

calendar

WHAT ARE YOU DOING? DOES YOUR GROUP HAVE SCHEDULED EVENTS? BE INCLUDED IN THE GCN CALENDAR. SEND LISTINGS TO: CALENDAR PAGE, GCN, 22 BROMFIELD ST., BOSTON, MA 02108.



12 mon

Boston — Gay Youth Program, social get-together for teenagers at Boston Univ., George Sherman Union, 771 Comm. Ave., Rms 320-321, 6:30-9:30pm.

Boston — GRAC begins Monday Night Bowling at 1260 Boylston St., registration 7-7:45pm.

13 tue

Allston, MA — Women's International Folkdance Party, all ages and abilities welcome, learn new dances, refreshments served, 7:30pm, Allston Congregational Church, Quint Ave., \$1, info call Laura 623-1462.

Boston — Am Tikva holds Rosh Hashana services at 7:30, Eli Center, Northeastern Univ., 360 Huntington Ave., info call 524-1890.

Boston — Introductory meeting for "Meditation for Beginners," 7:30pm, 122 Bay State Rd., info call 277-2484.

Boston — Integrity, group for gay Episcopalians meet every Tue., 7:30 at Emmanuel Church, 15 Newbury St., Eucharist and discussion, all welcome.

Boston — WGBH-TV's (Channel 2) "Say Brother" will air a 20-minute debate on the gay rights issue during the 1:30-2:30pm program.

16 fri

Boston — Am Tikva Sabbath services, 7:30, Eli Center, Northeastern Univ., Huntington Ave., discussion on "Personal Meaning of High Holidays," refreshments served.

Portland, ME — Dance-party at Univ. of Maine student union, 92 Bedford St., 8-12pm, everyone welcome, BYOB, \$1 donation.

17 sat

Boston — Gay Folkdancing for women and men. Upstairs at Somewhere, 3-6pm.

Boston — Introductory meeting for "Meditation for Beginners," 9:30am, 355 Boylston St., info call 277-2484.

18 sun

Boston — 7th Annual Charles Street Fair, 10am to 5pm, flea market, refreshments and happy people.

19 mon

Boston — GRAC Bowling at 1260 Boylston St. lanes, 8pm.

Boston — "Inside the Gay Experience" is a rap/discussion course for men and women, introductory meeting at 355 Boylston St., 7:30pm, info call 277-2484.

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

gay community news

Vol. 5, No. 11 September 17, 1977

The Gay Weekly
35¢

THE CHURCH & GAYS



Brian McNaught: Challenging the Church, p.8
Father McNeill: Silenced! p.1

gay community news

Vol. 5, No. 11

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September 17, 1977

Dignity Hails 'Modern Prophet'

Fr. McNeill To Obey Vatican and Keep Silent



Father John McNeill

Photo by Ken Rabb

CHICAGO — The Vatican has ordered Rev. John J. McNeill, S.J., a leading advocate for a change in church attitudes toward homosexuality and the author of *The Church and the Homosexual*, to keep silent on the

issue. Fr. McNeill has agreed to obey the church directive. Rome also directed Fr. McNeill to ask the publisher of his book, Sheed, Andrew, and McMeel of Kansas City, to remove the words, "imprimi potest" — the Latin

phrase that indicates the church's permission — from all future editions of the book.

The Vatican decision was conveyed to Fr. McNeill through his superior, Rev. Eamon Taylor, S.J., New York provincial of the Society of Jesus, on the eve of the Dignity convention in Chicago. Fr. McNeill who had helped found the organization of gay Catholics six years ago had been scheduled to address the group but cancelled his speech after the Vatican decision. The order to silence parallels a similar 1973 command which delayed publication of McNeill's widely-acclaimed book for two years.

In a statement read to a prolonged standing ovation at the Dignity convention by Rev. Bob Carter, also a Jesuit, Fr. McNeill wrote the delegates that the Vatican directive "does not in any way demand retraction or repudiation of my ideas or judgments in the book." Fr. McNeill asserted that he would "obey the directive" and told Dignity that "silence is my best contribution" at this time. McNeill compared his situation to those of

noted French theologian Teilhard de Chardin, John Courtney Murray, and Henri de Lubac, all ordered to silence but "whose obedience eventually led to vindication."

In hoping that his silence would be "eloquent," Fr. McNeill said that it would "symbolize the defenseless silence incurred through the centuries and even today by thousands of gay Catholics."

Dignity delegates issued a statement hailing McNeill as a "modern prophet" and stated that his silence "symbolized more eloquently than words the continuing oppression of gay people in the Church and elsewhere."

The Vatican directive, issued by the prefect of the Sacred Congregation, Franjo Cardinal Seper gave the following reasons for the decision to silence Fr. McNeill:

- He presents a position that contradicts traditional church teaching on homosexuality.

- He is guilty of "advocacy theology," that is, arguing in favor of an alternative teaching, rather than simply

(Continued on page 6)

2 Gay Groups Get Coveted Status

IRS Changes Tax-Deductible Donations Policy

By Neil Miller

WASHINGTON — The United States Internal Revenue Service (IRS) appears to have dramatically reversed its policy regarding the granting of tax deductibility status to gay organizations. Within the past month the IRS has given such tax privileges under statute 501C3 to both the National Gay Task Force's Fund for Human Dignity and Lambda Services Bureau, Inc., a Colorado Springs social service organization. The apparent IRS policy change is viewed by many activists as a "boon" to fund-raising efforts by gay organizations.

The Lambda case is especially illustrative of the change in policy as the organization had originally been granted tax-deductibility status in July, 1975, only to lose it soon afterwards. In December of that year, the IRS informed Lambda that the Colorado organization must agree *not* to advocate the point of view that "homosexuality is on a par with heterosexuality or should be regarded as normal." When Lambda refused to enter any agreement with the IRS under such terms, the IRS revoked the group's tax privileges.

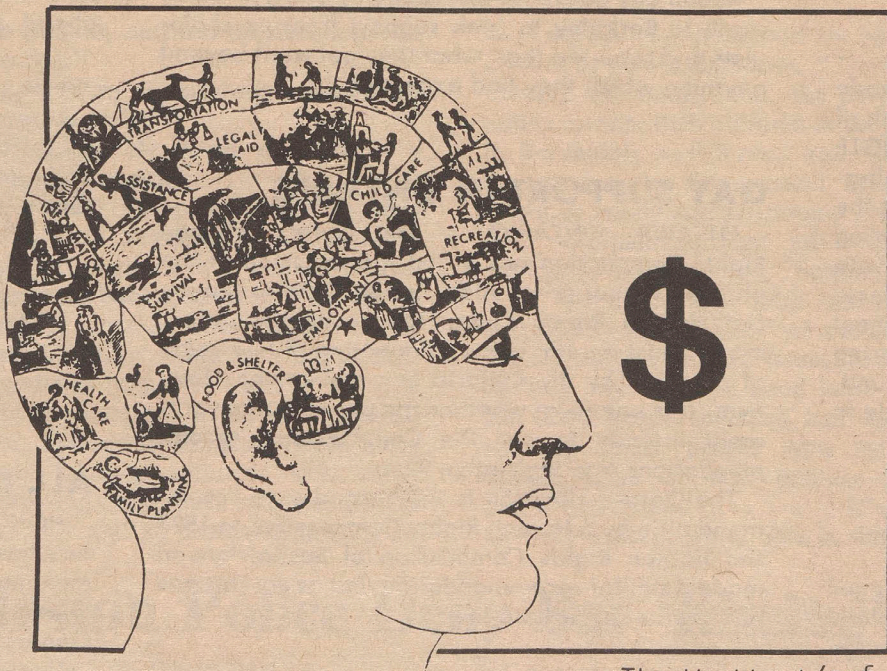
Lambda appealed the case and a hearing was held at the IRS national office in Washington, D.C., in July of last year. The IRS decision, reinstating Lambda's tax-deductibility status, was received by the group last month. Throughout the appeal process, Lambda's lawyers steadfastly refused to agree to the original IRS demand that it not take a "gay is good" position.

The announcement of the grant of special tax privileges to the NGTF's Fund for Human Dignity was made last month. The fund, whose purpose is primarily educational, did promise the IRS that "it would not advocate or

actively seek to convince individuals that they should or should not be homosexuals."

Bob Herrick of NGTF told GCN that the Fund for Human Dignity pledge was consonant with the IRS requirement that organizations which receive tax-deductibility status take "a fair view" for the "general benefit of society." "The government is very careful in these matters," said Herrick. "It's a question of millions of dollars disappearing from tax revenue for them. They insist that organizations don't benefit just a particular group but society as a whole. Organizations have to be fair, accurate, and impartial. In this case, they didn't want us to give courses in '25 steps to be a homosexual.'"

IRS Statute 501C3 permits tax deductible contributions to be made to recognized non-profit organizations.



The Workbook/cpf

Such tax-deductibility status is extremely helpful to organizations which depend on donations, because the Federal government credits a portion of each contribution to the individual according to tax bracket.

Section 501C3 differs from section 501C4 of the tax law, in that the latter section simply exempts non-profit organizations from paying corporate income taxes. Tax exemption under 501C4 is generally easy to get and gay organizations have generally not had too much trouble in gaining this tax status in the past. However, until last month's IRS decisions, only two gay organizations — the Lambda Legal Defense Fund of New York and the Whitman-Radcliffe Foundation of San Francisco — had been accepted under the "tougher" tax-deductibility status requirements.

What Role Did Carter Play?

Leaders of gay organizations had been cautiously optimistic that the advent of the Carter administration might bring about a more flexible IRS policy on the tax-deductibility issue. But NGTF's Herrick emphasized to GCN that the IRS was "totally separate" from the Carter administration. "The Carter administration has bent over backward not to interfere with the IRS," Herrick said, indicating that the Fund for Human Dignity application had been in the works for two years. However Herrick would not deny that the appointment of Carter people to top IRS posts might have made a difference. "It didn't hurt," he said. "But we don't know if it was helpful."

The Carter administration itself appeared to be distancing itself from the IRS decision last month in the wake of anti-gay offensives by the "New Right." Columnists Jack W. Germond and Jules Witcover, who usually reflect administration views, wrote in their nationally-syndicated column that the decision was not "part of a dark plot by the Carter administration hatched when presidential assistant Margaret Costanza met with a group of homosexuals at the White House last spring." "Gay activists already had their application in the works at the IRS and specifically asked the White House to keep hands off," wrote the two columnists.

The NGTF's Ginny Vida hailed the IRS decision as "a major breakthrough for gay organizations." "The gay community needs to have the same ability to raise funds as other organizations," added Bob Herrick. "I think that this is one of the most significant things that has happened in a long while. . ."

news notes

WICHITA, KAN., BANS BIAS

WICHITA, KA — Wichita city commissioners have approved an amendment which bans discrimination against gay people in housing, employment and sexual preference. The 3-2 vote was taken last Tuesday evening after six and a half hours of debate on the measure. Although the city commissioners must approve the amendment one more time before it becomes law, there are reportedly no indications that the vote will change.

Opponents of the measure said that they might begin a petition drive to force repeal of the law. The Wichita ordinance is the second such approval in the nation since the overwhelming defeat of the gay rights ordinance in Dade County, Florida.



ALASKAN UPROAR

ANCHORAGE, AK — The issue of gay teachers has created an uproar in Alaska's largest city. The subject came into focus after the Anchorage School Committee voted to suspend a tenured elementary school teacher whom they believed to be a lesbian. The committee claimed it took the action after receiving complaints from parents whose children told them about a "bridal shower" which the teacher and her lover recently held. Other teachers were invited to the event.

The teacher obtained a temporary restraining order in Superior Court under the name of Jane Doe barring the school board from dismissing her. The board argued that the "impact of a openly homosexual lifestyle" would have a harmful effect upon the children in the school where she has been teaching since 1974. The teacher, who has enlisted the assistance of the National Education Association, has claimed that the school board is engaged in a "system-wide witch-hunt."

NGTF MEMBERSHIP UP

NEW YORK — Anita Bryant's anti-gay crusade has apparently had a large effect on the growth of membership in the National Gay Task Force. NGTF Media Director Ginny Vida reported that membership in the organization increased 75% during the period between May 6 and August 15. It was during this time that the Dade County referendum vote was held and Bryant attained national prominence. Membership on May 6 was 3,517 while by August 15 membership grew to 6,220 people. In Spring 1977 NGTF conducted a membership and fund-raising drive in which a direct mailing was made to 25,000 people.

ANITA'S CANADIAN SUNSET

OTTAWA, CANADA — Canadian singer Catherine McKinnon has been named to replace singer Anita Bryant as publicist for Florida orange juice in commercials on Canadian television. The change is reportedly not connected to Bryant's anti-gay activities but rather due to Canadian nationalism. A recent ruling by the Canadian Radio and Television Commission stated that 75% of the commercials shown in Canada must have "Canadian content."

PROTECTED IN ROCHESTER

ROCHESTER, N.Y. — The Monroe County (Rochester) Human Rights Commission has agreed to take cases of alleged discrimination against gay people in housing and employment. The decision, made on July 14, came after intense lobbying by the Rochester Gay Task Force. In addition to hearing complaints of discrimination, the Task Force had asked the Commission to create a task force on the concerns of sexual minorities and to appoint an openly gay member to the Commission.

ANTI-GAY DRIVE BEGINS

SACRAMENTO, CA — California State Senator John Briggs has kicked off his petition campaign aimed at a statewide vote on banning openly gay teachers from teaching in the public schools. Briggs, who is also a candidate for governor of California, said that he expects to get double the 312,404 signatures he needs by the Nov. 15 deadline to get the initiative on the June ballot.

Briggs asserts that he will probably spend about \$200,000 in the signature drive "strictly with California help." He said that he doesn't expect singer and anti-gay crusader Anita Bryant to take part at this stage of the campaign. "We have her wishes and her prayers, and that's all we've asked for," he said. Briggs visited Bryant in Miami earlier this year and endorsed her Save Our Children campaign.

The proposed Briggs initiative is somewhat weaker than an unsuccessful bill which Briggs introduced in the state legislature earlier this year. The original Briggs bill would have required teachers to sign statements saying that they are not homosexuals and permitting a school board to fire them if they refused. However, the initiative proposal requires dismissal only for public homosexual acts or for "advocating, soliciting, imposing, encouraging, or promoting homosexual acts in such a way that school children or employees would learn of it."

"We want to remove from the classrooms as role models the people who conduct themselves and are publicly identified as homosexuals, those who take their sex lives out of the bedroom and into the classroom," said Briggs.

PSYCHOLOGICAL PLUS

BERKELEY, CA — A convention of humanistic psychologists, meeting in Berkeley early this month, has taken a strong stand in favor of gay rights. The 15-person policy committee of the Association for Humanistic Psychology voted unanimously "to support gay rights in every way possible," backing federal gay rights legislation, and agreeing to support a boycott of Florida orange juice. The group also decided not to hold future meetings or conventions in any state which does not guarantee equal rights for women and gay people.

Miami gay activists Alan Rockway and Bob Kunst came to Berkeley to seek support from psychologists and reported that what they got went beyond anything which they had expected.

GAY SUPPORT IN ONTARIO

OTTAWA, ONTARIO — The Ontario Human Rights Commission has urged the inclusion of the phrase "sexual orientation" in the Ontario provincial Human Rights Code. The recommendation, made last month, is the culmination of five years of pressure by the Ontario gay movement. However, it is unknown whether the provincial government intends to put the Commission's recommendations into legislative form.

The Ontario decision is the second such recommendation by a Human Rights Commission. In 1973 the Human Rights Commission of Saskatchewan made a similar recommendation, but as yet this has not been enacted into law.

INSIDERS AND OUTSIDERS

BOSTON — Al Bouchard of the Gay Education Service (formerly the Gay Community Chapter of the Human Achievement Foundation) will offer courses this year for gay and non-gay people. The course for gays — called "Inside the Gay Experience" — is a "simple, self-discovery course about being gay" that will deal with coming out, relationships, and similar topics. The course is open to both men and women and will be held starting Monday evenings at 7:30 p.m. at 355 Boylston Street, Boston. This new group is forming on Sept. 19, 26, and Oct. 3. Anyone interested should call Al Bouchard at 277-2484.

The course for non-gay people, called "Outside the Gay Experience," will be a general introduction and will be offered at the Boston Center for Adult Education for ten weeks, beginning Sept. 29 at 8 p.m. The course costs \$37.

KOCH GAY 'SMEAR'

NEW YORK — Signs reading "Gay Alliance Endorses Ed Koch" and "Is New York Ready for a Gay Mayor?" are being distributed in conservative, white, working-class neighborhoods of Brooklyn and Queens, according to the Village Voice's "Runnin' Scared" column. The posters were put up as the New York mayoralty race came down to the wire with Koch, a leading congressional supporter of gay rights, gaining momentum.

There is no such organization as the "Gay Alliance" and the Voice article suggested that the posters might have been distributed by supporters of incumbent Mayor Abraham Beame, who reportedly used similar tactics in his race against Herman Badillo four years ago. The Beame campaign has denied that the Mayor was involved in any way with the posters.

SEX CHANGE AND PHONE TAP

OAKLAND, CA — A teacher who was suspended after undergoing a sex change operation has filed a suit accusing the school district in which he worked and several school officials of using illegal telephone taps to harass him. Steve Dain, who was a gym teacher named Doris Richards before the operation in 1976, made the charges in a suit filed in Alameda County Superior Court. Dain now works as a laborer.

Besides the alleged tapping of his phone, the suit charges that Dain was publicly and falsely accused of molesting children. The suit also suggests that school officials released information to the press, without Dain's permission, about the sex change operation.

Defendants in the case include the Emeryville, California, school district superintendent, several school board members, and former colleagues at the school.

HURRICANE ANITA

MIAMI — Bob Green, husband of singer Anita Bryant, has revealed that his wife has been getting anonymous phone calls blaming her for the recent Hurricane Anita. According to Green, callers have been saying things like "I hope you're satisfied, Anita." "It has gotten so Anita is being blamed for just about everything that goes wrong in this country," said Green.

Green did add that his wife had received a "very nice letter" from the National Weather Service, informing her that the hurricane was not named for her. Hurricane names are selected ten years ahead, said the Weather Service.



ALL QUIET IN HONG KONG

HONG KONG — Hong Kong's unelected legislature has agreed to drop its proposal to increase the maximum penalties for "acts of gross indecency between males." The British crown colony's Attorney General ordered that homosexuality and all sexual "offenses" be dropped from the proposed legislation after an outcry there. The Attorney General's decision was confirmed by the British Foreign Office. But despite the decision to drop the legislation, homosexual acts still remain a criminal offense in Hong Kong.

WGBH-TV DEBATE

BOSTON — Boston's educational television station, WGBH, Channel 2, will broadcast a debate on gay rights on its show, "Say Brother!". The show will be broadcast as a 20-minute segment on Tuesday, Sept. 13, during the 1:30-2:30 p.m. time slot. It is not known at this time who will participate in the debate, and the debaters will be questioned by three newspeople. The public is invited to come to the WGBH studio at 125 Western Ave., Allston, and witness the debate. People who do plan to come are urged to call Eileen Yang at the station to confirm that they will attend.

NGTF Calls for Massive Anti-'Soap' Campaign

NEW YORK — In an advertisement in the Sept. 7 issue of the show business trade magazine, "Variety," the National Gay Task Force has urged advertisers to boycott the upcoming ABC-TV show "Soap." The NGTF ad also urges consumers to boycott advertisers who continue to advertise the program. The program is also under attack by church groups throughout the country, who have been concerned by what they consider the program's emphasis on sex. The church groups have urged an advertiser boycott of the show, which is having a major effect on the "Soap" sponsorship.

In its advertisement, NGTF assails a gay character on "Soap," who, it claims "is portrayed as a limp-wristed simpering boy who wears his mother's clothes, wants a sex-change operation and allows everyone to insult him without a word of response."

"We are angry that a gay 'Stepin Fetchit' is being trotted out for a cheap shot at easy humor. And we are sickened that ABC finds the notion 'hilarious,'" said the advertisement.

The NGTF ad calls for a re-shooting of the scenes involving the gay character and asks for "reassurance" that Jodie, the gay character isn't going to go 'straight.'

NGTF noted that other scenes had been re-shot "to appease others and their morality." Ginny Vida of NGTF attempted to differentiate the NGTF position from that of churches objecting to the series, stating that "we oppose it for the right reasons, while they oppose it for the wrong reasons."

Both the television networks and Aryeh Neier of the American Civil Liberties Union have expressed alarm at the religious groups anti-'Soap' campaign as an attack on the concept of freedom of the press. "It is reprehensible," said Neier, "that groups

should try to pressure television through its advertisers not to deal in controversial material." The *New York Times*, on the other hand, defended anti-'Soap' pressure in an editorial. "We share his (Neier's) concern about the blandness of prime-time television and the power that relatively small number of well-organized people

can wield," wrote the *Times* editorialists, "but what serious alternative is there for those who feel their beliefs are being assaulted, their values mocked? . . . it is the right of citizens to object as strenuously and effectively as they can to whatever they deem offensive on the public airwaves."

Religious groups objecting to 'Soap'

include the Christian Life Commission of the Southern Baptist Convention and the United States Catholic Conference.

NGTF urges gay people to protest "Soap" by writing ABC Programming Chief, Mr. Fred Silverman, ABC Entertainment, 1330 Avenue of Americas, New York 10019.

Lesbian Seagulls Discovered Off California Coast

By Ray Spears

IRVINE, CA. — "We are everywhere," goes one popular gay slogan. Amid reports of hermaphrodite mules and gay male toads, a report in the June 24 issue of *Science Magazine* seems to indicate that some scientists are realizing that homosexuality is far more widespread than they had thought.

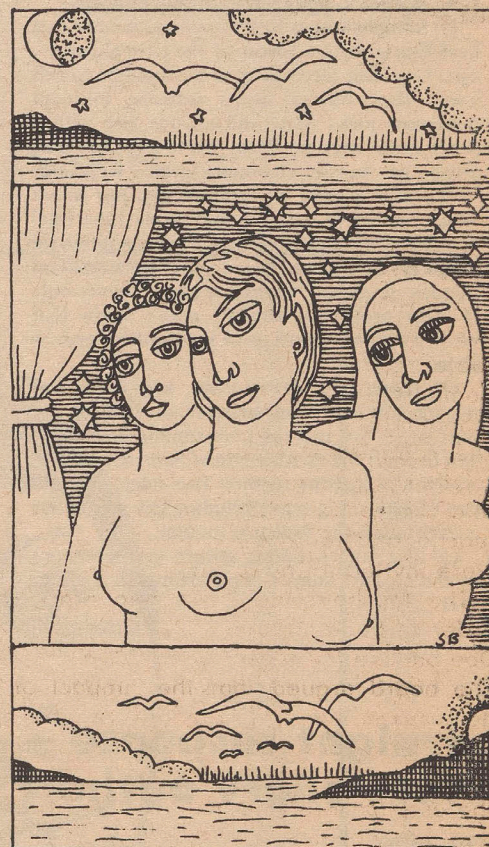
George L. Hunt, Associate Professor at the University of California at Irvine, and Molly Warner Hunt, both of the Department of Ecology and Evolutionary Biology, have discovered that between 8 and 14 percent of the female Western Gulls living on Santa Barbara Island and other Channel Islands off the coast of Southern California, are engaged in long-term pair-bonding with each other. They stumbled on this discovery while observing the gulls over the period 1972-1976, in an attempt to explain the reason why certain nests contained large numbers of unhatched eggs. The answer was, that these nests, or "supernormal clutches" as they are called, are presided over by pairs of female gulls who live together over periods of years. This is the first time that homosexual bonding has been described in wild birds, although it has been noted before in captured birds.

There are also gay gulls who have

fertile eggs in their nests. (There is also evidence that male gulls, particularly from other flocks, invade and rape female gulls, but most frequently these attacks are fended off). The Hunts report that pairs of chicks raised by female-female pairs have a survival rate "nearly identical" to the survival rate of chicks raised by heterosexual pairs.

One of the strangest aspects of this report is that this behavior in Western Gulls seems to be fairly recent. In the years before 1968, supernormal clutches were reported extremely infrequently among these gulls, a highly observed species, nor was any but heterosexual behavior observed. Reading through the older reports on gull behavior, it is evident that little attempt was made accurately to observe the gulls. (One report on laughing gulls contains the explicit assumption that in cases where copulation is observed, the top bird is always assumed to be male, and the bottom bird to be female).

The lesbian Western Gulls have been observed exhibiting much of the behavior of 'straight' gulls, such as mounting and simulated copulation, although not with the same frequency as the heterosexual birds, and some forms of behavior, such as courtship feeding, are much diminished.



The authors of the paper are on extended sabbatical in the Pacific Northwest continuing their studies, and are unavailable for comment this year. The article promises that further information is forthcoming.

Bryant Aide Details Gay Dade County 'Errors'

WASHINGTON, D.C. — In an article in the August issue of *Conservative Digest*, Mike Thompson, who was communications director for Anita Bryant's Save Our Children crusade, lists several ways in which "To Fight the Homosexuals." "The homosexuals made several mistakes in Florida which they may make again," wrote Thompson in an article entitled "Anita Bryant's Crusade: Where Next?" "If you must fight a sexual preference ordinance in your community, watch for these possible errors and exploit them."

Among the "errors" which Thompson lists include:

- "Identifying with the human rights issue. The homosexuals tried to portray themselves as victims of persecution, like the Jews in Nazi Germany or blacks fighting for civil rights. Large numbers of Jews and blacks were offended by this absurd comparison."

- "Urging that role models be available to homosexual children. The homosexuals argued that some children have already formed 'gay' sexual preferences at an early age and need publicly-identified homosexuals . . . to pattern their behavior after. This argument alerted parents to the danger that homosexual teachers, simply by public acknowledgement of their lifestyle, can encourage sexual deviation in children."

- "Looking for acceptability. The homosexuals used the campaign as much to gain social acceptability as to win specific employment opportunities . . . The quest for respectability diverted energy from the limited, and perhaps winnable, goal of job rights to

the general, and unwinnable, issue of lifestyle."

- "Failing to produce evidence of discrimination."

- "Tying the local election to a national campaign Anxious to move their campaign forward, they brought in organizers and speakers from throughout the United States. This tactic backfired because the voters resented outside intervention on an issue affecting community life as profoundly as homosexuality."

In an interview in the same publication, Thompson seemed to back away from forming alliances with other right-wing causes such as opposition to abortion and to federal financing of

day-care centers, or support for parent control of school textbooks. "These all concern the family unit, the parents' ability to raise their children as they see it. But mainly we will resist attempts to legitimize the homosexual lifestyle 'through sexual and affectional preference' ordinances. That job will be enough to keep us busy," he said.

As for an alliance with anti-ERA forces, Thompson said, "we shouldn't get sidetracked on such issues, at least initially. We've got a good issue that can bring people together, and unfortunately many people who should oppose ERA do not, because they don't understand it It's an abstract concept while ours is simple:

you're either going to encourage a homosexual lifestyle or you're going to discourage it."

Thompson did hope that the Republican Party could be brought into the "pro-family crusade." "The Republican Party should position itself as the party of the family," said Thompson. "Right now there is a major upheaval going on in this country This is a chance for the Republican Party to take leadership on a popular issue."

Thompson, who is chairperson of Florida's Conservative Union, was the Republican candidate for lieutenant governor of Florida in 1974 and co-chaired the Dade County Citizens for Reagan in 1976.

Boston Police Deny Bar 'Kissing' Crackdown

By David Brill

BOSTON — The Boston Police Department last week denied widespread rumors of an alleged "crackdown" on gay bars. Police Supt. John F. Doyle, chief of the Bureau of Investigative Services, also specifically denied reports that kissing between persons of the same sex was contrary to city licensing laws, labeling the rumor "fictitious."

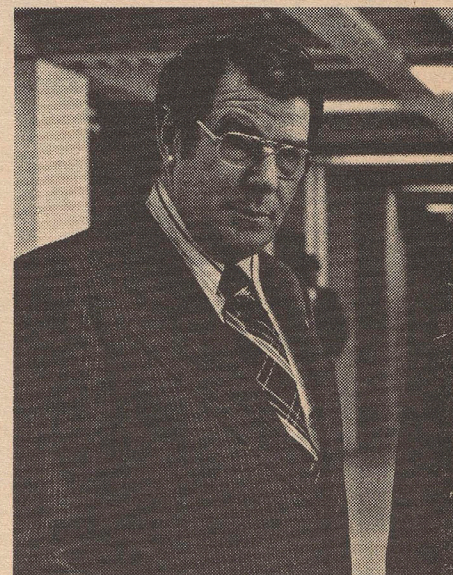
Doyle said any claims that same-sex kissing was violative of licensing regulations "have no basis in fact. I know of no rule or regulations of the Licensing Board forbidding such activity."

"The rumor about a crackdown on overcrowding in gay bars as opposed to other bars is entirely unfounded," Doyle added. He noted that his officers, who are the enforcement agents

for the city's Licensing Board, are "instructed and required to report any overcrowding at any licensed premise" in the city.

Although several gay bars in Boston have been cited by the Licensing Board for overcrowding in the last year, this is generally attributed to a changed membership in the Boston Licensing Board and a new police commissioner. Several "straight" bars have had their licenses revoked or suspended at the same time.

Commissioner Jon Straight of the Boston Licensing Board echoed Doyle's statement. Asked whether kissing, in the absence of something more, would constitute a licensing infraction, Straight told GCN, "I've never seen a complaint like that. I don't know what we would do with it."



Boston Police Supt. John F. Doyle

community voice

in defense of gay men

To Patti Bowman:

(1) Please cite me one instance in Dworkin or Brownmiller where gay males are legitimately implicated as villains.

(2) Possession of a "big-shit cock" (your term) cannot logically enter into a person's character profile in such a simplified "either-or" way. The gay male population does not despise you for your vagina. Classifying *either* half of humanity as "the enemy" solely on the basis of its crotch configuration is asinine. If you hold me responsible for injustices committed against women simply because I am a male, I must take you to task for, e.g., the election of Anita Bryant as "Outstanding American" by the contestants in a recent beauty pageant. (All those contestants were *women*. Talk about bullshit.) Gay men are *not* the rapists, mutilators, etc., toward whom your anger and hatred is rightfully directed.

(3) Straight society looks upon gay women as a deviation and as a threat to the (straight male) ego. Gay men (according to the straight world) spend their waking hours seducing innocent pubescent jocks first, and anyone else with a penis next. Face it, Patti, we've got the same kinds of hassles (commensurate with our "outness") as you do, and they're *not* about which leather to wear. Feminism as "the final revolution" is an impractical goal as universal faggotry and you know it. Oversimplified rhetoric about an "oppressor class" serves only to help prove the straight man's myth that women are too stupid to be independent and/or equal.

(4) Damn it, I *like* women, and I like and admire lesbian women most of all. Lots of gay men do — not just the ones smiling docilely as you overrun the men's room at Somewhere. The war you're fighting requires two sides, and you can't make any group (including gay men) your enemy unless the feeling is mutual.

(5) The out-of-context seizure (and eversion) of the phrase "sums I can't afford" is a cheap shot.

Greenfox

straight response from angry author

Dear GCN:

It occurred to me that your readers might like to know what my book, *Straight Answers About Homosexuality for Straight Readers*, is about, a thing they could not get out of the jealous temper-tantrum which passed for a book review of it in your paper recently.

I have cast *Straight Answers* in the form of a Q&A dialogue between an uninformed, even at times red-neck heterosexual questioner, and a distinctly homosexual-advocate-answerer.

It seems to me if our position in the world as homosexuals is going to be improved to the point where we are "equals" with heterosexuals, to the point where homosexuality is considered, in Isherwood's words, "a perfectly natural thing," then some of us had better bend to the task of dispelling myths about homosexuality, assuaging fears — and stating in a positive manner that "we are fine, thank you, and going about our business as well as we can as human beings." In short, bending to the task of creating in America a generally better "climate of opinion" toward ourselves as homosexuals. It seems to me that before effective political action can be taken, we had best educate the electorate who are behind the legislators from whom we want action. The

straight world must develop its gay sensibility.

The first chapter of *Straight Answers* deals therefore with "The Dirty, Tough Questions" which heterosexuals often ask privately if not publicly. In a calm and informed manner, I have tried in the person of the Answerer to come up with answers to these questions. It seems to me very important to be able to cope with such questions directly, and not hysterically, and with humor when possible.

From there, the book goes on to discuss frankly and briefly what we do in bed — activities not all that different from what heterosexuals do in bed. Since I feel it would be a mistake to be less than truthful, I tell the truth about our sexuality — why not? Our straight inquirer is not a fool. In fact I feel these days that more and more straight people of especial goodwill are interested in us sincerely, and although my first chapter is aimed at red-necks, I do not believe the majority of these interested straight people are red-necks. But few gay writers have simply sat down with an invited readership of straight people and told them the facts, without an accusative tone of voice. Also, few gay writers have dealt with the emotional truths of homosexuality, and offered a positive description of them. I have tried.

It is my belief that we as homosexuals have profound emotional truth and psychological reality on our side. It is the straight world which, on the subject of homosexuality, needs straightening. Most of the rest of the book, via a look into various aspects of the subject, attempts to communicate the emotional facts and truths of homosexuality, as I see those facts and truths (a

qualification I have made in the book's preface and throughout the book). One important key to understanding us is for the heterosexual to come to grips with the prevalent and pivotal issue of dominant-submissive role-playing in gay life — and it is my contention that this role-playing is not based on Mommy and Daddy images, but the natural struggle between two males for supremacy: it's a *beautiful struggle* and to learn to embrace our most-of-the-time role, and to take creative responsibility for playing it, is *one* secret of a fulfilled homosexual existence. Your readers of the *Gay Community News* will find in *Straight Answers* a complete clarification and qualification of that idea.

In the latter part of the book, in a lark of a chapter called "The Seamier Side," and in a chapter on "The Super-Rich Gay Scene" and a chapter called "Camp Humor," I have salted the narrative with a little humor. Hustlers are dear people, I believe, and very inept about making a buck in the world and constantly in need of money to survive for a day or to realize some great dream: thus "The Seamier Side." "The Super-Rich Gay Scene" in which I have made clear I am an outsider, is very glittery and amusing and quite uncaring about gay people. "Camp Humor" seems to me a thing that straight people have taken over with a will, and I simply tell how I think it came to be, and what it meant to us.

The last chapter in the book is called "Politicizing Our Passions" in which I delineate the fact that the "gay movement" is not a media event, but a real undertaking on many fronts by many

dedicated people and organizations, and publications. I hazard a guess in that chapter that gay political infighting has impeded our efforts toward liberation, and I believe it. I mention in that chapter that David Goodstein and the National Gay Task Force have done hard and momentous work on a national scale in behalf of gay people, and that is true.

As to Goodstein and the NGTF, I am aware they have their detractors, among them, your reviewer. In *Straight Answers*, I have quoted an old European proverb in reference to the man and the organization: "The little dogs barked, but the caravan moved on." The progress of Goodstein and the NGTF moves on as inexorably as one of those caravans of ancient times, and the barking of little dog detractors won't stop them. In your review of *Straight Answers*, in your reviewer's arch reference to them, is plainly heard the barking of yet another little dog.

Let me end now, as I ended the book: "Living beings are innately idiosyncratic. It is an act of high courage to fling in the face of life the absolute affirmation of all that constitutes the individual, nothing withheld. Gay people have only recently mustered this courage-to-be, declaring what is vulnerable about themselves and everything that is unique. In so doing, they have become participants in the mystic drama of self-realization: united within, and in touch in themselves with a secret heart of love. I know you have lived this drama, too. May we begin to live it together?"

David Loovis

speaking out

By M. W. Wood

If homosexuals are to make any real progress towards equality in this society, I believe it is necessary that the nature of the opposition to homosexuality be thoroughly understood.

If you ask any antigay just why he is opposed to homosexuality or gay rights, he usually skirts the issue and says something about gay teachers as role models or gays are sick, etc. What we get are primarily red herrings and rationalizations not the gut substance of their thought. Similarly, the popular notion among gays that many straights feel personally threatened because of repressed homosexuality, while it may be a factor in some of the most fanatical antigays, cannot possibly account for antigay feelings among the population as a whole, most of whom are quite secure in their heterosexuality.

I believe the real crux of the matter was suggested on WBZ's [Boston television station] forum when Dr. Love-lace stated that he wanted to preserve "stable moral values." It is the widely held misconception that moral values should be stable which is the essence of opposition to gays, to abortion and to the ERA. Moral values should not be stable, they should be dynamic and changing. As I see it, stable moral

values equal future shock. The world we live in is rapidly changing and the needs of society and the human race as a whole are totally different than they were when our present moral and religious systems were developed. It makes no more sense to adhere to the moral standards of 1500 or 2500 years ago than it would to insist that everyone drive around in an exact copy of the first Model T car.

Not only have our needs changed, but with increased technology and education, our capacity to tolerate individual freedom without danger to the society as a whole has been greatly increased. Homosexuality, abortion, adultery, birth control, etc., were all dysfunctional in an insignificant little tribe of nomads trying to increase their numbers so they could overrun their neighbors. In today's overpopulated

world on the other hand anything that induces people not to have children should be encouraged.

This is just an example, however, the basic point is that we now have the capability to grant nearly everyone liberty and the pursuit of happiness and should not be dissuaded from doing so simply because in the past this was not possible or not considered desirable.

This can never be accomplished however as long as people continue to accept antiquated morals because they believe them to be products of divine inspiration. This is where religion is doing a great disservice to mankind. The great majority of religions are primarily concerned with maintaining the status quo. All scientific, moral and social progress in the past thousand years has been accomplished against

IDENTITIES REVEALED

The woman and man described as "lobbyists for Gay Legislation" in last week's photo essay about the Massachusetts Gay Legislation benefit were Ellsbeth Knott and Harold Challenor.

JOB OPPORTUNITY

GCN is looking for a part-time Features Editor. Applicants should have a background in journalism and the arts as well as a knowledge of the Boston area gay community. Anyone interested should call Lester at 426-4469 or send their resume to GCN, 22 Bromfield Street, Boston, Mass. 02108.

FINDING US IN NEW YORK

Because of distribution problems, GCN will temporarily only be available at the Oscar Wilde Bookshop, Christopher Street, Greenwich Village. We hope to clear up distribution problems as soon as possible and to be widely available in the greater New York area. In the meantime we apologize for the inconvenience and urge our readers to make the trek to the Oscar Wilde.

WRITERS

GCN is looking for volunteer writers to write both news and features. Anyone interested should call Neil Miller at (617) 426-4469 or write GCN, 22 Bromfield St., Boston 02108.



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COSMEP

vehement opposition from the Christian churches. Strict adherence to dogma is both a product and a cause of this obdurate attitude. One does not even have to be "religious" to be influenced by this dogmatism. As a mood, it pervades this whole society.

The fundamentalists are even worse than most, but we should not make the mistake of seeing them as the only enemy. They are just a vocal minority. All religious dogmatism and all dogmatic religions must be overcome. Fundamentalism is essentially a reactionary movement and has been since its inception. Whether they admit it or not, fundamentalists would like to turn back the hands of time to the good old days before the industrial revolution. The impossibility and undesirability of this should be obvious, but it isn't to them. I say they are the ones who are sick. They are living in a world of delusion. They are the ones who need to be cured. Being "born again" is in most cases simply a euphemism for

escaping from reality.

One thing is certain, people believe in religion primarily because they have been taught to. Beyond that, the psychological factors which cause people to believe things without proof and to be dogmatic and reactionary are too complex to delve into here, but they must be understood and overcome if social progress is to become a viable force in this country. While it is true that we have made remarkable progress out of the dark ages in the past hundred years, the distance we have traveled is infinitesimal compared to what we must cover in the next few years if the human race is not to self-destruct.

It is for this reason, and in recognition of a common enemy that we must not consider gay rights as a single isolated issue. It is not. Opposition to the ERA, gay rights, and abortion (also birth control and divorce) all stems from the same root and should be fought with a united front.

Anyone, and there are many, whose only real concern is the freedom of white male homosexuals to live openly while apeing the values of straight society is being shortsighted, selfish and hypocritical. anyone who wants to belong to a religion which has been oppressing not only his own minority group, but violently opposed to freedom and progress in general for the past 1600 years must be living in some sort of fairy fantasyland.

Christian religions claim to be based on love. If this were true, they would behave very differently indeed. In reality, as Bertrand Russell has so aptly stated, the three main human impulses embodied in religion are fear, conceit and hatred. (The hatred aspect of this was well illustrated, I think, in the very unloving reception to which Charles Shively was subjected by certain Christians when he burned his bible.) Gays, having been rejected by religion should be in a better position than most to see through its false facade to its true

nature. Unfortunately most do not.

Gays who oppose bible burning and transvestites marching in gay parades might be right in suggesting that these things could cause some antipathy towards or slight setback in the movement but, is what they are advocating not then really the rights of the majority of the minority. When these people would so readily deny the rights of minorities within their own minority group, how can they with any conscience request those rights for themselves.

Unfortunately, much of the gay movement so far has been nothing more than a desire on the part of a minority to be assimilated into the majority, not a genuine movement for real human rights. Freedom and liberty for ALL people should and must be our goal. This can be accomplished only by overcoming the forces of institutionalized dogmatism — religion.

A Lesbian Mother On the Abortion Issue

By Joyce Kaufman

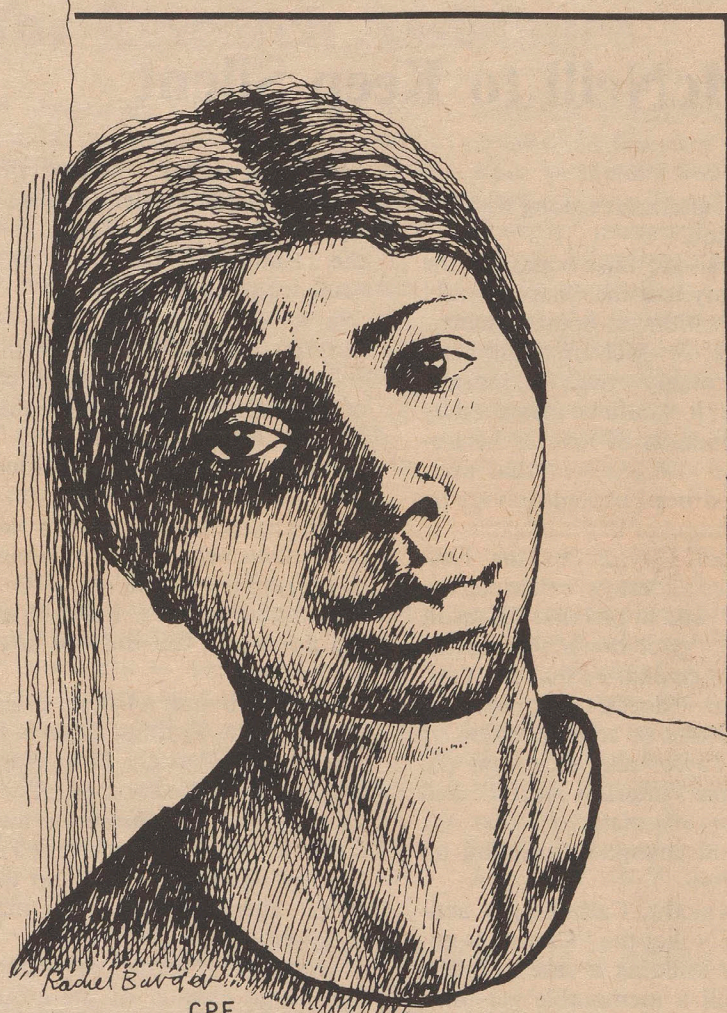
(Ed.'s note: The following is the text of a speech given by lesbian mother Joyce Kaufman at a rally outside the Massachusetts State House last month. The rally was to protest the Doyle-Flynn bill, a bill that would bar Medicaid funds to be used for paying for abortions for poor women. The bill, which passed both houses of the Massachusetts legislature, is expected to be vetoed by Governor Michael Dukakis. However, an attempt will be made to override the Governor's veto and the vote is expected to be close.)

Some of you may be surprised that there is a lesbian speaker at this rally. There are several reasons why I feel that it is important, as a lesbian, to be here. The Gay Liberation Movement, like the Women's Movement, like any people's movement, centers around the issue of Power. The aspect of Power we're concerned with today is control of our bodies. The Supreme Court has decided that individual states are not required to make Medicaid payments for abortion. HEW has cut off Federal funding of abortion. The Doyle-Flynn bill would enforce this in Massachusetts. This all-out attack on our right to abortion represents an enormous encroachment upon our power over the most intimate aspects of our own lives. It is an attempt to define sexual interaction solely as reproductive interaction and to further narrow the definition of family as well as of sexuality. The Doyle-Flynn bill would legislate that some people *must* have children. This goes hand in hand with current efforts to say that some people must *not* have children. These efforts include forcing women (particularly Third World women) to be sterilized, attempting to withhold birth control and sex information from adolescents, forbidding adoption by homosexuals, and through stepped-up harassment of lesbian mothers. Over the last several years, both the Women's and Gay Liberation Movements have struggled for control over our bodies, our sexuality and our lives. It is vital that we remain vigilant in protecting the gains we have made. We understand that the reforms we have secured (and they are reforms) come from long and concerted struggle in the face of constant and growing opposition. The opposition we face will, whenever possible, continue its attempts to limit or reverse these reforms.

It is *crucial* that we work together towards building ourselves into a movement that is strong enough *not only* to retain these reforms, but also to be a force that is capable of working towards the re-structuring of the basic institutions and attitudes of this society.

Having once won the right to abortion, we must not lose it. As lesbians, we see this attack against the right of all women to maintain and assert control of our bodies as a severe threat to our struggle. The Women's Movement and the Gay Liberation Movement are ultimately in the same struggle . . . we are demanding complete control over our lives — in the workplace, in our homes, in our bedrooms, and in society as a whole.

The recent attacks against our right to safe, free, legal abortion, against our rights as gay people, against Third World people, are evidence of an anti-life movement which is attempting to legislate its own narrow definition of morality, family, and sexuality; a movement which seeks to enforce its notion of who is or is not an acceptable person and what is or is not an acceptable way to live. It is important, in our struggle, to remember that we *are* a threat. Our demands threaten the very



foundation of this society. Control over our bodies, as well as control over our sexuality and its implications, is one step in the process of gaining control and power over all the parts of our lives. What the anti-life forces are saying to us is this: "We will control your bodies. We will control your sexuality. We have the right to say who must and who must not bear and raise children in our society." What we, as women, gay people, Third World people, working people, say to them is this: "You will *not* control our bodies, *nor* our sexuality, *nor* our right to bear or not to bear children. We will control our lives. We will create a society in which we have power. We will defeat the Doyle-Flynn bill!"

DID YOU SEE?

the village **VOICE**

There have, it is true, been some puzzles. The Gay Clout cover on New York magazine for one. Where is this famous clout? So far as I can see, the proper cover line should have been—

THE CLOUT THAT DARE NOT SPEAK ITS NAME

—since the up-front card-carrying gays in New York have relatively little power. Closet clout is all very well, but not exactly bankable in terms of real power. As soon as a gay springs forth from the closet, he loses whatever imagined pent-up clout he might have

been cherishing all those clandestine years.

—from Alexander Cockburn's 'Press Clips' in the September 5 edition of the Village Voice.

MANCHESTER UNION LEADER

All the state conferences sponsored by the National Commission on International Women's Year, and financed by some \$3 million of your federal tax money, have now been held. All that remains now is for another \$2 million to be spent on the IWY national convention in Houston, Texas, on Nov. 18-21.

The IWY conferences were designed as a charade to go through the motions of conferences where women would approve resolutions pre-written by women's lib leaders, and then tell our legislators that these resolutions represent the views of American women...

The majority of the IWY state conferences were characterized by rigged elections, ruthless parliamentary tactics, and the railroading of the pre-scripted IWY resolutions. The conferences were easy to manipulate because the IWY National Commission consists of 41 members who are pro-ERA and only one opposed. . .

After President Carter named Bella Abzug chairperson of the IWY National Commission and admitted-lesbian Jean O'Leary as one of the national commissioners, their first

move was to authorize lesbian workshops at the state conferences.

This brought into the conferences large numbers of lesbians and their sympathizers whose obscene T-shirts and signs, vulgar language, offensive "entertainment," and aggressive behavior were a source of shock and dismay to the non-IWY women who attended.

In one state, the lesbians amused themselves throwing darts at a picture of Anita Bryant. The pornographic films on rape and on self-examination were also offensive to pro-family participants.

—from a commentary by Phyllis Schlafly, leader of the anti-ERA forces, which appeared in the Manchester Union Leader, Aug. 30.

New York, New York

By Harold Pickett

NEW YORK — Arthur Goodman, a former president of New York City's Gay Activists Alliance and former spokesperson for the New York State Coalition of Gay Organizations, informed me of the first meeting of a new lesbian and gay male organization, the Chelsea Gay Association. The first meeting will be held at St. Peter's Episcopal Church, 346 W. 20th St. on Sept. 21 at 8:00 p.m. Their phone number is 924-9434. Others participating in forming the group are people from Identity House and from Gay Social Workers.

Manhattan's Chelsea district comprises the area North of 14th St. to 35th St. and West from 5th Ave. to the Hudson River. It is estimated to be about one-third gay and has the second largest gay population in the city.

Goodman said it isn't decided yet what the new group is going to be or do until the first meeting. It will be a community decision. There are five pro-

posed goals for the new group: to provide new social alternatives for gay people to meet one another; to fight anti-gay harassment, violence and discrimination in the neighborhood (Chelsea was a scene of several violent attacks against gays by youth gang members last year. Violence in Chelsea and the Village gave rise to the 'Gay Vigilantes' who patrolled the streets and met with community leaders to work out problems. They were also successful in getting good media coverage of the situation.); to provide needed services to gay people and raise money for existing services; to work with other gay groups for gay rights and liberation; to work with other Chelsea organizations for a better neighborhood.

Goodman said it wasn't a resurgence of violence that led to forming the new group. Rather, the gay movement in New York "has not been connecting with gay people where they are. Activ-

vists work on institutions of power, rather than organizing the community. Or they work on a national level, because so many national headquarters, such as NBC, are located here." He says "this is good, but it's connected to a smaller per cent of the population than in most other cities." Goodman feels "New York is so big that a certain amount of decentralization is needed."

He says Chelsea "is a 'tolerant' neighborhood. We just need to push it to 'acceptance.' No one mentions one-third of the neighborhood is gay and service agencies don't deal with gay people 'as such.' People don't need to hide. We will experiment on support systems for one another and develop a real sense of community."

Gulp!, the tremendously successful gay musical, closed Labor Day after 94 performances. It ran for about 5 months at the Glines, New York's gay arts center. The Glines is located at 260 W. Broadway at 6th Ave., a block South of Canal St. Information can be obtained by phoning 925-2619.

An entire renovation is being conducted in the basement of the Glines. It's being reborn as an art gallery and an intimate cabaret. Peter Dowling, the Glines' artistic director, says the cabaret will open on Oct. 3 with two events: a poetry-theatre piece and the musical group 'Women On Mars,'

composed of Courtney Lowe, Nita Zell, and Barbara Holland. I've seen them perform and they are great.

Other great things are on tap at the Glines, according to Dowling. A new musical about a gay man and a straight woman, best friends and roommates, and the men they love, opens Sept. 21 as a showcase. It's *Wonderful Lives!*, written and directed by James Ferguson. Dowling says "it's a fantastic musical. It'll run as a pre-Broadway tryout for two weeks."

Miami's Bob Kunst was on the TV news last month announcing a "Gaycott" of orange juice at a disco convention being held at the Americana Hotel. He and another man are organizing disco owners to "Gaycott" orange juice and consequently tried to get the message over the airwaves to the general public. They made the point that disco is a gay business, one of the few times when we've had acknowledgment of that on TV! They were also promoting a new record for discos — 'Hurricane Anita.' The high point of the news program was the weather report which followed later. After the record had played a few turns, the weather announcer got on the air and announced that "a new hurricane is rising off the coast of Florida — Hurricane Anita"! He kept a straight face, too.

Fr. McNeill to Keep Silent

(Continued from page 1)

presenting an alternative along with the official position.

- He has raised "false hopes" in the gay community that the Church would change its position on homosexuality.

In his book, Fr. McNeill maintained that homosexuality could be morally good and that it should be measured by the same standards of love as heterosexuality. He also asserted that anti-gay views had been brought about by misunderstanding of Biblical texts.

Rev. Eamon Taylor, of the New York Province of Jesuits, called the decision "wise" and hoped that the result would be to "cool down the discussion." He did emphasize that the Vatican directive "doesn't represent a canonical penalty or condemnation of the man." Taylor also said that the granting of the "imprimi protest" had raised "false expectations" that the Church would change its position on homosexuality.

Brian McNaught, Catholic gay activist, told GCN that the "Church is unintentionally building a case to make him [McNeill] a memorable person." He said that McNeill's silence put pressure on Rome and called it "good strategy." "If he didn't obey the directive, he would be a renegade," said McNaught. McNaught also expressed confidence that the order to silence

would be lifted, noting that Fr. McNeill had been silenced once before. McNaught emphasized that "it was not the Jesuits who did it. . . The order came from Rome."

Dignity Meets

Meanwhile, with the order to silence of Fr. McNeill very much on the minds of the delegates, over 600 people jammed Chicago's Hotel Bismark for the third annual convention of Dignity, the organization of gay Catholics. The convention began on September 2, the day after Fr. McNeill's order to silence was announced. Fr. McNeill not only did not speak but did not attend the convention.

Gregory Baum, a former priest; activist Barbara Gittings; Morris Knight; and author Patricia Nell Warren all addressed the convention. The atmosphere of the convention was marred at one point when an unidentified man set Dignity banners on fire and then ran away. There were no other incidents, however.

Walter Kay, former president of the San Diego chapter of the group, was named Dignity's president at the convention. Carla Caesbauer of San Diego was elected national secretary and Madeleine Richie, former co-chair of the Bay Area chapter, was also named to a high position.

Atlantic House Loses License

PROVINCETOWN, MA — The Atlantic House, one of Provincetown's most popular gay bars, has had its license revoked after a police undercover raid on the bar in which six men were arrested and charged with "unnatural acts." The bar has appealed to the Massachusetts Alcoholic Beverages Control Commission in an attempt to overturn the revocation by the Provincetown Board of Selectmen. The ABCC is scheduled to hear the Atlantic House complaint on Sept. 22.

The bar's management had asked for a court injunction to stay the license revocation until the ABCC ruled on the appeal. However, in a highly unusual move, Barnstable Superior Court Judge Robert H. Boudreau rejected the Atlantic House request. Generally, licensees are given at least 30 days to appeal to the ABCC in similar cases.

The Provincetown Board of Selectmen voted 3-2 on Aug. 22 to revoke the bar's license. Mary Jo Avellar, chairperson of the Board of Selectmen and a

supporter of gay rights, who voted in favor of revoking the license, told GCN that "the Atlantic House lawyer never argued that case on its own merits. He used a philosophical argument, claiming that people who favored revoking the license were anti-gay. That just wasn't so. People were outraged that this sort of thing was going on in a publicly-licensed place. Public sex cannot be tolerated in Provincetown. It [the Atlantic House] is a publicly-licensed place and the public trust was abused."

Shortly after the undercover "raid" on the bar, Atlantic House manager Robin Nicholson asserted that "parts of this town do not want a big influx of gay people and are trying to ebb it."

Since the revocation, the Atlantic House has been open but has only been serving fruit juices. If the ABCC upholds the Board of Selectmen's decision, the Atlantic House will have to apply for a new license for next season, probably in March.

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'Rape Is Normal' Judge Ousted in Recall Vote

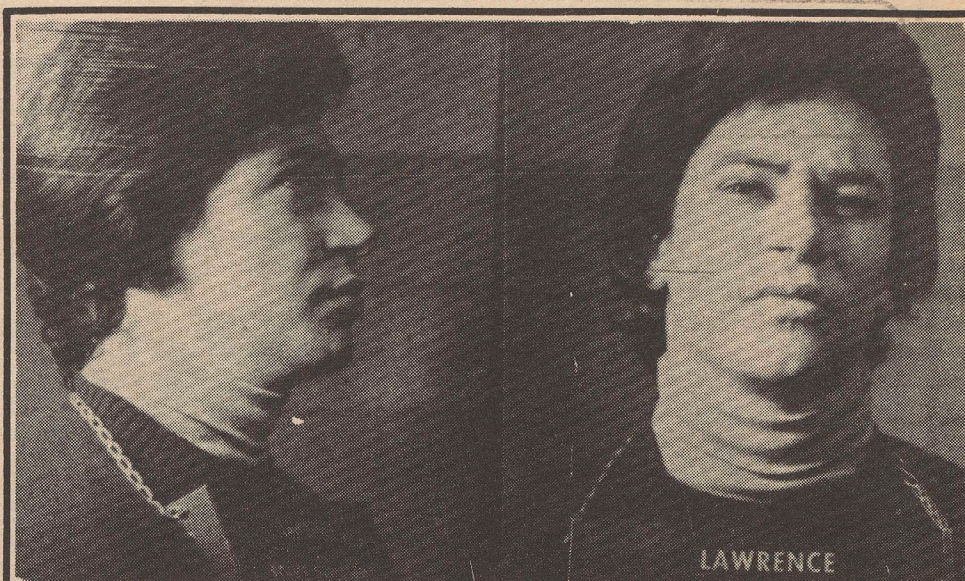
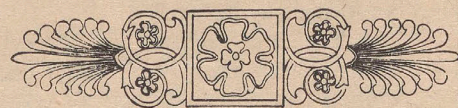
MADISON, WI — A Dane County, Wisconsin, judge whose remarks linking rape with sexual permissiveness caused a furor here has been defeated in a recall election by a lawyer who ran with strong backing from local feminists. With 100 of the county's 137 wards reporting (among the liberal university town of Madison), lawyer Moria Krueger won 15,507 votes to Judge Archie Simonson's 11,735 votes.

Judge Simonson created a furor when he sentenced a fifteen-year-old boy accused of rape to a year of court supervision in the custody of his parents. The judge, in sentencing the youth, asserted that the change in sexual mores, including scanty women's clothing, nude dancing, and pornography made rape a "normal" response to the environment. "It is really wide open," said the judge, "and are we to take an impressionable person 15 or 16 years of age . . . who can respond to something like that and

punish that person severely, because they react to it normally?" he asked in court. The prosecutor had suggested that the young man be sentenced to a reform school or group home.

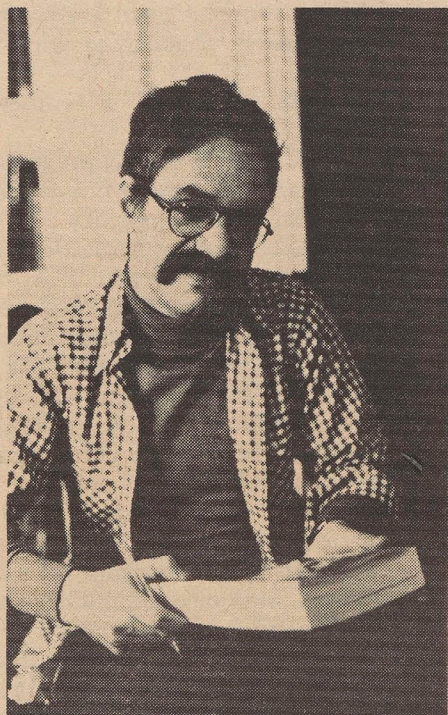
Despite the judge's assertions that his remarks had been misinterpreted, an immediate recall drive was begun by local feminists and the necessary 35,000 signatures were garnered to force the election. Simonson's six-year term would have expired last April.

Krueger, who spent more than \$15,000 in her campaign to unseat the judge, led the field of six candidates. Judge Simonson took an early lead when results from rural areas of the county came in, but fell back quickly when the Madison results were tabulated. There will be no runoff.



BOSTON — GCN has received reports that the above man, Joseph A. Lister, has been seen in the Boston and southern New Hampshire areas. He is wanted by the FBI as well as Concord (NH) and Lawrence (MA) police for the murder of a gay man, the attempted murder of another gay man, and the abduction of a Lowell cab driver. Lister is a Methuen native who is described as "extremely dangerous." He is 31 years old, 5'8", 160 lbs., dark brown hair, brown-hazel eyes. On his left arm he has two cut scars with stitch marks and a tattoo saying "JOE." He is known to frequent gay bars. Anyone seeing this man or having other information should contact the Boston office of the FBI at (617) 742-5533 or your local police department.

Gay American History Author Asks for Research Assistance



Jonathan Katz

Photo by Ken Rabb

NEW YORK — Jonathan Katz, author of *Gay American History: Lesbians and Gay Men in the USA*, is now working on a second volume of his monumental work to be published by T.Y. Crowell. Volume II will present new materials on several areas of research begun in Volume I as well as documents covering additional areas of Lesbian and gay life.

In an appeal for research assistance, Katz is asking people who have material concerning the following subjects to get in touch with him. These subjects include:

- * various forms of Lesbian and Gay oppression.
- * anti-homosexual witch-hunts in particular towns and cities, and within particular schools, and the military.
- * the treatment of Lesbians and Gay men by psychiatrists and psychologists.

* Lesbian and Gay resistance to oppression; the homophile, Gay and Lesbian liberation movements.

* women who dressed as men and had intimate relationships with other women.

* homosexuality among specific American ethnic and religious groups, including Blacks, Native Americans, Asians, Mexicans, Italians, the Irish, Jews, Catholics, Baptists, etc.

* Lesbian and Gay Life in prison.

* male and female homosexuality in old age and in youth.

* early connections between Lesbians and feminists.

* legal cases and statutes.

* sodomy executions and cases in the colonial period.

* references to Lesbians and Gay men in novels, short stories, poems, plays, films, and in the other mass media.

* illustrations; pictorial representations of Lesbian and Gay life.

Katz adds, "For the period after about 1890, when documentation becomes more prolific, I'm especially

interested in material concerning three areas of Lesbian and Gay life: oppression, resistance, and the varieties of same-sex love. For all periods I'm particularly interested in hard-to-find sources referring to Lesbians.

"I'm particularly interested in learning of the personal experiences, narratives, diaries, letters, and unpublished manuscripts of ordinary (non-famous) Lesbians and Gay men. I'm generally looking for well-documented sources, as opposed to hearsay and speculation, but all leads will be appreciated."

Katz notes that, "Unfortunately, because my research is undertaken with only the most modest financing, I lack secretarial help, and may not be able to answer or thank you personally. Because I'd very much like to publicly acknowledge all research assistants, please tell me if such public acknowledgment is acceptable."

Interested people can write Jonathan Katz c/o Raines and Raines, 475 5th Ave., N.Y., N.Y. 10017.

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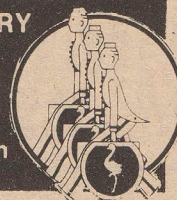
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BRIAN MCNAUGHT - A ONE PERSON REFORMATION

By Neil Miller

When Charley Shively burned his Bible and polarized, outraged, enlightened (depending upon your point of view) the multitudes at Boston's Gay Pride rally last June, it was Brian McNaught who stood up and spoke for the concerns of the gay religious people in the audience. Although Brian insists that he shouldn't be pigeonholed a "Catholic gay activist," it's that label that comes to most people's minds when his name is mentioned. It was Brian who single-handedly persuaded the Catholic Church's Call to Action Conference, held in Detroit last fall, to pass a series of pro-gay resolutions. He has worked with Dignity, the organiza-

tion of gay Catholics, and attempted to lobby the Catholic bishops to take a more supportive position on gay concerns.

But Brian's activities go beyond lobbying the Church. He writes a syndicated column that appears in many gay newspapers across the country, and edits and "lays out" the Metro Gay News, the Detroit gay monthly, from his Boston apartment. At this point, he is putting a large amount of energy into speaking before "straight" audiences about homosexuality, as well as free-lance writing. He has also written a children's book. I talked with Brian on August 24 and that interview follows.

OUT IN MICHIGAN

GCN: Could you tell something of your background, especially about your first collision with the Church in Michigan?

B.Mc.: I graduated from Marquette University and that year had filed as a CO [conscientious objector] and did alternative service at the *Michigan Catholic* which is the diocesan newspaper in Michigan. As soon as I started there I began writing a weekly column and did well for about four years. In 1974 I went to the Bergamo Conference which was the first conference on Christian ministry to the homosexual. It was down in Dayton, Ohio. And Paul Shanley was there and Jeanne Gramick and Frank Kameny and Jim Kempner and all sorts of people that I had heard about and read about. And I came back on a big high, back to the paper, and I wrote a column about gay love.

GCN: You'd never written about anything gay before?

B.Mc.: I'd written on everything controversial there was, and I had included homosexuals as an example when I was listing oppressed persons in different columns but I never came out and I never gave a whole column to the issue of homosexuality. So I wrote a column on gay love, still not identifying myself as gay but simultaneously taking the priest-editor and all the staffpeople individually to lunch to tell them I was gay The column appeared just as I was starting Dignity/Detroit. I was involved with an Episcopalian priest at the time and we broke up because of that. The column received a normal amount of negative letters from people.

There were some black people who were having trouble in Detroit and I wrote on that and ordination of women, encouraging women to be ordained, and I had a big petition drive to try to get people to stop the torture of prisoners in Brazil. Those kinds of issues. So when I wrote on gay love, most people thought I was just off on another tangent Then I got a call from a writer at the *Detroit News*, who was a friend of mine but who didn't know that I was gay, who told me that she'd gotten my number from the archdiocese as the number for Dignity, and would I consent to doing a story on "Religion and the Homosexual." And I said, "Sure." So I did this big interview with her over the phone and went to work the next day and told them the article would be appearing on Saturday Well, in the interim the priest-editor had left the paper and the women's editor had become editor. The article appeared on Saturday and I went to work on Monday and they said, "We're dropping your column."

GCN: This is after the article in the *Detroit News*.

B.Mc.: Yes It was amazing [that they dropped the column] because the column had won two national awards We had a readership of 104,000 and the column was popular and I had done a lot of public speaking. I had my own television show at the time.

GCN: Did you make an issue of that?

B.Mc.: Yes, I did. I went to the editor and I told her, "I'm going to fight you. I'm not going to go back to my desk and lose my entire future." My column was my future, although I did other articles for the paper.

GCN: So they were going to still let you write.

B.Mc.: Oh yes, they were just dropping my column. So I went back to my desk and coincidentally the woman who had interviewed me from the *News* called and I said, "They're drop-

ping my column." Right after she called the *Detroit Free Press*, the morning paper called, because I had talked to them earlier about doing a story on Dignity And the following day both newspapers carried banner headlines on the inside page And that started gay people picketing in front of the *Michigan Catholic* and the chancery, 35-40 people, which upset the staff of the newspaper because they didn't want to cross a picket line and it prompted a lot of television coverage. I worked at the paper for three more weeks and was scheduled to go on vacation. While I was there the three weeks they all went through the silent treatment, people who were my best friends for years wouldn't talk to me....

GCN: Because you were gay?

B.Mc.: Because I was gay.

GCN: Not because they were annoyed because of the picketing.

B.Mc.: Because the picketing didn't start right away, the silent treatment started before that Then, the *Detroit News* came out with an article by a conservative Monsignor challenging me, and the Archdiocese sent down a column that they insisted be printed in the Catholic papers challenging everything that I had said and the Cardinal wrote a letter that was read in every parish challenging what I had said.

GCN: Was that a conservative diocese?

B.Mc.: No, it's fairly progressive.... It was known as being one of the most progressive in the country The newspaper, under the priest-editor who had been editor when I wrote my column, was one of the most progressive Catholic papers in the country. We challenged everything, but the women's editor when she became editor was intent on pleasing the Cardinal. She was an old Catholic, in terms of attitudes.

When I went on vacation I began a water fast in protest of the church's teachings. There was only one way that I could think of to dramatize what the church had done to gay people and that was to go on a fast, which is a very traditional way, especially in the Old Testament, to protest the sins of the people. My fast was to protest the sins of the church against gay people. It was Dick Gregory's fast. A priest in Detroit had been on it to protest the war in Vietnam and I spoke with him about it.

GCN: What kind of fast was it?

B.Mc.: It was just not eating. You went for seven days on fruit juice to break down the poisons in your system and then you went on water. You were supposed to drink a gallon of distilled water a day. And the water could have a little bit of lemon in it, just a touch of lemon, like half a teaspoon and a touch of honey to coat your intestines. And you had to have a daily epsom salts bath, and a daily enema to get the poison out of your system. And I was on that for 24 days And while I was on the fast I did two Lou Gordon shows and that's how I got nationally involved. Also *New York Times* carried an article that mine was the first case in Detroit to come under the new city charter that prohibited discrimination based on sexual orientation. And the Detroit newspaper guild, in which I was a member, came to my defense and paid for all the expenses of attorneys

I fasted until I got a letter from the Bishops of Detroit pledging to work to end discrimination. We sent them a gallon of water while I was fasting and one of them went on a fast with me for a day. They pledged to work to end discrimination and educate people. The day after I received the letter I went off

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the fast and I was fired the same day by the paper from all my other jobs.

GCN: That's a strange way for them to stop discrimination.

B.Mc.: And a year later when we were using their [the Bishops'] statement a lot with Catholic gays they came out with a national article stating that they were forced into that, they only did it [pledge to end discrimination] because . . . they didn't want me to die. But you'll see, when homosexuality becomes the *cause celebre* of the church these bishops will then say, "Well, we were in the forefront, we were part of the movement back in 1974." So, having been fired, I started working with Dignity on a national level, doing social action.

When you're on a fast, you're supposed to be very quiet, you're not supposed to have any emotional confrontations at all. While I was on the fast I did two or three talks to high schools and colleges, two TV shows, and I found out that the Catholic Press Association, which is the association of all Catholic periodicals and magazines and newspapers, was holding its convention in Chicago and the third topic, the last day, was "Homosexuality in the Catholic Church." So I called the editor of the *US Catholic*, the sponsoring group, and asked "Could I come?" . . . He said, "Brian, you're not invited but the workshop's being held because of what happened to you, so we won't allow you to come."

I had lost 24 pounds and . . . my clothes were hanging on me and I walked into the hotel in Chicago and they were all having their breakfast on this last morning and appeared at the door and everyone stopped. It was very dramatic . . . During the presentation, the question and answer period which followed, I stood up and I asked the editors to be true to their profession and to tell them what the truth was but I knew that if they sought the truth and discovered the truth that gay people would be liberated by it because gay people are not afraid of the truth . . . And the editor of the *US Catholic*, which is the largest Catholic magazine in the country, then said, "Brian, would you write an article for us?" and I said, "Sure." I went back, a couple of days later the fast ended; I was fired by the *Michigan Catholic* and I wrote the article for the *US Catholic*, "The Sad Dilemma of the Gay Catholic," and that was the one which won the 1976 journalism award for Best Magazine Article of the Year from the association of which my former employer is a member. That was a sweet victory . . .

THE THEOLOGY OF LIBERATION

GCN: Could you talk about your religious background?

B.Mc.: I was the middle son of 7 Irish Catholic children, 2 of whom died. 16 years of parochial education, altar boy, patrol boy, and "a prince of a man," according to the nuns, all of whom were trying to get me into the seminary. Well, I had never really met a priest I liked. They were always condescending, patting you on the head, calling you "my son." And I went to the Irish Christian brothers for high school and I decided that I wanted to be an Irish Christian brother but I still didn't make up my mind so I went to Marquette University. And the summer between my sophomore and junior years I entered the Christian brothers as a postulant in Lockport, Illinois, just outside of Chicago, and I probably was the fastest one in and out in the order's history. I was there for eight weeks . . . I still wanted to be a priest or brother and when I got out of Marquette I applied to the Jesuits but I

told them I was gay and they told me "no." It was too much of an issue. That was in Detroit. It was only in the last few years that I decided that it was a mockery of laypeople to insist that anyone who is seen as having spiritual life has to be a priest, that all people are called to be a "minister of justice" and that if you're good at it it doesn't mean that you have to be elevated to a collar, and the sacred fire of ordination, so I'm very content.

GCN: Has there ever been a time when you've rebelled against the church?

B.Mc.: Oh, sure. I'm rebelling against the church now. I don't believe in many of the doctrines of the church . . . I don't believe in many of the things that one must believe in to be a Catholic. But I think that most people who are Catholic don't believe in those things either . . . I don't need anyone's approval to say that I'm a Catholic; the Pope can't tell me I'm not. I was declared a heretic publicly along with Hans Kung by a conservative Jesuit national columnist and I was condemned to hell on national television by another Jesuit theologian. And when I attempted to commit suicide in 1973, I drank a bottle of paint thinner, I did it because there was no exit and from that minute I refused to live my life to meet other's expectations. I mean, I was the fair-haired child of the archdiocese and no one knew I was gay. My folks couldn't deal with the fact that I was gay, my church obviously couldn't, my relationship wasn't working, and I saw no future. And after I drank the paint thinner and was having my stomach pumped at the Catholic hospital, that for me was the major turning-point. That and the fast. As a person the suicide attempt said that everything was in my hands, as a person and that if I lived or died it was a personal choice. And I really could not spend my whole life living other people's expectations. And, for me what the fast was was an indication that what I had been taught about the Church — the bishops being the spiritual shepherds and representatives of Jesus — was bullshit. That they were embarrassed by me. And what I was doing was a very prayerful thing.

GCN: Given the fact that you don't accept many of the tenets of the church, why do you remain within the church?

B.Mc.: Well, it depends on what you mean 'within the church.' I go to Mass when I feel it will be a good experience for me. I don't go to Mass every Sunday, but I have what I feel is a very fine spiritual life as an individual. And so I have not been to confession since I was in the monastery, which was back in 1972, so I've already broken. . .

GCN: But you still define yourself as a Catholic.

B.Mc.: OK. For a couple of reasons. One. I'm very comfortable with the Catholic community. Even those who really upset me because they're pig-headed and ignorant. There is an awful lot about the Church that I see as being potentially good and a powerful instrument of change in this country. People like Gustavo Gutierrez who wrote the *Theology of Liberation* and he's working with Latin Americans who are really hungry. And it is the Church in Latin America in many instances (although in some instances they co-operated with the juntas and dictatorships) who were the force that organized the people.

GCN: In many countries, it is now virtually the only force working against dictatorships.

B.Mc.: OK, well that's my church. And Gutierrez was the one who said that theology has got to come from your experience of oppression. It's

your experience of liberation that has got to dictate how you interpret who God is and what God is to you. So, all of what Saint Ambrose or any of the church fathers told us. . . most of it makes no sense to me from my experiences so I discard it and I adopt the theology that says there is a force, there is a supreme power larger than myself. And I believe that. And I don't know if you want to call it cosmic reality or DeChardin's Omega Point or whatever name you put on it regardless of your tradition. I believe that there is something greater than myself and that after I die, physically, that I will continue on at a level of consciousness that continues to grow. Well, where might I find a community that enables me to grow in that area? From my perspective, there are Catholics that feel the same way and I'm enriched by that.

GCN: But the Church itself does not seem to be very open to change.

B.Mc.: But the Church is. The fact that 80% of Roman Catholic couples in this country ignore *Humanae Vitae's* teachings on birth control and the majority of clergy in this country are counseling them that way — "Do what your conscience tells you" — is an indication to me that the church of the people is constantly changing. But for many of us, the hierarchy's pronouncements are tragic. We know of suicides after the Vatican's declaration on sexuality which condemned homosexuality, masturbation and extramarital sex. That people committed suicide, that's why I stay in the church. Because so long as some individuals have not grown beyond official pronouncements and let that be the direction for them of whether they're saved or condemned, somebody has to stick it out and fight to get those pronouncements changed. . . People who leave behind people who can't think for themselves because they've been taught not to think for themselves and somebody has got to stick around and work to change things so that everyone can be liberated. And there are a lot of people who are doing this in different corners. That's what the Call to Action conference in Detroit was all about. People who were working on ordination of women issues, poverty issues, Third World issues, gay issues all came together and discovered we're in this network of Catholics across the country who have rejected almost all of the traditional teachings but who still see the Church as a viable, powerful means of making major changes in the world.

GCN: What kind of impact have you had?

B.Mc.: At the Call to Action, I was the only openly gay delegate and I got 1300 delegates, hand-picked by the bishops, to affirm pro-gay resolutions and that Call to Action — regardless of whether the bishops say that "it was done too quickly, some radicals took over," it's still on the books. . . It was the first meeting in this country of grass roots Catholics. . . This conference called for the ordination of women, it called for optional celibacy, it called for nuclear disarmament, it called for protection of gay rights, it called for collegiality with the bishops meaning sharing the decision-making power. . . It's where the bishops should be. . .

I believe in the Gospel. I believe that the essence of the Second World, of the Second Coming is selflessness and that means if all persons dropped all of the things that separate us — fear about 'looking cool,' how will I appear in this article, how many people are going to write nasty letters to GCN about me. If I was able to get all of that out of me, then I could walk and relate to people on a very personal and direct basis and if they dropped all their fears about

who will remember them and what will they leave behind etc., then we would not be acting with blacks the way we are acting with blacks and with women the way we are acting with women because we'd be approaching them as persons. And that's what I think I'm all about, what I'd like to see. . .

ON DEALING WITH THE HIERARCHY:

B.Mc.: Dealing with the hierarchy is like playing a Milton Bradley game. There are a set of rules, language, words that you use. . . But when you get with them on a one-to-one basis — Like about a month and a half ago I met with the bishop of Richmond, Virginia, Walter Sullivan, and he said, "Brian, I want you to know, that while I understand the value of gay rights I certainly can't support the moral question of this." He had asked me over for drinks because I was addressing one of his commissions and I said, "Bishop, let's talk turkey." I said, "Gay people are not paying attention to your teachings on morality. No one is being celibate. Your job is to teach people how to integrate their human sexuality with the basic tenets of the gospel. . . your telling them that they can't have sex is not having any effect at all just as it's having no effect on Catholic couples with birth control." We talked for an hour and a half and at the end he said, "You have moved me, you have moved me forward." You deal with the bishops through your letters and your politics the same way you deal with politicians. . . You deal with them on a one-to-one basis, you remember that they're human beings who are nervous and concerned . . . That they've had no background whatsoever in human sexuality except what they read in Latin in the seminary and what they've heard in the confessional. . .

ON GAY RELIGIOUS ORGANIZATIONS:

B.Mc.: My personal feeling on gay religious organizations is that they're too often duplicating, mimicking the institutions and all of the awful things about the institution. For instance, when the Boston chapter of Integrity lost half of its members because the Bishops of the Episcopal Church approved the ordination of women. To me it smacks of hypocrisy when alienated persons are begging for acceptance and are so willing to exclude anyone else who wants to be accepted also . . . But the religious caucuses are attracting a great number of very hurting people. People who could not make it socially in the gay subculture. They could never make it in the bars, they're social outcasts. Every chapter has at least one person who is right off-the-wall, who needs help but he or she is not welcome anywhere else. They don't know where to turn so they turn to the religious caucuses. . . And they're not rejected. . . I'm very fond of MCC . . . They have a fine, fine group of people, they really do. . .

ON GAY ANTI-RELIGIOUS CRITICS:

B.Mc.: I think a lot of the antagonism which gay people have with religious caucuses is antagonism they have for the institution. The closest thing there is to swing at is the religious caucus. . . It's totally understandable that someone could hate what the church has done to people. . . I think we have to be careful not to confuse the ethic with the way it's being carried

(Continued on page 10)

Brian McNaught: Church Challenger

(Continued from page 9)

out, and aborted, and mutilated by very human and very weak people. . . I don't defend the Church but I don't like people to stand up and describe the Roman Church or any other mainline church as having an entire history of killing people. It's done that but it's done a lot of other things too. . .

ON MONOGAMY AND OPEN RELATIONSHIPS:

B.Mc.: I have no intention of imposing where I am and what I feel is right for me. . . We can all have pecking orders; we can go right down the line, there's always somebody whose relationship we feel or we can create to be less good than our own. And I'm very cautious about saying anything to anybody. What I want to find out is "are you feeling good internally?", do you feel integrated, do you feel as a whole person, do you see a bright future. . . If it is enhancing your growth, you continue it. . . I have gone through the whole route in relationships from insisting upon monogamy to insisting upon an open relationship, coming up with rules and regulations. . . worrying about other people's judgments of my relationship, and after a while, realizing that the whole thing is bullshit. Realizing that the most important thing from the relationship's vantage point is two individuals who enter into a relationship for the sake of growth. My relationship has to assure me that I am totally free to grow and that my lover is also on the same kind of trek and our relationship should enhance that rather than prohibit it. So if monogamy enhances that because of our cultural

backgrounds and our current level of growth, then that's what we should do. But if it doesn't, if it's stunting our growth, then we should have an open relationship. I don't think there is a *de facto* rule. . .

ON BARS AND ONE NIGHT STANDS:

B.Mc.: I am not comfortable with what is happening to people in the bars. In so far as talking to people who are incredibly depressed with the knowledge that they are being picked up for only their looks, that they are frequently not asked back. . . that when they go into the bars they adopt an immediate preening mentality, of game-playing, eye-contact, all of it is simply for the sake of sex. And what they're really looking for, most of these people, is to be loved and to love and they're not finding that opportunity in the bars. But we can't criticize that. Until we have established the same kind of openness for young gay people growing up today to have rituals, to take other gay people to school dances, to be able to relate to a sex partner with the same amount of frequency as heterosexual people are allowed to do in the back seat of drive-ins, then we can start questioning. . .

ON DEVELOPING COMMUNITY INSTITUTIONS:

B.Mc.: I would like to see a lot of energy spent on developing a retirement home for elderly gay people, who at this point don't have any place to go

to. . . Margaret Mead has talked very strongly about gay people involving themselves with an extended family. Living in a household with people, not necessarily gay, with older people, with children. So often gay couples have everything going for them — nice home, good relationships, stable influences in their life — but still miss relating to older people and having children around. Margaret Mead has said that people outside the presence of children have no thought for the future. . . that children guarantee our investment in the future. . . We desperately need a place for gay runaways right now. . . Also we need a retreat center, I'd like to see a place set up where people could go just to get away and do so without being exploited. It's so hard to go to a gay recreation center right now without feeling exploited. Gay couples find it very difficult to go anywhere without it being a sexual atmosphere, if they're with other gay people. . . You are constantly being barraged with sexual stimuli. . . You get tired of it, you just like to get away and have a good time, but you also enjoy being in the company of gay people.

ON 'COMING OUT':

B.Mc.: John McNeill in his book says that gay Catholics have the obligation, the calling by the Gospel, to come out and suffer pain and things are not going to change until more gay people come out and I believe that. I would never push anybody out. . . but I can talk about the great things that happened to me in terms of personal wholeness and liberation, having come out. . .

ON THE MOVEMENT:

B.Mc.: There's not enough of a support system for gay people who are in leadership capacities. . . There's an awful lot of viciousness in the gay movement, a lot of people feel that because someone has come out, that they are, for one reason or another, in a leadership capacity that they are impervious to attacks, verbal and otherwise. And I find that I get more criticism in the gay community than I do in the church. . . people presume that the attacks just roll off. And they don't. . . you talk to people across the country, the leaders, and they're hurting, most of them are hurting. . . These people are tired and drained and they don't have a support system. . . I think we have a tendency to create heroes and heroines and then tear them down. . . People take you for granted and assume that you're a battery that has no need to recharge. . .

ON WOMEN IN THE MOVEMENT:

B.Mc.: I would like to see some affirmative action programs with gay organizations. Dignity, for example, has very few women, but I would like to see Dignity insist (if we change our structure) that one of the co-directors must be a woman. Because in those chapters where a woman is an officer. . . there is a phenomenal response from women. . . If the courts can force General Motors to hire a quota of women and of blacks then I think that ethnic minorities and women should have the same immediate right in the gay movement, even if it's dominated by men.

SUMMER'S END

CLAM BAKE

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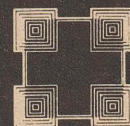
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Back to Basics—Publishing's 'Intro. to Homo.'

A Family Matter: A Parents' Guide to Homosexuality by Dr. Charles Silverstein. McGraw Hill, New York, N.Y. \$8.95

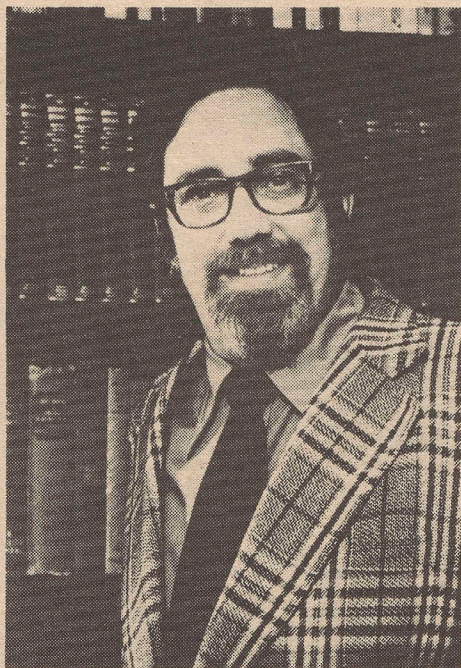
Gay: What You Should Know About Homosexuality by Morton Hunt. Farrar/Straus/Giroux, New York, N.Y.

By Eric Rogers

When gay rights found its way into the national spotlight earlier this year, many straight people were forced to take a stand on a subject they knew little about. As the referendum in Miami sparked controversy throughout the nation, public interest was piqued. As often happens, people argued both sides of the issue, often without knowing what they were talking about. Hot issues are like that — people take sides even if they are largely uninformed. The myths may be challenged, but there is a lack of information to fill the gaps. If gay people are not all fairies and bull dykes, what are they? Where does one turn to find the facts?

Dr. Charles Silverstein, in his book *A Family Matter: A Parents' Guide to Homosexuality*, has written an informed and sensitive book intended for the families of gay people. Silverstein is the founder and director of the Institute for Human Identity in New York, and brings to the book his experience as a gay psychologist counseling gay people and their families. The book explores, through four composite families, the relationship between the homosexual and her/his family. The focus is on real problems encountered by gays — coming out, bringing a lover for holiday dinner, parental guilt — and Silverstein provides good, practical advice for both the gay person and the family. This is what is particularly impressive about *A Family Matter*; it focuses on the needs of both parent and child in what is potentially a crisis situation. Neither party is labeled "guilty" but neither party is permitted to avoid responsibility for their own actions.

The four composite family situations that make up the core of the book, allow the reader to see "typical" experiences of gay people. Some of the stories have happy endings and some end tragically. Some of the parents react well to their child's coming out and



Charles Silverstein, author of *A Family Matter*.

some react poorly. By creating diverse composite situations, Silverstein is able to avoid stereotyping gays. This is a strong point of the book — it reflects the true diversity of the gay community. Even characters who usually have been depersonalized — sissies or transvestites — are seen as real individuals rather than freaks. Only a person with a good sense of the community could draw such vivid portraits of gay people.

Dr. Silverstein does not pretend to know all the answers. He doesn't attempt to probe for the causes of homosexuality or list the numbers of homosexuals in society. These things are unimportant to his book. As he explains, "For parents, there is only one person of importance, their son or daughter. For parents, the issue is not one of numbers but one of lives, and particularly the life of their own child. The quality of his or her life matters more to any parent than the claims of gay liberation organizations about how many gays there are." The book is practical and useful for any lesbian or gay man to share at home. It provides parents with the information they need to understand what their relationship should be to their child's sexuality. The issues raised and the questions that remain unanswered, serve as starting-

point for parent/child discussions.

The only problem with the book seems to be the way it is organized. The second part of the book focuses on the medical treatment of homosexuals and, although it provides much interesting information on the history of the medical professions's attitude toward sexuality, the length and focus of the section seems to concentrate too much on seeing a psychiatrist. Of course Silverstein is not out to change the homosexual, only make her/him happier and more comfortable. But the section is such a shift away from the family composites that it seems as if we have two different books here.

A Family Matter is not a book for most gay people to read—unless you're going to give it to your family—because you won't learn anything. The book is not sensationalistic and doesn't explore the radical aspects of gayness. It focuses on typical gay men and women and the problems they face with their families. If you're going to send it home, browse through it for the sake of discussions you'll have with mom and dad. Silverstein is a sensitive, perceptive man and his insights hit very close to the reality of being gay today. Every parent should be given the chance to read this book.

Morton Hunt, author of *A Young Person's Guide to Love*, has also written a book that introduces homosexuality to the uninformed reader. After reading *Gay: What You Should Know About Homosexuality*, one must sincerely question whether straight people should write books on this subject. The book is filled with myths and mistakes, not because Hunt is pernicious and deliberately anti-gay, but because — despite his attempt to assert a strong, liberal stance — the viewpoint of the book is consistently biased toward the heterosexual. At its best moments, the book makes efforts toward the acceptance of homosexuality and, at its worst, it reveals the deeply ingrained homophobia even in a "sympathetic" straight man.

An example of Hunt's bias comes in the chapter entitled: "But What Do They Do?" First of all, Hunt cannot possibly claim to know how many of us prefer what kind of sex, since he bases his information largely on Kinsey's studies way back in '48 and '53 — that's almost thirty years ago. Discussing homosexual oral sex, Hunt insists on seeing it as an alternative, or a "substitute," for the real thing (penis-vagina orgasm): "For males, fellatio offers a substitute for the vagina that neither partner has. For females, cunnilingus offers a substitute for the penis that neither partner has." The assumption seems to be that, since we can't with the top prize, we'll have to settle for second best.

Whereas Silverstein's book is based on his extensive experience with gay women and men, Hunt's book is based on other people's surveys, studies and comments and his own untested, unscientific theories. There is a great risk in doing this and the author never

mentions this risk. Being a homosexual has changed so much in the '70s that surveys taken in the '60s, '50s and '40s can't really hold up anymore. Still, Hunt uses these outdated surveys freely and they allow him to maintain many bizarre theories, including one that insists gays have less sex than straights. In addition to this, Hunt focuses his book on the research of straight men whose books have been decidedly anti-gay — Irving Bieber (1962), Martin Hoffman (1968) and Martin Weinberg & Colin William (1974). Hunt starts off on the wrong path and never achieves a strong feel for the contemporary situation.

But that's not where his sloppy research stops. Hunt goes on to use fictional literature as evidence to support his simple-minded conclusions. A speech from *Boys in the Band* (!) is used to support the "emotional-sickness" theory of the cause of homosexuality. By the time one finishes the book, Hunt has made several glaring errors, including his statement that transvestites are all homosexual (most are in fact, heterosexuals) and his misquotation of the Bible. He also quotes us figures on how many gays are unhappy, unfulfilled and suicidal without showing us the results for straights. Any eighth-grader knows that a comparison needs a control and, without it, Hunt's "evidence" just doesn't hold up. In chapter two he even answers the question we've all been asking: "Why are we gay?" The problem here is, Hunt has made no attempt to research the question, and provides no evidence to support his theory — parental problems during our younger years — yet he passes his hunch off as fact. Mr. Hunt does not pretend to be a doctor, but he does pretend to be a "writer on psychological and sociological subjects." If this is his claim, he had better learn to be a bit more responsible on checking out the facts. The research in this book is so slipshod it could have been done by Anita Bryant.

What we're left with is a book that is nothing more than a feeble attempt to be "accepting" of us queers. This is apparent throughout the book where he revels in the sordid and stereotyped aspects of homosexuals and gives the positive side limited attention. The last two chapters clearly represent Hunt's viewpoint. Chapter seven is "Queer" Gays and chapter eight is "Straight" Gays. As long as we go to college, wear suits and settle down — modeling our lives on middle class straight America — we're acceptable. If we're to assert any gay identity, Hunt finds us repulsive. And this man feels qualified to write an introduction to homosexuality?

I suspect Hunt is kidding himself about the reason why he wrote the book. He didn't write it to help out his straight friends who were searching for information. *Gay: What You Should Know About Homosexuality*, is part of the growing media exploitation of a very hot subject and even straight men can jump in for the bucks. Don't let Mr. Hunt get yours.

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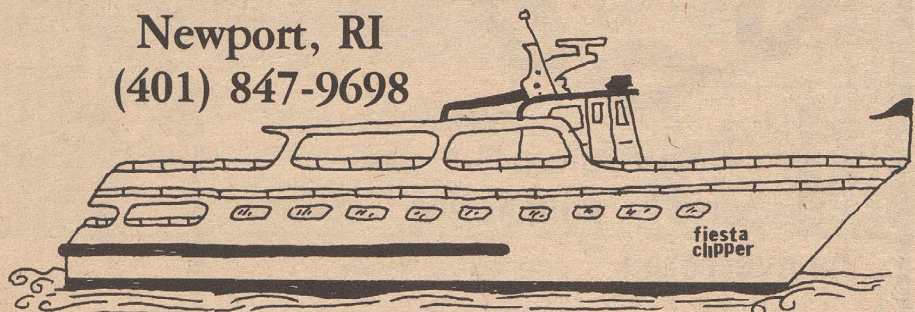
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'The Gin Game'— Absorbing Battle of the Sexes

The Gin Game. Written by D.L. Coburn. Directed by Mike Nichols. Starring Jessica Tandy and Hume Cronyn. At the Wilbur Theatre, Boston through September 17.

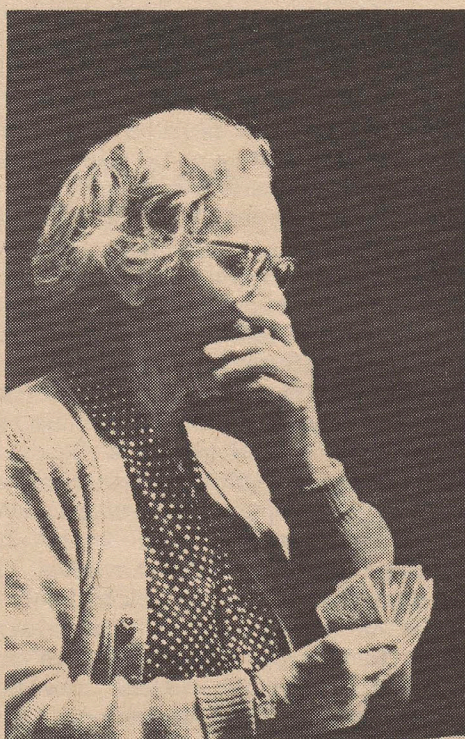
By Nancy Walker

The battle of the sexes is apparently alive and well and living at Boston's Wilbur Theatre (through Sept. 17). Hume Cronyn and Jessica Tandy turn in *tour de force* performances in "The Gin Game," an Albee-esque two-person drama of old age, loneliness, anger, frustration and failure.

The entire action transpires in an old folks home where neither Weller (Cronyn) nor Fonsia (Tandy) has any visitors. They are therefore drawn together and Weller teaches Fonsia to play gin. She beats him, beats him, beats him. He rages, swears, throws the cards and furniture around.

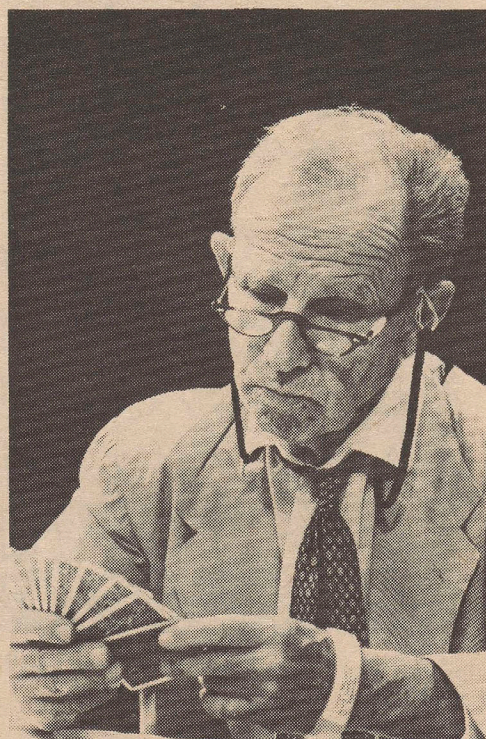
As you would expect, their innermost secrets come out. His lies about business and hers about her son are exposed. The characters tear mercilessly into each other with rapier words and the appropriate accompanying gestures. Yet all the while, they are terribly funny, and they exude an almost tangible tenderness for one another, strange as that may seem.

Fonsia is Woman and Weller is Man and she is as destructive of him as she was of husband and son. He is as



GIN-PLAYING AS A PATH TO SELF-KNOWLEDGE: The quintessential veterans of the English-speaking theatre, Jessica Tandy (left) and her husband Hume Cronyn (right) in D.L. Coburn's "The Gin Game" which began its pre-Broadway run last week at Boston's Wilbur Theatre. The two-character comedy-drama, set in an old age home, is directed by Mike Nichols and will run until Sept. 17.

ineffectual at playing gin and dealing with her as he was with his business partners during his working career. At



one point, when Fonsia goes gin *again*, Weller calls her "bitch," and she slaps his face yelling, "don't do that, *Man*."

The battle lines are clearly drawn, in case you hadn't already figured out the situation.

Weller's sexual impotence manifests itself in the violence and vulgarity of his speech, while the same language, scorned at first by Fonsia, in her mouth becomes a deadly weapon. She is so obviously the stronger and he the weaker that the surface statement the play makes seems to be that woman is the female spider, ever devouring man, her mate. Beneath the surface, however, is the larger struggle of the weak against the strong, regardless of sex or sexual persuasion. At the most basic level "The Gin Game" is a struggle of individuals to manage their lives against impossible odds.

Both Weller and Fonsia are losers, despite the obvious symbolism of the gin game, where it looks as if he is the loser and she the winner. In winning the game, she loses the man, not in a silly, romantic way, but in an essentially human way. In losing the game he loses his dignity and his grip. It is a draw, and it is sad. The sense of loss is unavoidable.

The show is thoroughly absorbing. Although there is no specific gay content, there is a kind of conflict with which we can all very easily identify, and Hume Cronyn and Jessica Tandy are a joy to watch. Go see them.

Letter From Edinburgh

by Hubert Kennedy

This year's Edinburgh International Festival, held during the month of August, had a number of events of gay interest. First there was a performance of the University College London Drama Group's double bill, "Venus and Tannhauser" and "Achilles in Scyros," which was described in the official folder as "bizarre and riotous, both productions blur the barriers between the sexes." That description was enough to arouse my curiosity; the performance itself was interesting and delightful.

"Venus and Tannhauser," written by Colin Watkeys, is based on Aubrey Beardsley's uncompleted "Under the Hill" — the "Hill" being the Venusberg. It has the visual extravagance of Beardsley's drawings and a touch of the verbal camp of Ronald Firbank. Near the end, Tannhauser's confrontation with "The Pope" devastatingly displays the anti-sex attitude of the Catholic Church.

"Achilles in Scyros," the shorter of the two pieces, is also camp, but direct and delightful. It was written in 1912 by Philip Bainbridge, and published in 1927 (Bainbridge was killed in action during the Great War) by Charles

Scott-Moncrieff, to whom it was dedicated, in a limited edition of 200 copies. Several changes had to be made for the production, since the original play was apparently meant only to be read.

Young Achilles, who is in love with his tutor Patroclus, is shipped off by his parents to Scyros, where, disguised in a dress, he lives chastely with a group of virgins (read lesbians), one of whom, Deidamia, falls madly in love with "her." When Deidamia's advances are rejected because Achilles can only love a man, she changes to masculine clothes and returns as her own "brother" to woo the "maiden" Achilles. The denouement comes when the two discover the real sexual identities of the other and cries of "You're a girl!" and "You're a boy!" reveal their mutual disappointment. At this point Deidamia makes the brilliant, if obvious, suggestion that since they were attracted to one another and have the mutually appropriate sexual apparatus, they might as well have a go at it. Achilles accepts the happy solution, but promptly upsets things by attempting an anal penetration. The reappearance of Patroclus saves the

day and everyone comes to a good end after all.

The opening concert of the Festival, given by the Scottish National Symphony, was also of gay interest, since it was a tribute to the late Benjamin Britten, perhaps England's most recognized gay artist since Oscar Wilde. It is a measure of how far the gay movement in England has come that not only has the law, under which Oscar Wilde was imprisoned, been repealed, but whereas Wilde was hounded out of the country, Benjamin Britten was named a baron (in his last days to be sure). On Britten's death the Queen sent condolences to his longtime companion, Peter Pears, the tenor for whom he wrote such beautiful music.

London's gay theatre group, Gay Sweatshop, was scheduled to perform

as one of the "fringe" attractions, during the third week of the Festival, but unfortunately I was only in Edinburgh for the first week.

During the Festival weeks the Scottish Minorities Group (SMG) "for the rights and welfare of homosexual men and women" extended its office hours to include afternoons as well as evenings. One could always find a friendly greeting there as well as books, pamphlets, and information of interest to gay people. It remains to be mentioned that the "consenting adult" law of England has not yet been extended to Scotland, where the law is almost as severe in its condemnation of homosexual activity as it is in many areas of the United States. It is widely believed, however, and is apparently true, that the Scottish law is not enforced and a change in the law is expected soon.



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LATEST SINGING DUO IN TOWN: Reports are circulating that these two Boston favorites, entertainer Sylvia Sydney (left) and Boston City Council gadfly Albert "Dapper" O'Neill (right) have been performing together on the Cape. We're still waiting for confirmation of their first Boston performance. For more information, check this week's "PP&F."

By Francis Toohey

Just what are gay people made of? Snips and snails and puppydogs' tails? A whole lot more than that! Sugar and spice? No — nothing in gay life's that nice and easy.

In my short career writing for the gay press, I've met bartenders, lawyers, drag queens, poets, models and all sorts of unsavory characters, too. My favorite assignment in my days at *Esplanade* was something I wrote weekly entitled *One In A Million*. Through that feature I explored our gay world, interviewing and introducing some of us to each other. It's true that we're each of us one story in millions. A friend once told me that gay life is doomed to a thousand beginnings. Well, the potential in the fact of so many of us — bartender, poet, or drag queen — increases our chances for so many success stories. Some of those beginnings go on to astonish us by becoming true love, or a shot at a feature film, or a state representative on Beacon Hill who can only prove to them and us that we're only human, after all. When I was approached to take this column, I didn't hesitate. Like the rest of us,

there's nothing I find so exciting as my own kind. We spend so much time staring at one another, I hope this column can help us find out what some of us are about.

My predecessor, David Holland, has gone on to edit the Emerson College newspaper . . . Author David Loovis looks in gay spirits again in P'town now that negotiations have begun for the paperback rights to his *Straight Answers About Homosexuality For Straight Readers* . . . The literary news from New York's not-so-light-hearted with Andrew Bifrost's decision to close shop on his *Mouth Of The Dragon*. It's a small world for gay poetry and this class quarterly will be sorely missed. . . On the Boston poetry scene, there's a benefit for *Fag Rag* in the wind at Playland. Our own RonSchreiber will read from his work, with others participating. A definite date later . . . As long as we're slumming fashionably — catch that promising percolator Marsha Daniels at *Together* some Monday night. Of all the acts that have dragged across that stage in the past year, Marcia's Totie Fields impression stands the best chance of ever going

beyond the environs of lower Boylston Street . . . Styx and Chaps are busy fighting an enraged Fire Marshall's office, because of their more-than-capacity crowds. Those-who-know report it's all for the quarter-clutching Chapettes' own safety. Seems the bar's overflow is in constant danger of injury from the flaming mattresses often heaved from the windows of a neighboring hostelry . . . Uptown, the oh-so-sophisticated *Rainbow's* looking up some old tricks. Now that the numbers of patrons are skyrocketing on weekends, up go the drink and admission prices. A little lesson in Lansdowne economics . . . If you're looking for something to do on a Sunday in the waning days of summer, why not try brunch at the *Boston Eagle*? You get steak and eggs, home-fries, and a huge Bloody Mary. It's from 1-6 in the afternoon and the price is right . . . That San Francisco song everyone's gotten hot and bothered about on the dance floors of late is from an all-gay album called *Village People* . . . Rod McKuen's new disco record features a photograph of some Olympian dreamboat and a jar of Crisco . . . Out of the darkrooms closer to home, I hear Don C. Hanover's private portrait business is going so well he's engaged an assistant, Marcus Di Vito. Don's very good — he's saved my face a few times . . . Did You See last week's fashion supplement in the *Real Paper* which utilized the manager of a Newbury Street men's store? This fellow's so elegant, according to the text, that when he serves orange juice in the privacy of his own home, it comes on a silver platter. A la Salome, I guess . . . A reported sighting of Sylvia Sidney in Falmouth, Mass. — She was at a fashionable party singing *Sweet Adeline* arm-in-arm with Dapper O'Neill! There's still hope for Falmouth, though — eyewitnesses tell

Photo by Don C. Hanover



Francis Toohey

that Sylvia was paid a few doubloons toward her phone bill and vacated said premises soon after . . . On the opposite side of the state, Valerie Wood of the brave and beautiful Berkshire Community Gay Caucus suggests you reserve the end of October for the Halloween dance they're planning. The BCGC, you'll remember, hosted the region-wide political get-together earlier this summer . . . And across the border in southern Vermont, GCN photographer John Scagliotti and *Real Paper* writer Andy Kopkind have just won 10 ribbons at the Guilford (Vermont) County Fair for their vegetables. The two expatriate Bostonians, who talk about the lifestyles of gay couples in an article in this week's *Real Paper*, won 7 first place ribbons and 3 second place ribbons . . . City-life this fall will offer Lillian Hellman's *Another Part of the Forest* opening at the Lyric Stage Sept. 14 (742-8703) . . . The Caravan Theatre's production of *Linda Putnam's Evergreen Solitude* also begins Sept. 14 (868-8520) . . . The ever-popular *Emma's* back where she belongs at The Next Move (536-6769) starting Sept. 8 . . . I'll be seeing you.

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GWM, chestnut brown hair, brown eyes, 5'8", 150 lbs. It is so very lonely here and no one seems to care about me. I'd be grateful to anyone who would write. Thanks. Randy A. Leiton, P.O. Box 67283, M-1, Reidsville, CA 94553. (8)

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WM 18, brown hair & eyes, 150 lbs, lonely getting out soon need place to come to. John McCaill, 059778, Indian River Correctional Institution, P.O. Box 2886, Vero Beach, FL 32960. (9)

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MONDAYS

12 noon — Northeastern U. GSO meeting, Ell Center, rm. 349, 360 Huntington Ave., Boston. Everyone welcome.

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

6:10pm — 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., Fumald 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., Fumald 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. Houghen, 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 (between 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., Fumald 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, UConn 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, Ell 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.