the most recent race for town Selectper-

son, had a different view. In a clear swipe at Christo, she wrote the *Advocate*, "I feel that a whole lot of us who have been working in the gay movement for gay rights have been sold out. Sold out by a few people who regard themselves above the law . . . It's unfortunate that no unnatural acts statute remains on the books as defining sex between two men or two women as unnatural. But, what is more unfortunate is that some people go further and perform their 'unnatural acts' in public, therefore bringing embarrassment to most of us."

The Atlantic House raid had further ramifications as the Human Rights Coalition of Provincetown debated as to whether to use some of the \$4,908.54 it had raised in the post-Dade County euphoria for the defense of those arrested in the Atlantic House raid. While the Coalition discussed what to do with the money, the Boston Repertory Theatre cancelled a planned benefit performance for the Coalition of its play *P.S. Your Cat Is Dead*. Charles Horne of the theatre company charged that the Coalition's leadership "was unable to give us concrete plans

for the applications of the funds to be donated and informed us that all funds collected from previous benefits have still to date not been allocated to any specific projects. It is for this reason that we regretfully withdraw our offer of a benefit performance until such time that the leadership . . . can give us a concrete, specific allocations of its funds . . ."

Despite the raids and the ensuing controversy, most gay Provincetown residents were confident that the town's reputation for a "live and let live" atmosphere would remain unchanged. "You have to understand that this is a small town, probably one of the few small towns in America where gay people play a visible and active role in the community," said one long-time resident. "What goes on in New York and other large cities just can't go on here. People won't turn and look the other way. People in the Portuguese community here knew about the raid four or five days before it happened. There are limits here as well as in any small town and people have to be aware of that."

Rise in Hepatitis Alarms Scientists

By Allen Young

A group of public health workers writing in the July 2 issue of the *Lancet*, a leading medical journal, have forthrightly stated that an "effective and readily available vaccine is needed urgently" to combat a hepatitis epidemic.

In the article, Selma K. Dritz and six other researchers affiliated with the San Francisco Department of Public Health, state that there has been a dramatic increase in hepatitis — fourfold to tenfold — in the city in the past three years. In addition, they note, there is a similar increase in two other

diseases whose microbes usually live in the digestive tract, namely shigellosis and amoebiasis.

The article is entitled "Patterns of Sexually Transmitted Enteric Diseases in a City." The word enteric refers to the intestines, where these organisms usually live. Katz and her colleagues show that the diseases are sexually transmitted, through "orogenital or oral-anal routes." Their research shows that these diseases are prevalent — around 70 to 80 percent of reported cases — in men ages 20-39. They note that in the past such diseases "have

usually been foodborne or waterborne, and have occurred equally commonly in both sexes."

In the article, they state that they "have no information on enteritis in women having similar sexual contact with other women." They also state that "very few restaurants are now identified as local sources of multiple-case outbreaks, and no water supplies have been implicated. We believe that these enteric infections have become endemic, sexually transmitted diseases in the City. The lack of active, specific vaccines makes effective prevention virtually impossible in those people in whom such disease is likely to develop. Usual public health measures have not slowed the increase in cases."

The authors conclude, "We believe that this problem may also exist in other cities."

Various drugs are used to treat shigellosis and amoebiasis, though hepatis

is not treated with drugs. The researchers note that "some patients with shigellosis or amoebiasis have become chronic carriers."

In the article, they cite earlier studies indicating that "saliva, urine and semen have been implicated as vehicles for transmission of the hepatitis-B virus, and both direct orogenital and oral-anal routes of transmission are possible through minor breaches in skin or mucous membranes."

The article does not mention homosexuality *per se*, nor does it refer to cocksucking or rimming by name, but no doubt remains. The article does refer coyly to "alternative lifestyles," however.

Requests for reprints of the *Lancet* article should be directed to Selma K. Dritz, Dept. of Public Health, 101 Grove St., San Francisco CA 94102.

Anti-Gay Sign Removed in Bar Zap

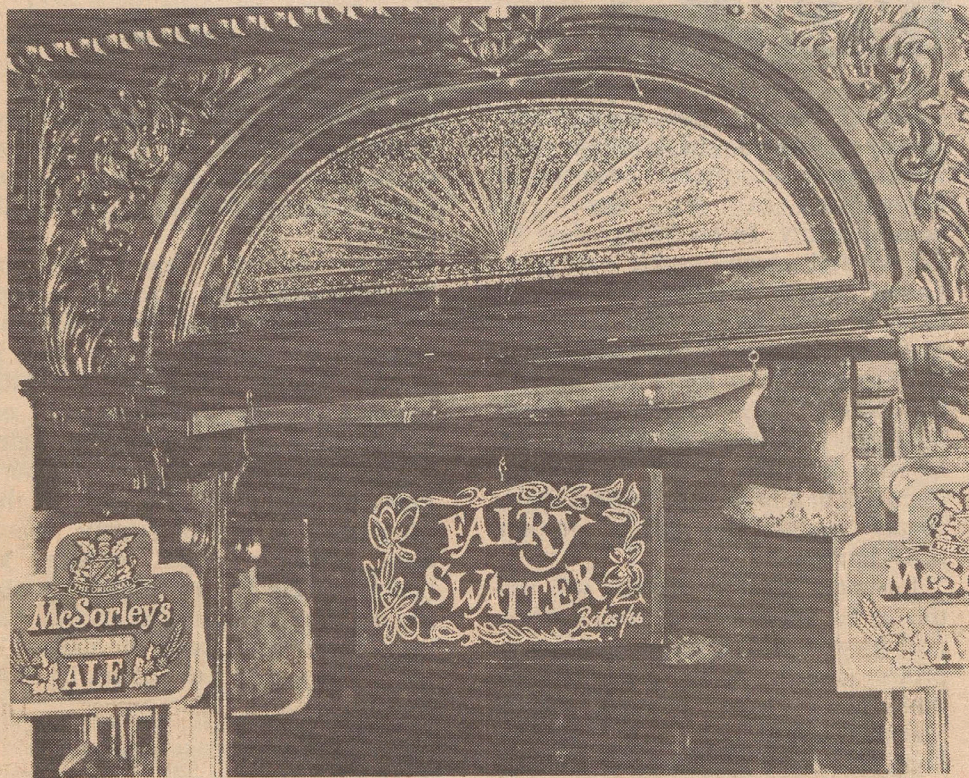


Photo by Peter A. Meltzer

NEW YORK — Armed with whistles and fly swatters, some 80-100 gay people invaded the fashionable East Side 'straight' bar, "Geordies" on July 28. The purpose of the "raid," organized by New York's Gay Activist Alliance, was to demand the removal of a wooden sign which was hung from a large fire ax in the center of the bar. The words "FAIRY SWATTER" were inscribed on the sign.

GAA, which had previously attempted to persuade the bar management to remove the offending sign, asserted that such a sign was a threat and an encouragement to violence against gay people.

Within a half an hour after the bar

had been completely cleared of its paying customers, the owner agreed to take down the sign. He promised that the sign would remain down, but the crowd chanted, "If it goes up, we'll be back." Geordie's owner made his decision after unsuccessful attempts to persuade police officers outside the bar to intervene. Five police cars lined up outside the 3rd Avenue bar, while the zap was occurring.

"Tonight's victory is a tremendous victory for militant gay power," GAA spokesperson Joe Kennedy told cheering gays at a sidewalk rally after the sign was removed and the bar occupation ended.

Gays Pressure FCC on 'Significant Group' Status

NEW YORK — The National Gay Task Force and 143 other lesbian and gay organizations have filed a petition for a change in rule-making with the Federal Communications Commission. The petition asks the FCC to amend its community-leader survey checklist to include the lesbian and gay communities in each broadcast area.

The basis of the petition—similar to one which NGTF filed unsuccessfully last year—is that the FCC requires that broadcast licensees be required to operate in the public interest. FCC regulations define this "public interest" as meaning that radio and television programs must address the problems and needs of all significant elements of the community. In the past, gay people have not been included as a "signifi-

cant element of the community."

"Just as the Commission has recognized the importance of women and racial minorities in the ascertainment process, it must now recognize that the problems, needs, and interest of the gay community must also be served by broadcast licensees," said the petition.

The NGTF petition comes in the wake of a 1976 decision by the FCC to specifically name 19 groups that must be served by the broadcast media. All other groups are "optional" in terms of radio and television attention. Before 1976, the groups had not been specifically named and therefore it was easier for gay people to claim inclusion under FCC guidelines.

Prison Activist Transferred to Psychiatric Hospital

SPRINGFIELD, MO — In a letter to GCN, John Gibbs, the founder of the National Gay Prisoners' Coalition at Leavenworth Prison in 1972, has charged that "after several weeks of harassment" he was "forced" to the US Medical Center for Federal Prisoners, Springfield, Missouri. Gibbs called his move from the Federal Corrections Institute at Fort Worth, Texas, to Springfield a "trap set up by prison officials who will give me drugs for being gay and for filing legal actions." For the past five years and through a number of corrections facilities, Gibbs has contended that he has been beaten and assaulted by officials. He has court suits pending against the US Bureau of Prisons and the FCI in Lexington, Kentucky.

Dr. Daniel Taub, at the Medical Center in Springfield, told GCN that Gibbs' processing had just begun and there was no information on him. "I don't know why he's here, whether for treatment or evaluation," said Taub, "but he is being held in a psychiatric unit."

Bert Riggs, the associate warden for the FCI in Fort Worth, said that he was

not at liberty to give the reasons for Gibbs' transfer. (The Freedom of Information Act does not permit discussion of a prisoner's medical record.) Riggs did say, however, that he did not believe Gibbs would be transferred back to Fort Worth. "He would not fit in here because we are a minimum security facility and Gibbs' past history, criminal record and lack of controls proves he should be elsewhere," said Riggs.

The associate warden also told GCN that Gibbs' being gay was not a factor in the move to Springfield. "We are a co-correctional facility," said Riggs, "that accepts gay prisoners." According to Riggs, many gay prisoners are transferred to Fort Worth because "they can make it here." "We have a commitment to protect these prisoners," stated Riggs.

In the letter to GCN, John Gibbs continued his call for support in his fight with prison officials. That fight is being handled by a national prisoners' legal defense group, managed by Sister Evelyn Ancilla, Convent of Transfiguration, 495 Albion Ave., Cincinnati, OH 45246.

V.D. Testing Held at Boston Baths

BOSTON — Boston's Gay Health Collective has announced free venereal disease screening at two Boston baths. The program is being carried out with the cooperation of the Club and Regency Baths and the Massachusetts Department of Public Health.

Gonorrhea cultures and syphilis blood tests will be performed free of charge at the Club Baths on the first Saturday (10 p.m.-1 a.m.), the second Friday (10 p.m.-1 a.m.), and the third Thursday (9 p.m.-12 midnight) each month, and at the Regency on the last Monday (10 p.m.-1 a.m.) each month. The Gay Health Project was scheduled to begin on August 6, 1977.

The decision to go to the baths themselves in an effort to detect VD in the Boston area is an outgrowth of the Gay Health Collective's syphilis screening at the recent Gay Pride Week Carnival as well as the work of Lisa Davis of the Department of Public Health. Davis, a registered nurse, used to administer VD tests at the baths.

Anonymity will be preserved at the screening sites and participants will be assigned an ID number and a time to call the Fenway Community Health Center for results. In addition, negative test results will be posted at the baths within two weeks of the test, by ID number.

Though the project is limited at this time to patrons of the baths (any card-holding bath member will be admitted for the screening without charge during the above times), and though it is free, it is hoped that donations received and future benefits will enable the Collective to periodically offer free VD tests at other locations.

The Gay Health Collective and the Dept. of Public Health are currently putting the finishing touches on a gay VD pamphlet that will provide information on sexually transmissible diseases.

Further information is available from Ron Vachon, P.A. at the Fenway Community Health Center, 267-7573.

Did You See?

The New York Times

By George Williamson Jr.

POUGHKEEPSIE, N.Y. — Enter here the opinion that Christianity has nothing to do with denying homosexuals their civil rights.

Hebrew law prescribes death for homosexuals in one of 613 commandments, but since the Apostle Paul could not in conscience bind them round a pluralistic Hellenic world, these commandments as such have not applied to Christians.

Paul did imply that homosexuality is perverted on other grounds. But he also explicitly vilified heterosexuality.

The Bible is a sacred text, not a blueprint for behavior. Its prohibitions (against riches, or public prayer, or homosexuality) don't often apply directly. Things are possible to us and things necessary that were neither during the biblical centuries. Circumscribing this complex age with one ancient standard usually means disregarding another.

Christians refer their position on homosexuality to the story of the adulteress brought to Jesus by an offended community for stoning according to the commandments. "Let him who is without sin cast the first stone," He said to them. And to her, "Go and sin no more."

Homosexuality is often said to be "a sin." Sin is not a moral or legal, but a religious category, defined biblically in terms not of behavior but of an existential quality, a kind of relation to God. There are moral implications to be drawn, but not with a ruler. That gays also are sinners, and sinners also in their homosexuality, is certainly biblical. That homosexuality is the sin, or its cause, is not.

"The country sees homosexuals as child molesters and religious heretics," Anita Bryant's political lieutenant is quoted as having said: the equivalent of connecting Jews with European malaise and blacks with rape. Jesus was not a hypertolerant, fuzzy-headed liberal like me. He was concerned about the children and bitter toward "anyone who causes these little ones to stumble." . . .

Of course it is problematic to expose children to a chaos of values. For this (not, incidentally, his homosexuality) Socrates got the hemlock. That we live normless is not healthy for children or other human animals. Norms are the ligaments of the body politics and the borders of life. Ours have not so much decayed as they have been snapped: by new technological means and swelling social ends, strange ways of foreign cultures, and awakening, competing norms like justice and authenticity. Again, we can't blame the homosexuals.

I've seen some people encouraged by changing mores to "experiment with my sexuality" like a mechanical function, and others encouraged into commitments and experiences for which they have inappropriate values and insufficient maturity. But I've seen others liberated from hellish despair, loneliness and self-hatred by a new freedom to be themselves and make community: "Proclaim release to the captives."

The Bible is not a bulwark against changing values but a reservoir of inspired human experience from religiously heroic ages, the resource amid change for an ultimate and saving reference — the genesis, in fact, of our

changeability.

All the king's horses can't pull shattered Humpty together again; nor can Canute himself hold back the rising tide; nor is a civilization's order saved by finally "drawing the line" somewhere. There are times of transition and times of renaissance. These

are clearly the former. Renaissance, if it comes, will come from somewhere deep within us. It will, by an unimaginable spiritual breakthrough, integrate many new values to the old essences. We do not yet know which ones.

—from an article in *The New York Times*, Aug. 9, 1977.

the village VOICE

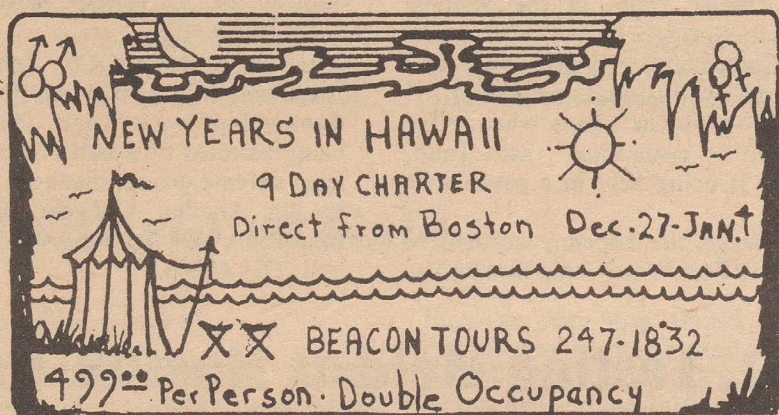
[Amiri] Baraka's [playwright LeRoi Jones] attitude toward deviation from ideologically acceptable behavior is exemplified in his views on homosexuality. In his Village days he did not feel uncomfortable with gays. Later "faggots" typified everything he hated in white mores. Now he speaks along party lines. "Homosexuality is of relevance to a small part of the population. It's largely a petit bourgeois problem. Any time that kind of issue is raised before the masses, there will be a rebuff for homosexuals, simply because the masses are not really interested."

I wonder whether Baraka will use this as an illustration of democracy's failing—you can't trust the majority to protect minority rights—but of course that's not a Marxist doctrine. "As a Marxist-Leninist, I believe homosexuality is an aberration of class society. Greek society is a classic case. It was a slave society where women were humiliated," he continues, accurately gauging my feminism. With

the degradation of women, women became so low in the estimation of their owners, who were men, it was thought it was better to sleep with men."

Baraka follows this view of homosexuality as an affront to women—a view which might conceivably be regarded as feminist except that it utterly ignores lesbians — with remarks on the "reeducation" of homosexuals in a Communist state. It's not that they'd be taught to admire *Playboy*; they'd be instructed in the degeneracy of a class society, which also produces such defects as racism.—from an article about Amiri Baraka (LeRoi Jones) that appeared in the *Village Voice* issue of August 1, 1977. The article was written by Tish Dace.

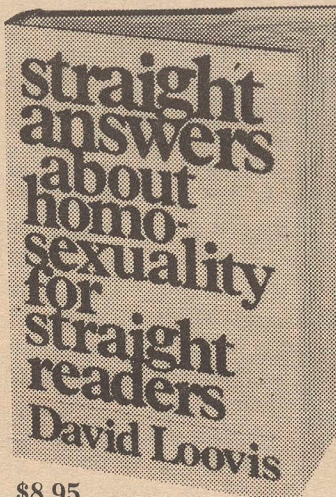
—from an article about Amiri Baraka (LeRoi Jones) that appeared in the *Village Voice* issue of August 1, 1977. The article was written by Tish Dace.



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To John Spross: The Only Memorial I Can Offer

By Bruce Michael Gelbert

John Spross, known to many of us in New York as a gay activist, as a librarian and as a cheerful friend, died the first week in August of a brain hemorrhage. He and his lover Keith, also a librarian, were actively working at establishing a Gay Archives to eventually be housed at the New York Public Library at 42nd Street and 5th Avenue.

Though we had seen each other and had chatted many times in the Village, at the opera and in the concert halls, it was not until we encountered one another in the back room of a local bar, where so many inhibitions drop, that we began to get to know one another. As it became instantaneously clear that we were not about to conclude with a superficial, amicable hug, I asked John home with me, where we made rather joyful love and had our first lengthy conversation.

One week later, we walked downtown together from Carnegie Hall following the Solti/Chicago Missa Solennis. Having sung Bach with a chorus in Germany, John had very strong opinions on how choral works should sound and on stylistic authenticity. Like any two opinionated, strong

willed music lovers, we battled over Solti's Beethoven, his Mozart, his Wagner and his Strauss, but never viciously and always respectful of each other's views.

I had seen Keith that afternoon and thought that I'd received indications of hostility from him. Though John had mentioned him, I was not aware that he and Keith had a relationship. Indeed, I think I had seen John in the company of Father Bob Carter more often than I'd seen him with Keith. John told me he and Keith had been having a non-exclusive relationship for the past three years. After we made love that night, for the second and what was to be the last time, I discussed my mixed feelings with John about "having an affair with a man with a lover." I was deliberately overstating to make it clear that these misgivings did not weigh tragically upon me.

John and I laughingly dissected that phrase "an affair with a man with a lover," with its charged terms, its absolutes which he rejected for their strait-jacketing compartmentalizing. We made a date for two weeks later, deciding to continue our "illicit relationship."

Let me make it clear that our

"affair" was not kept secret from Keith and that both he and John informed me that sensing a hostility on Keith's part was my misinterpretation. I accept that.

Two weeks later, John and I went to see a preview performance of the Circle in the Square's exuberant production of *The Importance of Being Earnest*. Conversing while walking downtown following the play, we made the discovery that we had both been at the Christmas Eve 1969 Gay Liberation Front demonstration that went from Sheridan Square to 8th Street and 6th Avenue and marched in front of the old Women's House of Detention on Greenwich Avenue. That had been my first gay demonstration ever and my last until a year and a half later.

In an effort to prolong the rarified atmosphere one brings away from a Wilde play, we went to dinner in Chelsea where high deco Thirties camp is recreated, a first experience for both of us, and had a late dinner and a conversation that ranged from music and literature to friends with operatic first names and the sexual liberation of voyeurs and exhibitionists.

John and I marched together for part of the duration of the GAA organized demonstration against

Jimmy Carter at the Waldorf-Astoria. By this time John had already twice figured in my writing. He was the friend I'd called for a mutual consolation session the night of the Dade County referendum as well as the friend, in a yet to be published story, who designated me "the bookstore boy." The day of the Christopher Street march was probably the last time I ever saw John.

Some seven years ago, after closely observing the painful, fatal illness of one of my relatives, I decided that that kind of suffering, and not death, was the worst possible experience. But for all of that and all talk of death as merely a passage to a next stage, news of John's death came as a shock. I am still in this shock as I am writing this. I did not lose any personal friends in the Everard tragedy, but I did wonder at that time about the eeriness of the experience, for example, of the death of someone to whom one has made love. This is my first such experience; this is the first time I have had occasion to offer my poor condolences to someone's lover.

A memorial service is planned for some time in the near future.

This is the memorial I can offer personally, the way I can express that I will miss John sorely.

Denver Conference

(Continued from page 1)

views and noted that 10 states have already voted to support the holding of a national constitutional convention.

Calling for strong visibility of local gay organizations by participating in community work, Apuzzo told the audience that "the movement will not let this society disinherit us as its bastard children." O'Leary emphasized the need for a strong national educational movement and said, "We've got to show some emotion and tell the public about discrimination and allow the public to see some of the suffering that gays experience."

Rev. Troy Perry made strong personal statements about the meaning of gay liberation and also made a plea for support and unity nationally. "We're not going away. Get ready, America, here we come!" trumpeted the fiery fundamentalist preacher. Perry em-

phasized the need for full-time national funding of the gay movement. "Our national leaders are starving," he said.

There was general consensus that the subject of gay rights — after the Dade County debacle — should never again be placed on the ballot. This view was stated by Ethan Geto, who was the campaign manager for the Dade County effort, California gay activist Jim Foster, and later by Massachusetts Rep. Elaine Noble. Geto attributed the Miami defeat — at least in part — to the fact that "our discrimination is in the closet, our oppression is hidden." He said that the "straight" perception of gay people was one of "rich gays in big cars."

The Dade County delegation (Each member of the Miami Gay Coalition was clad in their official "uniform" — blue blazers, white turtlenecks, and light slacks), proposed that the conference endorse a Florida citrus boycott.

The Miami Gay Coalition had strongly opposed such a boycott during the referendum campaign but proposed the idea after they claimed that the Florida Citrus Commission had not yet answered a demand for a statement on gay rights. They emphasized that the proposal for a boycott was rendered "not out of malice for Anita but out of a desire for equal rights for gay people." Miami's Jack Campbell told the gathering that the Dade County Coalition was challenging the legality of the Miami referendum in the courts.

Saturday morning was primarily devoted to workshops on legislative and political action, led by GRNL's Ray Hartman, and the National Gay Task Force's Jean O'Leary. At the afternoon religious workshops, Rev. Frieda Smith of MCC/Sacramento called for a "gay ethic." "We need to operate from principles we can hold up," said Rev. Smith. Her comment

caused one member of the audience to mutter, "Who's going to be the Moses of this century?"

People in attendance at the conference had mixed feelings about its worth. Rep. Elaine Noble, who was enthusiastically received when she delivered the closing speech, said that the conference was marked "by a consensus to do something on the federal level." "I think that we're discovering that state-by-state votes exhaust us," she said. "Our main thrust must be on the federal level." Noble saw the conference as valuable to many in terms of "information." "Many local people got a chance to meet with people from the Gay Rights National Lobby which was a good thing." But Noble faulted the conference because "there was no room for small workshops and little chance for individual discussion."

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John Horne Burns and His Enemies

By Robert Etherington

In reissuing in paperback two novels, *The Gallery* and *Lucifer With a Book*, by the now obscure Irish-American author John Horne Burns, Avon Books has performed an interesting but perhaps not a great service. Is Burns obscure because he was gay and therefore ignorable until the Gay Rights Movement began? Or does he largely deserve his neglect? An answer requires that one examine not only Burns' books, but also the critical environment in which he was much buffeted — which, we are told, drove him to an early grave.

Burns was born in 1916, the first of many children of a newly rich Irish-American family, living, significantly, in the old WASP town of Andover, Massachusetts. His mother was a climber, determined that her children should attend the right schools and generally succeed in what was still very

much a WASP world (though without abandoning the Roman faith). Burns' primary education was parochial (and how he hated the nuns!). But thereafter it was Andover Academy and Harvard, two decidedly WASP institutions where, J. K. Galbraith assures us, Catholics were none too popular, something worth remembering when one reads Burns' novels. After Harvard, Burns taught at the Loomis School, another WASP institution. Then, during the 2nd German War, he entered the Army, saw North Africa and Italy (but behind the lines), and returned to Loomis. In 1947, he published *The Gallery*, which made him a real, if very temporary, literary star. He abandoned teaching and devoted himself to writing full-time. But he had only six years of life left — years crammed with incident, mostly unpleasant.

The years immediately following the German and Japanese Wars, while not exactly a "golden age" as Gore Vidal has called them, were interesting (and sometimes profitable) for young artists just home from the wars. Publishers were willing to take chances with unknown writers and the public actually bought *serious* books, something unthinkable today. There were, of course, the usual assortment of war novels (Vidal's *Williwaw*, Mailer's *The Naked and the Dead*,

Bourjaily's *The End of My Life*). Southern novels (by Capote, Penn Warren and McCullers) startled Northerners by proving that some Southerners were actually literate. And for the first time, a large number of gay novels (or, at least novels with some gay characters) were published, some, like Vidal's *The City and the Pillar*, becoming enormously successful.

It was into this very busy literary scene that Burns emerged with *The Gallery*, which was greeted, we are told, with great and general acclaim. This is not altogether true, and here lies the problem in writing about Burns. Since his early death in 1953, a cult, small and select, has grown up around him (with Gore Vidal and the Anglo-Irish critic Brigid Brophy among the principal members). This coterie maintains that Burns was a writer of near transcendent genius (Brophy calls him "by far the most talented, and the most attractively talented, American novelist to emerge since the war.") whose first novel received enormous bouquets from the critics but who was hounded to death by those same critics when they learned he was a fag. Burns the Martyr. No doubt such a legend will prove popular and durable in gay activist circles, but it is largely a legend.

The notices *The Gallery* received, while hardly pans, were only mixed. Edmund Wilson in *The New Yorker* admonished Burns to "work at his craft longer" to give us "something both solidier and more intense." *Time* (for what its views are worth) said, "Author Burns has poured out his material without managing to shape it." Richard Sullivan in *The New York Times* felt that "The generosity and compassion are made to seem excessive. The appreciation of the Italian people grows occasionally into something like sentimental idolatry."

The best notice *The Gallery* received came from John W. Aldridge, then a recent graduate of Berkeley, who wrote a long article in *Harper's* examining post-war literature. "Burns sees truth with a ferocity of insight any age before ours would have found impossible to bear." Over the years, Aldridge has proven to be one of the villains of the Burns melodrama and is now generally denounced as an obtuse homophobe.

The Gallery is a loosely, not to say

messily, constructed book — a series of "Portraits" of various lost souls in Naples after the invasion of Italy. The "portraits" are interspersed with "Promenades," largely autobiographical sketches in which Burns reveals his own thoughts on this, that, and the other thing. As Aldridge says (speaking of another author's book, but it might as well be this one), "It is organized in that loose, episodic, case-history fashion that the middlebrows have long believed to be the classic form of unbridled talent."

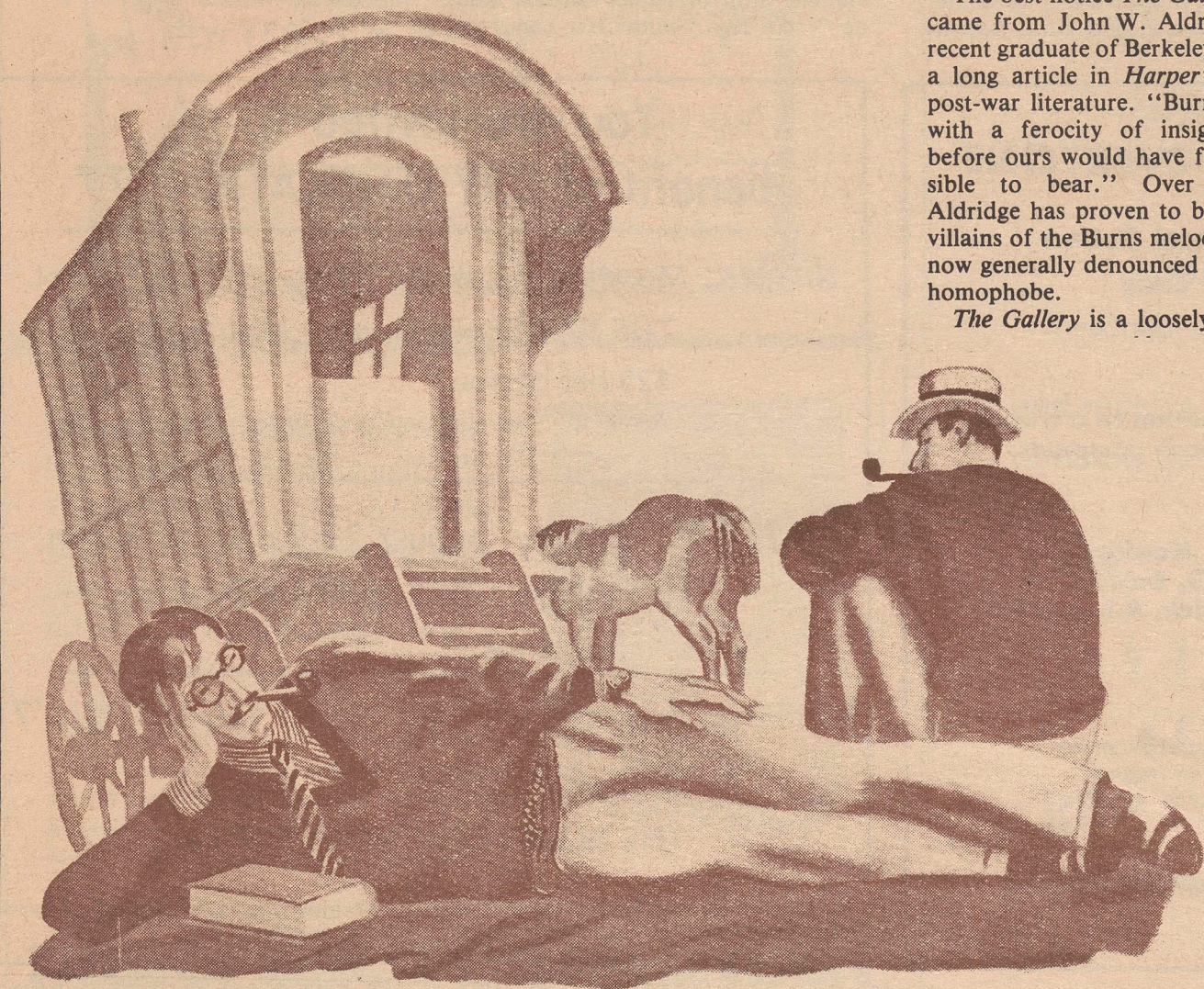
Of course, the great weakness of such a series of sketches is that some may be quite good, but others not so good, and, when compared to the good, the not so good look bad indeed. The "Mamma" portrait, dealing with the habits of a gay bar, making it one of the earlier examples of explicitly gay writing, is very good indeed, but the "Gulia" portrait, about an Italian woman who falls for an American officer, reads like Belasco's *Madame Butterfly*. ("Something snapped in Gulia's heart. She gushed with a woe she hadn't dreamed possible in this world.")

The heart of the novel lies in the Promenade sections in which Burns windily examines what he has seen of war and of the occupation of Italy and decides (not unjustly, of course) that "Americans were very poor spiritually. Their ideals were something to make dollars on. They had bankrupt souls." But his anger with his compatriots is offset by his adoration of Italy. "In love and sunlight and music and humanity she has something that humanity sorely needs. . . . In the middle of war . . . I touched the beach of heaven in Naples."

Italy, of course, has long had such an effect on Northern puritans who are entranced by her seeming openness, particularly in matters sexual. (And probably Burns had no trouble finding male "companions for the night" as he sometimes calls them.) But it is highly romantic, indeed "sentimental idolatry" to imagine that Italians are always better at living or loving than anyone else in this wicked world. Indeed, Brophy, despite her affection for *The Gallery*, sneers at "the mere myth . . . about the *savoir vivre* and sexiness of the sunny south." Burns seems to think that in Italy, Love Conquers All: "If men could all live their lives as virtuously and introspectively as when they're in love, we'd all be gods and there'd be no need of promises of heaven or of hell." Auden has wisely said, "In times of war, even the crudest kind of positive affection between persons seems extraordinarily beautiful, a noble symbol of the peace and forgiveness of which the whole world stands so desperately in need." I cannot help but feel that good sex with a few Italians became such a "noble symbol" for Burns and ultimately led him to make *The Gallery* hopelessly sentimental.

The fairly successful literary debut of Burns made him a bit of a celebrity and brought an invitation from the University of Indiana to address a conference on 20th century writing. His remarks there were an attack on American society ("Until quite recently in our culture, anybody who created anything other than plumbing— . . . who attempted to criticize life in print — was suspect.") and assorted writers, among them Henry James ("James had little to say and said it with a gorgeous tenuousness that became a galloping disease. . . .") and T. S. Eliot ("Only in an age like our own could the sterility of Eliot be accepted as first rate. . . .").

Burns sounds here like The Young Kid on the Make, trying to attract



attention to himself by throwing stones at his betters. The talents of James and Eliot were far greater than those of Burns but, as Vidal said, Burns "detested all other writers," and repeatedly said so. I also think it worth remembering that he was doubly an outsider, a homosexual Catholic in a straight WASP world. Orwell has said, "Nine times out of ten, a revolutionary is a climber with a bomb in his pocket." Perhaps the venom Burns poured on established literary figures amounted to a loud knock on the Establishment's door demanding admittance.

Lucifer With a Book (1949) was the most controversial of Burns' novels in that it was violently condemned by the critics (Vidal says it was "the most savagely and unjustly attacked book of its day"), which condemnation induced Burns to flee into exile in his beloved Italy. How "unjust" were the attacks? I believe, for the most part, not unjust at all, for *Lucifer* is poor stuff, sprawling, obvious, and filled with characters who have no life of their own but are mere puppets manipulated by Burns to prove certain points — a tract rather than a novel.

After leaving Harvard, Burns taught at Loomis, one of the major New England prep schools. What slights did he suffer as a Catholic and a gay (though, of course, closeted) to make him hate this WASP institution so fiercely? For *Lucifer* is an extraordinarily violent attack on prep schools and their (presumably) desiccated teachers, snobbish students, and militaristic curricula. Miss Sophie's Academy, the small prep school in *Lucifer*, is more a zoo or a madhouse than a school.

What an absurd collection of diseased rogues and charlatans Burns shows us! There is Philbrick Grimes, the school's factotum, a foppish "emasculated Machiavelli"; Buddy Brown, the major (and very fascist) jock on the student body; "Auntie" Sour, teacher of "Frrrench" and seducer of boys; and three screaming queens, the Abbot, the Abbess and the Bishop, who hold circle jerks in their rooms for other students with similar proclivities. (Had Burns been straight, how violently he would now be condemned for creating such flaming stereotypes!)

Presiding over these lunatics is the most outrageous caricature of all, Mr. Pilkey, headmaster and chief ogre. Charles Laughton in his hammier moments couldn't puff his cheeks or roll his eyes as Pilkey does. Brigid Brophy performs a considerable disservice for Burns by comparing him to Dickens. One has only to put Pilkey up against Dickens' Mr. Blimber or the marvelous Wackford Squeers to see that as a satirist Burns is crude and shallow indeed.

Into this asylum wander several supposedly sane characters: those two favorites of '40's liberal novelists, the Good Jew and the Good Black (or rather, Negro), neither of whom exist except to show how racist everyone else is; Ralph de Bouchet, a sensitive student of undetermined sexual orientation; Betty Blanchard, a young teacher obsessively worried about remaining a virgin; and Guy Hudson, a Disillusioned Veteran, complete with scar (to show his soul is scarred?), whose war service has made him "infinitely wise and scornful of pajamas" as the *New Yorker* critic put it. These intrepid souls do battle with the forces of evil (Pilkey and his toadies), lose, and retire from the scene, embittered but determined to carry on with the struggle elsewhere. As the Disillusioned Veteran says to the Good Jew, "We won't shut up. And it takes more than those lathes they're shouldering to knock us off. . . ." Burns was evidently enamoured of '30's Proletarian Novels

of the They-Can't-Keep-Us-Little-Guys-Down variety.

The critics were no kinder than I have been. *The Atlantic* condemned its "stereotypes and righteous indignation," *The Herald Tribune* said, "It's satire . . . is so bad as to defeat its purpose through inducing incredulity in the reader," and *Commonweal* quite rightly felt, "His attack is not pointed as directly as it might have been." It is, indeed, a messy, scatter-shot polemic which is ultimately ineffective. Burns simply couldn't handle a multiplicity of characters without reducing them all to burlesque monsters.

In 1951, John W. Aldridge published *After the Lost Generation*, in which he attacked (more or less) many of the writers of the post-war years, earning from Vidal the title of "Master Literary Criminal" (by which he no doubt means that Aldridge didn't praise Vidal's own books, as if his early work deserves much praise). Poor Aldridge is thought to bear the greatest responsibility for the ruin of Burns' reputation. Though continuing to speak well of *The Gallery*, Aldridge savages *Lucifer*, declaring it to be "a world of invented significance" with characters "exaggerated to a point where their humanity becomes grotesqueness and their every act an hallucination. . . ."

As if that weren't enough, critics of Aldridge point to his remarks about homosexuality in Burns' novels (and others of that period) and maintain that they demonstrate his homophobia. It is true that Aldridge had few kind words for such books: "The main defect . . . is that their characters quickly recede into types . . . The young homosexual is always and only the homosexual: the other qualities which he might be expected to have . . . have been sacrificed to the one quality which the author wishes him to represent." And again, "Too many of them come through simply as social tracts, and their authors have been too content to let the sensational values of their material replace the literary values. . . ." Harsh words, but true. One has only to read *The City and the Pillar* (which Aldridge rightly dismisses as "lurid journalism"), or Capote's precious and epicene *Other Voices, Other Rooms* to see that. And Burns himself, though gay, created only the worst stereotypical gay characters. Brophy insists that he was "quite honest about the homosexual themes in his books." This is entirely wrong. In *Lucifer*, Hudson and de Bouchet almost begin a love affair, but with a great grinding of literary gears, both unconvincedly end up in bed with women and the only "honest" gay characters left are the queens. Burns ultimately perpetuates bigoted myths

about effete gays. For a straight author that is bad enough, but for one who is himself gay, it is detestable.

It would, perhaps, be best to draw a discreet veil over the remaining three years of Burns' life. Vidal says, "He was a difficult man who drank too much," and this became particularly true after his self-imposed exile. He



wallowed in drink and self-pity, "insulting imagined enemies and imagined friends."

He was able to produce one more book, *A Cry of Children*, and one unpublished manuscript. Interestingly, *A Cry of Children* (still out of print) is potentially his best book, in that, instead of attacking whole institutions or societies, he deals intimately with a small number of characters: David Murray, a sensitive pianist; his mother, a wealthy Catholic widow; and Fred and Isobel Joy, two Low Rent types, the former a butch gay (though Burns is irritatingly coy in discussing his relationship to David), and the latter a tart with ideas above her station. David and Isobel move in together, to the chagrin of Fred, who is jealous, and to the horror of David's conservative mother. Why does David set up house with Isobel rather than Fred? He is (or was once) in love with Fred and Fred is still panting after him. Burns leaves the cause of David's infatuation with

Isobel somewhat of a mystery, creating a hole in the center of the novel.

But, in *Children*, for the first time, Burns examines the manners and mores of Irish-Catholics, dredging up childhood memories, good and bad, of priests, nuns, confessions, God, Hell, and a smother mother. Mrs. Murray is extremely possessive of her son (she insists that he write her every week, even though he only moves across town), and extraordinarily devout (Hardly a sentence passes without a prayer to the Blessed Virgin or Mary Immaculate). David himself remembers "the terror . . . when I first saw the habits of nuns in the first-grade school-room. . . ."; he frets about "the negativism of American Catholicism [which] had indoctrinated me with the idea that love was the mortalest of all mortal sins." He is forever "astonished how strong the atavistic appeal still was, as though, from my early training, I'd been put on a jess from the wrist of God the Falconer, Who often still tested the potency of this leash, jerking me back to Him." Had Burns devoted more of his short career to such subjects, rather than to extravagant indictments of America in general, perhaps he would have enjoyed more artistic success.

Was Burns, then, martyred by American homophobia? It might be nice to think of him that way. Political movements always have need of martyrs and certainly the critics were unrelenting in their condemnation of him. But equally unkind things were said of Gore Vidal, yet he survived and ultimately prospered. Why? Because he became expert at fielding brickbats and tossing them back. Burns had no such skill, and didn't bother to learn it. Those who write such shrill, scolding books as *Lucifer* must expect brickbats. If they can't or won't field them, how sympathetic should we be? Burns once rightly condemned artists who "cry for exemptions and privileges from the very society (they) criticize." By insisting he was unfairly abused by his critics when he polemicized against America's ills, he was, in effect, crying for "exemptions and privileges." He didn't deserve them.



eye on the camera How They Saw Us — Boston TV, Part II

By Nancy Walker

The Boston Gay Community's day in the sun on WBZ-TV (Channel 4) is now history. Never before has any major station devoted so much time and effort (spots or whole programs from July 24 through July 29) to issues of vital interest to gays. As I had rather expected, the "Impact" series wound down from its high-point of the prolonged panel discussion on Tuesday, July 26, to end, on Friday, July 29, not with a bang, but a whimper. Thursday's "Woman 77" featured Dr. Sanford Reder who did a very creditable job of easing Sharon King's and hopefully her audience's "fears" about social encounters with "homosexuals." He explained with extraordinary patience and good will that you treat homosexuals the same way you treat heterosexuals — as people. We are not, after all, dogs that couple in the streets. We can interact civilly at cocktail parties. Sandy took the questions seriously and gently and, I think, did us proud.

Thursday evening's "Eyewitness News" brought us another dose of William Donham (among others) whose participation in the John Birch Society makes him about as fit to discuss gay rights as any member in good standing of the Ku Klux Klan would be to discuss civil rights for "Negroes." What disturbed me was the fact that he said gays shouldn't be allowed to teach because we're "perverts." Surely such a statement should have been challenged. But there were no gays on that same segment to confront him.

On Friday, Sharon King ("Women 77") hosted Richard Lovelace who very sweetly, as always, shafted us, while saying all the time that he thought we should have our civil rights — as long as we didn't practice any kind of sexual activity. In other words, we should have housing, jobs, etc., but the penalty we should pay for our "sin" is celibacy. He was not, however, suggesting that the law should impose celibacy on us. That is still a matter of "conscience" and how much the church has been able to influence our sense of right and wrong.

The long-awaited "scientific" poll of WBZ viewers was finally discussed on Friday night's "Eyewitness News," where Charles Austin revealed that, in general, people had moved to a slightly more "liberal" position (if you take "liberal" to mean pro-gay rights) than the one they had held at the start of the "Impact" series. The majority of people in the poll believed that gays should have the same civil rights non-gays enjoy, with the very significant exception that gays should not be allowed to teach. Obviously, we still have a great deal to do in order to educate the public about gay teachers and how they treat and affect children and adolescents. Even Dr. Spock knows that we do not in any way influence the sexuality of children after the age of five, and he has said so. It is pretty widely known and believed that gay teachers do not, in fact, "molest" or "seduce" children, so the emphasis has been shifted to the area of "role models." Here is where we should enlist the good offices of sane, reasonable members of the medical profession who can certainly testify on our behalf.

One of the more interesting aspects of the poll was the fact that many

people changed their opinions entirely. Some who had been pro-gay at the start were anti-gay at the finish and vice versa. All that shows is that people are moved by different things in different ways. We did, however, come out slightly better at the end than we were at the beginning, which made the "Impact" series, as a whole, a positive factor in our bid for recognition.



WBZ-TV's pro-gay editorialist
Sy Yanoff

The most outstanding and consistent feature of the series was the editorials delivered by the station's general manager, Sy Yanoff. Each editorial spoke out boldly and strongly in favor of gays being fairly treated by the laws of the country and the states in which they live and to which they pay taxes. Mr. Yanoff emphasized that moral considerations, with their inevitable religious overtones, were not to be confused with the issue of civil rights. He reminded his audience that their personal feelings about homosexuals or homosexual practices were irrelevant in regard to how human beings in our society should be treated *under the law*. I cannot praise Sy Yanoff and WBZ enough for their editorial policy throughout the "Impact" series, and I urge all of you to take the time to write a short note to Mr. Yanoff, WBZ-TV, 1170 Soldiers Field Road, Boston 02134. Tell him you appreciate his unbiased editorials. You might add a thank-you to the station's program director, John S. Pike, for having the courage and the foresight to put the entire series on the air.

This has been a historic first. Sure, it had plenty of faults from the point of view of gay rights, gay liberation, gay morale. I have neither the time, the space, nor the desire to enumerate every negative detail. What I want very much to bring home to you is the wonder of it all. Last year, we couldn't have been a more invisible minority if we had tried. This year, at least in a large part of New England, thanks to WBZ, our struggle to be full citizens of this supposedly democratic country has been openly and publicly recognized as serious and significant. We have been given tremendous exposure. Gay rights have become household words in homes where, perhaps, such matters had never been talked of before.

We can hope that this is the dawn of a new era. We can, and I trust we will, encourage WBZ to continue with programming of gay issues, and we can use their example to suggest to other TV stations that they give us similar coverage. Things are indeed looking up.

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The Future, At Television Station QUER

By Robin E. Smith

People in gay circles here in Washington, D.C., are always playing a favorite parlor game, "if we were the majority . . ." usually involving either bloodthirsty revenge fantasies or equally ludicrous scenarios of Peace and Justice For All.

I would like to proffer my pet "If we were the majority . . ."

(SCENE: The studio of the local television station QUER, Channel 22, serving the greater Washington area)

ANNOUNCER: And tonight, folks, we've talked with the Male and Female Co-Coordination of the District of Columbia. Jane, do you have any final words to say to the women of the District?

Jane: Yeah, well, I'd just like to say that we've had record karate class attendance this month; we've reduced the self-defense illiteracy rate in D.C. to one of the lowest in the nation.

ANNOUNCER: Great! Bob?

Bob: I'd like to remind the men that my one year rotating term is coming to an end; I've enjoyed serving, but we need a new Male Co-Coordinator; if you're interested in serving, contact my office tomorrow, the number's in the book.

ANNOUNCER: Thank you, Jane and Bob. And now, this station will switch to the National Women's Television Network; all male viewers should change to Channel 20, the National Men's Television Network.

(National Women's Television Network [NWTN] logo appears; fade-in to commercial; a stern-looking woman appears.)

STERN-LOOKING WOMAN: Sisters! Are some of you *still* sitting at home, letting another woman support you?

You should be ashamed; it is every woman's duty to work. Report tomorrow to your local Womanpower office for training; it's never too late to start a career!

(Fade-out. Switch to Channel 20, National Men's Television Network [NMTN] logo appears; fade-in to a commercial; an exceedingly handsome young man appears.)

YOUNG MAN: I just wasn't a success, you know. I thought it might be bad luck, until Harry convinced me to try Well-Hung, the cologne for the *real man*. (Phone rings convulsively. Young Man smiles.) You hear that? Ever since I started using Well-Hung, it's been ringing off the wall!

(Fade-out. Switch to Channel 22, National Women's Television Network. Voice-over.)

"Tonight's movie on Channel 22 will be *We The Collective Conquered*, the heart-warming story of five women involved in a passionate non-monogamous relationship with each other, and their struggles to create a viable organic moose farm in the northern-

most Alaskan tundra."

(Fade-out. Switch to Channel 20, National Men's Television Network. Voice-over.)

"Tonight's movie, *The Life of Walt Whitman*, has unfortunately been cancelled, due to copyright difficulties. In its place, though, we have *Phillippe d'Orleans and His Friends*, an absolutely no-holds-barred historical romance about a seventeenth century French Prince of the Blood, and his scrumptious gentlemen-in-waiting."

(Fade-out. Switch to Channel 22, National Women's Television Network.)

FEMALE ANNOUNCER: Well, ladies and gentlemen, it's nearly midnight, and in about five minutes our sex ed programs will be on. Tonight's topic is "If You Aren't Masturbating, Why Aren't You?"

(Fade-out. Switch to Channel 20, National Men's Television Network.)

MALE ANNOUNCERS: Hi ya fellas and gentlemen, it's almost time for the eight NMTN blue channels to appear — tonight we've got a real selection for you: "Twelve In The Baths," "Park Lovers," "Solitary Pleasures," and many, many more. Stay tuned!

(Fade-out. Back to QUER, Central Programming.)

FEMALE ANNOUNCER: Before we proceed with our sex ed shows tonight, some national and local news.

Five French sailors on shore leave accidentally wandered into a restricted Women's Zone in Seattle. They ran into a twenty-strong Separatist Collective. The sailors' remains will be shipped home on their trawler.

Today the Supreme Court ruled decisively against Jane and Richard Doe, who brought a test case against the Virginia missionary position laws. The Supreme Court said it was a matter for the individual states to resolve. Tim?

MALE ANNOUNCER: Thank you, Alice. The Men's Sectors all over the country have been pretty quiet today. The gladiatorial games in Yankee Stadium turned out as expected — the San Francisco Netters slaughtered the Dallas Swordsmen; Dallas has five on the critical list, even worse than was predicted.

FEMALE ANNOUNCER: Well, that's it with the national and local news on QUER for tonight, folks; stayed tuned for your respective blue channels . . .

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Leather Ain't Jus' Chic

Hard Corps. Text by Michael Grumley. Photographs by Ed Gallucci. E. P. Dutton, New York. Paperback, \$6.95

By Kenneth Sjonnesen

Hard Corps is a sociological study of S&M, as found among straight as well as gay people. The text of the book is excellent — the author obviously knows his subject and has interviewed a broad spectrum of people. Author Michael Grumley has successfully intertwined well thought-out interviews with his own insights on S&M; the result is a much clearer picture for the newcomer to the S&M scene as well as food for thought for the more experienced.

Warning: *Hard Corps* is not erotica; it is a serious attempt to define an area of sexuality which has previously been either scorned or exploited. Grumley's interviews are not intended to be voyeuristic, but rather they delve with the sensitivity and perceptiveness of a sympathetic scientist into the emotions and thought processes of those who lead an S&M lifestyle.

A major point made by the essay, is that S&M is not for the current chic following that has popularized it. The fashionable leather garb has little to do with the people who need S&M in order to cope with their everyday lives. Mr. Grumley's conjecture is that S&M acts as a safety valve for some people, or as he puts it, a psychic tension reliever.

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Acting out one's fantasy within a controlled situation, is a way of channelling otherwise destructive or self-destructive energy. As the author states, it is not that S&M participants would otherwise go running around killing people, but rather S&M prevents people from living a compulsive lifestyle in other areas. People who have come in touch with their sadistic

or masochistic emotions and contain it within the scope of sexuality/fantasy, quite often are successful in their careers or marriages or friendships.

Grumley defines the ingredients of S&M: guilt, pain, humiliation and emotional bondage. He states that, on a day-to-day level, leather people are often an odd combination of strictness and lassitude. Extremism is a recurring

theme that runs through all the interviews. Comparing this with the whimsical behavior of most of the voguish leather queens haunting Boston's gay bars, I can well understand why many true leather participants feel contempt for the mockery made of their lifestyle by the current trend.

The photographs, however, do not do the text justice. Most of them look posed and fashion-oriented: the whole purpose of the essay was to reveal what is going on in people's heads, not what they sometimes wear on the street. I suppose they were included as a gimmick to sell the book, such is the nature of capitalistic competition. Ignore the pictures; they look nice, but they are going to reinforce your existing stereotypes of leather people. Learn from this book and use it to get in touch with your own feelings.

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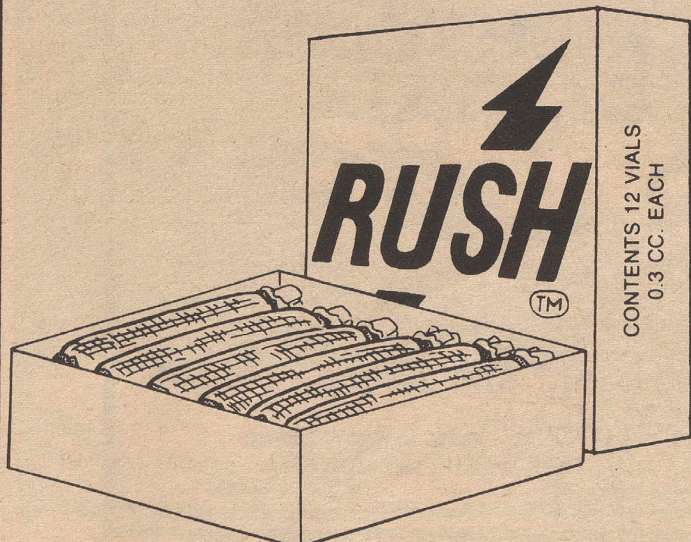
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Building A Gay Culture— An Evening of Poetry and Theatre

By Jim Marko

Recently, some 150 people jammed into the Up From Under coffee house in the basement of the building that houses the Red Book Store. The event was a benefit for the home of the independent political collective that has been in existence for about seven years in Cambridge. It was an evening of gay celebration and sensibility and an opportunity to view two theatre groups that can and should be seen in and around the Boston area.

Nervous, excited, with a broad grin on his face, and with a delightfully free-form voice, Kenny Arkin opened the program, singing and playing at an old upright piano. Arkin sang four songs (pieces by Nina Simone, Jeff Langley, Cris Williamson and Michael Cohen) and interspersed the performances with anecdotes about himself. His own composition, "Changes," was a moving and complex musical description of the "many changes" of his own life.

Arkin introduced poet Richard Ronan of New York City. The resident playwright of the Iowa Theatre Lab, Ronan read his cycle of fifteen prose poems called "Flowers." These are fifteen of the most sensitive, beautifully constructed songs to gay love and humanism that I have ever heard. With slides of pen and ink drawings by Bill Rancitelli accompanying each poem and with his expressive face and graceful body complimenting the readings, Ronan spoke of being gay, of seeking love, of finding love, of loving the straight neighbor, the brother, the younger cousin.

A realist and a romantic, a man in touch with Nature, indeed with his own nature, Ronan kept the tightly packed audience in enthralled silence. He spoke of a flower or a tree in each of the fifteen poems. A simple shape, a color, the design of a hedge, the lay of a limb inspired in him these songs to and about his loves. Bringing an iris as a gift, or remembering flowers on a lover's windowsill, or seeing the tulips around a napalm factory, Ronan gave a picture of life and loving. His poems



FRUIT OF THE MOON PERFORMS ANTI-SEXIST THEATER: Right - Left are Brian Cummings, Rob Rosenberg, Gene Mignola, and Kenny Arkin.

were humorous and sensual, giving of themselves and taking what was offered, and full of humanity and beauty.

Theatre dominated the rest of the benefit evening: theatre of new gay politics in the revered, comic revue style and theatre of women in relationships in the experimental genre of sound and movement.

Fruit of the Moon (Rob Rosenberg, Brian Cummings, Gene Mignola, and

Kenny Arkin) is a Cambridge men's theatre collective that took a look at masculinity. How men grow up in our society, our impressions of ourselves, how we relate to each other, impressions of our bodies, growing up gay were the concerns of these four highly energized gay men.

In a style that owes much to the black-out routines of Ernie Kovacs, Fruit of the Moon kept itself in a frenzy of funny activity. From an

actual reading of the Boy Scout handbook on the subject of sexuality ("Nocturnal emissions, or wet dreams, are natural and should cause no worry.") to a spoof of Charles Atlas advertisements, the troupe was bright and rollickingly good.

A series of television commercials (the selling of shampoo and hemorrhoid cream) was a bit on the obvious side but, even then, Fruit of the Moon stung hard with the serious caution against co-optation as "we sell ourselves by selling ourselves."

Briar Rose, the women's theatre collective, ended the Red Book benefit evening with the staged adaptation of a half dozen poems by Adrienne Rich. As directed by Evie Frankel, the poems used in "Striking" painted a vivid picture of woman alone, with family, with friend, with lover, at times of loss, and at times of gain.

Pat Morey and Jeanne Orden used their bodies as well as their voices in giving intense and well-thought performances. Their bodies playing off each other in moments of love or anger were demonstrative, imaginative and exuberant. The improvisational quality of Briar Rose was a tremendous bridge to the moving poetry of Rich.

As you might note, the evening at the Red Book was not something that will appear continuously. However, the artists involved can be heard and seen; I strongly urge that you be on the look-out for all of them.

Photo by Neil Miller

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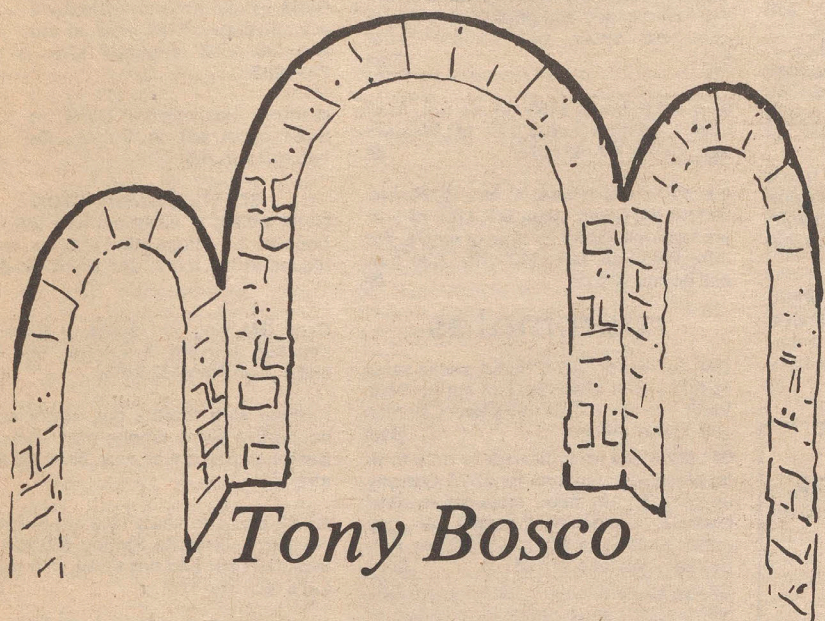
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NIGHTSPOTTING



By David Holland

Living in an age when we can get two all-beef patties, lettuce, mustard, ketchup, and a pickle on a sesame bun faster than we can say the words, the process of choice becomes our hardest task. The manner in which things are created is quickly forgotten. I've watched a few escape this twentieth-century dilemma — living reclusive lives, growing their own food, building their own homes, bartering goods for services. I put aside all hopes for such a life in the city long ago. But Tony Bosco clearly hasn't. . . . The owner of the popular House Restaurant and the new bar, the Delivery Entrance,

perched himself on the beer cooler directly behind the heavy timbers of the bar, alternately greeting customers, serving and telling me a story I didn't expect to hear. "You know," he said, "I never had a desire to work in a restaurant. And now I'm building one and learning what they're all about at the same time. So it changes, revolves, revises itself under my own hands every day." That's not so unusual; Ph.D. chemists rarely have a desire to drive a cab. But, a gay restaurant and now a gay bar, in Allston? "I live here," he said. "And so do a lot of other gay people. For us, Boston seems too far

down the road." "Gay bars," he added, "should be as prevalent as straight ones: one in every neighborhood." . . . After Tony finished serving another round of drinks and loaned someone five dollars because he couldn't cash their check and they said they "didn't have any collateral" and he said "Oh, what the hell," he returned, smiling, to the interview. "Sometimes," he said, "I'd like to settle down to one spot." I suspect he wasn't telling the whole truth. . . . "How this place got built?" he anticipated my question. "See those cobblestones making up the wall — they were once City Square in Charlestown. I had 15,000 I bought from a wrecker. Do you know how many are 15,000?" He rolled his eyes, the corners of his mouth turned up as though he were remembering a great anecdote. "15,000 cobblestones are mountains. And these floor tiles, the Spanish ones . . ." The tiles came from the Harbour Police station, Number 8. And the 400-pound rough-hewn timbers making up the bar and the floor of the entry and the walls (and other, as yet, unfinished projects) were a story in themselves. It was something about a trailer on the highway and flagging it down and practically making a deal on the Expressway, no doubt during rush-hour but I doubt if Tony ever noticed. "I didn't lay this bar, or the restaurant for that matter, out on paper. The design was dictated by the materials."

"But more importantly," he added, "it was built by, run by and created for gay people." . . . In the course of our discussion, Tony talked about his bar and others: "I wasn't striving to build something better than whatever else existed; I wanted something different. People go into bars, they don't like what's happening in them for any particular reason and the owners say, 'If you don't like it here, you can go somewhere else.' For the most part, there isn't much choice. Hopefully we'll provide some alternative. The bars downtown are too packed to provide respite. They hardly have room for a chair." "Sure," he admits with professional hesitation, "I'd like that kind of cash influx but first I want a place where I can relax, a place where there's room for the personal touches."

Tony's Delivery Entrance coaxes you in from the front door and once inside, it's far from disappointing. There are definitely touches of the artistic at play. Lots o' money, I thought, but Tony quickly dissuaded me. "These stools you're sitting on," Tony informed me, "are part of a swap deal I made with Suki at Chaps. The rest of what I owed her she took out in dinners. My lawyer, the accountant, excavator, wrecking company, they're all paying themselves by eating here. I had an upholsterer doing some work for me. One day I went into the shop and there were a pile of pillows on the floor. I asked how much he wanted for the lot. He gave me a price, we struck a deal — I think he's still eating dinners here." . . . The Delivery Entrance is now finished after a lot of sweat and hard work. "Good God, I went through thirty or forty men to get this job done," he said, not having to add he had a shovel in his hand for the five months of construction. But there's no such thing as "The End" for Tony Bosco. Behind his home (another by-hand construction characterized by architectural innovation) lie still more Spanish tile, odd assortments of materials, and thirty-odd arched chapel windows from St. Mary's Church in the North End. But, knowing Tony, you can be sure they're supplies that won't sit for long.

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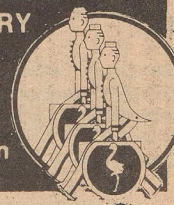
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misc

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GAY BAR FOR SALE
Central Maine's only gay bar. Price — mid 30's includes everything. Sincere replies only. GCN Box 806. (9)

penpals

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I'm 20 yrs old, 6', 165 lbs. Lonely in jail and down and out. Need someone to write to and somewhere to come to when I get out. Write as soon as possible. Fred C. Redden, #059587, bed #03-0040, Reception and Medical Center, Box 628, Lake Butler, FL 32054. (7)

We are prisoners and we would really like someone to write to us. Robert M. Mail, P.O. Box 2, Lansing, KA 66043, and Ronald Dean Churchill, same address. (7)

organizations

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.

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

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

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.

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

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

publications

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

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

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.

DELIVERY ENTRANCE
12 Wilton St., Allston. 783-5701

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.

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.

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

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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)

SAINTS
(Call 354-8807) Women.

SOMEWHERE
295 Franklin St. 423-7730
Disco Dancing, Mixed, Sunday Brunch 12-2PM

SPORTER'S CAFE
228 Cambridge St.
Food, Men, Saturday Brunch 5PM, Movies Mon. 3PM, Sunday Brunch 3PM.

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

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

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

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MONDAYS

12 noon — Northeastern U. GSO meeting, Eli Center, rm. 349, 360 Huntington Ave., Boston. Everyone welcome.
5:30 pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge.
6-10pm — NH Lambda for Lesbians, phone (603) 228-8543.
6:30-8pm — Alcoholism discussion/education group for lesbians, Old Cambridge Baptist Church, 1145 Mass. Ave., Cambridge, MA, 661-1316
6:30-8:30 pm — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.
7pm — Gay alcoholics group, 10 Walnut St., Worcester, MA
7-9 pm — U. of Vermont Gay Switchboard, 656-4173.
7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438.
7-9 pm — Yggdrasil Gay Gathering at Yggdrasil, 15 Gilbert Rd., Storrs, CT, (203) 486-4737.
7:30 pm — UMass Amherst, Bisexual Women's Rap Group, Campus Center.
8 pm — Lesbian Rap and Action Group, Cambridge Women's Center basement, (617) 354-8807.
8 pm — Lesbian Rap at Women's Center, 215 Park St., NH.
8 pm — GPC business meeting, Columbia U., Fernald Basement, Broadway at 115th St.
8-9 pm — "None of the Above," WWUH-FM (91.3), West Hartford, CT, (203) 521-4553.
8 pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.
8:30 pm — Hartford Gay Alcoholics Group, (203) 522-2646.
8:30 pm — Gay Alliance at Yale, open meeting, basement Hendrie Hall, 165 Elm St., New Haven, 436-8945; public welcome.
9 pm — Gay discussion group, Columbia U., Fernald basement, Broadway at 115th St.

TUESDAYS

9 am-2:30 pm — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.
1 pm — MCC Campus Ministry, RIC Student U., rm 312, Providence, RI.
4:30-9:30 — MCC open hours with M. Hougen, drop-in center, 2 Wellington St., Worcester, MA
6:30-8 pm — Women's Gay Collective, Women's Center, UConn, CT, (203) 486-4738
7 pm — Pot Luck Supper, 228 1/2 Atwells Ave., Providence, RI.

7:30 pm — DOB women's rap, 1151 Mass. Ave., Cambridge, MA, 661-3633.
8 pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield.
8 pm — Martha's Vineyard gay women and men rap group, info call 627-5370.
8:30 pm — Providence Gay Group of AA, Assumption Parish Hall, 791 Potters Ave., Providence, RI, 231-5853.

WEDNESDAYS

9 am — "Gay News" radio on WHUS-FM, (91.7), Storrs, CT.
11 am — Gay discussion group of Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone.
12:30-2 pm — UMass/Boston Gay People's Group, Bldg. 010, rm. 4-178.
6-10pm — NH Lambda for lesbians, phone (603) 228-8543
6:30-8:30 pm — Gay Health Services, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.
7 pm — Lesbian Support Group, UNH Women's Center, Durham, NH.
7 pm — Liberation Rap Group, (617) 756-0730.
7 pm — Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701.
7-9 pm — GRAC Volleyball on Fenway (b'tween rose garden and baseball diamond), Boston.
7-10 pm — Gay Women's Collective, UConn Women's Center, (203) 486-4738.
7-9 pm — University of Vermont Gay Switchboard, (802) 656-4173.
8 pm — Nashua, NH Area Gays rap session, call Ken (603) 673-5315 or Doug, 882-8732.
8-10 pm — Harvard-Radcliffe GSA meeting, Phillips Brooks House, 2nd floor, Harvard Yard, Cambridge, MA, 498-2111.
8 pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY.
8 pm — HUM meets, Box 262, Fitchburg, MA 01420.
8 pm — Yalesbians meeting, rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945.
8-9 pm — GRAC women's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston.
8:30 pm — Gay-straight Rap, UConn, Mental Health Clinic, (203) 486-4705.
9-12 pm — Gay Social, Columbia U., Fernald Basement, Broadway at 115th St.
10:15 pm — "Gaybreak Radio" on WMUA-FM (91.1) (1st and 3rd Wednesdays).

10:15 pm — "Gay News" radio on WHUS-FM, (91.7), Storrs, CT.

THURSDAYS

9 am-2:30 pm — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.
3:30 pm — UMass/Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common.
5 pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandeis U., Waltham, MA.
7 pm — Gay Alcoholics, St. Vincent's Hospital, Worcester, MA.
7 pm — Game Night, 5 Junction St., Providence, RI, alternate weeks.
7-9 pm — GRAC swimming at Lindemann Center, Staniford St., Boston; instruction from 8-9.
7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438.
7:30 pm — Peoples Gay Alliance, UMass/Amherst, 8th floor of Campus Center.
8 pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210.
8 pm — Dykes & Tykes, Women's Center, 46 Pleasant St., Cambridge, MA, third floor, care for young people, 354-8807.
8 pm — KALOS, Hartford, CT, 568-2656.
8-9:30 pm — Gay Alliance at UConn in Commons, rm 312.
8-9 pm — Lesbian Mother rap group, 21 Bay St., Cambridge, MA, 661-2537.
8-12pm — NH Lambda for lesbians, phone (603) 332-4440.
8:15 pm — Drinking problems rap group, HCHS, 80 Boylston St., rm. 855, Boston.
8:30 pm — Gay Women's Caucus, UMass/Amherst, 8th floor of Campus Center.
8:30 pm — Gay Alliance at Yale, Hendrie Hall basement, 436-8945, New Haven, CT.
9 pm — Emerson Homophile Society, rm. 24, 96 Beacon St., Boston.

FRIDAYS

7-9 pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston.
7:30pm — Am Tikva service, social at Frost Lounge, Eli Center, Northeastern Univ., 360 Huntington Ave., Boston
7:30 pm — Rap group for men and women, MGTF, 193 Middle St., Portland, ME.
7:30 pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA, info call 783-9415.
7:30 pm — Gay get-together, downstairs round-room, Billings Center, U of VT, Burlington.
8-11 pm — Berkshire Community Gay Coalition, Unitarian Church, Wendell Ave., Pittsfield, MA, (413) 442-7033.
8 pm-12 — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.

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

SATURDAYS

2 pm — Teenage Lesbian group at Janus, 21 Bay St., Cambridge, MA, 661-2537.
2 pm — GRAC soccer at Boston Common, Beacon Charles Sts.
2 pm — Project Lambda Rap session for gay teenagers, 70 Charles St., Boston.
8 pm-12 — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.
10 pm-3 am — Worcester Hotline, 791-6562.

SUNDAYS

10:30 am — "Closet Space," WCAS-AM (740).
11 am — Church of the Beloved Disciple, 348 West 14th St., NYC.
2 pm — Church of the Beloved Disciple, 348 West 14th St., NYC.
2 pm — MCC/Worcester service, Central Cong. Church, 6 Institute Rd., Worcester.
2-4 pm — GRAC swimming at Lindemann Center, Staniford St., Boston.
2:30 pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.
2:30 pm — Gay AA, 11 Amity St., Hartford, CT.
4-6 pm — Gay Women's Group of Providence rap, (401) 831-5184.
5 pm — Dignity/Integrity Mass, St. Luke's Church, 17 S. Fitzhugh St., Rochester, NY.
5 pm — Softball for women, Charlesbank Field near Museum of Science, Boston.
5 pm — MCC/Boston Bible study group, 131 Cambridge St., 523-7664.
5:30 pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston.
6:30 pm — Gay Church Services, 23 Franklin St., Bangor, ME.
7 pm — Church of the Beloved Disciple, 348 West 14th St., NYC.
7 pm — MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month).
7 pm — MCC/Albany, NY, 332 Hudson Ave. (except first Sunday of month at 6 pm).
7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.).
7 pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.
7 pm — Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.
7:30 pm — MCC/Hartford, 11 Amity St., Hartford, CT.
7:30 pm — "Come Out Tonight," radio WYBC-FM (94.3), New Haven, CT.
8 pm-12 — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.